The Effigies
Of the late Learned Divine
Stephen Charnock. B. D.

Sold by Tho. Cockerill att the 3 Leggs in ye Poultery.

MICROFILMED—1974

THE

WORKS

Of the late LEARNED DIVINE

Stephen Charnock, B.D.

BEING SEVERAL

DISCOURSES

UPON VARIOUS

DIVINE SUBJECTS.

VOL. II.

LONDON:

Printed by *A. Maxwell*, and *R. Roberts*, for *Tho. Cockerill*, at the *Three-Legs* in the *Poultrey*, over-against the *Stocks-Market*. 1684.

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TO THE

READER.

THE quick Sale of this Excellent Author's former Volume, *Viz.* His *Diſcourſes upon the Exiſtence and Attributes of God*, as well as that of *Divine Providence*; conſidering how heavily the Works of ſome others on ſuch like Subjects have gone off in our decrepit Age, may be abundant Evidence what acceptance they have found with the judiciouſly Pious, who converſe with Books: and thereupon afford perſuaſive hopes, that more of the genuine and uſeful iſſue of the ſame Father, not leſs like to him than thoſe born before, will yet be more favourably entertained. Wherefore preſuming we have not any way impeach'd our Reputation by any thing we wrote in the foregoing Prefaces; if thou wilt (without any Repetition of the ſame, with reſpect to theſe) but give us credit till thou haſt took a diſtinct view by a due Proportion of the ſeveral well-made Parts and Features here preſented to thine Eye by us, who were deſired to perform this Office of Love to our deceaſed worthy Friend, we doubt not but thou wilt eaſily ſay, As *thoſe* Treatiſes *were*, ſo *theſe are* *; yea (as *Joſeph's* Brethren ſaid ‖) *All ſons of one man in the land of Canaan* (above), *each one reſembling the children of him that now reſts from his labours, and his works do follow him* *, *being made a king and prieſt unto God the father of our Lord Jeſus Chriſt* ‖, whom he *ſerved with his ſpirit in the Goſpel* ‡: Which the choice Heads of Evangelical Truths clearly open'd, and practically applied in *this Volume* may largely atteſt, and ſo give a *ſuperſedeas* to any further Recommendation of ours: The rather, when thou maiſt be fully aſſured, that a conſiderable part, namely, the Learned and Spiritual *Diſcourſes of Regeneration*, were carefully Copied out by one * of the former happy Undertakers; and tho another who attain'd to the Skill of perfectly reading his Manuſcripts, was chiefly employ'd in Tranſcribing the major part of this Great Work from the Authors own Copy; yet the Tranſcript hath been diligently compar'd with the Original, by the other * of the former Tranſcribers, before we read it each of us ſeparately, and afterwards thoſe paſſages conjunctly, in conſultation together, wherein either of us conceived any little ſcruple might ariſe concerning the Authors genuine ſenſe, we ſaw re-examined, being ſtudious to do him all the right we could, and give his own meaning in his own words unto the World, without adventuring to interpoſe our own conceptions. Yet after our utmoſt care,

* *Judg.* 8. 18.
‖ *Gen.* 42. 11, 13.
* *Rev.* 14. 13.
‖ — 1. 5.
‡ *Rom.* 1. 9.
* *Mr.* Wickens.
* *Mr.* Nich. Aſhton.

and the vigilant Surviſal of the Preſs by an Ingenious perſon *, who did much honour the Author, we doubt not but had he himſelf ſurviv'd the Publication of what now appears, he would have ſweetned and given grace to ſome lines, that we preſume not to alter. If then there ſhould be found ſome things leſs clear, or any Metaphor leſs pleaſing, there be other things of greater weight ſingularly well delivered, will abundantly compenſate it; yea, which will greatly inform the judgment, affect the ſerious heart, and notably quicken to the main buſineſs of Religion. And poſſibly, as the Remains of the Prophet *Eliſha* *, which *revived the man* that was occaſionally *let down into his ſepulchre*, be a means, under Gods gracious influence, to enliven ſome ſpiritually dead Soul, ſet him upright, and enable him to run the ways of Gods Commandments: Or, like the *writing* left behind *Elijah* ‖ ſerve to warm ſome who are contributing to the *Removal of the Goſpel* from among us. However, this *later*, with the *former Volume*, will evince to thoſe who are addicted to an over-haſty cenſuring Men of his perſuaſion, without any Juſt grounds, what his great Soul was moſtly exerciſed about; namely, not matters of humane policy, but the great things *of the kingdom of God*; not *meats and drinks*, i.e. meer circumſtances, but the eſſentials and ſubſtantials of the Chriſtian Inſtitution, *righteouſneſs, and peace, and joy in the holy Ghoſt* *: which we are confident he hath explain'd very conſonant to the *Doctrinal Articles of Religion*, drawn up by our firſt Reformers, and ſubſcribed by the Miniſters of the Church of *England*. We know not that he doth at all vary from them, or other of the Reformed Churches. Diſcipline he doth not inſiſt on. And we ſuppoſe Ingenuous Readers, if they find in any little matter his Sentiments different from their own, will freely give an allowance for a fair interpretation of the Authors ſenſe, at leaſt in a poſthumous work, and not wire-draw any ſentences a working fancy might produce, and not review, to make them look crooked; conſidering what we are put in mind of in this Book *, *Viz. Every error in the head doth no more deſtroy the truth of Faith, than every miſcarriage in the life, through infirmity, nulls the being of Grace; or every ſpot upon the face impairs the beauty and features of it.*

* *Mr.* Thylor.

* 2 *Kin.* 13 21.

‖ 2 *Chron.* 21. 12. compar'd with 2 *King* 2. 11. and — 3. 11.

* *Rom.* 14. 17.

* *Pag.* 607.

Some who have heartily bleſſed God for thoſe good things they have already received ſince this Authors departure, (and we have no ſmall engagement upon us to be thankful to God for good Books, when there be ſuch ſwarms of bad ones) do with greedy eyes long to peruſe his Meditations upon the propoſed Subjects: which now appearing to their view, we are perſuaded will eaſily gain their grateful acknowledgments that they are not diſappointed, when they here find the fruitful products of the very ſame ſpirit of Mr. *Charnock*, which was of no ordinary elevation.

And however in the *Diſcourſe of Chriſts Exaltation* there be ſome few materials which be of the ſame import with ſome of thoſe in that *of Reconciliation*, yet handled with an acceptable variety: this might eaſily

eaſily ſo fall out in the courſe of his celebrated preaching, not deſigning to lay them together in one Volume, without the leaſt diſparagement; Yea, now they are Printed, the *bottomleſs pit being opened* * by the *Papiſts*, cauſing ſmoke to ariſe thence to trouble the eyes of real Chriſtians; the inculcating of ſuch choice notions ſeems to be an Angelical voice from *Heaven opened* *, to direct Gods choſen ones into that way of truth which others have not known. And if in two or three ſmaller Tracts the Author ſeem not altogether ſo elaborate as in his other pieces; it cannot but be granted, that they were ſome occaſional Sermons compoſed in great ſtraits of time. Yet ſuch as kindly ſavour of the ſame ſpirit with the reſt; unto which it was thought fit to annex them, that there might not be any occaſion to mutter, that we had kept back part of what was primarily dedicated to the uſe of the Church; or locked up in ſecret any pieces of ſo good an Author, whoſe buſineſs whiles he liv'd, was to benefit others. Being happy in verifying the *Arabick* Proverb, *Viz. That that learned Scholar is the worſt of men, who doth not profit others by his learning.*

* Rev. 9. 2.

* — 19. 11.

As to that Diſcourſe about *The Spirits convincing the World of ſin*, the Authors own Notes upon ſtricter ſearch not being found, two Skilful ſhort-hand Writers *, who conſtantly attended his Miniſtry, have ſupplied the defect, from what they both took from his own mouth, when they had compared their Notes; which ſupply, tho it ſhould want ſomewhat of the Acuracy of thoſe other parts Tranſcrib'd from his own Manuſcripts: yet thoſe who are not over-critical will find for the compleating of theſe Diſcourſes upon that Text, not much real detriment; and upon the whole matter not any detracting from that powerful Name which the Title-page is adorn'd with. We therefore taking the freedom to adviſe thee, *Chriſtian Reader*, of thoſe things, are not much concern'd with the carping cenſures of ſupercilious Criticks, having, we hope, conſcientiouſly done what was incumbent on us with all Faithfulneſs, in emitting theſe *Writings*, which might as *Peter's* be beneficial after his *deceaſe* * to the publick, which was not more the deſign of the deceaſed Author in his Miniſtry, than of his yet ſurviving Friends, and

* Mr. Taylor. Mr. Newberry.

* 2 Pet. 1. 15.

Sept. 24. 1683.

Thy ſervants for Jeſus's ſake,

Richard Adams.
Edward Veal.

THE

Several Discourses in this VOLUME.

A *Discourse of the Necessity of Regeneration.* From *John* 3. 3. Page 1
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A DIS-

A

TREATISE

OF

Divine Providence:

I. In GENERAL.
II. In PARTICULAR.

As relating to the

CHURCH of GOD

IN THE

WORLD.

By that late Eminent Minister of Christ, Mr. *STEPHEN CHARNOCKE*, B. D. and sometimes *Fellow* of *New-Colledge* in *OXON.*

PSAL. 103. 19. *His Kingdom Ruleth over all.*

LONDON:
Printed for *Thomas Cockerill*, at the Three *Legs* in the *Poultrey*, near the *Stocks-Market.* 1683.

TO THE
READER.

Reader,

THOU art here Preſented with a little Piece, of a Great Man; Great indeed, if great Piety, great Parts, great Learning, and great Wiſdom, may beadmitted to claim that Title: And we verily belive that none well accquanted with him, will deny him his right: however malevolent Perſons may grudge him the honour. It hath been expected, and deſired by many, that ſome account of his Life might be given to the World; But we are not willing to offer violence to his aſhes, by making him *ſo* publick now he is Dead, who ſo much affected privacy while he lived. Thou art therefore deſired to reſt ſatisfied with this brief account of him, That being very young he went to *Cambridge*, where in *Immanuel Colledge*, he was brought up under the Tuition of the preſent Arch-B. of *Canterbury*: What Gracious workings and Evidences of the New-Birth appeared in him while there, hath already been ſpoken of by * one who was at that time his *Fellow-Collegiate* and Intimate. Some time he afterward ſpent in a private Family, and a little more in the exerciſe of his Miniſtery in *Southwark*, then removed to *New-Colledge* in *Oxon*, where he was Fellow, and ſpent ſeveral years; being then taken notice of for his ſingular Gifts, and had in Reputation by the moſt Learned and Godly in that Univerſity, and upon that account the more frequently put upon Publick work. Being thence (the year after he had been Proctor) called over into *Ireland* to a conſtant publick Employment, he exerciſed his Miniſtry for about four or five years, not with the approbation only, but to the admiration of the moſt Wiſe and and Judicious Chriſtians, and with the concurrent applauſe of ſuch as were of very different ſentiments from him in the things of Religion; Nay, even thoſe that never loved his Piety, yet would commend his Learning and Gifts, as being beyond exception, if not above compare. About the year 1660. Being diſcharged from the publick exerciſe of his Miniſtry, he returned back into *England*, and in and about *London* ſpent the greateſt part of fifteen years, without any call to his old work in a ſetled way; but for about theſe five years laſt paſt hath been more known

* *Mr.* Johnſon *in his Sermon on occaſion of Mr.* Charnock's *death.*

known by his Conſtant Preaching, of which we need not ſpeak, but let them that heard him, ſpeak for him; or, if they ſhould be ſilent, his Works will do it. He was a Perſon of excellent Parts, ſtrong Reaſon, great Judgement, and (which do not often go together) curious Phanſie, of high Improvements, and general Learning, as having been all his days a moſt diligent and methodical Student, and a great Redeemer of time, reſcuing not only his reſtleſs hours in the Night, but his very walking-time in the Streets, from thoſe impertinencies and fruitleſs vanities which do ſo cuſtomarily fill up mens minds, and ſteal away their hearts from thoſe better and more Noble objects, which do ſo juſtly challenge their greateſt regards: This he did by not only carefully watching (as every good Chriſtian ſhould do) but conſtantly writing down his Thoughts, whereby he both govern'd them better, and furniſhed himſelf with many materials for his moſt elaborate diſcourſes. His chief Talent was his Preaching-Gift, in which, to ſpeak modeſtly, he had few equals. To this therefore, as that for which his Lord and Maſter had beſt fitted him (neglecting the practice of Phyſick, in which he had arrived at a conſiderable meaſure of knowledg) he did eſpecially addict himſelf, and direct his Studies, and even when Providence denied him opportunities, yet he was ſtill laying in more Stock, and preparing for work againſt he might be called to it. When he was in imployment, none that heard him, could juſtly blame his retiredneſs, he being even when moſt private, continually at work for the Publick; and had he been leſs in his Study, he would have been leſs liked in the Pulpit. His Library, furniſhed (though not with a numerous, yet) a curious collection of Books, was his Workhouſe, in which he laboured hard all the week, and on the Lords day made it appear, he had not been idle; and that though he conſulted his privacy, yet he did not indulge his Sloth. He was ſomewhat reſerved where he was not well acquainted; otherwiſe very free, affable and communicative, where he underſtood and liked his Company. He affected not much acquaintance, becauſe he would eſcape Viſitants, well knowing how much the ordinary ſort of Friends were apt to take up of his time, which he could ill ſpare from his beloved Studies, meeting with few that could give him better entertainment with their company, than he could give himſelf alone: They had need be very good, and very learned, by whoſe converſe he could gain more than by his own Thoughts and Books. He was a true Son of the Church of *England*, in that ſound Doctrine laid down in the Articles of Religion, and Taught by our moſt famous ancient Divines and Reformers; and a real follower of their piety, as well as a ſtrenuous maintainer of the Truth they profeſſed. His Preaching was moſtly practical, yet rational and argumentative,

mentative, to his Hearers understandings, as well as affections; and where Controversies came in his way, he shewed great Acuteness and Judgment in discussing and determining them, and no less skill in applying them to practise: So that he was indeed *a workman that needed not to be ashamed*, being *able by sound Doctrine both to exhort and convince gain-sayers*. Some have thought his Preaching too high for vulgar Hearers; and it cannot be denied but his Gifts were suited to the more intelligent sort of Christians; yet it must withal be said, that if he were sometimes deep, he was never abstruse; he handled the great Mysteries of the Gospel with much clearness and perspicuity; so that if in his Preaching he were above most, it was only because most were below him. Several considerable Treatises on some of the most important points of Religion, he finished in his ordinary Course, which he hath left behind him, in the same form he usually writ them for the Pulpit. This comes out first as a *Prodromus* to several others designed to be made publick, as soon as they can be with conveniency transcribed, which (if the Lord will, and spare life) shall be attested with our hands; and whatever any else shall publish, can be but imperfect Notes (his own Copies being under our revisal at the request of his Friends) taken from him in the Pulpit; in which, what mistakes do often happen, every one knows, and we have found by experience in the case of this very Author more than once. This was thought fit to be said to secure the Reputation of the Dead, and prevent the abuse of the Living. These Sermons might have come out with the solemn ceremony of large recommendations, the Authors worth being so well known to, and his Preaching so highly esteemed by the most eminent Ministers about this City; but it was judged needless, his own *Works* being sufficient to *Praise* him.

One thing more is to be added, That such as he is here, such he is in his other pieces; so that thou hast here, Reader, a specimen of the strain and Spirit of this holy man, this being his familiar and ordinary way of Preaching, and these Sermons coming out first, not as if they were the non-such of what he left behind him, but because they could soonest be dispatched; and to obviate the injuries might else be done by spurious Treatises, both to him, and thee; and likewise by this little taste to gratifie the Appetites of such who having been his Auditors, did long even with greediness, to Feast themselves again upon those excellent Truths, which in the delivery were so sweet to them; Perhaps too it may quicken their appetites who never heard him, it may be never yet heard of him. If thou like this Cluster, Fear not but the Vintage will be answerable: If this little earnest be good metal, the whole sum will be no less currant. That a Blessing from Heaven may be upon this work, and upon thee in read-

reading and ſtudying the Nature, and Beauty, and Ends of Divine Providence, and that the Lord of the Harveſt (eſpecially when ſo many are dayly called home) would ſend forth more and more *ſuch* labourers into the Harveſt, is the hearty prayer of

Thine in the Lord,

RICHARD ADAMS.
EDWARD VEAL.

OF

A

DISCOURSE

OF

Divine Providence.

2 Chron. 16. 9.

For the eyes of the Lord run to and fro throughout the whole Earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect towards him.

IN the beginning of the Chapter you find *Baaſha* King of *Iſrael* raiſing Walls about, and Fortifying *Ramah*, a place about twelve miles from *Jeruſalem*, the Metropolis of *Judah*, intending by that means to block *Aſa* up, becauſe *Ramah* lay juſt upon the Road between *Jeruſalem* and *Samaria*, the Seats of the two Kings, *ver.* 1.

Baaſha was probably afraid of the Revolt of *Iſrael* to *Judah*, upon that Reformation of Religion wrought by *Aſa*, and therefore would Fortifie that place to be a hinderance, and to intercept any that ſhould paſs upon that account. And to this purpoſe makes great preparation, as appears *ver.* 6. for with the proviſion *Baaſha* had made for the Fortification of *Ramah*; *Aſa* after the ſeizing of theſe Materials builds two Towns, *Gaba* and *Miſpah*.

Aſa ſeeing *Baaſha* ſo buſie about this Deſign, and fearing the conſequence of it, hath recourſe to carnal policy rather than to God: And therfore enters into league with *Benhadad*, a Neighbour, though an Idolatrous Prince, and purchaſeth his aſſiſtance with the Sacrilegious price of the Treaſure of the Temple, *ver.* 2, 3. And hereby engageth him to invade the King of *Iſraels* Territories, that he might thereby find work for *Baaſha* in another part, and ſo divert him from that Deſign upon which he was ſo bent, *ver.* 3. *Go, break thy League with Baaſha, that he may depart from me.*

Benhadad is eaſily perſwaded by the quantity of Gold, *&c.* to break his League, and make an Inroad, and proves victorious, and takes many Cities where the Magazines and Stores were laid up, *ver.* 4.

Baaſha now to ſave his Countrey, and make head againſt his Enemies, is forced to leave *Ramah*; whereupon *Aſa*, who watched his opportunity, ſeizeth the materials he had left for the fortifying of *Ramah*, and puts them to another uſe, *ver.* 5, 6.

Hanani the Seer is preſently ſent by God with a threatning of War, becauſe he applies himſelf to a Heathen Prince, rather than to the Lord of Hoſts, *ver.* 7. his ſin is aggravated by Gods former kindneſs to him, and experience he had given him of his miraculous Providence in his ſucceſs againſt that vaſt Army of the *Ethiopians* and *Lubims*, or *Lybians*, and that upon his recourſe to, or reliance on God. Aud that he ſhould afterwards have recourſe to the arm of Fleſh, was a diſparagement to Gods providential kindneſs, *ver.* 8. He further aggravates his ſin by

by the conſideration of Gods general providential care of his Creatures, and the particular end of it, and of all his providences, *viz.* the good of his Church and people, *ver.* 9. *For the eyes of the Lord*, &c. *Eyes of the Lord*, in Scripture, ſignify,

1. *His knowledge*, Job 34.21. *For his eyes are upon all the ways of man, and he ſees all his goings.* Heb. 4. 13. *All things are naked and opened unto the eyes of him with whom we have to do**.

* τετυχθαι ſignificat ſpinam dorſi, & in mactatis animalibus per ſpinam omnia apparent interiora, ita ut nihil latere poteſt. Glaſſius, Vol. 3. 1. 106.

2. *His Providence.*

1. *For good*, So it notes his Grace and good Will; ſo his Eyes and his Heart are joyned together, 1 *Kings* 6. 3. *Mine Eyes and my Heart ſhall be there perpetually, viz.* in his Temple, the place which he had hallowed to put his Name there for ever, *Pſal.* 32. 8. I will guide him *with mine eye*, that is, I will counſel him, and direct him in a gracious and a favourable way. Therefore to be cut off from *the eye* of the Lord, is to be deprived of his favour, *Pſal.* 31. 22. for none can be cut off from a ſimple knowledg of God: So *Zach.* 3. 9 *ſeven eyes upon one ſtone*, that is, the Providence of God was in an eſpecial manner with Chriſt in the midſt of his paſſion.

2. *For evil*, So it notes *His* anger and vindictive juſtice. *Iſa.* 3. 8. *Their doings are againſt the Lord, to provoke the eyes of his Glory.* Kindneſs and anger appear firſt in the Eye, one by its pleaſantneſs, the other by its redneſs.

(*Run*) that notes diligence and care, an induſtrious inſpection into all things. *Pſal.* 119. 32. *I will run the ways of thy Commandments*; noting ſpeed and diligence.

In the Verſe, we have

I. *A Deſcription of Gods Providence.*

II. *The end of it.*

I. *The deſcription of Gods Providence.*

1. *The immediateneſs of it*, [*his eyes*] his own eyes, not anothers. Not like Princes, who ſee by their Servants eyes more than by their own, what is done in their Kingdoms; his care is immediate. Though Angels are Miniſters of his Providence, the Guardians and Watchers of the World, yet God is their Captain, and is alwayes himſelf upon the Watch.

2. *Quickneſs and ſpeed* of Providence [*run*] His eyes do not only walk, but run the round; they are not ſlumbring eyes, nor drowzy eye-lids, their motion is quick and nimble.

3. *Extent of Providence* [*the whole Earth*] all things in the Earth, all the hairs on the Heads of theſe men: The meaneſt Worm as well as the mightieſt Prince, the loweſt Shrub as well as the talleſt Cedar, every cranny, corner or chink of the Earth.

4. *Diligence of Providence* [*to and fro*] His care is repeated, he looks this way and that way, again and again, his eyes are not confin'd to one place, fixed on one object, but are alwaies rouling about from one place to another.

5. *The Efficacy of his Providence*; His care doth engage his ſtrength; he doth not only diſcover dangers, but prevent them; he hath Eyes to ſee, and Power to order all things according to his pleaſure; Wiſe to ſee, and ſtrong to ſave.

II. *The end of Providence* [*to ſhew himſelf ſtrong*, &c.]

1. *Finis cujus*, [*to ſhew himſelf ſtrong.*] *Heb.* to make himſelf ſtrong, but beſt Tranſlated, *to ſhew himſelf ſtrong.* It is not an addition of ſtrength, but an exerciſe of ſtrength that is here meant.

2. *Finis cui, or the Perſons for whom, Thoſe that are perfect in heart.*

Doctrines.

Doct. 1. *There is a Providence exerciſed by God in the World.*

2. *All Gods Providences in the world, are in order to the good of his people.*

3. *Sincerity in Gods way gives a man an intereſt in all Gods Providences, and the good of them.*

Doct. For the Firſt *There is a Providential inſpection and Government of all things*

in

in the World by God: 'Tis not a bare ſight of things that is here meant by Gods eye, but a ſight and knowledge in order to the Governing and diſpoſing of them. View this Doctrine at your leiſure, preached by God himſelf, with an inconceivable elegancy, and three whole Chapters ſpent in the Sermon, and *by the *Pſalmiſt* *.

* Job 38. 39, 40.
* Pſal. 147. 148.

Some obſerve, that the ſociety of Angels and Heavenly Creatures is repreſented *Ezek.* 1. by a quaternarian number, becauſe the World is divided into four dimenſions, *Eaſt*, *Weſt*, *North* and *South*, as Intimating the extention of Gods Providence over all parts*.

* Hudſons *Divine right of Government*, chap. 6. pag. 3.

Things are not ordered in the World *cæco impetu*; not by blind fortune, but an Allſeeing Deity, who hath the management of all ſublunary affairs. Τὴν μεγάλην Δύναμιν τῆς προνοίας πάντα ὑπ' ἀῖδιον ἄγουσι, was the Theological Maxim of the *Stoicks*.

* *Clemens ad Corinth*, p. 34.

Before I come partiularly to explain the Providence of God, I ſhall lay down ſome Propoſitions as the Foundations of this Doctrine.

1. *God hath an indiſputable and peculiar Right to the Government of the World:* None ever queſtioned Gods Right, no nor his act, but thoſe that were ſwelled with an unreaſonable ambition, ſuch as *Nebuchadnezzar*, who for this cauſe underwent the puniſhment of a ſeven years baniſhment from the ſociety of men *.

* *Dan.* 4. 17.

None indeed that acknowledg a God, did or can queſtion Gods Right, though they may queſtion his Will and actual exerciſe of his Right. He is the Creator, and therefore is the Soveraign Lord and Ruler. The World is his Family, and as a Maſter, he hath an undoubted Right to govern his own Family; He gave all Creatures their beings, and therefore hath a right to enact their Laws, appoint their ſtations, and fix their ends. 'Tis as much his property and prerogative to rule, as it is to create. Creation is ſo peculiarly proper to God, that it is not communicable to any Creature, no not to Angels, though of a vaſt Capacity in other things, and that becauſe they are Creatures themſelves. 'Tis as impoſſible for one Creature, or all, to govern the world, and manage all the boyſterous paſſions of men to juſt and glorious ends, as to create them. 'Tis true, God uſeth inſtruments in the executive part of his Providence; but he doth not deſign the Government of the world only by Inſtruments. He uſeth them not for neceſſity, but ornament. He Created the World without them, and therefore can Govern the World without them.

Virtus Creativa eſt fundamentum providentiæ & argumentum ad providentiam. This right is founded upon that of Creation as he is the efficient cauſe of it. This right is alſo founded upon the excellency of his Being. That which is excellent having a right to rule in the way of that excellency, that which is inferior; every man hath a natural right to rule another in his own art and skill wherein he excells him: If it be the right of a chief Magiſtrate to manage the concerns of his Kingdom, with what reaſon can we deny that right to God?

2. *God only is qualified for the univerſal government of the World.* All Creatures, as they were unable to create themſelves, ſo are unable to manage themſelves without the Direction of a Superior power, much more unable to manage the vaſt body of the World. God is only fit in regard of,

1. *Power*: *Conſervation* is *continuata Creatio*; that power which is fit to Create, is only fit to preſerve. A continued Creation belongs as much to Omnipotency as the firſt Creation.

The Government of it requires no leſs power, both in regard of the numerouſneſs of the objects, and the ſtrange contrariety of paſſions in rational Creatures, and qualities in irrational; conſervation is but one continued act with Creation, following one from an inſtant to duration, as a line from its Mathematical point *.

* Tailors *exemplar, preface.* 6. 31.

2. *Holineſs and Righteouſneſs.* If *he that hates right* is not fit to govern, *Job* 34. 17. then he that is infinitely Righteous, and hath an infinite love to Righteouſneſs, is the fitteſt to undertake that task; without Righteouſneſs there would be nothing but confuſion in the whole Creation. Diſorder is the effect of unrighteouſneſs, as order is the effect of Juſtice. The juſteſt man is fitteſt for ſub-

ordinate Government among men, and the infinite juſt God is fitteſt for the univerſal Government of the World.

3. *Knowledge.* An infinite knowledge to deſcry all the contrivances and various labyrinths of the hearts of men, their ſecret intentions and aims, is neceſſary. The Government of the World conſiſts more in ordering the inward faculties of men touching the hearts, and tuning them to play what notes he pleaſes, than in external things. No Creature hath the skill or power to work immediately upon the will of man; neither Angels nor Divils can do it immediately, but by propoſing objects, and working upon the fancy, which is not alwaies ſucceſsful. He that created the heart, knows all the wards of it, and hath only the skill to turn it, and incline it as he pleaſes; he muſt needs know all the inclinations of the Creatures and their proper activities, ſince he alone conferred all thoſe ſeveral principles and qualities upon them. * *Known unto God are all his works from the beginning of the World, viz.* the particular natures, inclinations, inward motions, which no Creature fully underſtands; he needs no deputy to inform him of what is done, he is every where, and ſees all things: Worldly Governors cannot be every where eſſentially preſent.

* *Act.* 15. 8.

God is ſo perfect in his knowledge of all things, that he cannot be impoſed upon by the evil ſuggeſtions and flatteries of men or Angels.

In nature it is ſo, the eye guides the body, becauſe that is the chief Organ of ſenſitive knowledge; the mind, which is the ſeat of Wiſdom, guides the whole.

4. *Patience.* Infinite patience is requiſite to the preſervation and government of the World in the circumſtances wherein it hath ſtood ever ſince the fall: What Angel, though the meekeſt, or can all the Angels in Heaven be Maſters of ſo much patience as is needful for this work of governing the World, though for the ſpace of one day? Could they bear with all thoſe evils which are committed in the world in the ſpace of 24 hours? Might we not reaſonably conceive, that they would be ſo tired with the obliquities, diſorders, deformities which they would ſee in the acts of men, (beſides all the evil which is in the hearts of men, which lye without the verge of their knowledge) that they would rather call for fire from Heaven to burn the World to Aſhes.

* Trap *in* Exod. 34.

* *Averroes* thought, that becauſe of Gods ſlowneſs to anger, he meddled not with ſublunary concerns: This rather fits him for it, becauſe he can bear with the injuries of wicked men, otherwiſe the World would not continue a moment.

Angels, though powerful, holy, wiſe and patient creatures, yet being Creatures, they want the infiniteneſs of all theſe qualifications which are neceſſary to this government: Though they are knowing, yet they know not mens hearts; though they are wiſe, yet they may be charged with a folly uncapable of this; though holy, yet not able in this reſpect to manage it to the ends and deſigns of an infinite holineſs; though nimble, yet cannot be in all parts of the world at every turn: but the Providence of God is infallible, becauſe of his infinite Wiſdom; indefatigable, becauſe of his Omnipotency; and righteons, becauſe of his Goodneſs.

3. *There can be no reaſon rendered why God ſhould not actually govern the World,* ſince He only hath a right and fitneſs. If God doth not actually govern it, it is either becauſe He cannot, or becauſe He will not.

1. *Not becauſe He cannot,* this inability muſt be either for want of knowledge, or want of power. The one if aſſerted, would deny his Omnipotence, the other his Omniſcience; the one would make him a weak God, the other an ignorant God, and conſequently no God.

2. *Not becauſe He will not*; If He can and will not, it is, ſay ſome, a teſtimony of envy, that he maligns the good of his Creatures: but not to inſiſt upon this; This muſt be either becauſe of the

1. *Difficulty.* This cannot be: What difficulty can there be in a ſingle word, or one act of his will, which can be done by God without any moleſtation, were there millions of Worlds as well as this? For ſtill they would be finite, and ſo governable by an infinite Superior. May we not more reaſonably think the form-

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ing ſuch a Maſs would require more *pains* than the government of it? The right ſtringing an inſtrument is more trouble to a skilful Muſitian, than the tripping over the ſtrings afterwards to make an harmony. What difficulty can it be to Omnipotence? Is it a greater labour to preſerve and govern, than it was to create? Doth not the Soul order every part of the body, and all its functions, without any pain to it? and ſhall not the God that made that Soul ſo indefatigable, much more manage the concernments of the World without labour to himſelf? Is it not as eaſie with God to guide all theſe things by one ſingle act of his Will, as for me by an act of my Soul to do many things without a diſtinct act of cogitation or conſideration before? Can it be more laborious to him, to govern the world, than it is to know all things in the World? He ſees all things in an inſtant by one act of his underſtanding, and he orders all Creatures in a moment by one act of his will. Can one act of his will be more painful, than one act of his underſtanding? Can he with a word make this great Ball, and can he not with as much eaſe order all to conform to the law of his own righteous will? Can a continual eruption of goodneſs be a difficulty to an infinite Being, which we find natural to the Sun, to the Fountains, to the Sea, to many works of that Omnipotent Goodneſs? Or,

2. *Diſparagement*, Denial of Gods Providence over the leſſer things of the World, did ariſe from the conſideration of the ſtate of Monarchs, who thought it an abridgment of their felicity and dignity, to ſtoop to ſuch low conſiderations as the *minutula* of their eſtates might exact from them, but left them to their Vicegerents. But they conſider not that the felicity of God as it reſpects the Creature, is to communicate his goodneſs to as many ſubjects as he hath made capable of his care. If it were his glory to create the world, can it be his diſhonour to Govern it? The glorifying his wiſdom is as honourable to him as the magnifying his power; though both are eminent in Creation and Providence, yet his wiſdom is more ſignal in the Governing, as his power was in framing of the world.

Why was it not as much a diſparagement to God to *Create* things contemptible in our eyes, as ſince he hath Created them to take care of them, and marſhal them for his own glorious ends? The Sun in the Heavens is a ſhadow of God, which doth not diſdain to communicate its natural goodneſs, and emit its beams to the meaneſt Creatures, and let the little flies ſport themſelves in them, as well as the greateſt Princes: and tranſmits its influences upon things obſcure and at a diſtance from it, whereby it manifeſts an univerſal regard to all. And would it not be a diſparagement to an infinite goodneſs to be out-ſtript by a Creature, which he hath ſet up for a natural communication of goodneſs to the reſt of the World? The very conſideration of the *Sun*, and the nature of it, gives us as much an account of God, as any inanimate being whatſoever: 'Tis as much the Suns honour to produce a ſmall Inſect, as the growth of the greateſt Plant.

*Have not all Creatures a natural affection in them to preſerve and provide for their own? hath not God much more, who endued all creatures with that diſpoſition? Whatſoever is a natural perfection in Creatures, is eminently an infinite perfection in God. If it be therefore a praiſe to you to preſerve your own, can it be a diſgrace to God? You may as well ſay, it is as much a diſhonour to him to be good, as to have a tender regard to his Creatures. Cenſure him, as well you may, for creating them for your delight as preſerving and governing them for the ſame end. They are all good, for he pronounced them ſo; and being ſo, a God of goodneſs will not account them unworthy of his care. Are they now the Products of his Omnipotent wiſdom, and ſhall not they be the objects of his directing Wiſdom? If they are not unworthy of God to create, how can they be unworthy of God to govern them? It would be as much below him to make them, as to rule them when they were made.

* *Mornæ. de Verit Relig. Chriſtian.* Chap. 11.

4. Therefore, *God doth actually preſerve and govern the World*; though Angels are in Miniſtry in ſome particular works of his providence, yet God is the Steersman, who gives out his particular orders to them. *Fourthly.*

Jacobs Ladder had the top in Heaven, where God ſtood to keep it firm: Its

foot on Earth, and the Angels going up and down upon ſeveral errands at their Maſters beck.

As God made all things for himſelf, ſo he orders the ends of all things made by him, for his own glory. For being the moſt excellent and intelligent Agent, he doth reduce all the motions of his Creatures to that end for which he made them.

This actual government of the World by God, brancheth it ſelf out in three things.

1. *Nothing is acted in the world without Gods knowldege.* The Viſion of the *Wheels* in *Ezekiel*, preſents us with an excellent portraiture of providence, there are eyes round about the Wheels*.

* Ezek. 18. *their wings were full of eyes*, &c.

The eye of God is upon the whole circle of the Creatures motion. In all the revolutions in the World, there is the Eye of Gods Omniſcience to ſee them, and the arm of his Omnipotence to guide them: Not the moſt retired corner, or the darkeſt cell, not the deepeſt cavern, or moſt inward project, nor the moſt ſecret wickedneſs, not the cloſeſt goodneſs, but the eye of the Lord beholds it. * *Prov.* 15. 3.* *The eyes of the Lord are in every place, beholding the evil and the good.* He hears the words, ſees the actions, knows the thoughts, regiſters the gracious diſcourſes, bottles up the penitent tears, and conſiders all the wayes of men; not a whiſpered Oath, not an Atheiſtical thought, though but only peeping upon the heart, and ſinking down again in that maſs of corruption; not a diſorderly word, but he knows and marks it. The Soul hath a particular knowledge of every act, becauſe it is the ſpring of every act in any member; and nothing is done in this little World, but the Soul knows it. Surely then there is not an act done in the world, nor the motion of any Creature, but as God doth concur to it, he muſt needs know what he doth concur to. The knowledge and ordaining every thing, is far leſs to the infinite being of God, than the knowledg and ordaining every motion of the body is to a finite Soul.

* Pro. 15. 3.

Or, Suppoſe a Soul cloathed with a body of as big a proportion as the matter of the whole Creation, it would actuate this body, though of a greater bulk, and know every motion of it. How much more God, who hath infinity and excellency and ſtrength of all Angels and Souls, muſt needs actuate this World, and know every motion of it? There is nothing done in the World, but ſome Creature or other knows it; he that acts it, doth at leaſt know it: If God did not know it, the Creatures then in that particular knowledge would be ſuperior to God, and know ſomething mor than God knows; can this be poſſibe?

2. *Nothing is acted in the World without the Will of God.* His Will either commands it, or permits it. * *Pſal.* 135. 6. *Whatſoever the Lord pleaſed, that did he in Heaven and in Earth.*

* Eph. 1. 11. *He works all things after the Counſel of his own will.*

Even the ſins of the World, his will permits them, his power aſſiſts in the act, and his Wiſdom orders the ſinfulneſs of the act for holy ends. The Four Chariots in *Zech.* 6. 2, 3, 4, 5. by which ſome underſtand *Angels*, are ſent upon commiſſion into the ſeveral parts of the world, and compared to Chariots, both for their ſtrength, their ſwiftneſs, their employment in a military way to ſecure the Church. Theſe are ſaid to come * out of the two Mounrains of braſs, which ſignify the irreverſible decrees of God, which the Angels are to execute. He alarums up the Winds, when he would have *Jonah* arreſted in his flight. He ſounds a retreat to them, and locks them up in their Chambers *. Bread hath a natural vertue in it to nouriſh, but it muſt be accompanied with his ſecret bleſſing, *Mat.* 4. 4.

* ver. 1.

Reynolds.

* *Pſal.* 107. 25, 29.

Virtute primi actus, agunt agentia omnia quicquid agunt.

3. *Nothing doth ſubſiſt without Gods care and power.* His eyes running to and fro, implies not only knowledg, but care. He doth not careleſly behold what is done in the World, but like a skilful *Pilot*, he ſits at the helm, and ſteers the World in what courſe it ſhould Sale. Our being we owe to his power, our well-being to his care, our motion and exerting of every faculty, to his merciful provi-

providence and concurrence; *in him we live and move and have our being**. He frames our being, preſerves our life, concurs with our motion. This is an *Idea* that bears date in the minds of men, with the very notion of a God. Why elſe did the Heathen in all their ſtreights fly to their Altars, and fill their Temples with cries and ſacrifices? To what purpoſe was this, if they had not acknowledged Gods ſuperintendency, his taking notice of their cauſe, hearing their prayers, conſidering their cries? Why ſhould they do this, if they thought that God did not regard humane affairs, but ſtood untouched with a ſenſe of their miſeries?

* *Act.* 17. 28.

If all things were done by chance, there could be no perdictions of future things, which we frequently find in Scripture, and by what wayes accompliſhed. Impoſſible it is that any thing can be continued without his care. If God ſhould in the leaſt moment withhold the influence of his Providence, we ſhould melt into nothing, as the impreſſion of a Seal upon the water, vaniſhes, as ſoon as the Seal is removed; or as the reflection of the face in the glaſs diſappears upon the firſt inſtant of our removal from it. The light in the air is by participation of the light of the Sun; The light in the air withdraws upon the departure of the Sun. The Phyſical and moral goodneſs the Creature would vaniſh upon the removal of God from it, who is the Fountain of both.

What an Artificer doth work, may continue, though the workman dies, becauſe what he doth is materially, as to the matter of it, ready to his hands; he creates not the matter, but only ſets materials together, and diſpoſeth them into ſuch a form and Figure: But God gives a being to the matter and form of all things, and therefore the continuance of that being depends upon his preſerving influence*. God upholds the World, and cauſes all thoſe laws which he hath impreſſed upon every Creature, to be put in execution; not as a man that makes a Watch, and winds it up, and then ſuffers it to go of it ſelf; Or that turns a River into another Channel, and lets it alone to run in the graff he hath made for it; but there is a continual concurrence of God to this goodly frame. For they do not only live, but move in him, or by him; His living and Omnipotent power runs through every vein of the Creation, giving it life and motion, and ordering the acts of every part of this great body. All the motions of ſecond cauſes are ultimately reſolved into the Providence of God, who holds the firſt link of them in his hands*. More particularly, the nature of Providence may be explained by Two propoſitions.

* Stillingfleet *Orig. ſacræ. lib.* 3. *cap.* 3. Sect. 3.

* Hoſ. 2. 21, 22.

The univerſality of it. His eyes run to and fro throughout the whole Earth. *First Propoſition.*

'Tis over all Creatures, 1. *The higheſt.* 2. *The loweſt.*

I. *The higheſt and moſt magnificent pieces of the Creation.* *First.*

1. *Over Jeſus Chriſt,* the firſt-born of every Creature. Gods providence was in an eſpecial manner converſant about him, and fixed upon him. It was by the *determinate Counſel of God,* that he was delivered up*: His providence was diligently exerciſed about him in his whole courſe. Chriſt anſwers his Mothers ſolicitouſneſs with the care his Father took of him*. Do you not know that I am about thoſe things my Father takes care of*? This expoſition beſt agrees with his reproof, who blames them for creating ſo much trouble to themſelves upon their miſſing him in the Town. 'Tis not, why do you interrupt me in my diſpute with the *Jewiſh* Doctors? But [How is it that you ſought me? Do you think I am not under the care of my Father?] It was particularly exerciſed on him in the midſt of his paſſion*. *Seven eyes* were *upon* the *Stone*; Seven, a number of perfection, a perfect and peculiar care of God attended him.

* *Acts.* 2. 23.

* Luk. 2. 49. *wiſt you not that I muſt be about my Fathees buſineſs?*

* ἐν τοῖς τοῦ πατρός. Hammond *in loc.*

2. *Over Angels and Men.* The Soul of the leaſt Animal, and the ſmalleſt plant, is formed and preſerved by God, but the breath of mankind is more particularly in his hand: *Job* 12. 10. *In whoſe hand is the Soul of every living thing, and the breath of all Mankind.*

* Zach. 3. 9.

1. *Over good Angels and Men.* He charges his Angels with folly and weakneſs. They cannot direct themſelves without his wiſdom, nor preſerve themſelves without his power. God hath a Book of Providence, wherein he writes down who ſhall be preſerved, and this Book *Moſes* underſtands, *Exod.* 32. 33. *Whoſoever hath*

hath ſinned againſt me, him will I blot out of my Book; not the Book of Election, no names written there are blotted out; but out of the Book of Providence. As it is underſtood, *Iſa.* 4. 3. [Every one that is written among the living in *Jeruſalem,*] *i. e.* every one whom God deſigns to preſervation and deliverance *. That God, ſurely, that hath a care of the mean animals, will not be careleſs of his affectionate Worſhippers. He that feeds the Ravens, will not ſtarve his Doves. He that ſatisfies the Ravening Wolf, will not famiſh his gentle Lambs and harmleſs Sheep. He ſhelters *Jacob* from *Labans* fury, and * tutors him how he ſhould carry himſelf towards the good man. He brought *Haman* out of favour, and ſet *Mordecai* in his place for the deliverance of the *Jews* which were deſign'd for ſlaughter.

* Hortons *Serm.* Pſ. 87. p. 56.

* Gen. 2. 9.

2. *Over evil Angels and Men.* Gods power preſerves them, his patience ſuffers them, his Wiſdom orders them, and their evil purpoſes and performances to his own glory. The Devil cannot arreſt *Job*, nor touch a Lamb of his Flock, nor a hair of his head, without a commiſſion from God. He cannot enter into one filthy Swine in the *Gaderenes* herd, without asking our Saviour leave. Whatever he doth, he hath a grant or permiſſion from Heaven for it. Gods ſpecial providence is over his people, but his general Providence over all Kingdoms and Countreys.

He takes care of *Syria*, as well as of *Judea*; and ſends *Eliſha* to anoint *Hazael* King of *Syria*, as well as *Jehu* King of *Iſrael* *. Though *Iſhmael* had mocks for *Iſaac*, yet the God of *Iſaac* provided for the wants of *Iſhmael* *. *He cauſeth his Sun to ſhine upon the unjuſt*, as well as the *juſt*, to produce Fruits and plants for their preſervation.

* 1 King. 19. 13.

* Gen. 25. 16, 17, 18.

II. *Over the meaneſt Creatures.* As the Suns light, ſo Gods Providence diſdains not the meaneſt worms. 'Tis obſerved, that in the enumeration of the works of Creation *, only the Great Whales and ſmall creeping things are mentioned, and not the intermediate Creatures; to ſhew, that the leaſt as well as the greateſt are under his care. 'Tis one of his Titles to be the preſerver of Beaſts as well as *men* *. He is the great Caterer for all Creatures *. *The young Lyons ſeek their meat from God.* They attend him for their daily portion, and what they gather and meet with in their purſuit, is Gods gift to them, *verſ.* 27, 28. He liſtens to the cries of the young Ravens, though they are Birds of Prey. *He gives to the Beaſt his food, and to the young Ravens which cry* *. In *Pſalm.* 104. *David* throughout the whole reads a particular Lecture of this Doctrine, wherein you may take a proſpect of Gods Providence all over the world. He acts them by a Commandment and imprinted Law upon their natures, and makes them obſerve exactly thoſe ſtatutes he enacts for the guidance of them in their proper operations. *Pſal.* 147. 15. [*he ſendeth forth his Commandment upon Earth, and his word runs very ſwiftly*] *viz.* his word of Providence. God keeps them in the obſervation of their firſt ordinance *. They obſerve their ſtations, the Law God hath ſet them, as if they had a rational knowledg of their duty in their particular motions, *Pſ.* 104. 19. *the Sun knoweth his going down.* Sometimes he makes them inſtruments of his Miniſtry to us; ſometimes executioners of his judgments. Lice and Frogs arm themſelves at his command to puniſh *Egypt*. He makes a Whale to attend *Jonas* dropping into the Sea, to be an inſtrument both to puniſh and preſerve him? Yea, and which is more wonderful, the multitude of the very Cattel is brought among others as a reaſon of a peoples preſervation from deſtruction, *Jonah* 4. 11. the multitude of the Cattel are joyned with the multitude of the infants, as an argument to ſpare *Nineveh*. He remembers *Noah*'s Cattel as well as his Sons, *Gen.* 8. 1. God remembered *Noah* and every living thing, and all the Cattel that were with him in * the Ark. He numbers the very hairs of our heads, that not one falls without his Will. Not only the immortal Soul, but the decaying body; not only the vital parts of that body, but the inconſiderable hairs of the head, are under his care.

* Neh. 9. 6.

* Pſ. 104. 21.

* Pſal. 147. 9.

* Pſ. 119. 91. *They continue this day according to thine Ordinances, for all are thy Servants.* i. e. *The Earth and what is upon it.*

* *A particular Act of remembrance is exerciſed by God for the very Battel.*

1. *This is no diſhonour to God, to take care of the meaneſt Creatures.* 'Tis as honourable for his Power to preſerve them, and his Wiſdom to Govern them, as for both to create them. 'Tis one part of a mans righteouſneſs to be merciful to his beaſts which he never made; and is it not a part of Gods righteouſneſs, as the

Rector

Rector of the World, to take care of those Creatures which he did not disdain to give a being to?

II. *It rather conduceth to his honour.*

1. *The honour of his goodness.* It shews the comprehensiveness of his goodness, which embraceth in the arms of his Providence, the lowest Worm, as well as the highest Angel. Shall infinite goodness frame a thing, and make no provision for its subsistence? At the first Creation he acknowledged whatever he had created, good in his kind, good in themselves, good in order to the end for which he created them; 'tis therefore an honourable thing for his goodness to conduct them to that end which in their Creation he design'd them for; and not leave them wild disorders, unsuitable to the end of that goodness which first called them into being. If he grow out of love with the operations of his hands, he would seem to grow out of love with his own goodness that formed them.

2. *The honour of his Power and Wisdom.* The Power of God is as much seen in making an insect full of life and spirit in all the parts of it, to perform all the actions suitable to its life and nature, as in making Creatures of a greater bulk; and is it not for the honour of his Power to preserve them, and the honour of his Wisdom to direct these little animals to the end he intended in their Creation; for as little as they seem to be, an end they have, and glorious too, for *natura nihil facit frustra.* It seems not to consist with his Wisdom to neglect that which he hath vouchsafed to Create. And though the Apostle seems to deny Gods care of Brutes, 1 *Cor.* 9. *Doth God take care for Oxen?* 'Tis true God did not in that Law only take care of *Oxen*, *i. e.* with a legislative care, as making a Law only for them, though with a Providential care he doth; but the Apostle there doth not deny Gods care for Oxen, but makes an argument *a minori ad majus.*

2. *Providence extends to all the actions and motions of the Creature.* Every *second* cause implies a dependance upon a *first* cause in its operation. If God did not extend his Providence over the actions of Creatures, he would not every where, and in all things and beings be the first Cause.

1. *To natural Actions.* What an orderly motion is there in the natural actions of Creatures, which evidenceth a guidance by an higher reason, since they have none of their own? How do fish serve several coasts at several seasons, as if sent upon a particular message by God? This cannot be by any other faculty than the instinct their Maker hath put into them. Plants that grow between a barren and fruitful Soil, shoot all their roots towards the moist and fruitful ground; by what other cause than a secret direction of Providential Wisdom*? There is a Law impress upon them and their motions, that are so orderly, as if they were acted according to a Covenant and agreement between them and their Creator, and therefore called the *Covenant* of the *day* and *night**. What avails the toyl and labour of man in plowing, trading, watching, unless God influence, unless he bless, unless he keep the City? The proceed of all things depends upon his goodness in blessing, and his power in preserving. God signified this, when he gave the Law from Mount *Sinai*, promising the People, that if they kept his Commandments, he would give them rain in due season, and that the Earth should bring forth her Fruit*. Evidencing thereby, that those natural causes can produce nothing without his blessing; that though they have natural principles to produce such Fruits according to their natures, yet he can put a stop to their operations, and make all their Fruits abortive. He weighs the waters, how much shall be poured out in showrs of rain upon the parched Earth. He makes a decree for the rain, and gives the Clouds Commission to dissolve themselves so much and no more*. Yea, he doth order the conduct of them by counsel, as imploying his wisdom about these things which are of concern to the World. *Job* 37. 11, 12. *He scattereth his bright Cloud, and it is turned round about by his Counsels, that they may do whatsoever he commands them upon the face of the World in the Earth.*

* Andrews *Catechistical Doctrine*, p. 60.

* Jer. 33. 20.

* Lev. 26. 3, 4 *Then will I give you rain, and the Land shall yield her increase, and the trees of the field shall yield their fruit.*

* Job 28. 23, 24, 25, 26.

2. *To Civil actions.* Counsels of men are ordered by him to other ends than what they aim at, and which their Wisdom cannot discover. God stirred up

Senacherib

Senacherib to be the Executioner of his juſtice upon the *Jews*, and afterwards upon the *Egyptians*, when that great King deſigned only the ſatisfaction of his ambition in the enlarging his Kingdom, and ſupporting his greatneſs. *Iſa.* 10. 6,7. *I will ſend him againſt an Hypocritical nation, and againſt the people of my wrath: howbeit he means not ſo, neither doth his heart think ſo,* [He deſigns not to be an inſtrument of my juſtice] *but it is in his heart to deſtroy and cut off Nations, not a few.* His thoughts and aims were far different from Gods thoughts. The hearts of Kings are in his hands, as wax in the hands of a man, which he can work into what form and ſhape he pleaſes. He hath the ſoveraignty over, and the ordering the hearts of Magiſtrates, *Pſa.* 47. 9. *the ſhields of the Earth belong unto God.* Counſels of men for the good of his people, are his act. The Princes adviſed *Jeremiah* and *Baruch*, *Jer.* 36. 19. to hide themſelves, which they did, yet *ver.* 26. it is ſaid the Lord hid them. Though they followed the advice of their Court-friends, yet they could not have been ſecured, had not God ſtep't in by his providential care, and covered them with his hand. It was the Courtiers Counſel, but God challenges the honour of the ſucceſs.

Military actions are ordered by him. Marſhal employments are ordered by his providence. He is the great General of Armies: 'Tis obſerved that in the two Prophets, *Iſaiah* and *Jeremiah*, God is called the Lord of Hoſts no leſs than a Hundred and Thirty times*.

Arrowſmith *Chain of Principles Exercit.* 1. Sect. 1.

3. *To preternatural actions.* God doth command Creatures to do thoſe things which are no way ſuitable to their inclinations, and gives them ſometimes for his own ſervice a writ of eaſe from the performance of the natural Law he hath impreſſed upon them. A devouring Raven is made by the Providence of God the Prophets Caterer in time of Famine*. God inſtructs a ravenous Bird in a leſſon of abſtinence for *Elijah*'s ſafety, and makes it both a Cook and a Serving-man to the Prophet. The Whale that delights to play about the deepeſt part of the Ocean, approaches to the ſhore, and attends upon *Jonah* to tranſport him to the dry Land*. The fire* was ſlacked by God, that it ſhould not ſinge the leaſt hair of the three Childrens heads, but was let looſe to conſume the Officers of the Court. The mouths of the ravenous Lyons which had been kept with an empty ſtomach, were muzled by God, that they ſhould not prey upon *Daniel* in a whole nights ſpace. God taught them an Heroical temperance with ſo dainty a diſh at their mouths, and yet they tore the accuſers in a trice.

* 1 Kings 17. 4.

* Jonah 2. 10.

* Dan. 3.

4. *To all ſupernatural and miraculous actions* of the Creatures which are as ſo many new Creations. As when the Sun went backward in *Hezekiah's* time; when it ſtood ſtill in the valley of *Ajalon*, that *Joſhuah* might compleat his Victory on the *Canaanites*. The boyſterous waves ſtood on a heap like Walls to ſecure the *Iſraelites* paſſage; but returning to their natural motion, were the *Ægyptians* Sepulchre. When Creatures have ſtept out of their natural courſe, it could not be the act of the Creature, it being ſo much againſt and above their natures, but it muſt be by the order of ſome Superior Power.

5. *To all fortuitous actions.* What is caſual to us, is ordained by God; as effects ſtand related to the ſecond cauſe, they are many times contingent; but as they ſtand related to the firſt cauſe, they are acts of his Counſel, and directed by his Wiſdom. God never left ſecond cauſes to ſtraggle and operate in a Vagabond way; tho the effect ſeem to us to be a looſe act of the Creature, yet it is directed by a Superior cauſe to a higher end than we can preſently imagine. The whole diſpoſing of the lot which is caſt into the lap, is from the Lord*. A Souldier ſhoots an arrow at random, and God guides it to be the Executioner of *Ahab* for his Sin*; which Death was foretold by *Micaiah*, *v.* 17, 28. God gives us a certain Rule to judge of ſuch contingencies, *Exod.* 21. 13. And *if a man lye not in wait, but God deliver him into his hand*; A man accidentally kills another, but it is done by a ſecret commiſſion from God. [*God delivered him into his hands.*] Providence is the great Clock, keeping time and order, not only hourly, but inſtantly to its own honour. *

*Pro. 16. 33.

* 1 King. 22. 34.

*Fuller *Eccleſ. Hiſt. Cent.* 6. *book* 2. *P* 51.

6. *To all voluntary actions.*

1. *To good actions.* Not by compelling, but ſweetly inclining, determining the Will, ſo that it doth that willingly, which by an unknown and unſeen neceſſi-

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ty cannot be omitted. It conſtrains not a man to good againſt his will, but powerfully moves the will to do that by conſent, which God hath determined ſhall be done. *The way of man is not in himſelf*; the motion is mans, the action is mans, but the direction of his ſteps is from God. *Jer.* 10. 23. *'Tis not in man that walketh, to direct his ſteps.*

2. *To evil actions.*

1. *In permitting them to be done.* Idolatries and follies of the Heathen were permitted by God. He checked them not in their courſe, but laid the reins upon there necks, and ſuffered them to run what race they pleaſed, *Acts* 14. 16. *Who in times paſt ſuffered all nations to walk in their own wayes.* Not the moſt execrable villany that ever was committed in the world, could have been done without his permiſſion. Sin is not *amabile propter ſe*, and therefore the permiſſion of it is not deſirable in it ſelf, but the permiſſion of it is only deſirable, and *honeſtatur ex fine.* God is good and wiſe and righteous in all his acts: ſo likewiſe in this act of permitting ſin: and therefore he wills it out of ſome good and righteous end, which belongs to the manifeſtation of his glory, which is *that* he intends in all the acts of his will; of which this is one. Wicked men are ſaid to be a ſtaff in Gods hand; as a man manages a ſtaff which is in his own power, ſo doth God manage wicked men for his own holy purpoſes, and they can go no further than God gives them licence.

2. *In ordering them.* God governs them by his own unſearchable Wiſdom and Goodneſs, and directs them to the beſt and holieſt ends. Contrary to the natures of the ſins, and the intentions of the ſinner. *Joſeph's* Brothers ſold him to gratifie their revenge, and God ordered it for their preſervation in a time of famine. *Pharaoh's* hardneſs is ordered by God for his own glory, and that Kings deſtruction: God decrees the delivering up Chriſt to Death, and *Herod*, *Pilate*, the Phariſees, and common rout of People in ſatisfying their own paſſion, do but execute what God had before ordained. *Act.* 4. 28. *for to do whatſoever thy hand and thy Counſel determined before to be done.* *Judas* his Covetouſneſs, and the Devils malice, are ordered by God to execute his decree for the redemption of the World. *Titus* the Emperour, his ambition led him to *Jeruſalem*, but Gods end is the fulfilling of his threatnings, and the taking revenge upon the *Jews* for their murdering of Chriſt. The aim of the Phyſician is the Patients health, when the intent of the Leeches is only to ſuck the blood. God hath holy ends in permitting ſin, while man hath unworthy ends in committing it. The rain which makes the Earth fruitful is exhaled out of the Salt-waters, which would of themſelves ſpoil the ground and make it unfruitful. *The deceiver and the deceived* are his, *Job* 12. 16. Both the action of the Devil the Seducer, and of wicked men the ſeduced, are reſtrained by God within due bounds, in ſubſerviency to his righteous will. [*For with him is ſtrength and wiſdom.*]

2. *As Providence is univerſal, ſo it is myſterious.* Who can trace the motions of Gods eyes in their race? He makes the *Clouds his Chariot** in his motions about the Earth, and his throne is in the dark. He walks upon the wings of the wind, His providential ſpeed makes it too quick for our underſtanding. His wayes are myſterious, and put the reaſon and wiſdom of men to a ſtand. The cleareſt ſighted Servants of God do not ſee the bottom of his works, the motion of Gods eyes is too quick for ours. *Second Propoſition.* **Pſal.* 104. 3.

John Baptiſt is ſo aſtoniſht at the ſtrange condeſcention of his Saviour to be baptiſed of him, that he forbids it*; Man is a weak Creature, and cannot trace or ſet out the wiſdom of God. * *Mat.* 3.

But this myſteriouſneſs and darkneſs of Providence adds a luſtre to it. As ſtones ſet in Ebony, though the grounds be dark, make the beauty and ſparkling the clearer.

1. *His wayes are above humane methods.* Dark Providences are often the groundwork of ſome excellent piece he is about to diſcover to the world. His methods are like a plaited Picture, which on the one ſide repreſents a Negro, on the other a Beauty. He lets *Sarahs* womb be dead, and then brings out the root of a numerous progeny. He makes *Jacob* a Cripple, and then a Prince to prevail with God; he gives him a wound, and then a bleſſing. He ſends not the Goſpel

till reason was nonpluſt, and that the world in that higheſt wiſdom it had at that that time attained unto, was not able to arrive to the knowledge of God. 1 *Cor.* 1. 21. *After that the World by Wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.*

2. *His ends are of a higher ſtrain than the aims of men.* Who would have thought that the forces *Cyrus* raiſed againſt *Babylon* to ſatisfie his own ambition, ſhould be a means to deliver the *Iſraelites*, and reſtore the Worſhip of God in the Temple? God had this end, which *Iſaiah* prophecyed of, and *Cyrus* never dreamt of, *Iſa.* 82 ·†1 *That ſaith of* Cyrus, *thou art my Shepherd, and ſhalt perform all my pleaſure, even ſayin 'gthat* Jeruſalem *ſhall be built*, &c. * And this a long time before *Cyrus* was born: *Pharaoh* ſent *Iſrael* a way in the very night, at the end of the four hundred and thirty years, the time perfixt by God; he could not keep them longer becauſe Gods promiſe, he would not becauſe of Gods Plagues. God aims at the glorifying his truth; in keeping touch with his word. *Pharaoh* deſigns not the accompliſhing Gods will, but his deliverance from Gods judgements.

* *Iſa.* 45. 1.

There is an obſervable conſideration to this purpoſe, how Gods ends are far different from mans. *Luke* 2. 1, 4. In the taxing the whole World by *Auguſtus*. *Auguſtus* out of pride to ſee what a numerous people he was Prince of, would tax the whole world: Some tell us he had appointed the enrolling the whole *Empire* Twenty Seven years before the Birth of our Saviour, and had proclaimed it at *Tarracon* in *Spain*: But ſoon after this proclamation, *Auguſtus* found a breaking out of ſome ſtirrs, and thereupon deferred his reſolution to ſome other fit time, which was the very time of the birth of Chriſt. See now Gods wiſe diſpoſal of things, in changing *Auguſtus*'s reſolution, and deferring it till the Forty Fourth year of his Reign, when Chrſt was ready to come into the World! And this by giving occaſion, yea, neceſſitating *Mary* to come from *Nazareth*, where *Joſeph* and *Mary* dwelt, who perhaps being big with Child, without this neceſſity laid upon her by the Emperors edict, would not have ventured upon the Journey to *Bethlehem*: there ſhe falls in travel, that ſo Chriſt the ſeed of *David* being conceived in *Nazareth* ſhould be born at *Bethlem*, where *Jeſſe* lived, and *David* was born. How wiſely doth God order the ambition and pride of men to fulfil his own predictions, and to publiſh the truth of Chriſts birth of the ſeed of *David*, for the names of *Joſeph* and *Mary* were found in the Records of *Rome* in *Tertullians* time?

3. *God hath ſeveral ends in the ſame action.* *Jacob* is oppreſt with Famine, *Pharaoh* enricht with plenty, but *Joſeph's* impriſonment is in order to his Fathers relief, and *Pharaohs* wealth; his Miſtreſſes anger flings him into a Priſon. *Joſeph* is wronged, and hath Captivity for a reward of his chaſtity. God makes it a ſtep to his advancement, and by this way brings him from a Captive to be a favourite. What is Gods end? Not only to preſerve the *Ægyptian* Nation, but old *Jacob* and his *Family*. Was this all that God aimed at? No, He hath a further deſign, and lays the Foundation of ſomething to be acted in the future age. By this means *Jacob* is brought into *Ægypt*, leaves his poſterity there, makes way for that glory in the working of the future miracles for their deliverance, ſuch an action that the world ſhould continually ring of, and which ſhould be a type of the ſpiritual deliverance by Chriſt.

4. *God has more remote ends than ſhort ſighted Souls are able to eſpy.* God doth not eye the preſent advantage of himſelf and his Creature, but hath an eye to his own glory in all, yea, in the very laſt ages of the world. In ſmall things, there are often great deſigns laid by God, and myſteries in the leaſt of his acts. *Iſaac* was delivered from his Fathers Sword, when he was intentionally dead, to ſet forth to the World a type of Chriſts reſurrection, and a Ram is conducted thither by God, and entangled in the thickets, and appointed to ſacrifice, whereby God ſets forth a type of Chriſts death.* He uſeth the captivities of the People, to enlarge the bounds of the Goſpel.

* *Halls Contempl. P.* 796.

The wiſe men were guided by a Star to Chriſt as King of the *Jews*, and come to pay homage to him in his infancy; whence was the foundation of this remarkable event laid? Probably, in *Balaams* prophecy, *Numb.* 24. 17. *I ſhall ſee him, but not now: I ſhall behold him, but not nigh. There ſhall come a ſtar out of* Jacob, *and a Scepter*

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ſhall riſe out of Iſrael, &c.) tranſmitted by tradition to thoſe wiſe men, and perhaps renewed by *Sibilla Chaldæa*, and confirm'd in their minds by the *Jews*, whilſt in the *Babyloniſh* captivity they converſed with them. Thus God many ages before in this prophecy had an end in promoting the readier entertainment of Chriſt among this people, when he ſhould be born; what the Wiſe mens end was, the Scripture doth not acquaint us; but however, their gifts were a means to preſerve our Saviour, *Joſeph* and *Mary*, from the rage of a Tyrant, and affording them wherewithal to ſupport them in *Ægypt*, whither they were ordered by God to fly for ſecurity. So * God threatens by the Prophet the Noble-man for his ſcoffing unbelief, that though he ſhould ſee the plenty, that he ſhould not taſte of it. See how God doth order Second cauſes, naturally to bring about his own decree! The King gives this perſon charge of the gate; whilſt the People croud for proviſion to ſatisfie their hunger, they accompliſh the threatning which they had no intentions to do, and trod him to death. Now I come to ſhew, That there is a Providence,

* 2 King. 7. 1, 2, 17.

1. *The wiſdom of God would not be ſo perſpicuous, were there not a providence in the World.* 'Tis eminent in the Creation, but more illuſtrious in the Government of the Creatures. A muſician diſcovers more skill in the touching an inſtrument, and ordering the ſtrings, to ſound what notes he pleaſeth, than he doth in the firſt framing and making of it. * All Gods providences are but his touch of the ſtrings of this great inſtrument of the World. And all his works are excellent, becauſe they are the fruit of his wonderful counſel, and unſearchable wiſdom, which is moſt ſeen in his providence, as in reading the verſes before. His power is glorified in creating and upholding this Fabrick: How ſhall his wiſdom be glorified but in his government of it? Surely God will be no leſs intent upon the honour of his wiſdom, than upon that of his power. For if any Attribute may be ſaid to excel another, it is his wiſdom and holineſs, becauſe thoſe are perfections which God hath ſtampt upon the nobler part of his Creation. Inferiour Creatures have more power and ſtrength than man, but Wiſdom is the perfection of a rational Creature. Now it is Gods Wiſdom to direct all things to their proper end, as well as to appoint them their ends, which direction muſt be by a particular providence, eſpecially in thoſe things which know not their end, and have no reaſon to guide them; We know in the World it is not a part of Wiſdom to leave things to chance, but to ſtate our ends, and lay a plat-form of thoſe means which direct to an attaining of them. And Wiſdom is moſt ſeen in drawing all things together, and making them ſubſervient to the end he hath fixed to himſelf; and therefore one of the great things that ſhall be admired at laſt, next to the great work of redemption, will be the harmony and conſent of thoſe things which ſeemed contrary, how they did all conſpire for the bringing about that end which God aimed at.

* Iſa. 28. 29. *This alſo come's from the Lord of Hoſts, which is wonderful in Counſel, and excellent in working.*

2. *The means whereby God acts, diſcover a providence,* He acts. *Secondly.*

1. *By ſmall means.* The conſiderable actions in the World have uſually very ſmall beginnings. As of a few letters, how many Thouſand words are made? of Ten figures, how many Thouſand Numbers? And a point is the beginning of all Geometry. A little ſtone flung into a pond, makes a little circle, then a greater, till it inlargeth it ſelf to both the ſides. So from ſmall beginnings, God doth cauſe an efflux through the whole World.

1. *He uſeth ſmall means in his ordinary works.* The common works of nature ſpring from ſmall beginnings. Great Plants are formed from ſmall ſeeds. The Clouds which water the great Garden of the World, are but a Collection of Vapours. The nobleſt operations of the Soul are wrought in an Organ, *viz.* the Brain, compoſed of coagulated Phlegm. Who would imagine that *Saul* in ſeeking his Fathers Aſſes, ſhould find a Kingdom?

2. *In his extraordinary works he uſeth ſmall means.* *Eliſha* that waited upon *Elijah*, and poured water upon his hands, ſhall do greater miracles then his Maſter. And the Apoſtles ſhall do greater works than Chriſt *; that the world may know that God is not tyed to any means that men count excellent; that all Creatures are his, and act not of themſelves, but by his Spirit and power.

* *John.* 14. 12.

In his extraordinary works of *Juſtice.* He makes a Rod in the hand of *Moſes* to

confound the skill of the *Ægyptian* Magicians: He commiſſioned Frogs and Flyes to countercheck a powerful and mighty people; When *Benhadad* was ſo proud as to ſay, the duſt of *Samaria* ſhould not ſuffice for handfuls for his Army, God ſcattered his army by the Lacquies of the Princes* a bout two hundred thirty two *v.* 15. The little ſling in the hand of *David* a youth, guided by Gods eye and hand, is a match fit enough for a blaſphemous Gyant, and defeats the ſtrength of a Weavers beam.

* 1 *King* 20. 14. *The young men of the Princes of the Provinces.*

In his extraordinary works of *mercy*.

1. *In the deliverance of a people or perſon.* A dream was the occaſion of *Joſephs* greatneſs, and *Joſephs* preſervation. He uſed the Cacklings of Geeſe to ſave the *Roman* Capitol from a ſurprize by the *Gauls*. He picks out *Gideon* to be a General, who was leaſt in his Fathers eſteem*; and what did his army conſiſt of, but few, and thoſe fearful*; thoſe that took water with their hands, (which as *Joſephus* ſaith, is a natural ſign of fear) did God chooſe out to overthrow the *Midianites* who had over-ſpread the Land as Graſhoppers, to ſhew that he can make the moſt fearful men to be ſufficient inſtruments againſt the greateſt powers, when the concernments of his Church and People lye at ſtake.

* *Judg.* 6. 15.
* *Judg.* 7. 6, 7.

God ſo delights in thus baffling the pride of men, that *Aſa* uſes it as an argument to move God to deliver him in the ſtrait he was in, when *Zerah* the *Æthiopian* came againſt him with a great multitude, when he was but a ſmall point and center in the midſt of a wide circumference*. Hereby God ſets off his own power, and evidenceth his ſuperintendent care of his People. It was more ſignally the arm of God for *Moſes* to confound *Pharaoh* with his Lice and Frogs, than if he had beaten him in a plain field with his Six Hundred Thouſand *Iſraelites*.

* 2 *Chron.* 41. 11. *Lord, it is nothing with thee to help with many or with few.*

2. *In the Salvation of the ſoul.* Our Saviour himſelf, though God, the great redeemer of the World, was ſo mean in the eyes of the World, that he calls himſelf a *worm*, and *no man**. He picks out many times the moſt unlikely perſons to accompliſh the greateſt purpoſes for mens Souls. He lodgeth the Treaſures of Wiſdom in Veſſels of Earth; He choſe not the Cedars of *Lebanon*, but the Shrubs of the valley; not the learned Phariſees of *Jeruſalem*, but the poor men of *Galilee*; *out of the mouths of Babes and Sucklings, he ordains praiſe to himſelf.*

* *Pſal.* 22. 6.

The Apoſtles breeding was not capable of ennobling their minds, and fitting them for ſuch great actions as Chriſt employed them in. But after he had new-moulded and enflamed their Spirits, he made them of Fiſhermen, greater conquerors of the World, than the moſt magnified Grandees could pretend to.

Thus Salvation is wrought by a crucified Chriſt; and that God who made the world by wiſdom, would ſave it by the fooliſhneſs of preaching. And make *Paul*, the leaſt of the Apoſtles as he terms himſelf, more ſucceſful than thoſe who had been inſtructed at the feet of Chriſt*.

* 2 *Cor.* 15. 9. 10.

2. *By contrary means.* God by his Providence makes contrary things contribute to his glory, as contrary Colours in a picture do to the beauty of the piece. Nature is Gods inſtrument to do whatſoever he pleaſes; and therefore nothing ſo contrary, but he may bring to his own ends. As in ſome Engines you ſhall ſee wheels have contrary motions, and yet all in order to one and the ſame end. God cured thoſe by a Brazen Serpent, which were ſtung by the fiery ones; whereas Braſs is naturally hurtful to thoſe that are bit by Serpents*.

* Grotius *Mat.* 20. 16. *Æs naturaliter nocet τοῖς ὀφιοδήκτοις.*

1. *Afflictions.* *Joſeph* is ſold for a ſlave, and God ſends him as a Harbinger; his Brothers ſold him to deſtroy him, and God ſends him to ſave them. *Pauls* Bonds in the opinion of ſome might have ſtifled the Goſpel; but he tells us, that they had fallen out to the furtherance of the Goſpel, *Phil.* 1. 12.

* Hall *contempl. book* 3. p. 806, 807.

2. *Sins.** God doth often effect his juſt *Will* by our weakneſs; neither thereby juſtifying our infirmities, nor blemiſhing his own action: *Jacob* gets the bleſſing by unlawful means, telling no leſs than two lies to attain it; [I am *Eſau*, and this is veniſon] But hereby God brings about the performance of his promiſe, which *Iſaac's* natural affection to *Eſau* would have hindred *Jacob* of.

The breach of the firſt Covenant was an occaſion of introducing a better. Mans ſinning away his firſt ſtock, was an occaſion to God to enrich him with a ſurer. The loſs of his original righteouſneſs made way for a clearer and more durable. The folly of man made way for the evidence of Gods wiſdom; and the ſin of man for the manifeſtation of his grace; and by the wiſe diſpoſal of God, opens a way for

for the honour of thoſe attributes, which would not elſe have been experimentally known by the Sons of men.

3. *Caſual means.* The Viper which leapt upon *Pauls* hand out of the bundle of ſticks, was a caſual act, but deſigned by the providence of God for the propagation of the Goſpel. *Pharaoh's* Daughter comes caſually to waſh her ſelf in the river, but indeed conducted by the ſecret influence of God upon her, to reſcue *Moſes*, expoſed to a forlorn condition, and breed him up in the *Ægyptian* learning, that he might be the fitter to be his kindreds deliverer. *Saul* had been hunting *David*, and at laſt had lodged him in a place whence he could not well eſcape, and being ready to ſeize upon him in that very inſtant of time, a Poſt comes to *Saul*, and brings the news that the *Philiſtines* had invaded the Land, which cut out other work for him, and *David* for that time eſcapes*. * 1 *Sam.* 23. 26, 27, 28.

3. Reaſon. *Such actions and events of things are in the world, which cannot rationally be aſcribed to any other cauſe than a ſupreme providence.* Thirdly. Tis ſo in common things. Men have the ſame parts, the ſame outward advantages, the ſame induſtry, and yet proſper not alike. One labours much, and gets little; another uſes not altogether ſuch endeavours, and hath riches flowing in upon him. Men lay their projects deep, and queſtion not the accompliſhment of them, and are diſappointed by ſome ſtrange and unforeſeen accident. And ſometimes men attain what they deſire in a different way, and many times contrary to the Method they had projected. This is evidenced,

1. *By the reſtraints upon the paſſions of men:* the waves of the Sea, and the tumults of the People are much of the ſame impetuous natures, and are quelled by the ſame power. * Tumults of the People could no more be ſtilled by the force of a man, than the Waves of the Sea by a puff of breath. How ſtrangely did God qualify the hearts of the *Ægyptians* willingly to ſubmit to the ſale of their Land, when they might have riſen in a tumult, broke open the Granaries, and ſupplied their wants*. Indeed, if the World were left to the conduct of chance and fortune, what work would the ſavage luſts and paſſions of men make among us? How is it poſſible that any but an Almighty power can temper ſo many jarring Principles, and rank ſo many quarrelſom and trubulent Spirits in a due order? If thoſe bruitiſh paſſions which boyl in the hearts of men, were let looſe by that infinite power that bridles them, how ſoon would the World be run headlong into unconceivable confuſions, and be rent in pieces by its own diſorders? * *Pſal.* 65. 7. *which ſtilleth the noiſe of the Sea, and the tumult of the People.* * *Gen.* 47. 19, 21.

2. *By the ſudden changes which are made upon the Spirits of men for the preſervation of others.* God takes off the Spirit of ſome as he did the wheels from the *Egyptian* Chariots, in the very act of their rage. *Paul* was ſtruck down, and changed while he was yet breathing out threatnings, *&c.* God ſees all the workings of mens hearts, all thoſe cruel intentions in *Eſau* againſt his Brother *Jacob*; but God on a ſudden turns away that torrent of hatred, and diſpoſeth *Eſau* for a friendly meeting*. And he who had before an exaſperated malice by reaſon of the loſs of his birth-right and bleſſing, was in a moment a changed man. Thus was *Sauls* heart changed towards *David*, and from a Perſecutor, turns a juſtifier of him, confeſſeth *Davids* innocence, and his own guilt, 1 *Sam.* 24. 17, 18. *Thou art more righteous than I, for thou haſt rewarded me good, whereas I have rewarded thee evil*, &c. What reaſon can be rendred for ſo ſudden a change in *Saul's* revengeful Spirit, which had all the force of intereſt to ſupport it, and conſidered by him at that very time? For *verſ.* 24. he takes ſpecial notice that his Family ſhould be diſinherited, and *David* be his Succeſſor in the Throne. How ſuddenly did God turn the Edge of the Sword, and the heart of an Enemy from *Jehoſaphat.* 2 *Chron.* 18. 31. *Jehoſaphat* cried out, and the Lord helped him, and God moved them to depart from him. The holy Ghoſt emphatically aſcribes it to Gods motion of their wills, by twice expreſſing it: But ſtranger is the preſervation of the *Jews* from *Hamans* bloody deſigns, after the decree was gone out againſt them. *Mordecai* the *Jew* is made *Ahaſuerus's* Favourite by a ſtrange wheeling of Providence: Firſt, The Kings Eyes are held waking, and he is inclined to paſs away the ſolitarineſs of the night with a Book, rather then a game, or ſome other Court paſt-time; no book did he fix on but the Records of that Empire, no place in that voluminous book, but the Chronicle of *Mordecai's* ſervice * in the diſcovery of a treaſon againſt * *Gen.* 33. 4

* *Eſther* 6. 1, 2.

againſt the Kings life; he doth not careleſly paſs it over, but requires what recompence had been beſtowed on *Mordecai* for ſo conſiderable a ſervice, and this juſt before *Mordecai* ſhould have been deſtroyed; had *Ahaſuerus* ſlept, *Mordecai* and all his Countrey-men had been ſacrificed notwithſtanding all his Loyalty. Could this be a caſt of blind chance which had ſuch a concatenation of Evidences in it for a ſuperior power?

3. *In cauſing Enemies to do things for others which are contrary to all rules of policy.* 'Tis wonderful, that the *Jews*, a People known to be of a ſtubborn nature, and tenacious of their laws wherein they differed from all the nations, ſhould in the worſt of their captivities be ſo often befriended by their Conquerors, not only to rebuild their City, and reedify their Temple, but at the charge of their Conquerors too. The very Enemies that had captived the *Jews*, though they knew them to be a People apt to rebel: That the People whoſe Temple they helped to build, would keep up a diſtinct worſhip and difference in Religion, which is uſually attended with the greateſt animoſities. And when they knew it to be ſo ſtrong in ſcituation, as to be a Fort as well as a place of Worſhip. That for this, their Enemies ſhould furniſh them with materials, when they were not in a condition to procure any for themſelves, and give them money out of the Publick Exchequer, and timber out of the Kings Foreſt, as we read*. And all this they lookt upon as the hand of God. *Ezra* 6. 22. [*The Lord had turned the heart of the King of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God.* And the Heathen *Artaxerxes* takes notice of it. *Cicero* tells us, that in his time Gold was carried out of *Italy* for the ornament of the Temple. They had their rites in religion preſerved intire under the *Roman* Government, though more different from the *Roman* cuſtoms than any Nation ſubdued by them. *Dion*, and *Seneca*, and others obſerve, that whereever they were tranſplanted, they proſper'd and gave Laws to the victors. And this was ſo generally acknowledged, that *Hamans* Cabinet-counſel (who were ſurely none of the meaneſt States-men) gave him no hopes of ſucceſs, when he appeared againſt *Mordecai*, becauſe he was of the race of the *Jews**; ſo much did God own them by his gracious Providence: They were alſo ſo intire in all their Captivities before their crucifying of our Lord and Saviour, that they count their Genealogies.

* *Ezra* 1. 1, 2, 4, 7. *Ezra* 4. 12, 15, 19. *Ezra* 6. 4, 5, 8, 9, 11. *Nehem.* 2. 8.

* *Eſth.* 6. 13.

4. *In infatuating the Counſels of men.* God ſets a ſtamp of folly upon the Wiſdom of men, *Iſa.* 44. 25. *That turns the wiſe men backward, and makes their knowledge fooliſhneſs. And makes their Counſels as Chaff and Stubble.* Iſa. 33. 11. [*ye ſhall conceive chaff, and ſhall bring forth ſtubble*]. *Herod* was a crafty perſon, inſomuch that Chriſt calls him Fox. How fooliſh was he in managing his project of deſtroying Chriſt, his ſuppoſed competitor in the Kingdom, when the wiſe men came to *Jeruſalem*, and brought the news of the birth of a King of the *Jews*? He calls a *Synod* of the ableſt men among the *Jews*. The reſult of it is to manifeſt the truth of Gods perdiction in the place of our Saviours birth, and to direct the wiſe men in their way to him. *Herod* had no reſolutions, but bloody, concerning Chriſt*. God blinds his mind in the midſt of all his craft, that he ſees not thoſe rational waies, which he might make uſe of for the deſtruction of that which he feared; he ſends thoſe wiſe men, meer ſtrangers, to him, and intruſts them with ſo great a concern; he goes not himſelf, nor ſends any of his guard with them to cut him off immediately upon the diſcovery, but leaves the whole conduct of the buſineſs to thoſe he had no acquaintance with, and of whoſe faithfulneſs he could have no aſſurance. God croſſes the intentions of men. *Joab* ſlew *Amaſa*, becauſe he thought him his rival in *Davids* favour, and then imagined he had rid his hands of all that could ſtand in his way; yet God raiſed up *Benajah*, who drew *Joab* from the horns of the *Altar*, and cut him in pieces at *Solomons* comand. God doth ſo order it, many times, that when the moſt rational Counſel is given to men, they have not hearts to follow it. *Achitophel* gave as ſutable Counſel for *Abſaloms* deſign, as the beſt Stateſman in the World could give*; To ſurprize *David* while he was amuz'd at his Sons rebellion, and dejected with grief at ſo unnatural an action, and whilſt his forces had not yet made their Rendezvouz, and thoſe that were with him were tired in their march. Speed was beſt in attempts of this nature. *David* in all probability

* *Mat.* 2. 3, 4, 5, 6, 7, 8.

* 2 *Sam.* 17. 1, 2.

bility had been cut off, and the hearts of the People would have melted at the fall of their Soveraign. But *Abſalom* inclines rather to *Huſhai's* Counſel, which was not ſo proper for the buſineſs he had engaged in, *v.* the 7*th*, to *v.* 14. Now this was from God. *For the Lord had appointed to defeat the good Counſel of Achitophel, to the intent that the Lord might bring evil upon Abſalom.* So fooliſh were the *Egyptians* againſt reaſon, in entring into the Red Sea after the *Iſraelites*; for could they poſſibly think that that God who had by a ſtrong hand, and an Army of Prodigies brought *Iſrael* out of their Captivity, and conducted them thus far, and now by a miracle opened the Red Sea, and gave them paſſage through the bowels of it, ſhould give their Enemies the ſame ſecurity in purſuing them, and unravel all that web he had been ſo long a working?

5. *In making the Counſels of men ſubſervient to the very ends they deſign againſt.* God brings a Cloud upon mens underſtandings, and makes them the contrivers of their own ruin, wherein they intend their own ſafety, and gains honour to himſelf by outwitting the Creature. The *Babel* projectors fearing to be ſcattered abroad, would erect a power to prevent, and this proved the occaſion of diſperſing them over the World in ſuch a confuſion, that they could not underſtand one another *. God ordered *Pharaohs* policies to accompliſh the end againſt which they were directed; He is afraid *Iſrael* ſhould grow too mighty, and ſo wreſt the Kingdom out of his hands, and therefore he would oppreſs them to hinder their increaſe, which made them both ſtronger, and more numerous. [Exerciſe ſtrengthens men, and luxurie ſoftens the Spirit.] The *Jews* fear, if they ſuffered Chriſt to make a farther progreſs in his Doctrine and miracles, they ſhould loſe *Cæſars* favour, and expoſe their Country as a prey to a *Roman* Army; this cauſed their deſtruction by thoſe Enemies they thought by this means to prevent: God ordering it ſo, that a *Roman* Army was poured in upon them, which ſwept them into all corners of the Earth. Prieſts and Phariſees ſit cloſe together in Counſel, how to hinder mens believing in Chriſt, and the reſult of their conſultation was to put him to death, and no man then would believe in a dead perſon, not capable of working any miracles *, for the amuſing of the People, and by this means there were a greater number of believers on him, than in the time of his life, according to his own prediction, *Joh.* 12. 32. *and I, if I be liſted up from the Earth, will draw all men unto me.*

* *Gen.* 11. 4, 8.

* *Joh.* 11. 47, 48, 49, 50.

6. *In making the fancies of men ſubſervient to their own ruine.* God brings about ſtrange events by the meer imaginations and conceits of men, which are contrary to common and natural obſervation, and the ordinary courſe of rational conſequences *. The Army of the *Moabites* which had invaded *Iſrael*, thought the two Kings of *Judah* and *Iſrael* had turned their Swords againſt one another, becauſe the riſing Sun had coloured thoſe unexpected waters, and made them look red, which they took for the blood of their Enemies, and ſo diſorderly run without examination of the truth of their conceit; but inſtead of dividing the ſpoil, they left their lives upon the points of the *Iſraelites* ſwords. So the *Syrian* Army are ſcared with a panick fear, and ſcatter themſelves upon an empty ſound *. Thus a dream ſtruck a terror into the *Midianites*, and the noiſe of the broken pot-ſheards made them fear ſome treaſon in their Camp, and cauſed them to turn their ſwords into one anothers bowels, *Judg.* 7. 19, 22, *The Lord ſet every mans ſword againſt his fellow.*

* *2 King.* 3. 22, 23.

* *2 King.* 7. 6.

First *Queſtion.* If Gods providence orders all things in the World, and concurs to every thing, *how will you free God from being the Author of ſin?* *Queſt.*

Anſwer in ſeveral Propoſitions. *Anſw.*

1. *'Tis certain, God hath a hand about all the ſinful actions in the World.* The ſelling *Joſeph* to the *Iſhmaelites*, was the act of his Brethren; the ſending him into *Egypt*, was the act of God *, *Gen.* 45. 8. *It was not you that ſent me hither, but God.* Where *Joſeph* aſcribes it more to God than to them. Their wicked intention was to be rid of him, that he might tell no more tales of them to his Father: Gods gracious intention was to advance him for his honour and their good; and to bring about this gracious purpoſe, he makes uſe of their ſinful practice.

* *Pſa.* 105. 17. *He ſent a man before them, even Joſeph, who was ſold for a Servant.*

practice. Gods end was righteous, when theirs was wicked. 'Tis ſaid, God moved *David* to number the People, 2 *Sam.* 24. 1. *The anger of the Lord was kindled againſt Iſrael, and he moved David againſt them to ſay, Go number Iſrael and Judah.* Yet Satan is ſaid to provoke *David* to number the People, 1 Chron. 21. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* Here are two agents; But the text mentions Gods hand in it out of Juſtice to puniſh *Iſrael*; Satans end, no queſtion, was out of malice to deſtroy. Satan wills it as a ſin. God as a puniſhment. God, ſay ſome, *permiſſive*, Satan *Efficaciter*. In the moſt villanous and unrighteous action that ever was done, God is ſaid to have an influence on it. God is ſaid to deliver up Chriſt, *Act.* 2. 23. *Him, being delivered by the determinate Counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.* Acts 4. 28. *For to do whatſoever thy hand and thy Counſel determined before to be done.* Not barely as an act of his preſcience, but his Counſel, and that determinate, *i. e.* ſtable and irreverſible. He makes a diſtinction between thoſe two acts. In God it was an act of Counſel, in them an act of wickedneſs [*by wicked hands*;] there was Gods Counſel about it, an actual tradition. *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all.* All the Agents had ſeveral ends. God in that act aimed at the redemption of the world; Satan at the preventing it; *Judas* to ſatisfie his covetouſneſs; the *Jews* to preſerve themſelves from the *Roman* invaſion, and out of malice to him for ſo ſharply reproving them. God had a gracious principle of love to mankind, and acted for the Salvation of the World in it; the inſtruments had baſe principles and ends, and moved freely in obedience to them. So in the affliction of *Job*, both God and Satan had an hand in it. *Job* 1. 12. *The Lord ſaid unto Satan, behold, all that he hath is in thy power, verſ.* 11. *Touch all that he hath, and he will curſe thee to thy face*; their ends were different, the one righteous for Tryal, the other malicious againſt God, that he might be curſed, againſt *Job* that he might be damned. Gods end was the brightning of his grace, and the Devils end was the ruin of his integrity, and diſpoiling him of Gods favour.

* *Senguer. Metaph. lib.* 2 *cap.* 15. *Sect.* 5.

2. *In all Gods acts about ſin, there is no ſtain to Gods holineſs* *. In ſecond cauſes, one and the ſame action proceeding from divers cauſes, in reſpect of one cauſe, may be ſinful; in reſpect of the other, righteous. As when two Judges condemn a guilty perſon, one condemns him out of love to juſtice, becauſe he is guilty; the other condemns him out of a private hatred and ſpleen: One reſpects him as a Malefactor only, the other as a private Enemy chiefly. Here is the ſame action with two concurring cauſes, one being wicked in it, the other righteous. Much more may we conceive it in the concurrence of the Creator, with the action of the Creature.

1. *God moves every thing in his ordinary providence according to their particular natures.* God moves every thing ordinarily according to the nature he finds it in. Had we ſtood in innocency, we had been moved according to that originally righteous nature; but ſince our Fall we are moved according to that nature introduced by us with the expulſion of the other. Our firſt corruption was our own act, not Gods work; we owe our Creation to God, our corruption to our ſelves. Now, ſince God will govern his Creature, I do not ſee how it can be otherwiſe, than according to the preſent nature of the Creature, unleſs God be pleaſed to alter that nature. God forces no man againſt his nature; he doth not force the will in converſion, but graciouſly and powerfully inclines it. He doth never force nor incline the will to ſin, but leaves it to the corrupt habits it hath ſettled in it ſelf. *Pſal.* 81. 12. *So I gave them up to their own hearts luſts, and they walked in their own Counſels*; Counſels of their own framing, not of Gods. He moves the will which is *ſponte mala*, according to its own nature and counſels. As a man flings ſeveral things out of his hand, which are of ſeveral figures, ſome ſpherical, tetragons, cylinders, conicks, ſome round, and ſome ſquare; though the motion be from the agent, yet the variety of their motions is from their own figure and frame; and if any will hold his hand upon a ball in its motion, regularly it will move according to his nature and figure; and a man by caſting a boul out of his hand, is the cauſe of the motion, but the bad biaſs is the cauſe of its

its irregular motion. The power of action is from God, but the viciousnes of that action from our own nature. As when a Clock or Watch hath some fault in any of the wheels, the man that winds it up, or putting his hand upon the wheels moves them, he is the cause of the motion, but it is the flaw in it, or deficiency of something is the cause of its erroneous motion; that error was not from the person that made it, or the person that winds it up, and sets it on going, but from some other cause; yet till it be mended it will not go otherwise, so long as it is set upon motion. Our motion is from God. [Acts 17. 28. *in him we move*] but not the disorder of that motion. 'Tis the foulnes of a mans stomach at Sea is the cause of his sickness, and not the Pilots government of the ship.

2. *God doth not infuse the lust, or excite it,* tho he doth present the object about which the lust is exercised. God delivered up Christ to the *Jews*, he presented him to them: but never commanded them to crucifie him, nor infused that malice into them, nor quickned it; but he seeing such a frame, withdrew his restraining grace, and left them to the conduct of their own vitiated wills. All the corruption in the World ariseth from lust in us, not from the object which God in his providence presents to us. 2 *Pet.* 1. 4. *the corruption that is in the World through lust.* The Creature is from God, but the abuse of it from corruption. God created the grape, & filled the Vine with a sprightlines; but he doth never infuse a drunken frame into a man, or excite it. Providence presents us with the Wine, but the precept is to use it soberly. Can God be blamed, if that which is good in it self, be turned into Poyson by others? No more than the flower can be called a criminal, because the Spiders nature turns that into venome, which is sweet in it self. Man hath such a nature not from Creation, wherein God is positive; but from corruption, wherein God is permissive. Providence brings a man into such a condition of poverty, but it doth not encourage his stubbornes and impatience. There is no necessity upon thee from God to exercise thy sin under affliction, when others under the same exercise their graces. The Rod makes the Child smart, but it is its own stubbornes makes it curse. In short, though it be by Gods permission that we *can* do evil, yet it is not by his inspiration that we *will* to do evil; that is wholly from our selves.

3. *God supports the faculties wherewith a man sinneth, and supports a man in that act wherein he sinneth, but concurs not to the sinfulnes of that act.* No sin doth properly consist in the act it self, as an act, but in the deficiency of that act from the rule. No action wherein there is sin, but may be done as an action, though not as an irregular action. Killing a man is not in it self unlawful, for then no Magistrate should Execute a Malefactor for murdering another, and justice would cease in the World; man also must divest himself of all thoughts of preserving his Life against an invader; but to kill a man without just cause, without authority, without rule, contrary to rule, out of revenge, is unlawful. So that it is not the act, as an act, is the sin, but the swerving of that act from the rule, makes it a sinful act: So speaking as speaking, is not a sin, for it is a power and act God hath endued us with; but speaking irreverently and dishonourably of God, or falsly and slandrously of man, or any otherwise irregularly, therein the sin lyes. So that it is easie to conceive that an act and the viciousnes of it are separable. That act which is the same in kind with another, may be laudable, and the other base and vile in respect of its circumstances. The mind wherewith a man doth this or that act, and the irregularity of it, makes a man a criminal. There is a concurrence of God to the act wherein we sin, but the sinfulnes of that act is purely from the inherent corruption of the Creature. As the power and act of seeing is communicated to the eye by the Soul, but the seeing doubly or dimly, is from the vitiousnes of the Organ, the eye. God hath no manner of immediate efficiency in producing sin; as the Sun is not the efficient cause of darknes, though the darknes immediately succeeds the setting of the Sun, but it is the deficient cause. So God withdraws his grace, and leaves us to that lust which is in our wills. *Act.* 14. 16. *Who in times past suffered all Nations to walk in their own wayes.* He bestowed no grace upon them, but left them to themselves. As a man who lets a glass fall out of his hand is not the efficient cause that the glass breaks, but its own brittle nature; yet he is the deficient cause, because he withdraws his support from it. God is not obliged to give us grace, because we have made a total

forfeiture of it He is not a Debtor to any man by way of merit, of any thing but puniſhment. He is indeed in ſome ſence a debtor to thoſe that are in Chriſt upon the account of Chriſts purchaſe and his own promiſe, but not by any merits of theirs.

4. *Gods providence is converſant about ſin, as a puniſhment, yet in a very righteous manner.* God did not will the firſt ſin of *Adam* as a puniſhment, becauſe there was no puniſhment due to him before he ſinned, but he willed the continuance of it as a puniſhment to the nature *ſub ratione boni*. This being a judicial act of God, is therefore righteouſly willed by him. Puniſhment is a moral good. 'Tis alſo a righteous thing to ſuit the puniſhment to the nature of the offence, and what can be more righteous than to puniſh a man by that wherein he offends? Hence God is ſaid to give up men to ſin. *Rom.* 2. 26, 27. *for this cauſe God gave them up unto vile affections.* And *to ſend ſtrong deluſions that they may believe a lye.* And the reaſon is rendred 2 *Theſ.* 2. 12. *that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs**. What more righteous than to make thoſe vile affections, and that unrighteouſneſs their puniſhment, which they made their pleaſure, and to leave them to purſue their own ſinful inclinations, and make them (as the Pſalmiſt ſpeaks) *Pſal.* 5. 10. *fall by their own Counſels?* A Drunkards Beaſtlineſs is his puniſhment as well as his Sin. Thus God delivers up ſome to their own luſts as a puniſhment both to themſelves and others. As he hardened *Pharaohs* heart for the deſtruction both of himſelf and his People.

2 *Theſ.* 2. 11.

5. *God by his providence draws glory to himſelf, and good out of ſin.* 'Tis the higheſt excellency to draw good out of evil, and it is Gods right to manifeſt his excellency when he pleaſes, and to direct that to his honour, which is acted againſt his Law. The holineſs of God could never intend Sin as Sin. But the Wiſdom of God foreſeeing it, and decreeing to permit it, intended the making it ſubſervient to his own honour. He would not permit it but for ſome good, becauſe he is infinitely good, and could not by reaſon of that goodneſs, ſuffer that which is purely evil, if by his Wiſdom he could not raiſe good out of it: 'Tis purely evil as it is contrary to Law; It is good *ratione finis* as God orders it by his Providence; yet that goodneſs flows not from the nature of ſin, but from the wiſe diſpoſal of God.

As God at the Creation framed a beautiful world out of a *Chaos*, out of matter without form, and void. So by his infinite wiſdom he extracts honour to himſelf, out of the ſins of men. As ſin had diſhonoured him at its entrance in defacing his works, and depraving his Creature: So he would make uſe of the ſins of men in repairing his honour, and reſtoring the Creature.

'Tis not conceivable by us, what way there could be more congruous to the wiſdom and holineſs of God, as the ſtate of the World then ſtood, to bring about the death of Chriſt, which in his decree was neceſſary to the ſatisfaction of his juſtice, without ordering the evil of ſome mens hearts to ſerve his gracious purpoſe. If we could ſuppoſe that Chriſt could commit ſome capital crime for which he ſhould deſerve death, which was impoſſible by reaſon of the hypoſtatical union, the whole deſign of God for redemption had ſunk to the ground. Therefore God doth reſtrain or let out the fury of mens paſſions, and the corrupt habits of their wills to ſuch a degree as ſhould anſwer directly to the full point of his moſt gracious will, and no further. He lets out their malice ſo far as was conducing to the grand deſign of his death, and reſtrains it from every thing that might impair the truth of any prediction, as in the parting his garments, or breaking his bones. If God hath put him to death by ſome thunder or otherwiſe, and after raiſed him, how could the voluntarineſs of Chriſt appear, which was neceſſary to make him a perfect oblation? How would his innocency have appeared? The ſtrangeneſs of the judgment would have made all men believe him ſome great and notorious ſinner. How then could the Goſpel have been propagated? Who would have entertained the Doctrine of one, whoſe innocency could not be cleared? If it be ſaid, *God might raiſe him again*, what evidences would have been had that he had been really dead? But as the caſe was, his Enemies confeſs him dead really, and many Witneſſes there were of his reſurrection.

1. *God orders the ſins of men to the glory of his grace.* As a foil ſerves to make the luſtre of a Diamond more conſpicuous; ſo doth God make uſe of the deformities of men to make his own grace more illuſtrious, and convey it with a more

more pleasing relish to them. Never doth grace appear more amiable, never is God entertained with so high admirations, as by those who of the worst of sinners are made the choicest of Saints; *Paul* oftentakes occasion from the greatness of his sin, to admire the unsearchable riches of that grace which pardoned him.

2. *God orders them to bring forth temporal mercies.* In Providence there are two things considerable. First, *Mans Will.* 2. *Gods purpose.* What mans will intends as a harm in sin, God in his secret purpose orders to some eminent advantage. In the selling of *Joseph*, his Brothers intend the execution of their revenge; And God orders it for the advancement of himself, and the preservation of his unrighteous Enemies, who might otherwise have starved. His Brothers sent him to frustrate his dream, and God to fulfil it. Our reformation and return from under the yoke of Antichrist, was by the wise disposal of God occasioned by the three great Idols of the World, the lust of the eye, the lust of the Flesh, and the pride of life; lust, covetousness and ambition, three vices notoriously eminent in *Henry* the Eighth, the first instrument in that work. What he did for the satisfaction of his Lust is ordered by God for the glory of his mercy to us. And though the Papists upon that account reflect upon our Reformation, they may as well reflect npon the glorious work of redemption, because it was in the wisdom of God brought about by *Judas* his covetousness, and the *Jews* malice.

3. *God orders them for the glory of his justice upon others. Nathan* had threatned *David*, that one in his house should lye with his Wives in the sight of the Sun *. *Achitophel* adviseth *Absalom* to do so, not with any design to fulfil Gods threatning, but secure his own stake, by making the quarrel between the Father and the Son irreconcilable, because he might well fear that upon a peace between *David* and *Absalom* he might be offered up as a Sacrifice to *Davids* justice. God orders *Achitophels* counsel, and *Absoloms* sin to the glory of his justice in *Davids* punishment. *2 Sam. 12. 11.

The ambition of *Vespasian* and *Titus* was only to reduce *Judea* to the *Roman* Province after the revolt of it: But God orders hereby the execution of his righteous will in the punishment of the *Jews* for their rejecting Christ, and the accomplishment of Christs prediction. *Luke* 19. 43. *For the days shall come, that thy enemies shall cast a trench about thee*, &c. To conclude, if we deny God the government of sin in the course of his Providence, we must necessarily deny him the government of the World, because there is not an action of any mans in the World, which is under the government of God, but is either a sinful action, or an action mixt with sin. *Luk.* 19. 43.

God therefore in his government doth advance his power in the weakness, his wisdom in the follies, his holiness in the sins, his mercy in the unkindness, and his justice in the unrighteousness of men; yet God is not defiled with the impurities of men, but rather draws forth a glory to himself, as a rose doth a greater beauty and sweetness from the strong smell of the garlick set near it. *Vid.* Ovid *Amor.* lib. 3. Eleg. 3. v. 1. *and* v. 27. Boetius *de Conso.* lib. 1.

Second *Question. If there be a providence, how comes those unequal distributions to happen in the World?* How is it so bad with good men as if they were the greatest enemies to God; and so well with the wicked, as if they were the most affectionate Friends? Doth not vertue languish away in obscurity, whiles wickedness struts about the World? What is the reason that splendid vertue is oppresst by injustice, and notorious vices triumph in prosperity? It would make men believe that the world was governed rather by a blind and unrighteous, than by a wise, good and just Governor, when they see things in such disorder as if the Devil had, as he pretends, the whole power of the world delivered to him*: and God had left all care of it to his will. *Quest.* 2. * *Luk.* 4. 6.

Ans. This consideration has heightned the minds of many against a providence. It was the notion of many Heathens, when they saw many who had acted with much gallantry for their Countreys afflicted, they questioned *whether there were a superintendent power over the world.* This hath also been the stumbling-block of many taught in a higher School than that of nature, the *Jews*, *Mal.* 2. 17. *Ye say every.* *See instances in* Jackson. vol. 1. 8. chap. 4. Sect. 5.

every one that doth evil is good in the ſight of the Lord, and he delighteth in them, and where is the God of judgment? Yea, and the obſervation of the outward felicities of *vice*, and the oppreſſions of *goodneſs*, have cauſed fretting commotions in the hearts of Gods people, the *Pſal.* 73, is wholly deſigned to anſwer this caſe. *Jeremy* though fixed in the acknowledgment of Gods righteouſneſs, would debate the reaſon of it with God, *Jer.* 12. 1. *Righteous art thou, oh Lord, yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly? thou haſt planted them, yea, they have taken root, they grow, yea, they bring forth fruit.* He perceiving it a univerſal caſe [*wherefore are all they happy*, &c.] did not know how to reconcile it with the righteouſneſs of God. Nor *Habbakkuk* with the holineſs of God. *Hab.* 1. 14. [*thou art of purer eyes than to behold iniquity, wherefore holdeſt thou thy tongue, when the wicked devoureth the man that is more righteous than he?* In point of Gods goodneſs too, *Job* expoſtulates the caſe with God, *Job* 10. 3. *Is it good unto thee that thou ſhouldeſt oppreſs, that thou ſhouldeſt deſpiſe the work of thy hands, and ſhine upon the counſel of the wicked?* You ſee upon the account of Holineſs, Righteouſneſs, Goodneſs, the three great Attributes of God, it hath been queſtioned by good men, and upon the account of his Wiſdom by the wicked *Jews.*

Anſw. 1. 1. Anſwer in general, *Is it not a high preſumption for ignorance to judg Gods proceedings?* In the courſe of providence ſuch things are done that men could not imagine could be done without injuſtice; yet when the whole connexion of their end is unravelled, they appear highly beautiful, and diſcover a glorious wiſdom and righteouſneſs. If it had entered into the heart of man to think that God ſhould ſend his Son in a very low eſtate to die for ſinners, would it not have been judged an unjuſt and unreaſonable act, to deliver up his Son for rebels, the innocent for the criminals, to ſpare the offender and puniſh the obſerver of his Law? Yet when the deſign is revealed and acted, what an admirable connexion is there of juſtice, wiſdom, mercy, and holineſs? which men could not conceive of. It will be known to be ſo at laſt in Gods dealing with all his members. We are incompetent judges of the righteouſneſs and wiſdom of God, unleſs we were infinitely righteous and wiſe our ſelves; we muſt be Gods, or in another ſtate, before we can underſtand the reaſon of all Gods actions. We judge according to the law of ſenſe and ſelf, which are inferior to the rules whereby God works. *Judge nothing* then *before the time**. It is not a time for us to paſs a judgment upon things. A falſe judgment is eaſily made, when neither the Counſels of mens hearts, nor the particular Laws of Gods actions are known to us. In general it is certain, God doth righteouſly order his providences; he may ſee ſome inward corruptions in good men to be demoliſhed by afflictions, and ſome good moral affections, ſome uſeful deſigns, or ſome ſervices he employs wicked men in to be rewarded in this life.

* 1 *Cor.* 4. 5.

Secondly. 2. *God is Soveraign of the World.* He is *ſui juris*, *The Earth* is his, *and the fulneſs thereof*, may he not do what he will with his own? * Who ſhall take upon them to controul God, and preſcribe Laws to him how to deal with his Creatures? Why ſhould a finite underſtanding preſcribe meaſures and methods to an infinite Majeſtie?

* *Mat.* 15.

Thirdly: 3. *God is wiſe and juſt, and knows how to diſtribute:* If we queſtion his providence, we queſtion his wiſdom. Is it fit for us who are but of yeſterday, and know nothing, to ſay to an infinite Wiſdom, what doſt thou? and to direct the only wiſe God to a method of his actions? His own vviſdom vvill beſt direct him to the time vvhen to puniſh the inſolence of the vvicked, and relieve the miſeries of his people: We ſee the preſent diſpenſations, but are vve able to underſtand the internal motives? May there not be ſome ſins of righteous mens Parents that he vvill viſit upon their Children? ſome virtues of their Anceſtors, that he vvill revvard even in their vvicked poſterity? He may uſe vvicked men as inſtruments in ſome ſervice. 'Tis part of his diſtributive juſtice to revvard them. They aim at theſe things in their ſervice, and he gratifies them according to their deſires. Let not then his righteouſneſs be an argument againſt his providence; 'tis righteous vvith God not to be in arrears vvith them. Sometimes God gives them not to them as revvards of any moral virtue, but puts pow-

er

er into their hands, that they may be instruments of his justice upon some offenders against him, *Isa.* 10. 5. The staff in the *Assyrians* hand was Gods indignation.

4. *There is a necessity for some seeming inequality at least in order to the good government of the world.* Can all in any community of men be of an equal height? A house hath not beams and rafters of an equal bigness, some are greater, and some less. The world is Gods Family. 'Tis here as in a family, all cannot have the same office, but they are divided according to the capacities of some persons, and the necessities of others: Providence would not be so apparent in the beauty of the world, if all men were alike in their stations. VVhere would the beauty of the body be, if all the members had one office, and one immediate end? Man would cease to be man, if every member had not some distinct work, and a universal agreement in the common profit of the Body. All mankind is but one great body constituted of several members, which have distinct offices, but all ordered to the good of the whole; the Apostle argues this excellently in a parallel case of the diversities of gifts in the Church, 1 *Cor.* 12. 19. *If all were one member, where were the body?* ver. 23. *those members of the body which we think to be less honourable, upon those we bestow more abundant honour*, ver. 24. *God hath tempered the body together, having given more abundant honour to that part which lackt.* VVhat harmony could there be, if all the voices and sounds were exactly the same in a consort? VVho can be delighted with a Picture that hath no shadows? The afflictions of good men are a foyl to set off the beauty of Gods providence in the world. *Fourthly.*

5. *Unequal dispensations do not argue carelessness.* A Father may give one Child a gayer Coat than he gives another, yet he extends his fatherly care and tenderness over all: According to the several imployments he puts his Children upon, he is at greater expence, and yet loves one as well as another, and makes provision for all. As the Soul takes care of the lowest member, and communicates Spirits to every part for their motions: So though God place some in a higher, some in a lower condition, yet he takes care of all, *God divides to every man as he will**. Every man hath a several share according to Gods pleasure, of a goodness in the world, as well as of gifts in the Church. *Fifthly.* * 1 *Cor.* 12. 11.

6. *Yet upon due consideration the inequality will not appear so great as the complaint of it.* If the wants of one, and the enjoyment of another were weighed in the ballance, the Scales might not appear so uneven; we see such a mans wealth, but do you understand his cares? A running sore may lye under a purple Robe. Health, *the salt of blessing*, as one calls it, is bestowed upon a Labourer, when many that wallow in abundance, have those torturing diseases which imbitter their pleasures. If some want those worldly ornaments which others have, may they not have more wisdom than those that injoy them, (the noblest perfection of a rational Creature)? *Pro.* 3. 13, 14. *The merchandize of it is better than the Merchandize of Silver, and the gain thereof than fine Gold. Pro.* 15. 16. *better is a little with the fear of the Lord, than great treasure, and trouble therewith.* As some are stript of wealth and power, so they are stript of ther incumbrances they bring with them. One hath that serenity and tranquility of mind, which the cares and fears of others will not suffer them to injoy, and a grain of contentment is better than many pounds of wealth. 'Tis not a desirable thing to be a great Prince, attended with as many cares and fears as he hath subjects in his Empire. He made a true estimate of his greatness, that said he would not stoop to take up a Crovvn if it lay at his feet. But more particularly to the parts of the case. *Sixthly.* * *Pro.* 15. 16.

I. *It is not well with bad men here.*

1. *Is it well with them who are tortured by their own lusts?* VVhat peace can vvorldly things bestovv upon a Soul filled vvith impurity? in 2 *Cor.* 7. 1. Sin is called filthiness, can it be vvell vvith them that have nasty Souls? Is it vvell vvith them vvho are rakct by pride, stung vvith cares, gnavvn vvith envy, distracted by unsatiable desires, and torn in pieces by their ovvn fears? Can it be vvell vvith such vvho have a multitude of vipers in their breasts, sticking all their stings into them, though the Sun shine, and the shadovvs drop upon them? You are Spectators

tators of their felicity, but do you underſtand their inward gripes? *Pro.* 14. 13. *even in laughter the heart is ſorrowful.* Can ſilken Curtains or purple Clothes confer a happineſs upon thoſe who have a mortal plague-ſore poyſoning their bodies, and are ready to expire? Sin is their plague, whatever is their happineſs*. Their inſolent luſts are a far greater miſery than the poſſeſſion of all the Kingdoms in the World can be a happineſs.

* 1 *King.* 8. 38. *Sin is called the plague of the heart.*

II. *Is it well with them who have ſo great an account to make, and know not how to make it?* Thoſe that enjoy much, are more in Gods debt, and therefore more accountable. The account of wicked men is the greater, beca uſe of their abundance; and their unfitneſs to make that account is the greater, becauſe of their abuſe. Would any reckon themſelves happy to be called upon to give an account of their Stewardſhip for Talents, and know not how to give a good account of one farthing? *Luk.* 16. 2. *give an account of thy Stewardſhip.*

III. *Is it well with them who are the worſe for what they have?* Is it a happineſs to command others, and be more ſlaves to the worſt of Creatures, than any can be to them? The wicked mans well-ſpread table ſometimes proves his ſnare, * *Pſal.* 69. 22. * and his deſtruction is bound up in his very proſperity: *Pro.* 1. 32. and the *proſperity of fools ſhall deſtroy them.* Proſperity falling upon an unregenerate heart, like the Sun and rain upon bad ground, draws forth nothing but weeds and vermin. Would you think it your happineſs to be Maſters of their concerns, and ſlaves to their pride? Is a ſtubbornneſs againſt God ſo deſirable a thing, which is ſtrengthened by thoſe things in the hands of the wicked?

IV. *Is it well with them who in the midſt of their proſperity are reſerved for juſtice?* Can that Traytor be accounted happy that is fed in priſon by the Prince with better diſhes than many a loyal ſubject hath at his table, but only to keep him alive for his Tryal, and a publick Example of juſtice? God raiſes ſome for greater falls: Miſerable was the felicity of *Pharaoh*, to be raiſed up by God for **Exod.* 9. 16. a Subject to ſhew in him the power of his Wrath. *'Tis but a little time before they ſhall be *cut down as graſs, and wither as the green herb. Pſal.* 37. 2. None would value the condition of that Souldier who leaping into a River to ſave a Kings Crown, and putting it upon his own head, that he might be enabled to ſwim out with it, was rewarded for ſaving it, and executed for wearing it. God rewards wicked men for their ſervice, and puniſhes them for their inſolence.

Secondly. 2. *Neither is it bad here with good men, if all be well conſidered.* Others mens judgment of a good man is frivolous, they cannot rightly judge of his ſtate and concerns, but he can make a judgment of theirs. 1 *Cor.* 2. 15. *a ſpiritual man judgeth all things, but he himſelf is judged of no man.* No man can make a ſound judgment and eſtimate of a righteous mans ſtate in any condition, unleſs he hath had experience of the like in all the circumſtances, the inward comforts as well as the outward Croſſes. For,

I. *Adverſity cannot be called abſolutely an evil, as proſperity cannot be called abſolutely a good.* They are rather indifferent things, becauſe they may be uſed either for the honour or diſhonour of God. As they are uſed for his honour, they are good, and as uſed for his diſhonour they are evil. The only abſolutely bad thing in the world is ſin, which cannot be in its own nature, but a diſhonour to God. The only abſolutely good thing in the world is holineſs, and a likeneſs to God, which cannot be in its own nature, but for his glory. As for all other things, I knovv no true ſatisfaction can be in them, but as they are ſubſervient to Gods honour, and give us an advantage for imitating ſome one or other of his perfections. Croſſes in the Scripture are not excluded from thoſe things vve have a right to by Chriſt, vvhen they may conduce to our good, 1 *Cor.* 3. 22. *Life and Death*, things *preſent*, and things *to come*, are yours, and you are Chriſts. Since the Revelation of the Goſpel, I do not remember that any ſuch complaint againſt the Providence of God fell from any holy man in the nevv Teſtament; for our Saviour had given them another proſpect of thoſe things. The holy men in the Old Teſtament comforted themſelves againſt this objection by the end of the vvicked vvhich ſhould happen, and the rod ceaſe *. In the Nevv Teſtament vve are more comforted by the certain operation of croſſes to our good and ſpiritual advantage. Our Saviour did not promiſe vvealth and honour to his fol-

* *Pſal.* 73. *Rom.* 8.

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lowers, nor did he think it worth his pains of coming and dying, to bestow such gifts upon his Children: He made Heaven their happiness, and the Earth their Hell; the Cross was their badge here, and the Crown their reward hereafter; they seemed not to be a purchase congruous to so great a price of Blood. VVas Gods Providence to Christ the more to be questioned because he was poor? Had he the less love to him because he was *a man of sorrows*, even while he was a God of glory? Such groundless conceits should never enter into Christians, who can never seriously take up Christs yoke without a proviso of afflictions, who can never be Gods Sons, without expecting his corrections.

2. *God never leaves good men so bare, but he provides for their necessity*, Psal. 84. 11. *the Lord will give grace and glory, and no good thing will be withhold from them that walk uprightly.* If any thing be good, an upright man may expect it from God's providence; if it be not good, he should not desire it: Howsoever grace, which is necessary for preparing thee for happiness, and glory, which is necessary for fixing thee in it, he will be sure to give, we have *David's* experience for it * in the whole course of his life.

* *Psal* 37. 5.

3. *The little good men have, is better than the highest enjoyments of wicked men. Psal.* 37. 16. *a little that a righteous man hath, is better then the riches of many wicked*, not better then many riches of the wicked, but better then the riches of many wicked, better then all the treasures of the whole Mass of the wicked world; others have them in a providential way, good men in a gracious way. *Pro.* 16. 8. *better is a little with righteousness then great revenues without right*, without a Covenant right. VVicked prosperity is like a shadow that glides away in a moment, whereas a righteous mans little is a part of Christ's purchase, and part of that inheritance which shall endure for ever, *Psal.* 37. 18. *their inheritance shall be for ever, i. e.* God regards the state of the righteous, whether good or evil, all that befals them. God doth all with a repect to his everlasting inheritance. No man hath worldly things without their wings. And though the righteous have worldly things with their wings, yet that love whereby they have them, hath no wings ever to fly away from them; how can those things be good to a man that can never tast them, nor God in them?

4. *No righteous man would in his sober wits be willing to make an exchange of his smartest afflictions for a wicked mans prosperity, with all the circumstances attending it.* It cannot therefore be bad with the righteous in the worst condition: VVould any man be ambitious of snares, that knows the deceit of them? Can any but a mad man exchange Medicines for poyson? Is it not more desirable to be upon a Dunghil with an intimate converse with God, then upon a Throne without it? They gain a world in prosperity, a righteous man gains his Soul by afflictions, and possesses it in patience; is the exchange of a valuable consideration? God strips good men of the enjoyment of the VVorld, that he may wean them from the love of it; keeps them from Idolatry by removing the fuel of it; sends afflictions that he may not lose them, nor they their Souls. VVould any man exchange a great goodness laid up for him that fears God, for a lesser goodness laid out upon them that are Enemies to him *?

* *Psal.* 31. 19.

VVho would exchange a few outward comforts with God's promise, inward comforts with assurance of Heaven, Godliness with contentment, a sweet and Spiritual life, Soveraignty over himself and lusts, though attended with sufferings, for the Government of the whole VVorld?

5. *It is not ill with the righteous in afflictions, because they have high advantages by them. That cannot be absolutely evil, which conduceth to a greater good.*

As, First, *Sensible experiments of the tender providence of God over them.* If the righteous had not afflictions in this life, God would lose the glory of his providence, and they the sweetness in a gracious deliverance from them in ways which makes the affliction the svveeter, as vvell as the mercy; they vvould lose the comfort of them in not having such sensible evidences of God's gracious care.

The svveetness of the promises made for times of trouble vvould never be tasted. *Psal.* 37. 19. *They shall not be ashamed in the evil time*; that is, they shall be mightily encouraged and supported. God's people do best understand God's strength,

ſtrength, when they feel the ſmart of mens malice. 2 *Tim.* 4. 17. [*the Lord ſtood with me and ſtrengthened me.*] he had never felt ſo much of God's ſtrength, if he had not taſted much of mans wickedneſs in forſaking him, *Pſal* 37. 39. [*he is their ſtrength,*] when in times of trouble they experiment more of his care in preſerving them, and his ſtrength in ſupporting them, than at other times. Abundance of conſolations are manifeſted in abundance of ſufferings *. A greater ſence of *joy* and *glory* lights upon them in a ſtorm of perſecutions. Men ſee the ſufferings of the godly, but they do not behold that inward peace which compoſeth and delights their Souls, worth the vvhole Maſs of the Worlds goodneſs, and pleaſures of the unrighteous.

* 2 *Cor.* 1. 5. 1 *Pet.* 4. 13, 14.

2. *Inward improvements.* Opportunities to manifeſt more love to God, more dependance on him, the perfection of the Soul. 1 *Tim.* 5. 5. Now *ſhe that is a Widow indeed, and deſolate, truſts in God, and continues in Supplications and Prayers night and day*; there is a ground of more exerciſe of truſt in God, and ſupplication to him. The poor and deſolate have an advantage for the actual exerciſe of thoſe graces, which a proſperous condition wants: God changeth the metal by it: what was Lead and Iron, he makes come forth as Gold. *Job* 23. 10. *when he hath tried me, I ſhall come forth as Gold.* Croſſes and ſufferings which fit good men for ſpecial ſervice here, and eternal happineſs hereafter, can no more be ſaid to be evil, then the fire which refines the gold, and prepares it for a Prince's uſe. If there were not ſuch evils, what ground could you have to exerciſe patience? what Heroick acts of faith could you put forth without difficulties? how could you believe againſt hope, if you had not ſometimes ſomething to contradict your hopes? And if a good man ſhould have a confluence of that which the ignorant and pedantical world calls happineſs, he might undervalue the pleaſures of a better life, deface the beauty of his own Soul, and withdraw his love from the moſt gratifying, as well as the moſt glorious object, unto that which is not worth the leaſt grain of his affection.

3. *Future glory.* The great enquiry at the day of Chriſt's appearing, will be how good men bare their ſufferings, what improvements they had; and the greater their purity by them, the greater will be their praiſe and honour. 1 *Pet.* 1. 7. *That the tryal of your faith* [viz. by manifold Temptations] *may be found to praiſe, and honour and glory, at the appearing of Jeſus Chriſt.* For a good improvement by them, they will have a Publick praiſe from God's mouth, and a Crown of Honour ſet upon their heads. Providence ſends even light afflictions as ſo many Artificers, to make the Crown more Maſſy and more bright, 2 *Cor.* 4. 17. [*Works for us a far more exceeding and eternal weight of Glory.*] They are at work about a good man's Crown, while they make him ſmart. They prepare him for heaven, and make it more grateful to him when he comes to poſſeſs it. A Chriſtian carriage in them prepares for greater degrees of Glory. Every ſtroke doth but more beautifie the Crown.

6. *Sufferings of good men for the Truth highly glorifies the Providence of God.* This is a matter of glory and honour, 1 *Pet.* 4. 16. *If any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.* They thereby bare a Teſtimony to the higheſt Act of Providence that God ever exerciſed, even the redemption of the world by the blood of his Son. And the Church which is the higheſt object of his Providence in the world, takes the deeper root, and ſprings up the higher; the foundation of it was laid in the blood of Chriſt, and the groweth of it is furthered by the blood of Martyrs. The carriage of the righteous in them, makes the Truth they profeſs more valued. It enhanceth the excellency of Religion, and manifeſts it to be more amiable for its beauty than for its dowry; ſince they ſee it deſirable by the ſufferers, not only without vvorldly enjoyments, but vvith the ſharpeſt miſeries. This conſideration hath vvrought upon many to embrace the Religion of the Sufferers. If it reaches as far as death, they are but diſpatched to their Fathers houſe, and the day of their death is the day of their Coronation; and vvhat evil is there in all this?

To conclude, this argument is ſtronger (upon the infallible righteouſneſs of God's nature) for a day of Reckoning after this life, than againſt Providence. 'Tis a more rational concluſion, That God will have a time to juſtifie the Righteouſneſs and Wiſdom of his Providential Government, and repair the honour of the righteous, oppreſſed by the injuſtice of the wicked. And indeeed, unleſs there be a retribution in another world, the queſtion is unanſwerable, and all the reaſon in the world knows not how to ſalve the Holineſs and Righteouſneſs of God in his Providential Diſpenſations in this life; ſince we ſee here Goodneſs unrewarded, and debaſed to the dunghill, Vice glorying in impunity, and ranting to the firmament. We cannot ſee how it can conſiſt with the nature of God's Wiſdom, Righteouſneſs and Holineſs, if there were not another life wherein God will manifeſt his Righteouſneſs in the puniſhing ſin, and rewarding goodneſs: For it is impoſſible that a God of Infinite juſtice ſhould leave ſin unpuniſhed, and Grace unrewarded here or hereafter. The Scripture gives us ſo full an account of a future ſtate, that may ſatisfie all Chriſtians in this buſineſs.

The wicked rich man is in his Purple, and *Lazarus* in his rags, yet *Abraham*'s Boſom is prepared for the one, and an endleſs Hell for the other. *Jeremy* reſolves the caſe in his diſpute with God about it, *Jer.* 12. 3. *Pull them out like ſheep to the ſlaughter, and prepare them for the day of ſlaughter.* They are but fattening for the knife of Juſtice, and the day will come when they ſhall be conſum'd, like the fat of Lambs in the Sacrifice, which ſhall wholly evaporate into ſmoke, ſo the Pſalmiſt reſolves it in *Pſal.* 37. 20. a Pſalm written for the preſent caſe. God laughs at their ſecurity in a way of mockery, *Pſal.* 37. 13. *The Lord ſhall laugh at him, for he ſees that his day is coming.* God's day for the juſtification of his proceedings in the world, and the wicked man's day for his own deſtruction, wherein they ſhall all be deſtroyed together, *Pſal.* 37. 38. The whole maſs of them in one bundle. Who then will charge God with unequal diſtributions at that day, which is appointed for the clearing up of his righteouſneſs, which is here maskt in the world? who can be fond of the State of the wicked? Who would be fond of dead mans condition, becauſe he lies in State, whoſe Soul may be condemned, whilſt his body vvith a pompous ſolemnity is carried to the Grave, and both body and Soul joyned together at the reſurrection, adjudged to eternal miſery?

Qu. 2. What hath been ſaid in this, vvill alſo anſvver another Queſtion, *Why God doth not immediately puniſh notorious offenders*, ſince the beſt Governments in the vvorld are ſuch as call the violaters of the Lavv to a ſpeedy account, to keep up the honour of Juſtice? Thus the *Epicures* charge God vvith neglects of providenee, becauſe if he doth puniſh vvicked men, it is later than is fit and juſt, *becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.* Eccleſiaſtes 8. 11. Delay of Juſtice is an encouragement to Sin.

Anſw. 1. *This is an argument for Gods patience, none againſt his providence.* ſhould he make ſuch quick vvork, vvhat vvould become of the vvorld? Could it have held out to this day? If God had inſtantly taken revenge upon thoſe that thus diſparage his providence, the frame of ſuch an objection had not been alive. No man is ſo perfectly good, but he might fall under the revenging ſtroke of his ſword, if he pleaſed to draw it. Suffer God to evidence his patience here, ſince after the winding up of the world, he will have no time to manifeſt it. God doth indeed ſometimes ſend the ſharp arrow of ſome judgment upon a notorious offender, to let him underſtand that he hath not forgotten how to govern; but he doth not alwayes do ſo, that his patience may be glorified in bearing with his rebellious Creature.

2. *God is juſt in that wherein the queſtion ſuppoſeth him unjuſt*; he ſuffers wicked men to continue to be the plagues of the places where they live, and

the executioners of his Juſtice upon offenders againſt him. *Pſal.* 17. 13. The wicked are God's *Sword. Jeremiah* 47. 6. Thoſe that God would ſtir up againſt the *Philiſtines*, are called the *Sword* of the Lord, *Iſa.* 10. 5. *Aſſur* is ſaid to be the *Rod* of his anger; would it conſiſt with his wiſdom to drop the inſtruments out of his hand, as ſoon as he begins to uſe them? To caſt his Rods out of his hand as ſoon as he taks them up? The rules of juſtice are as much unknown to us, as the communications of his goodneſs to his people are unknown to the world.

3. Let me ask ſuch a one, *whether he never injur'd another man, and whether he would not think it very ſevere, if not unjuſt, that the offended perſon ſhould preſently take revenge of him?* If every man ſhould do the like, how ſoon would mankind be diſpatcht, and the World become a ſhambles, men running furiouſly to one anothers deſtruction for the injuries they have mutually received? Do we praiſe the lenity of parents to their Children, and diſpraiſe the mercy of God, becauſe he doth not preſently uſe his right? Is then forbearance of revenge accounted a virtue in a man, and ſhall it be an imperfection in God? With what reaſon can we thus blame the eminent patience of God, which we have reaſon to adore, and which every one of us are monuments of? The uſe is.

Uſe. 1. Of *Information*,

1. *How unworthy and abſurd a thing is it to deny Providence?* Some of the Heathens fancyed, that God walked his Circuit in Heaven, or ſat with folded arms there, taking no cognizance of what was done in the World; Some indeed upon ſome great emergencies have acknowledged the mercies and juſtice of God, which are the two arms of his providence. The *Barbarians*, *his juſtice*, when they ſaw a Viper leap upon *Paul*'s hand, *Act.* 28. 4. they ſay among themſelves, *no doubt this man is a murderer, whom though he hath eſcapt the ſea, yet vengeance ſuffers not to live.* The Mariners in *Jonah* implored *his mercy* in their diſtreſs at Sea, yet they generally attributed affairs to blind chance, and worſhipped Fortune as a Deity: For this vain conceit, the Pſalmiſt calls the Atheiſt fool, *Pſal.* 14. 1. *The fool hath ſaid in his heart, there is no God. Potiphar* acknowledged it, he ſaw that the Lord was with *Joſeph*, and favoured his deſigns, *Gen.* 39. 3. *And his Maſter ſaw that the Lord was with him, and that the Lord made all things that he did to proſper in his hand.*

It will not be amiſs to conſider this, For the root of denial of providence is in the hearts of the beſt men, eſpecially under affliction. *Aſah* was a holy man, *Pſal.* 73. 13. ſaith he, Verily *I have cleanſed my heart in vain, and waſhed my hands in innocency.* He had taken much pains with his heart, and had been under much affliction. *V.* 14. *All the day long have I been plagued and chaſtened every morning.* And the conſideration of this, that he ſhould have ſo much affliction with ſo much holineſs, ſo ſtrangely puzled him, that he utters that dreadful Speech, as if he had a mind to caſt off all cares about the worſhip of God, and ſanctifying his heart, and repent of all that he had done in that buſineſs, as much as to ſay, had I been as very a villain as ſuch, or ſuch a man, I might have proſpered as well a they, but I was a fool to have any fear of God.

Therefore we will conſider,

1. *The evil of denying Providence.*

2. *The grounds of the denial of it by the heathen*, which we ſhall find in our own hearts.

3. *The various wayes wherein men practically deny providence.*

1. *The evil of denying it.*

Firſt.

1. *It gives a liberty to all ſin.* It gives an occaſion for an unbounded licentiouſneſs; for what may not be done, where there is no government? The *Jews* tell us, That the diſpute between *Cain* and *Abel* was this: *Cain* ſaid, becauſe his ſacrifice was not accepted, that there was no Judge, no reward of good works, or puniſhment of bad, which when *Abel* oppoſed, *Cain* ſlew him; they ground it upon the diſcourſe of God with *Cain*, *v.* 7. which had been about his providence and acceptation of men, if they did well, and puniſhment of men if they did ill; whence they gather, the diſcourſe, *v.* 8. *Cain* had with his brother, was about the ſame ſubject, for *Cain* talked with *Abel*, and upon that diſcourſe roſe

* *Targum Hieroſolymit Mercer in Gen.* 4. 7.

* *Gen.* 4. 7, 8.

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up againſt him, and ſlew him. And his diſcourſe afterwards with God, *v.* 9. ſeems to favour it, *Am I my Brothers keeper?* Thou doſt ſay, thou art the Governour of the World, it is not my concern to look after him. Their conjecture is not improbable. If it were ſo, we ſee how early this opinion began in the World, and what was the horrid effect of it, the firſt ſin, the firſt murder that we read of after the Sin of *Adam.* And what confuſion would grow upon the entertainment of ſuch a notion.

Indeed the Scripture every where places ſin upon this root. *Pſal.* 10. 11. [*God hath forgotten, he hides his face, he will never ſee it.*] He hath turned his back upon the World. This was the ground of the oppreſſion of the poor by the wicked which he mentions, *v.* 9, 10. So *Iſa.* 26. 10. [The wicked *will not learn righteouſneſs*, he will deal *unjuſtly*; the reaſon is, he will not *behold the Majeſty of the Lord*; he will not regard God's government of the World, though *his hand be liſted up to ſtrike.* There is no ſin, but receives both its birth and nouriſhment from this bitter root: Let the notion of Providence be once thrown out, or the belief of it faint, how will ambition, Covetouſneſs, neglect of God, diſtruſt, impatience and all other bitter gourds grow up in a night? 'Tis from this Topick all iniquity will draw arguments to encourage it ſelf; for nothing doth ſo much diſcountenance thoſe riſing corruptions, and put them out of heart, as an actuated belief, that God takes care of humane affairs. Upon the want of this actuated knowledg, God charges all the ſin of *Ephraim*, *Hoſea.* 7. 2. *They conſider* * *not in their hearts that I remember all their wickedneſs.* As if God were blind and did not ſee, or ſtupid and did not concern himſelf, or of a very frail memory ſoon to forget.

* *Pſal.* 10. 11.

* Heb. *they ſpeak not to their hearts.*

2. *It deſtroys all Religion.* The firſt Foundation of all Religion is, firſt the Being, Secondly the Goodneſs of God in the Government of the World. *Heb.* 11. 6. *he that comes to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* He is the object of Religion, as he is the Governour of the World. This denial would ſhut up Bibles and Temples, and bring irreligious diſorder into all Societies.

1. *All Worſhip.* He that hath not deſign to govern, is ſuppoſed to expect no homage; if he regards not his Creatures, he cares for no worſhip from them. How is it poſſible to perſuade men to regard him for God, who takes no care of them? Who will adore him, who regards no adoraton?

2. *Prayer.* To what purpoſe ſhould they beg his directions, implore his aſſiſtance in their calamities, if he had no regard at all to his Creatures? What favour can we expect from him who is regardleſs of diſpenſing any?

3. *Praiſe.* Who would make acknowledgments to one, from whom they never received any favour, and hath no mind to receive any acknowledgments from them, becauſe he takes no care of them? If the Deity have no relation to us, how can we have relation to him? To what purpoſe will it be either to call upon him, or praiſe him, which are the prime pieces of Religion, if he concern not himſelf with us?

4. *Dependance, Truſt and Hope.* What reaſon have we to commit our concerns to him, and to depend upon him for relief? Hence the Apoſtle ſaith, *Epheſ.* 2. 12. The Gentiles were *without hope*, and *without God in the World.* The reaſon they were without hope, was becauſe they were without God, they denied a ſettled Providence, and acknowledged a blind Chance, and therefore could have no ſound hope; ſo ſome underſtand it of denial of God's government. It might well give occaſion to people to utter *Pharaoh's* Speech, *Exod.* 5. 2. *Who is the Lord that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.* What is God that I ſhould ſerve him? I have no ſuch notion of a God that governs the World. The regardleſneſs of his Creature diſobligeth the Creature from any ſervice to him.

3. *It is a high diſparagement of God.* To believe an impotent, ignorant, negligent God, without care of his works, is as bad or worſe than to be-

lieve no God at all. The denial of his Providence is made equal with the denial of God. *Pſal.* 14. 1. *The fool hath ſaid in his heart there is no God.* He denied God, *Elohim*, which word notes Gods providence; Not, there is no *Jehovah*, which notes his eſſence; he denied not God, *quoad Eſſentiam*, but *quoad Providentiam*, whereupon the Pſalmiſt dubs the Atheiſt fool It ſtrips God of his judicial power. How ſhall he judge his Creatures, if he know not what they think, and regards not what they do? How eaſie will it be for him to be impoſed upon by the fair pretences and lying excuſes of men? 'Tis Diabolical. The Devil denies not God's right to govern, but he denies Gods actual government, for he ſaith, *Luk.* 4. 6. *the power and glory of the World is delivered* unto him, *and to whomſoever* ſaith he, *I will, I give it.* God had caſt off all care of all things, and made the Devil his Deputy. He that denies Providence, denies moſt of Gods attributes, he denies at leaſt the exerciſe of them; he denies his Omniſcience, which is the eye of Providence; Mercy and Juſtice, which are the arms of it; Power, which is the life and Motion of Providence; Wiſdom, which is the rudder of Providence, whereby it is ſteered; and Holineſs, which is the compaſs and rule of the motion of Providence.

4. *It is clearly againſt natural light.* *Socrates* an Heathen could ſay, Whoſoever denied providence, did Δαιμονιᾶν, was poſſeſſed with a Devil *. Should God create a man anew with a ſound judgment, and bring him into the World, when he ſhould ſee the harmony, multitude, vertues and operations of all Creatures, the ſtated times and ſeaſons; muſt he not needs confeſs that ſome inviſible, unconceivable wiſdom did both frame, and doth govern all the motions of it? And it is a greater crime in any of us to deny providence either in opnion or practice, than it was or could have been in Heathens; becauſe we have not only that natural reaſon which they had, ſufficient to convince us; but ſupernatural revelation in the Scripture wherein God hath declared thoſe methods of his Providence which reaſon could not arrive to. As to deny the Creation of his the World, is a greater crime in a man that knows the Scripture, than in a Heathen, becauſe that hath put it out of doubt. And the aſſerting of this, being the end of all Gods judgments in the World, *Wrath brings the puniſhment of the Sword, that you may know there is a judgment, i. e.* Providence; the denial of it is a ſin againſt all paſt or preſent judgements, which God hath or doth exerciſe. The Scripture frequently declaring the reaſon of ſuch and ſuch judgments to be, that men may *know* that the *Lord is God.*

* Montague *againſt* Selden. *p.* 525.

* *Job* 19. 29.

Secondly. 2. The ſecond thing is, the *grounds of the denial of providence.* This Atheiſm has been founded,

1. *Upon an overweening conceit of mens own worths*; when men ſaw themſelves fruſtrated of the rewards they expected, and ſaw others that were inſtruments of Tyranny and Luſt, graced with the favours they thought due to their own vertue, they ran into a conceit, that God did not mind the actions of men below. So that it was pride, intereſt, ſelf-conceit and opinion of merit, rather than any well-grounded reaſon introduced this part of Atheiſm into the World; for upon any croſs this opinion of merit ſwelled up into blaſphemous ſpeeches againſt God. When we have any thoughts, (as we are apt to have) by our religious acts to merit at Gods hand, we act againſt the abſoluteneſs of his Providence, as though God could be obliged to us by any other than his own promiſe. Methinks *Job* hath ſome ſpice of this in ſpeaking ſo often of his own integrity, as though God dealt injuriouſly with him in afflicting him. God ſeems to charge him with it, *Job* 40. 8. [*Wilt thou alſo diſannul my judgment? wilt thou condemn me that thou mayeſt be righteous?* As though in ſpeaking ſo much of his own integrity, and in complaining expreſſions, he would accuſe God of injuſtice, and condemn him as an unrighteous Governour; and in *Job*'s anſwer you find no ſyllable or word of his integrity to God, but a ſelf-abhorrency, *Job* 42. 26. *Wherefore I abhor my ſelf in duſt and aſhes.* I doubt that from this ſecret root ariſe thoſe Speeches which we ordinarily have among men, *What have*

have I done that God ſhould ſo afflict me? Though in a ſerious vvay it is a uſeful queſtion tending to an enquiry into the ſin that is the cauſe of it. But I doubt ordinarily there is too much of a reflection upon God, as though they had deſerved other dealing at his hands. Take heed therefore of pride and conceits of our own worth, we ſhall elſe be led by it to diſparaging conceits of God, which indeed are the roots of all actions contradictory to God's Will.

2. *It is founded upon pedantical and ſenſual notions of God.* As though it might detract from his pleaſures and delight, to look down upon this World; or, as though it were a moleſtation of an infinite power, to buſie himſelf about the cares of ſublunary things. They thought it unſutable to the felicity of God, that it ſhould interrupt his pleaſure, and make a breach upon his bleſſedneſs. As though it were the felicity of a Prince not to take care of the Government of his Kingdom, nor ſo much as provide for the well-being of his Children. I doubt that from ſuch, or as bad conceptions of God, may ſpring ordinarily our diſtruſt of God upon any diſtreſs; take heed therefore of entertaining any conceptions of God, but what the Scripture doth furniſh you with.

3. Or elſe, this ſort of Atheiſm was uſher'd *in by a flattering conceit of the Majeſty of God.* They thought it unbecoming the excellency of the divine Majeſty to deſcend to a regard of the petty things of the World; this ſeems to be the fancy of them, *Pſal.* 37. 11. *How doth God know? is there knowledge in the moſt high?* They think him too high to know, too high to conſider. How unreaſonable is it to think God moſt high in place, and not in perfection; and if in perfection, not in knowledge and diſcerning? They imagined of him as of a great Prince, taking his pleaſure upon the battlements of his palace, not beholding the Worms upon the ground; muffled with Clouds, as *Job* 22. 13, 14. *how doth God know? Can he judge through the dark Clouds? thick Clouds are a covering to him, that he ſees not, and he walks in the circuit of Heaven.* We cannot indeed have too high apprehenſions of Gods Majeſty and excellency: But muſt take heed of entertaining ſuperſtitious conceits of God, and ſuch as are diſhonourable to him, or make the grandeur and ambition of men, the meaſures of the greatneſs and Majeſty of God. Upon this root ſprung Superſtition and Idolatry, and the Worſhip of *Dæmons*, who according to the Heathens fancy, were Mediators betwen God and men. And I doubt ſuch a conceit might be the firſt ſtep to the introducing the Popiſh Saint-worſhip into the Chriſtian World: and this lies at the root of all our omiſſions of duty, or neglects of ſeeking God. Let us therefore have raiſed thoughts of God's Majeſty, and admiring thoughts of his condeſcention, who notwithſtanding his greatneſs, humbles himſelf to behold what is done upon the Earth. The Pſalmiſt ſets a pattern for both, *Pſal.* 113. 5, 6. * *Pſal.* 113. 5, 6.

4. *From their wiſhes upon any gripes of conſcience.* They found guilt ſtaring them in the face, and were willing to comfort themſelves with the embraces of this Doctrine, wherein they might find a ſecurity and eaſe to their proſtituted conſciences, and unbounded liberty in the ways of ſin. Thoſe in *Zephaniah*, were firſt ſettled upon their lees, and then to drive away all fears of puniſhment, deny Gods Government, *Zeph.* 1. 12. *the Lord will not do good, neither will he do evil.* A brave liberty for a City to be without a Magiſtrate, a houſe without a Governour, a Ship without a Pilot, expoſed to the mercy of Winds and Waves; A man to be without reaſon, that paſſion and luſt ſhould act their pleaſure; a Liberty that Beaſts themſelves would not have, to be without a Shepherd, and one to take care of them. Such wiſhes certainly there are in men upon a ſenſe of guilt: they vviſh for their ovvn ſecurity there vvere no providential eye to inſpect them. Take heed therefore of guilt vvhich vvill dravv you to vviſh God deprived of the government of the World, and all thoſe attributes vvhich qualify him for it. The readineſs to entertain the motions of Satan, rather than the motions of the Spirit, implies a vvillingneſs in them that Satan might be the God of the World,

World, who favours them in Sin, rather than the Creator who forbids it. But indeed the fears of conſcience evidence a ſecret belief in men of a juſt providence, whatever means they uſe to ſtifle it; elſe why is man upon the commiſſion of ſome notorious ſinful act, afraid of ſome evil hap to betide him? Why is he reſtleſs in himſelf? There is no ſinner unleſs extreamly hardned, but hath ſome ſecret touch of conſcience upon notorious enormities: While the work of the Law is written in their heart, their conſcience will bear witneſs and accuſe them. * In the moſt flagitious courſes which the Apoſtle reckons up, * they cannot put off the knowledge of the judgment of God, that they which commit ſuch things are worthy of death, that is, worthy of death by the judgment of God, which judgment is diſcovered in the Law of Nature.

* *Rom.* 2. 14.

* *Rom.* 1. 29, 30, 31, 32.

Thirdly. 3. The third thing is, *The various wayes wherein men practically deny providence, or abuſe it, or contemn it.*

1. *When we will walk on in away contrary to checks of providence,* when we will run againſt the will of God manifeſted in his providence, we do deny his government, and refuſe ſubjection to him; when we will be peremptory in our reſolves againſt the declaration of God's will by his checks of providence, we contend with him about the government of us and our actions. Such a diſpute had *Pharaoh* with God, notwithſtanding all the checks by the plagues poured out upon him, he would march againſt *Iſrael* to take them out of God's hand into his own ſervice again, *Exod.* 15. 9. *The enemy ſaid, I will overtake, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them.* Here is the will of man vaunting againſt the Governour of the World, reſolved to diſpute God's Royalty with him in ſpight of all the blaſtings of his deſigns, and the ſmart blows he had had from that powerful arm, which coſt him and his ſubjects their lives; they would not underſtand the taking off their wheels, but would run headlong into the Red Sea: A remarkable example of this is in a good man not ſo peremptory in words, but againſt the revelations of God's mind both by the Prophet, and his Providence; *Jehoſaphat* had made a League with *Ahab*, * and God had ordered *Micajah* to acquaint him with the ill ſucceſs of the affair they went about, *verſ.* 16, 19. which *Jeloſaphat* found true, for his own life was in danger, he was hardly beſet by the Enemy upon a miſtake, *verſ.* 31, 32. he had an eminent anſwer of prayer, for upon his cry he had a quick return; God engaged his providence over his Enemies hearts for him, *verſ.* 13. the Lord helped him, and God moved them to depart from him. And for this conjunction and continuance in it againſt *Micajah*'s propheſie, God ſends a Prophet to reprove him, 2 *Chron.* 19. 2. *ſhould thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord*; he reproves him ſharply for this confederacy, yet *Jehoſaphat* after had a ſignal providence in delivering him from another army, 2 *Chron.* 20. 24. Yet after this he goes on in this way, 2 *Chron.* 20. 35. *after this, i. e.* after a reproof by a prophet, after ill ſucceſs in his league, after eminent care of God in his deliverance, after a ſignal freeing him from a dangerous invaſion in a miraculous way, he enters into a league with *Ahab*'s Son, as wicked as his Father, *verſ.* 36. he joyned himſelf with him to make ſhips to go to *Tarſhiſh*, and after that a third Prophet is ſent to reprove him, and the Ships were broken, *verſ.* 37. Here is a remarkable oppoſition to checks of providence, and manifeſt declarations of God's will, as if he would be the Commander of the World inſtead of God. *Abner*'s action is much of the ſame kind, who would make the houſe of *Saul* ſtrong againſt *David*, though he knew and was ſatisfied that God had promiſed the Kingdom to *David*.

* 2 *Chro.* 18. 1, 2, 3.

2. *In omiſſions of Prayer.* One reaſon to prove the fools denying God's government of the world, is, that they call not upon the Lord. *Pſal.* 14 1, 4. *The Lord looked down from Heaven to ſee if there were any that did underſtand and ſeek God.* 'Tis certainly either a denying of God's ſufficiency to help us, when we rather beg of every Creature, than ask of God; or a charging

ging him with a want of Providence, as though he had thrown off all care of worldly matters, 2 *King.* 1. 3. *Is it not becauſe there is not a God in Iſrael, that you go to enquire of Baalzebub the God of Ekron?* Seeking of any thing elſe with a neglect of God, is a denying the care of God over his Creature. Do we not in this caſe make our ſelves our own governours and Lords, as though we could ſubſiſt without him, or manage our own affairs without his aſſiſtance? If we did really believe there was a watchful Providence, and an infinite powerful goodneſs to help us, he would hear from us oftener then he doth. Certainly thoſe who never call upon him, diſown his government of the World, and do not care whether he regards the Earth or no. They think they can do what they pleaſe without any care of God over them. The reſtraining prayer is a caſting off the fear of God. *Job.* 15, 4. *Thou caſteth off fear, why? and reſtraineſt Prayer before God.* The neglect of Prayer ariſeth from a conceit of the unprofitableneſs of it. *Job* 21. 15. *What profit ſhould we have if we pray unto him?* Which conceit muſt be grounded upon a ſecret notion of God's careleſneſs of the world; ſuch fruit could not ariſe, but from that bitter root. But the Prophet *Malachi* plainly expreſſes it, *Malach.* 3. 14. *Ye have ſaid it is in vain to ſerve God, and what profit is it that we have kept his ordinance?* Whence did this ariſe, but from a denial of Providence upon the obſervation of the outward happineſs of the wicked? *verſ.* 15. *And now we call the proud happy; yea, they that work wickedneſs are ſet up; yea, they that tempt God are even delivered.* Sometimes it ariſeth from an apprehenſion that God in the way of his Providence dealeth unjuſtly with us. A good Prophet utters ſuch a ſinful ſpeech in his paſſion, 2 *King.* 6. 33. *Behold, this evil is of the Lord, what ſhould I wait for the Lord any longer?*

3. *When men will turn every ſtone to gain the favourable aſſiſtance of men in their deſigns, and never addreſs to God for his direction or bleſſing.* When they never deſire God to move the hearts of thoſe whoſe favour they court, as though Providence were an unuſeful and unneceſſary thing in the World. It was the caſe of thoſe *Elihu* ſpeaks of, *Job* 35. 9, 10. *They cry out by reaſon of the arm of the mighty, but none ſaith, where is God my Maker, who gives ſongs in the night?* &c. none in the midſt of their oppreſſions and cryes under them, did conſider either the power of God in the Creation, as he was their Maker, nor his Providence in the government of the World, as he raiſed up men from low eſtates, and gave matter of chearfulneſs even in a time of darkneſs. This was the charge God by his Prophet brought againſt *Aſa*, 2 *Chron.* 16. 7. (before the text) *Thou haſt relyed on the King of Syria, and not relyed on the Lord thy God, herein thou haſt done fooliſhly, v.* 9. where he ſets a reliance on the creature, and a reliance on God, in direct oppoſition. In ſeveral caſes men do thus deny and put a contempt on God as the governour of the World, when we will caſt about to find out ſome Creature-refuge rather than have recourſe to God for any ſupply of our neceſſities. Doth not he ſlight his fathers care that will not ſeek to him in his diſtreſs? This was *Aſah*'s Sin, 2 *Chron.* 16. 12. *in his diſeaſe he ſought not to the Lord, but to the Phyſicians.* The *Jews* think, that one reaſon why *Joſeph* continued two years in Priſon, was his confiding too much upon the Butler's remembrance of him, and intereſt for his deliverance, which they ground upon the requeſt he makes to him, *Gen.* 40. 14. *but think on me when it ſhall be well with thee, and ſhew kindneſs to me, and make mention of me unto Pharaoh, and bring me out of this houſe.* I muſt confeſs the expreſſions are very urgent, being ſo often repeated, and ſeems to carry a greater confidence at preſent in the arm of fleſh, than in God. We do not read that *Joſeph* prayed ſo earneſtly to God, though no doubt but being a good man he did: Methinks the ſetting down his requeſt with that repetition in the Scripture, ſeems to intimate a probability of the *Jews* conceit. Or alſo when we do ſeek to him, but it is out of a general belief of his Providence and ſufficiency, not out of an actuate conſideration, or when we ſeek to him with colder affections than we ſeek to Creatures, as

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if vve did half deſpair of his ability or vvill to help us: as vvhen a man thinks to get learning by the ſagacity of his ovvn vvit, his indefatigable induſtry, and never deſires vvith any ardent affection the bleſſing of God upon his endeavours. When we lean to our own Wiſdom, we diſtruſt the Providence of God, *Pro.* 3. 5. *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding.* Truſt in God, and leaning to our own Wiſdom, are oppoſed to one another as inconſiſtent; or when a man hath ſome great concern, ſuppoſe a ſuit at Law, to think to carry his cauſe by the favour of friends, the help of his money, the eloquence of his Advocate, and never intereſt God in his buſineſs: This is not to acknowledge God in thy ways, which is the command, *Pro.* 6. *In all thy ways acknowledg him*; as though our works were not *in the hand of God*, *Eccleſ.* 9. 1. This is to take them out of God's hand, and put them into the hands of men. To truſt in our wealth, it is to make God a dead and a ſtupid God, and diſown his Providence in the beſtowing it upon us. The Apoſtle ſeems to intimate this in the oppoſition which he makes between *uncertain riches*, and the *living God**. Theſe and many more actions ſuitable to them, are virtual denials of God's ſuperintendency, as though God had left off the Government of the World, to the wits, or rather follies of men. Theſe are to magnifie the things we ſeek to, above God, as the chief Authors of all our good. 'Tis to imagine him leſs careful than man, more inſufficient than man. 'Tis a departure from a full fountain to a ſhallow ſtream; not to deſire God's aſſiſtance, is either from ſome check of conſcience that our buſineſs is ſinful, that we dare not intereſt him in it, or a diſowning God's care, as if we could hide our counſels from him, (*Iſa.* 29. 15. *Wo unto them that ſeek deep to hide their Counſel from the Lord, and they ſay, who ſeeth us, and who knoweth us?*) and bring our buſineſs to paſs before he ſhall know of it; At leaſt it is a ſlighting God's government, ſince we will not engage God by prayer in the exerciſe of it on our behalf, and diſdain to acquaint him with our concerns. 'Tis a reflection upon God's wiſdom to do ſo, which the Prophet mentions with a wo, *Iſa.* 31. 1, 2. *Wo unto them that go down to Egypt for help, but they look not to the holy one of Iſrael, yet he alſo is wiſe.* It is a diſparagement to God's Providential wiſdom, not to look to him in our concerns, yea, and of his righteouſneſs too, *they look not to the holy one of Iſrael.* In this they neither regard his holineſs, nor his wiſdom. When we conſult not with him upon emergent occaſions, we truſt more to our own Wiſdom, Counſel and Sufficiency, than to God's; and ſet up our ſelves as our own Lords, and independent upon him, as though we could manage things according to our pleaſure.

* 1 Tim. 6. 17.

4. *When upon the receiving any good, they make more grateful acknowledgment to the inſtruments, than to God the principal Author of it.* As if God had no hand in beſtowing thoſe bleſſings upon them, as if the inſtruments had diſpoſſeſſed God of his governing-Providence, and engroſt it in their own hands. This men are guilty of when they aſcribe their Wealth to their own wit and fortune, their health to their own care, or the Phiſician's skill; their learning to their own induſtry, their proſperity to their friends or merits. When men thus return their thank-offering to ſecond cauſes, and aſcribe to them what is due to God, they give the glory of his Providence to a miſerable Creature. Thus was the fooliſh boaſting of the *Aſſyrian*, *Iſa* 10. 13, 14. *By the ſtrength of my hand I have done this, and by my wiſdom: for I am prudent, for I have removed the bounds of the People*, &c. *Belſhazzar's* offence alſo, *Dan.* 5. 23. *Thou haſt lifted up thy ſelf againſt the Lord of Heaven, and praiſed the gods of ſilver*, as though they were the authors of all thy greatneſs: ſo *Hab.* 1. 16. *they ſacrifice to their net, and burn incenſe to their drag, becauſe by them their portion is fat.* Alluding to thoſe that then worſhipped their warlike weapons, and the tools whereby they had got their wealth, in the place of God, as the Heathen uſed to do*. How baſe a uſage is this of God to rifle him of all his glory, and beſtow it upon the unvvorthieſt inſtruments, inanimate Creatures? 'Tis as high Idolatry as that of the Heathens, in as much as it is a ſtripping God of the glory of his Providential care, though the object to vvhich

* Dought *Analect. Sacr. Excurs.* 182

which we direct our acknowledgments, is not so mean as their's which was a stock or stone. But is it not the same injury to a person to rifle him of his goods to bestow it upon a begger, as to give it to a Prince? 'Tis a depriving a man of his right: Yet, is not this ordinary! Do not men ascribe more to the Physician that saves an eye in danger of being lost by a defluxion, than to God who hath given them both with the enjoyment of the light of the Sun; yea more to the Medicine, than to that God, who hath a witness of his Deity in every Drug? 'Tis as if the kindness a Prince shews to his Subjects should be attributed to a Scullion in his Kitchin rather than to himself. This is to be-ly God and say it is not he: * 'Tis applicable to the case of mercies as well as afflictions and judgments, of which it is properly meant. And this contempt is the greater by how much the greater mercy we have received in a way of Providence, *Hos.* 2. 8. *she did not know that I gave her Corn, and Wine, and Oyl, and multiplyed her Silver and Gold, which they prepared for Baal.* She that had most reason to know, because she had enjoyed so much, she that had experience how by a strong and mighty hand I brought her out of *Egypt* into the Land now possessed by her, She would not know that I gave her those good things she prepared for *Baal.* It would be a natural consequence from this Scripture, that those that employ the good things they enjoy upon their lusts, do deny the Providential goodness of God in their possession and enjoyment of them, because they prepare God's goodness for their sinful pleasures, as though their own lusts had been the Authors of them; and also their instruments, that receive too high and flattering thanks of this nature, are much like *Herod*, that tickled himself with the Peoples applause, that his voice was the voice of God and not of man.

* *Amirant de les religions.*

* *Jer.* 5. 12.

5. *When we use indirect courses, and dis-honest waies to gain wealth or honour.* This is to leave God, to seek relief at Hells gates, and adore the Devil's Providence above God's: When God doth not answer us, like *Saul* we will go to the witch of *Endor*, and have our ends by Hell when Heaven refuseth us. 'Tis a covenanting with the Devil, and striking up a bargain and agreement with Hell, and acknowledging Satan to be the God of the World. No man will doubt but in expres Covenants with the Devil, as Witches and Conjurers are reported to make, that the Devil shall give them such knowledge, such wealth, or bring them to such honour; 'tis no doubt, I say, but such do acknowledge the Devil the God of the world, because they agree by articles to have those things conferred upon them by Satan, which are only in the power of God absolutely to promise or bestow. So when a man will commit Sin to gain the ends of his ambition or covetousness, does he not implicitely covenant with the Devil who is the head of sinners, and set up his sin in the place of God, because he hopes to attain those things by sinful means which are only in the hand of God, and on whom he only can have a dependance? This is the Divil's design out of an enmity to Providence. He tempted Christ to be his own Carver, thereby to put him upon a distrust of his Father's care of him, *Mat.* 4. 3. *Command that these stones be made Bread*, as though God would not provide for him; which design of the Devil is manifest by our Saviour's answer. This is to prostitute Providence to our own lusts, and to pull it down from the Government of the World, to be a Lacky to our sinfull pleasure; to use means which God doth prohibit, is to set up Hell to govern us, since God will not govern our affairs in answer to our greedy desires. 'Tis to endeavour that by God's curse which we should only expect by God's blessing: For when God hath forbid sinful waies, severely threatned them, perhaps cursed them in Examples before our eyes, what is it but to say, that we will rather believe God's curse will further us than his blessing? 'Tis to disparage his blessing, and prefer his curse, to slight his wisdom and adore our folly. When we go out of God's way, we go out of God's protection, we have no Charter for the blessing of providence without that condition, *Psal.* 37. 3. *trust in the Lord, and do good, so shalt thou dwell in the Land, and verily*

verily thou ſhalt be fed, to do evil then is not to truſt in God, or have any regard to his Providential care.

6. *When we diſtruſt God when there is no viſible means.* A diſtruſt of God renders him impotent, or falſe and mutable, or cruel and regardleſs, and what not? We detract from his power, as if it depended upon Creatures, or that he were like an Artificer that could not act without his Tools: As if God were tyed to means, and were beholding to Creatures for his operating power; as if that God who created the World without inſtruments, could not providentially apply himſelf to our particular exigencies without the help of ſome of his Creatures. If he cannot work without this or that means you did expect your mercy by. It ſupoſeth that God hath made the Creature greater then himſelf, and more neceſſary to thy well-being, than himſelf is; or elſe we conceit him falſe or fooliſh, as if he had undertaken a task of government too hard for him, as if he were grown weary of his labour, and muſt have ſome time to recruit his ſtrength, or as if he were unfaithful, not walking by rules of unerring goodneſs; or if we acknowledge him wiſe and able and faithful, yet it muſt then be a denyal of his gracious tenderneſs, which is as great as his power and wiſdom, and a perfection equal with any of the reſt. If his caring for us be a principal argument to move us to caſt our care upon him, as it is, 1 *Pet.* 5. 7. *caſting all your care upon him, for he careth for you*: Then if we caſt not our care upon him, it is a denial of his gracious care of us, this is to imagine him a tenderer governour of beaſts than men, as though our Saviour had ſpoke a palpable untruth, when he told us, not an hair of our heads doth fall without his leave; as if he regarded Sparrows only, and not his Children; or elſe it implies that God cannot mind us in a crowd of buſineſs in ſuch multitudes in the World, which he hath to take care of. But certainly, as the multitude of things doth not hinder his knowledge of them, ſo neither do they hinder his care. The arms of his goodneſs are as large to embrace all Creatures, as the eyes of his omniſcience are to behold them. From this root do all our fears of the power of men grow, *Iſa.* 51. 12, 13. *who art thou that art afraid of a man that ſhall dye*, &c. *and forgetteſt the Lord thy Maker, that hath ſtretched forth the Heavens*, &c. our forgetfulneſs at leaſt, if not a ſecret denial of God's power in the works of Creation and Providence, uſhers in diſtruſt of him, and that introduceth a fear of man. If they that know his name, will put their truſt in him, *Pſal.* 9. 10. *for thou, Lord, haſt not forſaken them that ſeek thee*; Then a diſtruſt of him diſcovers an ignorance and inconſideration of his name and his waies of working, and implies his forſaking of his Creature. He that truſts in any thing elſe beſides God, denies all the powerful operations of God, and conceives him not a ſtrength ſufficient for him, *Pſal* 52. 7. that man doth not *make God his ſtrength, who truſts in the abundance of his riches.* How groſs is it not to truſt God under the very ſence of his powerful goodneſs, but queſtion whether he can or will do this or that for us? When we will have jealouſies of him when he doth compaſs us round about with mercy, and encircle us with his beams, 'tis to queſtion whether the Summer Sun will warm me, though it ſhine directly upon me, and I feel the vigor of its beams upon my Body: much more baſe is this, then to diſtruſt him when we have no means: What doth this imply, but that he cares not what becomes of his Children, that no advantage can be expected from him, that his intentions towards us are not gracious even whiles we feel him?

7. *Stoutneſs under God's afflicting or merciful hand, is a denyal or contempt of Providence.* This was the aggravation of *Belſhazzar's* Sin, *Dan.* 5. 23. *and the God in whoſe hand thy breath is, and whoſe are all thy waies, haſt thou not glorified*; he glorified not God in the way of his providence, but was playing the Epicure, and was ſacrilegiouſly quaffing in the veſſels of the Temple when the City was beſieged; he ſeemed to dare the providence of God upon a preſumption that the City was impregnable by reaſon of *Euphrates*, and the proviſion they had within their walls, which, *Xenophon* ſaith, was enough for Twenty years, yet was taken that night when the hand-writing was. And by how much God's judgments have been more viſible to us, and upon ſome well known

known by us, or related to us, ſo much the greater is the contempt of his providential government, as *v.* 22. *and thou his Son Belſhazzar haſt not humbled thy heart, though thou knoweſt all this*, &c. he had known God's judgments upon his Grandfather *Nebuchadnezzar*, a Domeſtick example of God's vindicating his government of the World, and yet went in the ſame ſteps, ſo *Jer.* 5. 3, 4. *thou haſt conſumed them, but they have refuſed to receive correction, they have made their faces harder then a rock*: what is the reaſon? the Prophet renders it, *v.* 4. *they are fooliſh, for they know not the way of the Lord, nor the judgment of their God.* Correction calls for ſubmiſſion, but thoſe like a Rock under God's hand, were correction-proof, they would not conſider the ways of God's Providence, and the manner of them; 'tis as if by our peeviſhneſs we would make God weary of afflicting us, which is the worſt caſe can happen. This is God's complaint of the ten Tribes, *Hoſ.* 7. 9. *gray hairs* are upon them, and *they know it not, ſtrangers have devoured his ſtrength*, &c. there was a conſumption of their ſtrength, the *Aſſyrians* and *Egyptians* to whom they gave gifts, had drained their treaſure, but they would not conſider God as the Author, or acknowledge whence their miſery came, *they would not ſeek God for all this*, *v.* 10. 'Tis like a mans picking a pocket, or cutting a Throat under the Gallows in contempt of Juſtice*; whereas good men are both affected with, and remember God's judgments. *Eber* called his Son *Peleg*, diviſion, becauſe in his daies the Earth was divided, that in the dayly ſight of the Sun he might remember that ſharp Providence in ſcattering of the *Babel* builders. Judgments affect us when they are before our eyes, as the Thunder and Plagues did *Pharaoh*; but when they are removed, men return to their beloved ways, as tho God had ſhot a way all his arrows, and was departed, to mind them no more. Take heed of this, 'tis a ſin highly provoking: God is ſo tender that his Providence ſhould be minded and improved, that a ſin of this nature he follows with his diſpleaſure in this life at leaſt, *Iſa.* 22. 12, 13. *And in that day did the Lord God of Hoſts call to weeping and mourning, and behold joy, and gladneſs, eating Fleſh, and drinking Wine, let us eat and drink, for to morrow we ſhall die.* When God in any judgment ſhews himſelf to be Lord *God of Hoſts*, and calls us to weeping, and we behave our ſelves jollily in ſpight of his government, it is a ſin he will remember, and bind the guilt upon us, *v.* 14. *and it was revealed in my Ears by the Lord of Hoſts, ſurely this iniquity ſhall not be purged from you till you die.*

* *Jenkin.*

8. *Envy alſo is a denial of Providence.* To be ſad at the temporal good, or the gifts of another, as counting him unworthy of them, it is a reflection upon the Author of thoſe gifts, an accuſing providence of an unjuſt or unwiſe diſtribution *. Since God may do what he will with his own; if our eye be evil, becauſe God is good, we intrench upon his Liberty, and deny him the diſpoſal of his own goods, as if God were but our Steward, and we his Lords. 'Tis a temper we are all ſubject to, *Pſal.* 37. 1. *Fret not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.* 'Tis peculiarly the product of ſelf-love, which affects the principality in the World, and particularly affects the conduct of God in diſtributing his goods, that he muſt not give but to whom they pleaſe. It ariſeth indeed from a ſence of our wants; but the language of it is, God is unjuſt in his Providence to me, becauſe he beſtows not upon me that good which he gives to another. 'Tis ſuch a ſin that it ſeems to be a companion of our firſt parents pride, which was the cauſe of their fall. They envied God a felicity by himſelf, for they would be like him, *they would be as Gods.* Hence prehaps, the *Jews* ſay *Cain* denied the Providence of God, as envying his Brother, becauſe God accepted *Abel*'s ſacrifice and not his. *Jonah*'s paſſion aroſe from this pride, for fear he ſhould be accounted a falſe Prophet, whereupon he envies God the glory of his mercy, and the poor *Ninivites* the advantage of it, he would have God conform the way of his Providence to his pleaſure and reputation. Indeed it is to envy God the honour of his Providence in thoſe gifts or good things another poſſeſſes, whereby he is inſtrumental to glorifie God and advantage others. Thus we would direct God what inſtruments he ſhould employ, when no Artificer in his own Art would endure to be directed by any ignorant perſon what tools he ſhould uſe in his work.

* *Cajetan. Sotmal. P.* 28.

9. *Impatience under croſs providences is a denial and contempt of God's government.* Men quarrel with God's revealed will, and therefore no wonder that they quarrel with his providential will; whereby we deny him his right of governing, and ſlight his actual exerciſe of his right. As if God were accountable to us for his diſpenſations, and muſt have only a reſpect to us or our humor in his government, *Job* 18. 4. *he tears himſelf in his anger, ſhall the Earth be forſaken for thee? and ſhall the rock be removed out of his place?* Muſt God alter the ſcene of his affairs according to our model and platform? and becauſe he doth not obſerve our rules and methods, muſt we tear our ſelves in anger? This is a ſecret curſing of God, and flying in his face when we ſee providence ſo croſs, that there ſeems to be no help at any time either in Heaven or Earth, *Iſa.* 8. 21, 22. *they ſhall fret themſelves and curſe their King and their God, and look upwards, and they ſhall look unto the Earth, and behold trouble and darkneſs.* Take heed of fretting at God's management of things in the world, or thy own particular concerns; this may lead to a curſing of God, and is indeed an initial ſecret ſwelling againſt him, and curſing of him. Man is ambitious to become a God. *Adam's* poſterity have in one ſort or other imitated him. This

1. *Is a wrong to the Soveraignty of Providence.* 'Twas a good admonition of *Luther's* to *Melancton* when he was troubled much about the affairs of the Church, *monendus eſt* Philippus *ut deſinat eſſe rector mundi.* By this temper we uſurp God's place, and ſet our ſelves in his Throne, we invade his ſupremacy by deſiring every thing to be at our beck, and are diſpleaſed with him, becauſe he doth not put the reins of the worlds government into our hands. As if we would command his will, and become his Soveraigns. 'Tis a ſtriving with our maker for the ſuperintendency, when we will ſit Judge upon him, or cenſure his acts, and preſume to direct him. *Iſa.* 45. 9. *Wo to him that ſtrives with his Maker, ſhall the clay ſay to him that faſhions it, what makeſt thou? or thy work, He hath no hands?* How do men ſummon God to the bar of their intereſt, and expoſtulate with him about his works, why he did not order them thus and thus; and if he doth ſo, to tell him he hath no hand, no hand of Providence in the World? The deſign of that place is to ſtop ſuch peeviſhneſs and invaſions of God's right; I will not have my Soveraign Will diſputed, as if I were but the Creatures Servant; I am content you ſhould *ask of me things to come*, v. 11. and pray to me, but notwithſtanding yet to ſubmit to my pleaſure without a peeviſh endeavouring to wreſt the Soveraignty out of my hand, and pull the Crown from my head.

2. *Tis a wrong to the goodneſs and righteouſneſs of Providence.* 'Tis a charging God with ill management, and an implicit language, that if we were the Commanders of Providence, things ſhould be managed more juſtly and righteouſly; as it was *Abſalom's* pretence in wiſhing to be the King of *Iſrael* in *David's* ſtead, 2 *Sam.* 15. 4. If patience be a giving God the honour of his righteouſneſs in his judgments, *Pſal.* 119. 75. *I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me.* Impatience muſt be a charge againſt God for unrighteouſneſs in his judicial proceedings, and a ſaying *the way of the Lord is not equal, Ezek.* 18. 25. 'Tis implied in that complaint, *Iſa.* 58. 2, 3. *They ask of me the ordinances of Juſtice*, &c. *wherefore have we faſted and thou ſeeſt not? wherefore have we afflicted our Souls, and thou takeſt no knowledge?* We demand juſtice of thee, ſince thou doſt not ſeem to do that which is fit and righteous, in not regarding us in our ſuits, and not beſtowing that which we have faſted for. God governs the World according to his will, our murmuring implies that God's will is not the rule of righteouſneſs. We affront the care of God towards his Creatures, as if the products of our ſhallow reaſons were more beautiful and juſt than God's contrivances for us, who hath higher and more glorious ends in every thing, both for our ſelves and the World, of which we are members, and for his own Glory, to which we ought to ſubject our ſelves, when perhaps our projects tend immediately to gratifie ſome ſenſual or ſpiritual luſt in us. 'Tis the commendation the Holy Ghoſt gives of *Job*, *Job.* 1. 22. *in all this Job ſinned not, neither*

charged

charged God fooliſhly, as a Character peculiar to him, implying that moſt men in the World do, upon any emergency, charge God with their croſſes, as dealing unjuſtly with them, in inflicting puniſhment when they think they have deſerved rewards: *Jeremiah* is not innocent in this caſe, *Jerem.* 20. 7. *O Lord, thou haſt deceived me, and I was deceived*, in the ill ſucceſs of his prophecy, as though an immenſe goodneſs would, and a Soveraign power needed to deal in a fraudulent way with his creatures to bring his ends about.

3. *'Tis a wrong to the wiſdom of Providence.* We would degrade his Omniſcience and Wildom, and ſway him by our fooliſh and purblind dictates; 'tis as if we would inſtruct him better in the management of the World, and direct him to a reformation of his methods, *Job* 40. 2. *ſhall he that contends with the Almighty, inſtruct him? He that reproves God, let him anſwer it*: 'Tis a reproving God, and reproofs imply a greater authority, or righteouſneſs, or wiſdom in the perſon reproving; we reprove God as if God ſhould have conſulted with us, and asked our advice; 'tis to take upon us to be God's counſellors, and to conclude the only wiſe God by our imperfect reaſon, *Rom.* 11. 34. *Who hath been his Counſeller?* 'Tis a ſecret boaſting of ſome excellency in our ſelves, as if God did not govern well, or we could govern better: Shall a ſilly paſſenger, that underſtands not the uſe of the compaſs, be angry that that the skilful Pilot will not ſteer the Veſſel according to his pleaſure? Muſt we give out our orders to God, as though the Counſels of infinite wiſdom muſt roul about according to the conceits of our fancy? Is not the language of our hearts in our fits of impatience, as prodigiouſly proud againſt God's Providence as the Speech of that monſter was againſt the creation, who ſaid if he had been by God at the Creation of the World, he could have directed him to a better platform? all this and much more is vertually in this ſin of impatience.

10. *In charging our ſins and miſcarriages by them, upon Providence*, in this we contemn it. Some think *Cain* doth ſo, *Gen.* 4. 9. *am I my Brother's keeper?* Thou art the keeper and governor of the World, why didſt thou not hinder me from killing my Brother? 'Tis certain the firſt man did ſo, *Gen.* 3. 12. *the woman thou gaveſt to be with me, ſhe gave me of the tree*; thy gift is the cauſe of my ſin and ruine. 'Tis as certain *David* laid the Sin of *Uriah*'s murder at the door of Providence, 1 *Sam.* 11. 25. when he heard that *Uriah* was dead, *the ſword, ſaith he, devours one as well as another.* Man conjures up trouble to himſelf, when by his folly he brings himſelf into ſin, and from thence to miſery, and then *his heart frets againſt the Lord*, and layes the blame both of his ſin and following miſchiefs upon him, *Pro.* 19. 3. *the fooliſhneſs of man perverts his way, and his heart frets againſt the Lord.* There are many other wayes wherein we deny or ſlight Providence.

1. *When we do things with a reſpect to the pleaſure of men, more than of God.* As though God were careleſs both of himſelf and his own honour, and regarded not the principles and ends of our actions.

2. *In vain boaſting and vaunting of our ſelves.* As *Benhadad* would have ſuch a multitude of men in his army as that there ſhould not be duſt enough in *Samaria* to afford every man a handful; * wherein he ſwaggers with God, and vaunts as it he were the Governor of the World; yet this man with his numerous Hoſt was routed by a troop of Lacquies, *v.* 15, 20. they are called the young men of the Princes; ſuch is the folly of men againſt the orders of God, when they boaſt in their hearts that their houſe ſhall continue for ever *. * 2. *King.* 20. 10. * *Pſal.* 49. 11.

3. *Oppreſſion. They ſlay the fatherleſs*, and ſay, the God of *Jacob* ſhall *not regard it* *. Their denial of Providence was the cauſe of their oppreſſion of the poor, and where this is found in any, it is an argument it ariſeth principally from a like cauſe; this is alſo made the cauſe why they eat up God's people as they eat bread *. * *Pſal.* 94. 6, 7. * *Pſal.* 14. 1, 4.

4. *Miſinterpretations of Providence.*

Such curſed jealouſies had the *Jews* of God. *Numb.* 14. 3. and *wherefore hath the Lord brought us into this land to fall by the ſword? were it not better for us to return into Egypt?* As though God in that mighty deliverance had cheated them

them with a deſign to deſtroy them in the wilderneſs, when one of thoſe plagues poured out upon *Pharaoh* being turned upon their heads, had deſtroyed them in *Egypt*. So fooliſh are they to think that God would ruine them upon dry Land, who might have drowned them as well as their enemies in the Red Sea: ſo unreaſonable is man in his diſputes againſt God.

5. *In limiting providence.* In bounding it to time, manner, and other circumſtances, as they did, *Pſal.* 78. 41. *they limited the holy one of Iſrael, for they remembred not his hand.* As though God muſt manage every thing according to the will of a ſimple Creature. It was a forgetfulneſs of Providence, at leaſt, that was the cauſe of it.

The Second *Uſe* is of *Comfort.* As the juſtice and righteouſneſs of God is the higheſt comfort to a good man, ſince the Evangelical diſpenſation: In that he hath to deal with a righteous God, who can as ſoon deny himſelf as his righteouſneſs. So it is none of the meaneſt comforts, that we acknowledge and worſhip that God, who exerciſeth himſelf in a conſtant government of the World, and leaves not any thing to the capriciouſneſs of that which we call fortune and chance. What ſatisfaction can any man in his ſober wits have to live in a World caſt off from all care of the Creator of it? Wiſdom without Providence would make any man mad, and the greateſt advantage would be to be a ſtupid and ſenſleſs fool: Can there be any worſe News told to men than this, that let them be as religious as they will, there is no eye above takes notice of it? What can be bitterer to a rational man than that God ſhould be careleſs of the World? What a door would be opened by it for all ſin in the wicked, and deſpair in the godly; 'Tis as great a matter of joy to the godly, that God reigns, as it is of terror to the wicked, *Pſal.* 97. 1. *The Lord reigns, let the Earth rejoice, Pſal.* 99. 1. *The Lord reigns, let the people tremble.*

*It was an excellent Speech of a Stoick, ἀλλ' ἐσὶ ζῆν ἐν τῷ κόσμῳ καὶ τῷ θεῷ καὶ πᾶσι.

'Tis a comfort, That,

1. *Man is a ſpecial object of Providence.* God provides for all Creatures, even thoſe that are the works of his hands, much more for man, who is more peculiarly the work of his head, in whoſe Creation he took Counſel, *Gen.* 1. 26. *let us make man in our Image, after our likeneſs.* The work of his heart in being made according to his Image, and intended as a ſubordinate end of his whole Creation next to the principal, that of God's Glory, he is the preſerver of man and beaſt: of man principally, of beaſts in ſubſerviency to mans good, and preſervation.

2. *Holy men, a more ſpecial object of it.* God preſerves and provides for all things, and all perſons: But his eye is more peculiarly fixed upon thoſe that fear him. *Pſal.* 33. 18. *behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy,* ſo fixed, as if he had no regard to any thing elſe. If God hath a care of man created after his own Image, tho his Image be depraved, much more of thoſe wherein his Image is reſtored. If God loves himſelf, he loves his Image and his works. A man loves the works which he hath made of ſome external matter, much more doth a Father love his Son, much more doth God love his own, and therefore will work their good, and diſpoſe of them well. God exerciſeth a ſpecial Providence over the actions of a good man, as well as his perſon, *Pſal.* 37. 23. *the ſteps of a good man are ordered by the Lord, and he delighteth in his wayes*; 'tis a ſpecial, becauſe a delightful Providence, he delights in his way; how highly may it cheer a man to be in covenant with that God, which rules the World, and hath all things at his beck, to be under not only the care of his wiſdom, but of his goodneſs? The Governour of the World, being ſuch an only friend, will do him no hurt, being ſuch an only Father will order all things to his good out of a Fatherly affection; he is the Worlds Soveraign, but a good mans Father: He rules the Heavens and the Earth, but he loves his holy ones. Other things are the objects of his Providence, and a good man is the end of it. For, *his eyes run to and fro throughout the whole Earth, to ſhew himſelf ſtrong for him whoſe heart is perfect toward him.*

3. Hence

3. Hence it will follow, that the *Spirits of good men have ſufficient grounds to bear up in their innocent ſufferings and ſtorms in the World*; *Innocent ſufferings*, There is a righteous Governor, who orders all, and will reward them for their pains, as well as their ſervice, *Heb.* 6. 10. *for God is not unrighteous to forget your work and labour of love*; there is one that preſides in the World, who ſees all their calamities, and cannot be miſtaken in their cauſe, who hath as much power and wiſdom, as will to help them. It would be an affliction indeed, if there were no ſoveraign power to whom they might make their moan in their diſtreſs, to whom they might eaſe their conſciences, if there were no Governor to whom they might offer up their petitions.

In the ſtorms they meet with in the world. How doth the preſence of a skilful Pilot in a weather-beaten Ship cheer the hearts of the fearful Paſſengers? What a dread would it be to them to have the veſſel wherein their lives and all are concerned, left to the fury of Winds and Waves, without an able hand to manage it? God hath a bridle to check the paſſions of men, to marſhal them according to his pleaſure; they are all but his inſtruments in the government, not the Lords of it: God can lay a Plot with more wiſdom for a good mans ſafety, than the Enemy can for his deſtruction; he can countermine their Plots with more power than they can execute them; he can out-wit their craft, over-power their ſtrength, and turn their deſigned cruelty againſt them, as a knife into their own breaſts.

4. *Hence follows a certain ſecurity againſt a good mans want.* If God take care of the hairs, the ornamental ſuperfluities, why ſhould we doubt his care of our neceſſary ſupply? If he be the guardian of our hairs which fall off without our ſence of their departure, ſhall he be careleſs of us when we are at a pinch for our all? Will God reach out his care to Beaſts, and deny it to his Children? What would you judge of that Father, who ſhould feed his Servants and ſtarve his Sons? He ſupplies his Enemies, and hath he no bowels for his Friends? The very unjuſt as well as the juſt are enlightened by his Sun, and refreſht by his rain, and ſhall he not have a Providence for thoſe that have a ſpecial intereſt in that Mediator, whoſe interpoſition kept up thoſe ſtanding mercies after our forfeiture of them by ſin? If he bleſs with thoſe bleſſings, thoſe who are the objects of his curſe, will he not bleſs thoſe that are in his ſpecial favour with them, ſo far as they may prove bleſſings to them? *Pſal.* 34. 10. *the young lions do lack and ſuffer hunger, but they that ſeek the Lord, ſhall not want any good thing, v.* 9. *for there is no want to them that fear him.* A good man ſhall have what he needs, not alwaies what he thinks he needs. Providence intends the ſupply of our neceſſities, not of our deſires; he will ſatisfie our wants, but not our wantonneſs. When a thing is not needful, a man cannot properly be ſaid to want it; when it is needful, a good man ſhall not be without it; what is not beſtowed upon us, may not be ſo beautiful at that time wherein we deſire it, for every thing is *beautiful in its ſeaſon**. He that did not want God's kindneſs to renew him, ſhall never want God's kindneſs to ſupply him; his hand ſhall not be wanting to give, where his heart hath been ſo large in working. Others live that have an intereſt only in common Providence, but good men have Providence cabineted in a promiſe, and aſſured to them by a deed of covenant-conveyance; he was a provider before, he hath made himſelf now your Debtor. You might Pray for his providential care, before, with a common faith, now with a more ſpecial expoſtulation: For in his promiſe he hath given a good man the key of the Cheſt of his Providence, becauſe it is *the promiſe of this life and that which is to come**; of this life not to our deſires, but neceſſities; of the life to come to both, wherein they ſhall have whatſoever they can want, and whatſoever they can deſire.

* *Eccleſ.* 9. 11.

* 1 *Tim.* 4. 8.

Again conſider, God doth exerciſe a more ſpecial Providence over men, as cloathed with miſerable circumſtances, and therefore among his other Titles, this is one, to be a helper of the Fatherleſs*. 'Tis the argument the Church uſed to expreſs her return to God, *Hoſ.* 14. 3. *for in thee the fatherleſs find mercy.* Now what greater comfort is there than this, that there is one preſides in the World, who is ſo wiſe he cannot be miſtaken, ſo faithful he cannot deceive,

* *Pſal.* 10. 14.

ceive, ſo pitiful he cannot neglect his people; and ſo powerful, that he can make ſtones even to be turned into bread, if he pleaſe?

Further, take this for a comfortable conſideration,

God doth not govern the World only by his will as an abſolute Monarch, but by his wiſdom and goodneſs as a tender Father. 'Tis not his greateſt pleaſure to ſhew his Soveraign power, or his unconceivable wiſdom, but his immenſe goodneſs, to which he makes the other attributes ſubſervient. What was God's end in creating, is his end in governing, which was the communication and diffuſion of his goodneſs; we may be ſure from hence, that God will do nothing but for the beſt, his wiſdom appointing it with the higheſt reaſon, and his goodneſs ordering it to the moſt gracious end; and becauſe he is the higheſt good, he doth not only will good, but the beſt good in every thing he acts.

What greater comfort can there be, than that we are under the care of an infallible unwearied and righteous Governor? infallible becauſe of his infinite wiſdom, unwearied becauſe of his incomprehenſible omnipotency, and righteous becauſe of his unbounded goodneſs and holineſs.

3. *Uſe* of *Exhortation.*

The duties ariſing from hence, will run as a thread through the web of our whole lives, and all the motions of them. This doctrine hath an influence upon our whole courſe, there is nothing we meet with, but is an act of Providence; and there is no act of Providence, but calls for ſome particular duty. Is there any good we want, we muſt ſeek it at his hands, we muſt depend upon him for it, we muſt preſcribe no methods to him, but leave the conduct of it to his own wiſdom. Is it a croſs Providence, and contrary to our deſires and expectations? Murmur not at it. Is it afflictive and troubleſom? Submit to it: Is it either good or bad, and preſent, we muſt ſtudy to underſtand it: Is it a good, and preſent? give God the Glory of it.

1. *Seek every thing you need at the hands of God.* 'Tis not only the skilfulneſs of the Pilot, but a favourable gale from Heaven, which muſt conduct the Ship to the intended port. As his Providence is the foundation, ſo it is the encouragement of all prayer. The end of the Lords prayer is, *for thine is the Kingdom, the power and the Glory:* the providential Kingdom belongs to God, Power he hath to manage it, and his Glory is the end of all; ſeek to him therefore for the exerciſe of his power in thy concerns, and for his directing them to his glory in his providential adminiſtrations. Every one of our daies, and both the mercy and the miſery of them depend upon him, *Pro.* 27. 1. *thou knoweſt not what a day may bring forth,* but God foreſees all events; have recourſe therefore to his care for every dayes ſucceſs; what are our contrivances without the leave and bleſſing of Providence? Like the bubbles blown up from a nut-ſhell, eaſily broken by the next puff Our labour will be as fruitleſs as *Peter*'s with all his toyl, and catch nothing, till God ſpeaks the word, and ſends the fiſh into our net *. The way of man is not in himſelf *. *O Lord, I know that the way of man is not in himſelf, it is not in man that walk's to direct his ſteps.* Dangers are not within the reach of our eye to foreſee, nor within the compaſs of our power to prevent. Humane prudence may lay the platform, and God's power blaſt the execution, when it ſeems to be grown up neareſt to maturity. *Hezekiah* was happy in his affairs, becauſe he was aſſiſted by God; *Ahaz* unhappy, becauſe he is deſerted by God. If we would have a Clock go well, we muſt look chiefly to the motion of the chief Wheel; a failure in that makes an error in all the reſt: nothing can terminate its motion to our benefit without Providence. Coloured glaſs can reflect no beams without the Sun's light, nor fruits be ripened without its influence. Our dependance on God is greater than theirs on the Sun. God lets men play with their own wit and ſtrength, and come to the brink of execution of their deſigns, and then blows upon them, that they may know there is a God in the Earth. *Pythagoras* could ſay, it was γελοῖον a ridiculous thing, to ſeek that which is brave and virtuous any where elſe than of God *. *Cyrus* is a brave pattern, who is mentioned in Scripture, and repreſented by *Xenophon* calling upon God when he was firſt choſen General; and in his Speech to his Captains to encourage them to hope for a good ſucceſs

* *Luk.* 5. 5
* *Jer.* 10. 13.

* *Jamblich. vita. Pithag. lib.* 1. *cap.* 18. *p.* 89.

Xenophon περὶ κύρου παιδ. *lib.* 1. *p.* 23.

ſucceſs of the expedition, tells them they might expect it, becauſe I have begun with God, which you know, ſaith he, is my cuſtom, not only when I attempt great matters, but alſo the τὰ μικρὰ things of leſſer concernment. The ſeeking of God ſhould be the prologue to all our affairs; we are enjoyned firſt to pray, and then determine, *Job* 22. 27. *Thou ſhalt make thy prayer unto him, thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee.* The intereſſing Providence in our concerns, is the high way to ſucceſs. The reaſon we miſcarry, is becauſe we conſult not God, but determine without him; and thenwe have no reaſon to complain of him for not proſpering our way, when we never commended our affairs to his conduct. It hath been the practice of holy men. *Nehemiah* firſt petitioned God before he would uſe his intereſt in the Kings favour, *Nehem.* 2. 4. *then the King ſaid unto me, for what doſt thou make requeſt? So I prayed to the God of Heaven, and I ſaid unto the King*, &c. So *Abraham*'s Steward puts up his requeſt to God, before he would put the buſineſs he came upon, in execution, *Gen.* 24. 12. *David* frequently in particular caſes. 1 *Sam.* 23. 9. 2 *Sam.* 2. 1. 2 *Sam.* 19. 23. God only doth what he pleaſes in Heaven and in Earth; He only can bleſs us, He only can blaſt us. Shall we be careleſs in any undertaking, whether we have his favour or no? 'Tis a ridiculous madneſs to reſolve to do any thing without God, without whoſe aſſiſting and preſerving of us, we had not been able to make that reſolution.

2. *Truſt Providence.* To truſt God when our Ware-houſes and Bags are full, and our Tables ſpread, is no hard thing; but to truſt him when our purſes are empty, but a handful of meal and a cruſe of Oil left, and all wayes of relief ſtopt, herein lies the wiſdom of a Chriſtians Grace. Yet none are exempted from this duty; all are bound to acknowledge their truſt in him by the dayly prayer for dayly bread; even thoſe that have it in their Cupboards as well as thoſe that want it; The greateſt Prince as well as the meaneſt beggar. Whatever your wants are, want not faith, and you cannot want ſupplies. 'Tis the want of this binds up his hand from doing great works for his Creatures: The more we truſt him, the more he concerns himſelf in our affairs. The more we truſt our ſelves, the more he delights to croſs us; for he hath denounced ſuch an one curſed that maketh Fleſh his arm *, though it be the beſt Fleſh in the World, becauſe it is a departing from the Lord. No wonder then that God departs from us, and carries away his bleſſing with him: while we truſt our ſelves, we do but trouble our ſelves, and know not how to reconcile our various reaſons for hopes and fears; but the committing our way to the Lord renders our minds calm and compoſed, *Pro.* 16. 3. *commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.* Thou ſhalt have no more of thoſe quarrelling diſturbing thoughts, what the ſucceſs ſhall be. * *Jer.* 17. 5.

1. *Truſt Providence in the greateſt extremities.* He brings us into ſtraits, that he may ſee the exerciſe of our faith. *Zeph.* 3. 12. *I will leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.* When we are moſt deſolate, we have moſt need of this exerciſe, and have the fitteſt ſeaſon to practiſe it: he is alwaies our refuge and our ſtrength, but in time of trouble a preſent help, *Pſal.* 46. 1. *Daniel*'s new advancement by *Belſhazzar* but a day before the City was taken by the Enemy *, the King ſlain, and (no doubt) many of his Nobility, and thoſe that were neareſt in Authority with him, it being the intereſt of the Enemy to diſpatch them, was a danger; yet God by wayes not expreſſed, preſerved *Daniel*, and gave him favour with the Conqueror. God ſometimes leads his people into great dangers, that they may ſee and acknowledge his hand in their preſervation. *Daniel* had not had ſo ſignal an experience of God's care of him, had he been in the lower condition he was in before his new preferment. God's eye is alwaies upon them that fear him; not to keep diſtreſs from them, but to quicken them in it, and give them as it were a new life from the dead, *Pſal* 33. 18, 19. *To deliver their Soul from death, and to keep them alive in famine.* God brings us into ſtreights, that we may have more lively experiments of his tenderneſs in his ſeaſonable relief: If he be angry, *he will repent himſelf for his Servants, when he ſees their power is gone*; becauſe then the glory of his Providence is appropriated to himſelf, * *Dan.* 5. 29.

Deut. 32. 36, 39. *See now that I, even I, am he, and there is no God with me: I kill, and I make alive.* No Creature can have any pretence to ſhare in it; He delights thereby to blow up both our affections to him, and admirations of him, and ſtore up in us a treaſure of experiments to encourage our truſting in him in the like ſtreights. We ſhould therefore repoſe our ſelves in God in a deſart, as well as in the Cities: with as much faith among Savage beaſts, as in the beſt company of the moſt ſociable men *. And anſwer the greateſt ſtreight with *Abraham*'s Speech to *Iſaac*, *God will provide.* For we have to do with a God who is bound up to no means, is at no expence in miraculous ſuccors, who delights to perfect his ſtrength in the Creatures weakneſs. We have to do with a God, who only knows what may further our good, and accordingly orders it; what may hinder it, and therefore prevents it. He can ſet all cauſes in ſuch a poſture, as ſhall conſpire together as one link to bring about ſucceſs, and make even contrary motions meet in one gracious end; as the Rivers which run from *North* and *South*, the contrary quarters of the World, agree in the ſurges of one Sea. Though providences may ſeem to croſs one another, they ſhall never croſs his word and promiſe, which he hath magnified above all his names. And his Providence is but a ſervant to his Truth.

* *Durant de rentat. p.* 168.

2. *Truſt it in the way of means.* Though we are ſure God hath decreed the certain event of ſuch a thing, yet we muſt not encourage our idleneſs, but our diligence. Though *Moſes* was aſſured of the victory, when *Amalek* came armed againſt him, yet he commands *Joſhua* to draw up the valiant men into a body, himſelf goes to the Mount to pray, and is as diligent in the uſe of all means, as if he had been ignorant of God's purpoſe, and had rather ſuſpected the rout of his own than his Enemies forces. Neither doth *Joſhua* afterwards, though ſecured by promiſe in his conqueſt of *Canaan*, omit any part of the duty of a wiſe and watchful General; he ſends ſpies, diſciplines his forces, beſiegeth Cities, and contrives ſtratagems. Providence directs us by means; not to uſe them, is to tempt our Guardian; where it intends any great thing for our good, it opens a door, and puts ſuch circumſtances into our hands, as we may uſe without the breach of any Command, or the neglect of our own duty. God could have ſecured Chriſt from *Herod*'s fury, by a miraculous ſtroke from Heaven upon his Enemy, but he orders *Joſeph* and *Maries* flight into *Egypt* as a means of his preſervation. God rebukes *Moſes* for praying, and not uſing the means in continuing the Peoples march, *Exod.* 14. 15. *Wherefore crieſt thou unto me? ſpeak unto the Children of Iſrael, that they go forwards.* To uſe means without reſpect to God, is proudly to contemn him; to depend upon God without the uſe of means, is irreligiouſly to tempt him; in both we abuſe his Providence. In the one we diſobey him in not uſing the means he hath appointed; in the other, preſumptuouſly impoſe upon him for the encouragement of our lazineſs. Diligence on our part, and the bleſſing on God's, *Solomon* joyns together, *Pro.* 10. 4. *The hand of the diligent makes rich*; but *v.* 22. *The bleſſing of the Lord maketh rich.* So *Eccleſ.* 9. 1. *Our works are in the hand of God*; our works, but Gods bleſſing; God's bleſſing, but not without our works. It was the practice of good men. *Jacob* wraſtles with God to divert his Brother's fury, yet ſends a Preſent to his Brother to appeaſe him *. *David* truſts in the name of the Lord his God in his duel with *Goliah*, but not without his ſling: Our labour ſhould rather be more vigorous than more faint, when we are aſſured of the bleſſing of Providence by the infallibility of the promiſe.

* *Gen.* 32. 9, 13.

3. *Truſt Providence in the way of the precept.* Let not any reliance upon an ordinary Providence induce you into any way contrary to the command. *Daniel* had many inducements from an appearance of Providence to eat the Kings meat, his neceſſity of compliance in his captivity, probability of preferment by learning the wiſdom of the Countrey, whereby he might both have advanced himſelf, and aſſiſted his Countrey-men, the greatneſs of the conſideration for a Captive to be fed from the Kings Table, the ingratitude he might be accuſed of for deſpiſing ſo kind a treatment; but none of theſe things moved him againſt a command, becauſe the Law of God forbad it, he would not eat of the King's meat. *Daniel* might have argued, I may wind my

Dan. 1. 8, 9, 10. &c. *but* Daniel *purpoſed in his heart that he would not defile himſelf with the portion of the Kings meat.*

my ſelf in to the King's favour, do the Church of God a great ſervice by my intereſt in him, which may be daſht in pieces by my refuſal of this kindneſs; but none of theſe things wrought upon him. No Providences wherein we have ſeeming circumſtances of glorifying God, muſt lead us out of the way of duty; this is to rob God one way, to pay him another. God brought *Daniel's* ends about, he finds favour with the Govenour, his requeſt is granted, the ſucceſs is anſwerable, and all thoſe ends attained, which he might in a ſinful way by an ill conſtruction of Providence have propoſed to himſelf, all which he might have miſſed of, had he run on in a carnal manner: This, this is the way to ſucceſs, *Pſal.* 37. 5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.* Commit thy way to the guidance of his Providence, with an obedience to his precept, and relyance on his promiſe, and refer all ſucceſs in it to God. If we ſet up our golden Calfs made of our own ear-rings, our wit and ſtrength and carnal prudence, be cauſe God ſeems to neglect us, our fate may be the ſame with theirs, and the very duſt of our demoliſht Calf may be abitter Spice in our drink, as it was in theirs.

3. *Truſt him ſolely without preſcribing any methods to him*; Leave him to his wiſe choice, wait upon him becauſe he is a God of judgement *, who goes judiciouſly to work, and can beſt time the executions of his will. The wiſe God obſerves particular periods of time for doing his great works. *John* 2. 4. *my hour is not yet come, woman, what have I to do with thee?* Which man is no competent judge of: I will do this Miracle, but the ſeaſon is not yet come wherein I will be moſt beautiful. God hath as much wiſdom to pitch the time of performance of his promiſe, as he hath mercy at firſt to make it. How preſumptuous would it be for the ſhallow world, a thing worſe than nothing, and vanity, to preſcribe rules to the Creator? Much more for a ſingle perſon, a lirtle Atome of duſt, infinitely worſe than nothing, and vanity, to do it. Since we had no hand in Creating the world or our ſelves, let us not preſume to direct God in the government of it, *Job* 38. 4. *Where waſt thou when I laid the foundation of the Earth, declare if thou haſt underſtanding?* Would it not be a diſparagement to God to ſtoop to thy fooliſh deſires? yea, would you not your ſelves have a lower conceit of him, if he ſhould degrade his wiſdom to the wrong biaſs of your blind reaſon?

* *Iſa.* 30. 18.

Thirdly, *Submit to Providence.* 'Tis Gods right to govern the World, and diſpoſe of his Creature; 'tis his Glory in Heaven to do what he will *; let us not by our unſubmiſſive carriage deprive him of the ſame glory on earth; he brings to paſs his will by wayes the Creature cannot underſtand. 'Tis the wiſeſt ſpeech in the medley of fooleries, the *Turkiſh Alcoran* *. We muſt walk by the rule of reaſon which God hath placed in us for our guide; yet if Providence brings to paſs any other event contrary to our rational expectations, becauſe it is a clear evidence of his will, we muſt acquieſce. As when a Traveller hath two wayes to come to his journeys end, the one ſafe, and the other dangerous, reaſon perſwades him to chuſe the ſafeſt way, wherein he falls among thieves; now having uſed his reaſon, which in that caſe was to be his director, he muſt acquieſce: Gods Providence bringeth forth an event, which he could not without violence to his reaſon avoid. And therefore it is a great vanity, when a man hath reſolved the moſt probable way in a buſineſs, and fails in it, to torment himſelf; becauſe though our conſultations depend upon our ſelves, yet the iſſues of them are ſolely in the hand of God. It concerns us therefore to ſubmit to Gods diſpoſal of us and our affairs, ſince nothing can come to paſs but by the will of God effecting it, or permitting it. If the fall of a Sparrow is not without his Will *, much leſs can the greater events which befall men, the nobler Creatures, be without the ſame concurrence of Gods pleaſure; therefore ſubmit: For,

* *Pſal.* 115. 3. *But our God is in the Heaven: he hath done whatſoever he pleaſed.* * *Deus triumphat in ſua cauſa*, &c.

* *Math.* 10. 29.

1. *Whatſoever God doth, he doth wiſely.* His acts are not ſudden and raſh, but acts of Counſel; not taken up upon the preſent poſture of things, but the reſolves of Eternity. As he his the hiegheſt wiſdom, ſo all his acts reliſh of it, and he guides is will by counſel, *Eph.* 1. 11. [*Who worketh all things after the Counſel of his own will*]. If God took Counſel in Creating the World, much more in laying a platform of government, much more in the act of government; for men can frame models of government, that can never reduce them into

practice. Now God being infinitely wiſe, and his will infinitely good, it muſt needs be that goodneſs and wiſdom are the rules whereby he directs himſelf in his actions in the world. And what greater motive can there be to perſwade our ſubmiſſion, than Wiſdom and Goodneſs tranſacting all things? Gods counſel being the firmeſt, as well as the wiſeſt, it is a folly both ways to reſiſt it.

2. *God diſcovers his mind to us by Providences.* Every work of God being the reſult of his Counſel; when we ſee it actually brought forth into the World, what elſe doth it diſcover to us, but that Counſel and will of his? Every ſingle Providence hath a language wherein Gods mind is ſignified, much more a train and contexture of them, *Luk.* 7. 22. *Tell John what things you have ſeen and heard, how that the blind ſee, the Lame walk, the Lepers are cleanſed, the deaf hear, the dead are raiſed to life, to the poor the Goſpel is preached.* Our Saviour informs *John's* Diſciples from acts of Providence, he gives him no other anſwer, but turns him over to interpret and conſtrue his works in the caſe. Providence therefore muſt not be reſiſted, when Gods mind in it is diſcovered: 'Tis diſingenuous to act againſt his pleaſure and manifeſt mind; 'tis the Devils ſin. *Aaron* when he loſt his two Sons, in ſo judicial a manner by Fire from Heaven, yet held his peace *; becauſe God had declared his mind poſitively, *I will be glorified.* 'Tis dangerous to reſiſt the mind of God, for the word of his Providence ſhall proſper in ſpight of men and Devils, *Iſa.* 55. 11. *My word that goes forth of my mouth, ſhall not return unto me void; it ſhall proſper in the thing whereto I ſent it*; and therefore a reſiſting of it is termed θεομαχεῖν, a fighting againſt God by *Gamaliel*, no great friend to the Church, *Acts.* 5. 38, 39.

* *Levit.* 10. 1, 2, 3.

4. *Murmur not at Providence.* Though we do not clearly reſiſt it, if there be a repining ſubmiſſion, it is a partial oppoſition to the Will of God. We might as well murmur at God's creation, as at his Providence; for that is as arbitrary as this; he is under no Law but his own righteous will: we ſhould therefore leave the government of the world to God's wiſdom, as we acknowledge the frame of it to be an act of his power. If God ſhould manage his wayes according to our preſcriptions, what ſattisfaction would God have? what ſatisfaction would the World have? He might be unjuſt to himſelf, and unjuſt to others. Your own complaints would not be ſtilled, when you ſhould feel the ſmart of your own Counſels; yet if they were, what ſatisfaction could there be to the complaints of others, whoſe intereſts and therefore judgments and deſires lye croſs to yours? Man is a croſs Creature. The *Iſraelites* exclaimed to God againſt *Pharaoh*, and when the Scene was changed, they did no leſs murmur againſt *Moſes* in the wilderneſs. They were as troubleſome when they were delivered, as when they were afflicted. In *Egypt* they would have their liberty, and in the Wilderneſs their ſtomachs turn, and they long for the Onyons and Garlick, though attended with their former ſlavery. Let God govern the World according to his own Wiſdom and Will, till all mankind can agree in one method to offer to him, and that I think will never be, though the World ſhould laſt for ever. Murmur not therefore; whatſoever is done in the World, is the work of a wiſe Agent, who acts for the perfection of the whole univerſe; and why ſhould I murmur at that which promotes the common happineſs and perfection, that being better and more deſirable, than the perfection of any one particular perſon? Muſt a Lutineſt break all his ſtrings becauſe one is out of tune? And muſt God change his courſe becauſe things are out of order with one man, though in regard of divine Providence things are not out of order in themſelves, or without any care, for God is a God of order? This temper will hinder our prayers; with what face can we pray to that God whoſe wiſdom we thus repine at? If God doth exerciſe a Providence in the World, why do we murmur? if he doth not take care of thoſe things, why do we pray to him? 'tis a contradiction. It alſo hinders us from giving God the glory, and our ſelves the comfortable ſight of his Providence. God may have taken ſomething from us, which is the matter of our ſorrow, and give another thing to us, which might be the matter of our joy. *Jacob* loſt a joint, and got a bleſſing *: What advantage can it be to murmur? Can all your cryes ſtop the motions of the Heavens, when a ſtorm reaches you? Can your

* *Gen.* 23. 29, 31.

your clamours make the clouds move the faſter, or perſwade the ſhowers from drenching us? Murmuring at any afflictive Providence, is the way to make the Rod ſmarter in itſelf, and ſharper to us.

5. *Study Providence.* 'Tis a part of *Atheiſm* not to think the acts of God in the World worth our ſerious thoughts. And if you would know the meaning of his adminiſtrations, grow up in the fear of God. *Pſal.* 25. 14. *The ſecret of the Lord is with them that fear him.* God is highly angry with thoſe that mind him not, *Pſal.* 28. 5. *becauſe they regard not the operation of his hands, he ſhall deſtroy them, and not build them up*: He ſhall utterly root them out.

1. *Study Providence univerſally.* The *darkeſt*; God brings order out of the Worlds confuſion, even as he framed a beautiful Heaven and Earth out of a rude Maſs. The *terribleſt*; theſe offer ſome thing worth our obſervation; the dreadful Providence of God makes *Sodom* an example to after ages. *Jude* 7. *They are ſet forth for an example, ſuffering the vengeance of eternal fire*, &c. The *ſmalleſt*; God is a wiſe Agent, and ſo the leaſt of his actions are ſignificant. There is nothing ſuperfluous in thoſe acts we account the meaneſt; for to act vainly and lightly, argues imperfection, which cannot be attributed to God. The wiſdom of God may be much ſeen in thoſe Providence the blind World counts ſmall; as a little picture is oft times of more value, and hath more of the workman's ſkill than a larger which an ignorant perſon might prize at a higher rate; the Lilies, Flowers, Sparrows, our Saviour raiſes excellent obſervations from.

2. *Regularly.* By the word; compare Providence and the promiſe together; God's manner of adminiſtrations, and the meaning of them is underſtood by the word, *Pſal.* 77. 13. *Thy way, O God, is in the Sanctuary.* By faith; we many times correct our ſence by reaſon, when we look through a blew or green glaſs, and ſee all things blew or green; though our ſenſe repreſents them ſo, yet our reaſon diſcovers the miſtake; Why ſhould we not correct reaſon by faith? Indeed our purblind reaſon ſtands in as much need of a regulation by faith, as our deceitful ſence doth of a regulation by reaſon. We may often obſerve in the Goſpel, that the holy Ghoſt taking notice of the particular circumſtances in the bringing Chriſt into the World, and in the courſe of his life, often hath thoſe expreſſions, *as it was written, that the Scriptures might be fulfilled.* There is not a Providence happens in the World, but there are ſome general rules in the Word, whereby we may apprehend the meaning of it. From God's former work diſcovered in his word, we may trace his preſent foot-ſteps: Obſerve the timings of Providence wherein the beauty of it appears, ſince *God hath made every thing beautiful in its time.*

3. *Intirely.* View them in their connexion. A harſh touch ſingle would not be pleaſing, but may rarely affect the conſort: The Providences of God bear a juſt proportion to one another, and are beautiful in their intire Scheme; but when regarded apart, we ſhall come far ſhort of a delightful underſtanding of them. As in a piece of Arras folded up, and afterwards particularly opened, we ſee the hand or foot of a man, the branch of a tree; or if we look on the outſide, we ſee nothing but knots and threads, and uncouth ſhapes that we know not what to make of; but when it is fully opened, and we have the whole Webb before us, we ſee what Hiſtories and pleaſing characters are interwoven in it. View them in their end; there is no true judgment to be made of a thing in motion, unleſs we have a right proſpect of the end to which it tends. Many things which may ſeem terrible in their motion, may be exellent in their end. Providence is crowned by the end of it. *Aſaph* was much troubled about the proſperity of the wicked, and affliction of the Godly, but he was well ſatisfied when he underſtood their end, which was the end of Providence too, *Pſal.* 73. 16, 17. *When I thought to know this, it was too painful for me, until I went into the Sanctuary, then underſtood I their end.* *Moſes* his Rod was a Serpent in its motion upon the ground; but when taken up, it was a Rod again to work miracles. God ſet us a pattern for this in the Creation. He views the Creatures as they came into being, and pronounced them

them *good*, he takes a review of them afterward in their whole frame, and the ſubordination of them to one another, and the ends he had deſtined them to, and then pronounceth them *very good*; The merciful Providences of God if ſingly looked upon, will appear good, but if reviewed in the whole web, and the end of them, will commence very good in our apprehenſions.

4. *Calmly.* Take heed of paſſion in this ſtudy, that is a miſt before the eye of the mind; ſeveral pleaſures alſo diſturb and ſtifle the nobler operation of the intellective part, and all improving thoughts of Gods Providence, *Iſa.* 5. 12. *And the Harp, and the Viol, and Wine, are in their feaſts, but they regard not the work of the Lord, nor conſider the operations of his hands*; All thoughts of them are choaked by the pleaſures of ſenſe. Paſſions and ſenſual pleaſures, are like flying Clouds in the night, interpoſing themſelves between the ſtars and our eyes, that we cannot obſerve the motions of them. Turbulent paſſions, or Swiniſh pleaſures prevailing, obſcure the Providence of God. Our own humour and intereſt we often make the meaſures of our judgment of Providence: *Shimei*, when *Abſalom* rebels againſt his Father, looks no further than his own intereſt, and therefore interprets it as a judgment of God in revenging the houſe of *Saul*, 2 *Sam.* 16. 7, 8 *The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned.* Therefore the Spirit of God takes particular notice that he was of the houſe of *Saul*, *v.* 5. when indeed this judgment was quite another thing, for *David's* ſin in the matter of *Vriah* was written in the forehead of it.

5. *Seriouſly.* 'Tis not an eaſie work; for the cauſes of things are hid as the ſeminal virtues in plants, not viſible till they manifeſt themſelves. Providence is God's Lanthorn in many affairs; if we do not follow it cloſe, we may be left in the dark, and loſe our way. With much Prayer, For we cannot of our ſelves find out the reaſon of them; being ſhallow Creatures, we cannot find our thoſe infinite wiſe methods God obſerves in the managing of them; but if we ſeriouſly ſet to work, and ſeek God in it, God may inform us, and make them intelligible to us. Though a man may not be able of himſelf to find out the frame and motions of an Engine, yet when the Artificer hath explained the work, diſcovered the intent of the Fabrick, it may be eaſily underſtood; If it be dark, whilſt you ſeriouſly muſe on it, God may ſend forth a light into you, and give you an underſtanding of it, *Mat.* 1. 20. *Joſeph thought* of thoſe things; and whilſt he thought on them, *The Angel of the Lord appeared to him* in a dream; God made them known to him. The *Iſraelites* ſaw God's acts in the bulk of them, but *Moſes* ſaw his way and the manner how he wrought them, *Pſal.* 103. 7. *He made known his wayes unto Moſes, his acts unto the Children of Iſrael. Moſes* had more converſe with God than they, and and therefore was admitted into his ſecrets.

6. *Holily.* With a deſign to conform to that duty Providence calls for. Our motions ſhould be according to the Providence of God, when we underſtand the intent of them. There is a call of Providence, *Iſa.* 22. 12. *In that day the Lord called to weeping and mourning*; Sometimes to ſorrow, ſometimes to joy. If it be a Providence to diſcover our ſin, let us comply with it by humiliation; if it be to further our grace, ſuit it by lively and freſh actings. As the ſap in plants deſcends with the Sun's declination, and aſcends at the return of the Sun from the Tropick; there are ſeveral graces to be exerciſed upon ſeveral acts of Providence; either publick to the Church and Nation, or particular to our own perſons. Sometimes faith, ſometimes joy, ſometimes patience, ſometimes ſorrow for ſin. There are ſpiritual leſſons in every Providence, for it doth not only offer ſomething to be underſtood, but ſome things to be practiſed, *Mark* 10. 15. A Child is brought to Chriſt, and Chriſt from thence teaches them a leſſon of humility. *Luk.* 13. 1, 2, 3. When Chriſt diſcourſes of that ſad Providence of the blood of the *Galileans*, and the Tower of *Siloa*, he puts them upon the exerciſe of repentance. The Ruler enquired the time when his Son began to recover, that his faith in Chriſt might be confirmed, for upon that circumſtance it did much hang; and in doubtful caſes after a ſerious ſtudy of it, and thou knoweſt not which way to determine, conſider what makes

moſt

moſt for God's glory and thy ſpiritual good, for that is the end of all: Let us therefore ſtudy Providence; not as Childre n do Hiſtories, to know what men were in the World, or to pleaſe their fancy only; but as wiſe men, to underſtand the motions of States, and the intrigues of Councels; to enrich them with a knowledge whereby they might be ſerviceable to their Countrey. So let us enquire into the Providence of God, to underſtand the mind of God, the intereſt of the Church, the wiſdom and kindneſs of God, and our own duty in comformity thereunto.

6. *Aſcribe the Glory of every Providence to God.* *Abraham's* Steward petitioned God at the beginning of his buſineſs, *Gen.* 24. 12. and he bleſſes God at the ſucceſs of it, *ver.* 26, 27. We muſt not thank the tools which are uſed in the making an engine, and aſcribe unto them what we owe to the Workmans skill: Man is but the inſtrument, God's Wiſdom is the Artiſt. Let us therefore return the Glory of all where it is moſt rightly placed: We may ſee the difference between *Rachel* and *Leah* in this reſpect, when *Rachel* had a Son by her maid *Bilhah*, ſhe aſcribes it to God's care, and calls his name *Dan*, which ſignifies judging, *Gen.* 30. 6. *God hath judged me, and heard my voice.* That the very Name might put her in remembrance of the kindneſs of God in anſwering her prayer. And the next *Naphali*, ſhe eſteems as the fruit of prayer, *verſ.* 8. Whereas *Leah* takes no notice of God, but vaunts of the multitude of her Children, *ver.* 11. behold *a troop comes.* She impoſeth the name of *Gad* upon them, which alſo ſignifies *fortune* or *good luck*. And the next *Aſher*, *verſ.* 13. which is fortunate or bleſſed. And we find *Leah* of the ſame mind afterward, *verſ.* 17. It is ſaid God hearkned unto her, ſo that her Son *Iſſachar* was an anſwer of Prayer; but ſhe aſcribes it to a lower cauſe which had moved God; becauſe ſhe had given her maid to her Husband, *verſ.* 18. *Not unto us, not unto us, O Lord, but to thy name be the Glory.*

Doct. 2. *All the motions of Providence in the World are ultimately for the good of the Church; of thoſe whoſe heart is perfect towards him.* Providence follows the rule of Scripture. Whatſoever was written, was written for the Churches comfort *. Whatſoever is acted in order to any thing written, is acted for the Churches good. All the Providences of God in the World are conformable to his declarations in his word. All former Providences were ultimately in order to the bringing a Mediator into the World, and for the glory of him; then ſurely all the Providences of God ſhall be in order to the perfecting the Glory of Chriſt in that myſtical body, whereof Chriſt is head, and wherein his affection and his Glory are ſo much concerned. See the Proof of this by a Scripture or two. *Pſal.* 25. 10. *All the paths of the Lord are mercy and truth unto ſuch as keep his Covenant and his Teſtimonies.* Not one path, but [*all*] the works and motions; not one particular act or paſſage of providence, but the whole tract of his proceedings; not only thoſe which are more ſmooth and pleaſant, but thoſe which are more rugged and bitter. All [*mercy and truth*] ſutable to that affection he bears in his heart to them, and ſutable to the declaration of that affection he hath made in his promiſe. There is a contexture and a friendly connexion of kindneſs and faithfulneſs in every one of them. They both kiſs and embrace each other in every motion of God towards them. As mercy made the Covenant, ſo truth ſhall perform it. And there ſhall be as much mercy as truth in all Gods actings towards thoſe that keep it, *Rom.* 8. 28. *We know that all things work together for good to them that love God, to them who are the called according to his purpoſe*; [*we know*] we do not conjecture or gueſs ſo, but we have an infallible aſſurance of it. [*All things*] even the moſt frightful, and ſo thoſe that have in reſpect of ſenſe, nothing but Gall and Wormwood in them; [*work together*] they all conſpire with an admirable harmony and unanimous conſent for a Chriſtians good. One particular act may ſeem to work to the harm of the Church, as one particular act may work to the good of wicked men: but the whole ſeries and frame of things combine together for the good of thoſe that are affectionate to him. Both the Lance that makes us bleed, and the plaiſter which refreſheth the Wounds. Both the griping purges, and the warming Cordials

* *Rom.* 15. 4

dials combine together for the Patients cure [*to them who are called according to his purpoſe.*] Here the Apoſtle renders a reaſon of this poſition; becauſe they are called not only in the general amongſt the reſt of the world, to whom the Goſpel comes; but they are ſuch that were in Gods purpoſe and counſel from Eternity to ſave, and therefore reſolved to encline their will to Faith in Chriſt. Therefore all his other Counſels about the affairs of the world ſhall be for their good. Another reaſon of this, the Apoſtle intimates, *verſ.* 27. *The Spirit makes interceſſion for the Saints according to the will of God.* The interceſſions of the Spirit, which are alſo according to Gods will and purpoſe, will not be fruitleſs in the main end, which both the interceſſions of the Spirit and purpoſe of God, and the will and deſire of the Saints, do aim at, which is their good. Indeed where any is the object of this grand purpoſe of God, he is the object of God's infinite and innumerable thoughts, *Pſal.* 40. 5. *Many, O Lord my God, are thy wonderful works which thou haſt done, and thy thoughts which are to us ward, they cannot be reckoned up in order unto thee; If I would declare and ſpeak of them, they are more than can be numbred.* The Pſalmiſt ſeems to intimate, that in all the wonderful works which God hath done, his thoughts are toward his people. He thinks of them in all his actions; and thoſe thoughts are infinite, and cannot be numbered, and reckoned up by any Creature. He ſeems to reſtrain the thoughts of God towards his people in all thoſe works of wonder which he doth in the World, and which others are the Subjects of: But his thoughts, or purpoſes, and intentions in all (*for the word ſignifies purpoſes too*) are chiefly, next to his own glory, directed toward his people, thoſe that truſt in him, which *verſ.* 4. he had pronounced bleſſed. They run in his mind as if his heart was ſet upon them, and none but them.

Here I ſhall premiſe two things as the ground-work of what follows.

1. *God certainly in all his actions has ſome end,* that is without queſtion, becauſe he is a wiſe Agent; to act vainly and lightly, is an evidence of imperfection, which cannot be aſcribed to the only wiſe God. The Wheels of Pro-
* *Ezek.* 1.18. vidence are full of Eyes *. There is motion, and a knowledge of the end of that motion. And Jeſus Chriſt, who is Gods Deputy in the providential govern-
* *Revel.* 5. 6. ment, hath Seven Eyes, as well as Seven Horns *. A perfect ſtrength, and a perfect knowledge how to uſe that ſtrength, and to what end to uſe it. Seven being the number of perfection in Scripture.

2. *That certainly is Gods end which his heart is moſt ſet upon, and that which is laſt in execution.* What doth God do at the folding up of the World, but perfect his people, and welcome them into Glory? Therefore God principally next to himſelf loves his Church. The whole Earth is his, but the Church is his treaſure, *Exod.* 19. 5. *If you will keep my Covenant, then ſhall you be a peculiar treaſure unto me above all people, for all the Earth is mine;* *Segullah* ſuch a treaſure, that a Man, a King will intruſt in no hands but his own; *all the Earth is mine,* is not a reaſon why the Church was his treaſure, but an incentive of thankfulneſs, that when the whole Earth was his, and lay before him, and there were many people that he might have choſen and loved before them, yet he pitched upon them to make them his choiceſt treaſure. And when the bleſſed God hath pitched upon a people, and made them his treaſure, what he doth for them is with his whole heart, and with his whole Soul, *Jer.* 32. 41, 42. ſpeaking of making an everlaſting Covenant, he adds, *yea I will rejoyce over them to do them good,* &c. *aſſuredly with my whole heart, and with my whole Soul.* As though God minded nothing elſe but thoſe people he had made an everlaſting Covenant with; which is the higheſt ſecurity, and moſt pregnant expreſſion of his affection that can be given to any; not to give them a parcel or moiety of his heart, but the whole infinite intire piece, and to engage it all with the greateſt delight in doing good to them. That infinite heart of God, and all the contrivances and workings of it, center in the Churches welfare. The world is a Wilderneſs, but the Church is a Garden. If he water the Wilderneſs, will he not much more dreſs his Garden? If the flights of Birds be obſerved by him, ſhall not alſo the particular concernments

of

of the Church? He hath a repoſitory for them, and all that belong to them; He hath a Book of Life for their Names *, a book of Record for their members *, a Note-book for their Speeches, *Mal.* 3. 16. *A book of remembrance was written before him for them that feared the Lord*; And a book of Providence for their preſervation, *Exod.* 32. 32. In the proſecution of this, I ſhall ſhew,

* *Luk.* 10. 20.
* *Pſal.* 139. 16

1. That it is ſo *de facto*, and hath been ſo. *First.*
2. That according to the ſtate of things, and Gods Oeconomy, itm uſt be ſo. *Secondly.*
3. The improvement of it, By way of *Uſe*. *Thirdly.*

1. That all Providence is for the good of the Church *de facto*, and has been ſo. *First.*

1. It will appear by an enumeration of things. *Reaſon firſt.*

First, All good things.

Secondly, All bad things are for their good.

First, All good things

I. The World.

II. Gifts and common graces of men in the World.

III. Angels.

I. The World. The whole World was made and ordained for the good of the Church, next to the glory of God. This will appear in three things. *First.*

1. *The continuance of the World is for their ſakes.* God would have deſtroyed the World becauſe of the ignorance and wickedneſs of it, before this time, but he overlooked it all, and had reſpect to the times of Chriſt, and the publiſhing faith in him, and repentance, *Act.* 17. 30. *And the times of this ignorance God winked at*, God overlooked *, he looked not ſo upon them, as to be provoked to deſtroy the World; but his eyes were fixed on the times of Chriſtianity; therefore would not take notice in the extremity of his juſtice of the wickedneſs of thoſe foregoing ages. Believers are the Salt of the Earth *. which makes the World ſavoury to God, and keeps it from corrupting. 'Tis meant not only of the Apoſtles, but of Chriſts Diſciples, of all Chriſtians, for to them was that Sermon made, *v.* 1. *If the Salt have loſt his ſavour*, if the Salt be corrupted, and Chriſtianity overthrown in the World, wherewith ſhall the World be ſalted? how can it be kept from corruption? If they that perſecuted the Prophets before you in *Judea*, (which is ſometimes called the Earth in Scripture) cannot reliſh you, and find nothing grateful to their Palates in your Doctrine and Converſation, wherewith ſhall they be ſalted? How ſhall they be preſerved from corruption? The Land will be good for nothing but to be given as a prey to the *Romans* to be trod under their feet, as being caſt out of Gods protection. They are the foundation of the world, *Pro.* 10. 25. *the righteous are an everlaſting foundation. Maimonides* underſtands it thus, that the World ſtands for the righteous ſakes. When God had *Noah* and his Family lodged in the Ark, he cares not what deluge and deſtruction he brings upon the reſt of the World. When he had conducted *Lot* out of *Sodom*, he brings down that dreadful ſtorm of fire. He cares for no place, no nor for the whole World, any longer than whilſt his People are there, or he hath ſome to bring in, in time. For the meaneſt believer is of more worth than a World; therefore when God hath gathered all together, he will ſet fire upon this frame of the Creation: For what was the end of Chriſts coming and dying, but to gather all things together in one? *Eph.* 1. 10. *That in the diſpenſation of the fulneſs of time he might gather together in one all things in Chriſt.* When Chriſt hath ſummed up all together, he hath attained his end. And to what purpoſe then can we imagine God ſhould continue the World any longer? for his delight is not ſimply in the World, but in the Saints there. *Pſal.* 16. 3. *But to the Saints that are in the Earth, in whom is all my delight*; not in the Earth, but in the Saints there, which are the only excellent things in it, which Chriſt ſpeaks (of whom that Pſalm is meant) who knew well what was the object of his Fathers pleaſure. The ſweet ſavour God ſmelt in *Noah*'s ſacrifice, was the occaſion of God's declaration for the Worlds ſtanding, *Gen.* 8. 21. *and the Lord ſaid*

* *Luk.* 23. 34.
* *Mat.* 5. 13.
Grotius on the place.

in his heart, I will not curſe the ground any more for mans ſake. That he would no more ſmite it with a totally deſtroying judgment. It was his reſpect to Chriſt repreſented in that ſacrifice, and to the faith and grace of *Noah* the ſacrificer. What ſavour could an infinitely pure Spirit ſmell in the blood and flames of beaſts?

2. *The courſe of natural things is for the good of the Church, or particular members of it.* God makes articles of agreement with the Beaſts and Fowls, whoſe nature is raging and ravenous, and binds them in ſure bonds for the performance of thoſe articles, *Hoſea* 2. 18. *And in that day will I make a Covenant for them with the Beaſts of the field, and with the fowls Heaven, and with the creeping things of the ground, and will make them to lye down ſafely.* As upon our ſin God can arm them againſt us; ſo upon our obedience he can make them ſerviceable even againſt their Natures; as if he had made a Covenant with them, and they had both the reaſon and virtue to obſerve it I do not remember any inſtance in Scripture, that God went out of the uſual tract of his Providence, and acted in an extraordinary manner, but where his people were one way or other concerned. It was for *Joſhua*'s and the *Iſraelites* ſake that the Sun was arreſted to ſtand ſtill in the Valley of *Ajalon*, that they might have light enough to defeat their Enemies, and purſue their victory *. The Sea ſhall, againſt its natural courſe, ſtand in heaps like walls of Braſs to aſſiſt the *Iſraelites* eſcape *. The fire is reſtrained in the operation of its nature, even whilſt it retains its burning quality, when the lives of the three valiant believing Children are in danger. The mouths of Lyons are muzled, when the ſafety of his beloved *Daniel* is concerned *. And the ſhadow goes back upon the Dyal for *Hezekiah*'s ſake *. When God would at any time deliver his people, He can muſter up Lightnings and Thunders for their aſſiſtance *; He can draw all the Regiments of Heaven into Battel-array, and arm the Stars to fight againſt *Siſera*, when *Iſraels* condition needs it; and make even the loweſt Creatures to liſt themſelves as *Auxiliaries* in the ſervice. God hath not a diſpleaſure with ſenſleſs Creatures, neither is tranſported with ſtrains of fury againſt ſuch objects, when he alters their natural courſe. *Hab.* 3. 8. *Was the Lord diſpleaſed againſt the Rivers? was thy wrath againſt the Sea, that thou didſt ride upon thy horſes and chariots of ſalvation?* No, but he made thoſe Creatures the Horſes and Chariots to ſpeed aſſiſtance and ſalvation to his people, which the Pſalmiſt elegantly deſcribes, *Pſal.* 114. All Creatures are his Hoſt; and that God that created them, hath ſtill the Soveraign command over them, and can imbodie them in an Army to ſerve his purpoſe for the deliverance of his people, as he did againſt *Pharaoh.*

* *Joſh.* 10. 12, 13.
* *Exod.* 14. 22.
* *Dan.* 6. 22.
* 2 *King.* 20. 11.
* 1 *Sam.* 7. 10.

3. *The intereſt of Nations is ordered as is moſt for the Churches good.* He orders both the courſe of natural things, and of civil affairs, for their intereſt. He alters the ſtate of things, and changeth Governours and Governments for the ſake of his people. For theſe cauſes God ſent *Eliſha* to Crown *Jehu* King, 2 *King.* 9. 6, 7. *I have anointed thee King over the people, the Lord,* &c. *that I may avenge the blood of my Servants the Prophets, and the blood of all the Servants of the Lord at the hand of Jezabel.* For the ſakes of the Godly in that Nation, and the revenging the blood of the Prophets which had been ſhed, was he raiſed up by the Lord. He ſent ſuch judgments upon *Egypt*, that it was as much the intereſt of that Nation to let *Iſrael* go, as it was before to keep them their vaſſals. God orders the intereſt and affairs of Nations for thoſe ends; and according to this diſpoſition of affairs, Chriſt times his interceſſions for his Church. The Angels had been ſent out to view the ſtate of the World, and found it in peace, *Zach.* 1. 11. *behold, all the earth ſits ſtill, and is at reſt*; there had been Wars in *Artaxerxes* and *Xerxes* his time, but in the time of *Darius*, that part of the World had an univerſal peace, which was the fitteſt time for the reſtoration of the *Jews*, and building the Temple; becauſe it could not be built, but by the Kings coſt, whoſe treaſure in the time of War was expended another way; nor would it conſiſt with their policy to reſtore the *Jews* to their Government at ſuch a time when they had Wars with the

*

Neighbour.

Neighbour-parts of *Egypt*. See how God orders the ſtate of the World in ſubſerviency to his gracious intentions towards his Church. The time of the *Jewiſh* captivity was now out, according to the promiſe of God, and God gives that part of the World a general peace, that the reſtauration of the *Jews*, and the rebuilding of the Temple might be facilitated, and the truth of his promiſe in their deliverance accompliſhed. Upon the news of this general peace in that part of the World, Chriſt expoſtulates with God for the reſtauration of *Jeruſalem*, *verſ.* 12. *How long, O Lord, wilt thou not have mercy on Jeruſalem, and on the Cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?* The time of the Captivity determined by God, was now expired. The firſt reformation in *Germany* was back'd by Reaſons of State as it was then altered; it being the intereſt of many Princes of that Countrey to countenance *Luther*'s Doctrine, for the putting a ſtop to the growing greatneſs of *Charles* the fifth, who had evident deſigns to enſlave them. I might mention many more, only by the way let me adviſe thoſe that have an inclination to read hiſtories of former tranſactions, to which men naturally are addicted, to make this your end, to obſerve the ſtrange Providences of God in the World, and how admirably he hath made them ſubſervient to the intereſt of the Church; which will be the moſt profitable way of reading them, whereby they will not only ſatisfie your curioſity, but eſtabliſh your Chriſtianity. *Calvin* underſtands that place, *Deut.* 32. 8. *He ſets the bounds of the people according to the number of the Children of Iſrael*, that in the whole ordering of the ſtate of the World, God propoſeth this as his end, to conſult for the good of his people, and his care extends to the reſt only in order to them; and though they are but a ſmall number, yet he orders his whole Government of the Worlds affairs as may beſt tend to their Salvation. Therefore God ſets the people bounds, or enlargeth them according as they may be ſerviceable one way or other to this end. And the reaſon is rendered, *v.* 9. *For the Lords portion is his people, and Jacob is the Lot of his inheritance.* Therefore God orders all the reſt of the World in ſubſerviency to the maintaining and improving his portion and inheritance.

2. *As the World, ſo the gifts and common graces of men in the World are for the good of the Church*, which is a great argument for providence in general; ſince there is nothing ſo conſiderable in government as the diſpoſing of places to men according to their particular endowments and abilities for them. And the beſtowing ſuch gifts upon men, is none of the meaneſt arguments for Gods providential Government of the World. As, *Secondly.*

1. *The gifts of good men.* The gifts conferred upon *Paul* were depoſited in him, not only to be poſſeſſed by him, but uſed and laid out for the good of the Church, *Col.* 1. 25. *Whereof I am made a Miniſter according to the diſpenſation of God which is given to me for you:* The manifeſtation of the Spirit to any man is given to profit withal, 1 *Cor.* 12. 7. And this is the great end for which men ſhould ſeek to excel, *viz.* for the edifying of the Church, 1 *Cor.* 14. 12. *For as much as you are zealous of Spiritual gifts, ſeek that you may excel to the edifying of the Church.*

2. *The gifts and common graces of bad men.* There is ſomething that is amiable in men, though they have not grace. As in Stones, Plants and Flowers, though they have not ſenſe, there is ſomething grateful in them, as colour, and ſmell, &c. And all thoſe things that are lovely in men, are for the Churches good, the beſt life, and the worſt death, things preſent, let who will be the poſſeſſor, all things between Life and Death are for the good of Believers, becauſe they are Chriſts, 1 *Cor.* 3. 22. *Whether Paul, or Apollo, or Cephas, or the World, i. e.* [Whether the gifts of the prime lights in the Church, or the common gifts of the world] *are all yours, and ye are Chriſts, and Chriſt is Gods.* God is the diſpenſer of them, Chriſt is the Governour of them, and all for your ſakes. As the medicinal qualities of waters are not for the good of themſelves, but the accommodation of the indigencies of men. By the common works of the Spirit God doth keep men from the evil of the World. For it cannot be ſuppoſed, that the Spirit, whoſe miſſion is principally for the Church, ſhould

give ſuch gifts out of love to men which hate him, and are not the objects of his eternal purpoſe; but he hath ſome other ends in doing it, which is the advantage of his Church and People: And this God cauſes by the preaching of the Goſpel, which when it works gracious works in ſome, produceth common works in others for the good of thoſe gracious ones. As a ſeed of corn hath ſtraw husks and Chaff come up with it, which are ſhelters to that little ſeed which lies in the midſt; ſo in the preaching of the Goſpel there are ſome husks come up among natural men, which God makes to be ſhelters to the Church, as thoſe common works, and reſtraining men through the knowledge of Chriſt. God gives gifts to them, not out of love to them, but love to his Church. As Nurſes of great mens Children are fed with better meat than the other Servants, not out of any particular perſonal reſpect to them, but to their office, that the milk whereby the Child is nouriſhed, may be the ſweeter and wholſomer; were it not for that Relation, ſhe muſt be content with the Diet allowed to the reſt of the Servants. Some ſtinking plants may have medicinal virtues, which the Phyſician extracts for the cure of a diſeaſe, and flings the reſt upon the Dunghil. God beſtows ſuch qualities upon men otherwiſe unſavoury to him, which he draws forth upon ſeveral occaſions for the good of thoſe that are more peculiarly under his care, and then caſts them away. Theſe gifts are indeed the ruine of bad men, becauſe of their pride; but the Churches advantage in regard of their excellency, and are often as profitable to others, as dangerous to themſelves. As all that good which is in plants and animals, is for the good of man; ſo all the gifts of natural men are for the Churches good, for they are for that end as the principal, next the glory of God; becauſe every inferior thing is ordained to ſomething ſuperior as its end. Plants are ordained for the nouriſhment of Beaſts, and both Plants and Beaſts, for Men. The inferior men for the ſervice of higher, and all for the community; yet ſtill there is a higher end beyond thoſe, *viz.* the Glory of God, to which they are ultimately ordained, which is ſo connected with the Churches good, that what ſerves one, ſerves the other.

3. *Angels*, the top Creatures in the Creation, are ordered for the good of the Church. If the Stars are not Cyphers in the World only to be gaz'd upon, but have their influences both upon Plants and Animals; As the Sun in impregnating the Earth, and enlivening the Plants, and aſſiſting the growth of fruits for the good of mankind: If the Stars have thoſe natural influences upon the ſenſible world, the Angels which are the morning Stars, have no leſs intereſt as inſtruments in the government of it. The Heathens had ſuch a notion of *Demons* working thoſe things which were done in the World, but according to the will and order of the ſupream God. The Angels are called watchers, *Dan.* 4. 13. *a Watcher, and an holy one, verſ.* 17. *this is by the decree of the watchers, and the demand by the word of the holy ones*: they watch for Gods orders, and watch for Gods honour, and the Churches good. There are orders of ſtate among them, for we read of their decree; 'tis called their decree *miniſterially*, as they execute it; *approbativè* as they ſubſcribe to the equity and goodneſs of it. As the Saints are ſaid to judge the World, not *authoritativè*, as in commiſſion with Chriſt, but as they approve of Chriſts ſentence. They ſeem to requeſt thoſe things of God which may make for his glory; and they decree among themſelves what is fit to be preſented to God in order to his glory. They cannot endure that men ſhould trample upon Gods authority, deſpoil him of his right, and tread down his inheritance; and therefore they ſend ſuch requeſts to God to act ſo as men may acknowledg him and his government, *to the intent that the living may know that the moſt high rules in the Kingdoms of men.* Their care therefore muſt be for the Church, ſince God rules all things in order to that, and ſince that is Gods portion and inheritance; ſo that as they have a care of Gods glory, they muſt alſo have a care of Gods portion, and his peculiar treaſure. The inward part of the Temple was to be adorned with Cherubims, to note the ſpecial attendance of the Holy Angels in the aſſemblies of the Saints: As evil Angels plot againſt the Church, ſo good Angels project for it. Though in the Scripture we find Angels ſometimes employed in affairs

By way of approbation.
By way of Authority.
Exod. 25. 1.
Trap. *on Numb.* P. 58.

of

of common Providence, and doing good to them that are not of the Church; as one is ſent to comfort *Hagar*, and relieve *Iſhmael* upon his cry, though he had ſcoffed at *Iſaac* the heir of the covenant, when he was in *Abraham's* Family *; yet for the moſt part they were employed in the concerns of ſome of his ſpecial Servants. Angels thruſt *Lot* out of *Sodom* *. An Angel ſtopt the Lyons mouths when *Daniel* was in the Den, *Dan.* 6. 18. *My God hath ſent his Angel, and hath ſhut the Lyons mouths.* God emploies Angels in the preſerving and ruining of Empires, which is clear in the prophecy of *Daniel*, and ſome underſtand *Iſa.* 10. 34. *And Lebanon ſhall fall by a mighty one*, of an Angel. As the Soul ſends forth a multitude of Spirits ſwiftly into the nerves for the ſupply of the loweſt member, which runs thither upon the leaſt motion: So do the Angels which are Gods Miniſters, run at the appointment of God, and are employed in all the wheels of Providence. The Spirit of the living Creatures was in the wheels of Providence *.

* *Gen.* 21. 17.

* *Gen.* 19. 25, 16.

* *Ezek.* 1. 20.

1. *The higheſt orders among them are not exempted from being officers for the Church.* Though they are called Gods Angels in reſpect of their immediate attendance on God; yet they are called mans Angels in reſpect of the ſervice they do for them, *Matth.* 18. 10. *Their Angels do alwaies behold the face of my Father which is in Heaven.* They are not the ordinary ſort of Angels only which attend upon thoſe little ones, upon young converts, humble Souls, thoſe little ones in the Kingdom of Heaven; but they are the higheſt Courtiers there, ſuch as ſee the face of God, and ſtand before him. A King hath many Servants, but not every Servant, only the chief of the Nobility, ſtand before him; ſo they are not Angels of the meaneſt order and rank in Heaven, that are ordered to attend the loweſt Chriſtian. The Apoſtle makes no doubt of this, *Heb.* 1. 14. *are they not all miniſtring Spirits* [there is no queſtion but they are] *ſent forth to miniſter for them who ſhall be heirs of Salvation?* He aſſerts confidently that not one of them is blotted out of the Liſt for this employment. *Are they not all?* none are exempted from the ſervice of God, ſo none are exempted from the end of that ſervice, which is the good of Believers. They are Gods ſervants, but for the Churches good, for them which ſhall be heirs, [*are they not all?*] it is irrational to deny it. And they are ſent forth, every one of them hath his commiſſion ſign'd by God for this purpoſe, and not only for the Church in general, but for every member in particular [*for the heirs of Salvation.*] And not only for them which are already called and enrolled, but for them who ſhall be called, whoſe names are written in the Book of Gods election [*who ſhall be heirs.*] And they are not only faintly ſent, as if they might go if they will, but they have a ſtrict charge to look after them well, not in one or two of their works, or ways, but in all, *Pſal.* 91. 11. *He ſhall give his angels charge over thee to keep thee in all thy wayes, to bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone*; they are to uſe all their ſtrength to this purpoſe, *to bear them up in their hands.* As the elder Children are appointed by Parents to have a care of the younger in their works and motions, and to uſe both their wiſdom and ſtrength for them. The Angels are a guard to ſecure them here, and at laſt to convey them to their Fathers houſe, *Luk.* 16. 22. when a man is in favour with a Prince, all the Courtiers will be obſervant of him.

2. *Armies of them are employed upon this occaſion.* There are great multitudes of them, as *Bildad* ſpeaks, *Job* 25. 3. *Is there any number of his armies?* that is, of his Angels: when *Joel* ſpeaks of the heathens gathering together; *thither*, ſaith he, *Lord, cauſe thy mighty ones to come down* *. A whole ſquadron of them ſhall attend upon a gracious man according to the circumſtances he is involved in. *Gen.* 32. 1, 2. *And Jacob went on his way, and the Angels of God met him; and when Jacob ſaw them, he ſaid this is Gods hoſt.* Regiments of Angels, enough to make up an Army (for ſo *Jacob* terms them) met him upon the way to ſecure his Brother *Eſau*, and to encourage him in his journey. So ſome interpret, 2 *Sam.* 5. 24. *the ſound of a going in the tops of the mulberry-trees.* The ſign of the marching of a Brigade of Angels, with the Lord, in the head of them, for the diſcomfiture of *David's* Enemies; *then ſhall the Lord go out*

* *Joel* 3. 11.

out before thee to ſmite the hoſt of the Philiſtines: And this they do not of their own heads, but by the pleaſure of God, not only by a bare will, but a delight, *Pſal.* 103. 21. *Bleſs the Lord all ye his hoſts, ye Miniſters of his that do his pleaſure.* רצונו his choiceſt pleaſure, he delights to ſee this his Militia upon action.

3. *Chriſt hath the government of them to this end for his Church.* Angels are all put in ſubjection to him, *Heb.* 2. 7, 8. *In that he put all in ſubjection under him, he left nothing that is not put under him.* He is exalted above all principality and power, God hath put all things under his feet, and gave him to be the head over all things to the Church, *Eph.* 1. 21, 22. all things, even principalities and powers are put under his feet, to be commiſſioned and influenced by him for the good of his Church *; they are ordered by the Spirit of Chriſt to this purpoſe, *Zach.* 1. 10. *Thoſe are they whom the Lord hath ſent to walk to and fro through the Earth.* They are his faithful meſſengers diſpatcht into the World by him, as ſcouts and ſpies to take notice of the ſtate of the World, and to give him intelligence, and an exact account of affairs, and *v.* 11. they give an account to Chriſt. Chriſt is the Head and General of them, *Col* 2. 10. They are his Hoſt, alwaies in a warlike poſture, with Chriſt in the Head of them, *Zac.* 1. 8. upon their *Horſes*, which notes readineſs to move and ſpeed in motion: And as an Hoſt they are ſaid to pitch their tents round about them that fear him; and are in a continual conflict with the evil Angels to prevent their deſigns in the behalf of Chriſt, whom they acknowledge as their head by their worſhip of him *. Chriſt orders them to take care to ſeal his Servants in the foreheads, that they may be preſerved in the ſtorms which ſhall happen in the World at the time of the ruine of the *Romiſh* Papacy, *Revel.* 7. 2, 3. An Angel comes that had the ſeal of the living God (commiſſion of God) ſaying, *hurt not the Earth, nor the Sea, nor the trees, till we have ſealed the Servants of our God in the foreheads.*

* *Ezek.* 1. 12. *Whither the Spirit was to go, they went.*

* *Heb.* 1. 6.

4. *The great actions which have been done in the World, or ſhall be done for the Church, are performed by them.* Angels were ſent as expreſſes by God with his great decrees concerning the revolutions of times *. An Angel was ſent to *Daniel* with the meſſage of a Redeemer, and the cleareſt prophecy of Chriſt, which the *Jews* are not able to anſwer to this day, which they moſt ſtartle at: Part of the diſcovery of the Revelation to *John*, which is as a ſtanding Almanack to the Church, was made us by an Angel *. And when by the courſe of time thoſe turnings are to happen in the World, the Angels muſt have their ſhare of ſervice in them. The Trumpets are ſounded by Angels, and the Vials which are filled with the cauſes of ſuch alterations, are poured out by the hands of Angels. Some indeed by the Angels there mentioned, underſtand the viſible inſtruments of reformation, not excluding the Angels who are the inviſible Miniſters in the affairs of the World *.

* *Dan.* 7. 16. *Dan.* 8. 16. *And I heard a mans voice which called and ſaid, Gabriel, make this man to underſtand the viſion.*

* *Dan.* 9. 21. *Revel.* 10. 8, 9. *Revel.* 22. 8, 9.

* Light foot. *Temple. Chap.* 38. *P.* 253, 256.

5. *They engage in this work for the Church with delight*, They act as Gods Miniſters in his Providence with a unanimous conſent ‡. So that they perform their office with the ſame ſwiftneſs, and with the ſame affection, without emulation, to go one before another, which makes many actions ſucceed ill among men; but they go hand in hand. They do it with affection; both in reſpect of the kind diſpoſition of their natures, and as they are fellow-members of the ſame body, for they are parts of the Church, and of the Heavenly *Jeruſalem*, *Heb* 12. 22. *Ye are come to the Heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and Church of the firſt born*, and therefore act out of affection to that which is a part of their body, as well as out of obedience to their head. They do it in reſpect of their own improvement too, and increaſe of their knowledge (which is the deſire of all intellectual Creatures.) For they compleat their underſtandings by the ſight of the methods of infinite wiſdom in the perfecting his gracious deſigns. And it is Gods intent that they ſhould grow in the knowledge of his great myſtery by their employment, *Eph.* 3. 10. *To the intent that now unto the principalities and powers in Heavenly places might be known by the church the mani fold wiſdom of God, i. e.* By the gracious

‡ *Ezek.* 1. 9. *Their wings were joyned one to another.*

works

works of God towards the Church, and in the behalf of it, for the ſecurity and growth of the Church, and in the executions of thoſe decrees which as inſtruments they are imployed in. For I do not underſtand, how it can be meant of the knowledge of Chriſt, for that they know more than the Church below can acquaint them with; for without queſtion they have a clear inſight into the offices of Chriſt who is the Head, and whom they are ordered to worſhip. They underſtand the aim of his death, and reſurrection, and can better explain the dark predictions of Scripture, than purblind man can. But by obſerving the Methods which God uſes in the accompliſhment of them, they become more intelligent, and commence Maſters of knowledg in a higher degree, which it is probable is one reaſon of their joy, when they ſee Gods infinite Wiſdom and Grace in the converſion of a ſinner; without affection to them, and their employment about them, they could not rejoice ſo much: And their rejoicing in their firſt bringing in to God, argues their joy in all their employments, which concerns their welfare.

2. *As all good things, ſo all bad things are ordered by providence for the good of the Church.* That which in its own nature is an injury, by Gods ordering puts on the nature of a mercy; and what is poyſon in it ſelf, by the Almighty art becoms a Soveraign medicine. Are Gods diſpenſations in their own nature deſtructive? That wiſe Phyſician knows how to make poyſons work the effect of purges: Are they ſharp? It is to humble and purge the Church? As ſhadows ſerve to ſet out the pictures, ſo the darkeſt paſſages of Providence are made by God to commend the beauty of thoſe glorious things he works for his Church. We may ſee this in *Secondly.*

1. *Bad perſons.* As,

1. *The Devil.* God manageth him for his own glory, and the ſtrengthning of Believers *. The Devils deſired to enter into the herd of ſwine, with an intent, probably, not only to deſtroy the ſwine, but to incenſe the *Gadarens* againſt him, out of whom they had been caſt, to do him ſome conſiderable miſchief. But what is the iſſue? As they diſcover their malice, ſo they inhance the value of Chriſts kindneſs to the diſtreſſed man, whom he had freed from this tyranny: Hereby alſo was the Law of God juſtified, in commanding the *Jews* to abſtain from Swines Fleſh, which the *Gadarens*, being Apoſtate *Jews*, had broken; he magnified his own power in the routing ſuch a number of unclean Spirits, which had not been ſo conſpicuous in the turning them out of one man, had not this regiment diſcovered themſelves among the Swine, and brought ſuch a loſs upon the *Gadarens*; whereby as they ſhewed their own ſtrength and malice, ſo they diſcovered occaſionally the greatneſs of Chriſts charity, and his power over them; ſo that in granting the malicious petition of this exaſperated Legion, the Law of God is juſtified, our Saviours love glorified, his power manifeſted. And a foundation laid for the gaining Proſelytes in that Country (to which purpoſe he left the man he had cured *.) and to ſtrengthen the faith of thoſe poor Believers, which then followed him. God makes uſe of the Devils by the Soveraignty of Providence, to bring about ends unknown to themſelves for all their wiſdom. The malice of the Devil againſt *Job* hath rendered him a ſtanding miracle of patience for ever. They are *the rulers of the darkneſs of this World* *. Not of the light of the World; they are the rulers of the wicked, and the ſcullions of the Saints, to ſcour and cleanſe them. They are the rulers of the World, but ſubordinate to ſerve the Providence of God; wherein God declares his wiſdom by ſerving himſelf of the worſt of his Enemies. The Devil thought he had brought a total deſtruction upon mankind, when he perſwaded our firſt Parents to eat of the forbidden fruit; but the only wiſe God ordered it to bring about a greater glory to himſelf, and a more firm ſtability to his people, in introducing an everlaſting covenant which could not be broken, and eſtabliſhing their happineſs upon ſurer terms than it was ſetled in Paradiſe. And afterwards in filling the heart of *Judas* to betray Chriſt, and the hearts of the *Jews* to crucifie him. Even by that way whereby he thought to hinder the good of mankind, he occaſionally promotes their perpetual redemption: And I do not

* *Math.* 8. 31, 32.

* *Luk.* 8. 39.

* *Eph.* 6. 12.

not much queſtion but thoſe very principles which the Devil had diſtilled into the Gentile World, of ſhedding humane blood in ſacrifices, for expiation of guilt; and the Gods converſing with men in humane wayes, and the imagination of the intereceſſion of *Dæmons* for them; the firſt out of rage againſt mankind, and both that and the other to induce them to Idolatry, might facilitate the entertainment of Chriſt as the great expiatory ſacrifice, and the receiving of him as the Son of God, though in an humane ſhape, and the belief of his interceſſion. God over-reaches the Devil, and makes him inſtrumental for good, where he deſigns hurt and miſchief.

2. *Wicked men.* All the wicked in the midſt of the Church are for the good of it, either for the exerciſe of their grace, or ſecurity of their perſons, or intereſt, *Pro.* 16. 7. *When a mans ways pleaſe the Lord, He will make his enemies to be at peace with him.* Sometimes he will incline their hearts intentionally to favour, or order even their actions againſt them to procure their peace, contrary to their intentions. Sometimes God makes them his Sword to cut his people, ſometimes Phyſick to purge them, ſometimes Fire to melt and refine them, ſometimes Hedges to preſerve them, ſometimes a ranſom to redeem them *. A Traveller makes uſe of the mettle of a head-ſtrong Horſe to carry him to his journeys end. That wind which would overturn a little Boat, the ſkilful Pilot makes uſe of to drive his Ship into the Harbour, and the Husbandman to cleanſe his Corn from the Chaff. Though the ends of the workers, *viz.* God and wicked men, are different; yet the end of the work is but one, which is ordered by Gods Soveraign pleaſure. It was promiſed in the promiſe of the Goſpel to the Gentiles, *Gen.* 9. 27. *God ſhall enlarge Japhet, and he ſhall dwell in the tents of Shem, and Canaan ſhall be his ſervant.* God ſhall allure *Japhet*, the Gentiles of *Europe*, to dwell in the tents of *Shem*, and *Canaan* the head of the curſed poſterity, ſhall be Servants to the Church beſide their will, and ſometimes againſt it, by an over-ruling hand. And Chriſt hath bought them to be his Servants, 2 *Pet.* 2. 1. *denying the Lord that bought them*, and therefore hath the diſpoſing of them, whether they voluntarily give up themſelves to him or no. He is a Lord by purchaſe over them, who own him not as a Saviour. The hatred of the Churches enemies ſometimes conduceth more to her good, than the affections of all her worldly Friends. Now this appears,

* *Pro.* 21. 18.

Helvicus contra Judæos.

1. *In furthering the Goſpel.* The *Jews*, who ſpeak not of Chriſt among themſelves, but with opprobrious terms, have been the exact preſervers of the Old Teſtament, even to the very number of the letters; wherein Chriſtians have ſufficient to confirm them in the belief of Chriſts being the *Meſſiah*, and unanſwerable arguments againſt their adverſaries; Whereupon St. *Auſtin* terms them *capſarios Eccleſiæ*, ſuch that carry the Books of the Children of great men after them to School. When the Authority of the *Revelation* was anciently queſtioned, the Church of *Rome* was inſtrumental to keep it in the number of the Canonical books, not thinking they ſhould find their own Church ſo plainly Deciphered in it, to be the Mother of abominations. To this we may refer the action of *Ptolemy Philadelphus* King of *Egypt*, in cauſing the Scripture to be tranſlated about three hundred years before the coming of Chriſt; through which the Nations * might better diſcern (as it were through a proſpective glaſs) the new Star of *Jacob* which was ſhortly to ariſe: No doubt but many of the *Gentiles* by comparing the old Scripture-Prophecies, which they now could read in the *Greek* language, might be more eaſily induced to an embracing the Goſpel, and ackno wledging Chriſt to be the *Meſſiah*, when it came to be divulged among them. *Herod* is the cauſe of the conſultation about the place of Chriſts birth; not for any good-will he had to him, whom he intended to murther, but God makes uſe of this to clear up the truth of the prophecy concerning *Bethlehem*, the place of his birth, *Mat.* 5. 6. *Out of thee ſhall come a Governour that ſhall rule my people Iſrael* And they certainly were not very good, who preached Chriſt out of envy, and propagated the Goſpel, wherein *Paul* rejoyced not in their ſin, but in the providential fruit of it, *Phil.* 1. 15, 18. *Some indeed preach Chriſt*

Jakſon *vol.* 1. *Fol.* 62.

even of envy and ſtrife; what then! Notwithſtanding every way, whether in pretence or truth, Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce.

2. *In furthering the temporal good of the Church;*

1. *In its preſervation.* Wicked men are often ſerviceable to the Church, as the filthy Raven was to holy *Elijah*, or as the Lyon which would have devoured *Sampſon*, is a ſtore-houſe to provide him food; for in his hunger he finds a table ſpread in the belly of his Enemy. *Pharaoh*'s deſign was to deſtroy *Iſrael*, and the Daughter of that irreconcilable Enemy, is directed by God to preſerve *Moſes*, who was to be the ruine of her family, the deſtruction of the *Egyptian* glory, and the Deliverer of the Church. She ſaves him out of charity, and God out of a wiſe deſign; She by his Education in the *Egyptian* learning, fits him for the Court, and God for the deliverance of his Church. *Egypt* had corn to relieve firſt *Abraham* *, afterward *Jacob* in a time of famine; the family wherein the Church of God was only then bound up. *Herod* lies in wait for Chriſts deſtruction, and *Egypt*, the moſt Idolatrous Country in the World, and an ancient Enemy to Gods Church, affords him ſhelter. God makes *Moab to hide his out-caſts, and be their covert from the face of the ſpoiler* *. Some think, Gods deſign in ſending *Jonah* to *Nineveh*, to work ſo remarkable a change by repentance, was to ſoften ſome of their hearts, and the hearts of their poſterity, to deal more tenderly with thoſe gracious *Iſraelites*, who in the captivity of the ten Tribes, ſome years after, ſhould be their gueſts. God making thereby proviſion for his own people in that common judgment which ſhould come upon the Nation. This God doth ſometimes by reviving the law of nature, and the common ſentiments of Religion in the hearts of natural men; whereby their own conſciences bearing witneſs to the innocency and excellency of the Church of God, put them upon thoughts for its ſecurity. Sometimes it is above their own Sphere, and beſides their own intentions. The Whale which ſwallowed *Jonah*, intended him as a morſel to quell his hunger, but proves his ſecurity, and diſgorgeth him upon the ſhoar: They underſtand their own aim, but not the deſign of God. The Leech that ſucks the Patients blood, knows not the Chyrurgeons deſign, who uſeth it for the cure of a diſeaſe. Sometimes their rage proves their own ruine, and the Churches ſafety; as the Leech burſts it ſelf ſometimes, and ſaves the Patient. The very Earth, whereby is meant the carnal world, is ſaid to help the Woman, the Church, by ſwallowing up the flood which the Dragon caſts out of his mouth againſt her *. Juſt as the old rags were the inſtruments whereby *Jeremiah* was drawn out of the Dungeon.

* Gen. 12. 12.

* Iſa. 16. 3. 4.

* Revel. 12. 16.

2. *In the advancement of the Church, or perſons eminent.* *Abner* had a Plot for bringing *Iſrael* to *David*'s Scepter, which concurred both with Gods purpoſe and promiſes, but ſprung from an ill cauſe, a diſdain to be checked by *Iſhboſheth*, though his King, for an unjuſtifiable act, for having too much familiarity with one of *Sauls* Concubines *. And from this animoſity he contrives the depoſing of *Iſhboſheth*, and the exaltation of *David*; yet diſſembles the ground, and pretends the promiſe of God to *David*, *v.* 18. *For the Lord hath ſpoken of David, by the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines.* He is the firſt Engine that moves in this buſineſs, and by him and his correſpendents after his death, *v.* 17. the buſineſs is brought about by Gods over-ruling hand, wherein Gods promiſe is accompliſhed, and *David* a type of Chriſt, and the great Champion for the Church againſt its enemies round about, is advanced. Very remarkable is the advancement of *Mordecai*, in order to the advancing the *Jews* as well as preſerving them, when the necks of all the viſible Church God had in the World, were upon the block. *Haman* ignorantly is the cauſe of this preferment of *Mordecai*, and at that time too, when he came to petition for his death, *Eſther* 6. 4. *He was come to ſpeak to the King to hang Mordecai upon the Gallows which he had prepared for him*: The King asks him, what ſhould be done to the man whom the King delights to honour, *v.* 16. He imagaineth that the Kings queſtion did reſpect himſelf, lays out a Scheme of what honour he was

* 2 Sam. 3. 6, 7, 8, 9, 10.

ambitious of, *v.* 8, 9. which was by the King deſigned for *Mordecai*, and *Haman* made the Herald to proclaim him: Here *Haman*, not only a wicked man in himſelf, but the greateſt Enemy *Mordecai* and the whole Church of God had, is made unwittingly an inſtrument to exalt *Mordecai*, and in him the whole Church of God.

3. *In enriching the Church, or ſome perſons in it, whereby it may become more ſerviceable to God.* How wonderful was it, that when the *Iſraelites* were abominated by the *Egyptians*, God ſhould ſo order their hearts, that the *Egyptians* ſhould lend them Gold and Jewels *, and diſmiſs them with wealth as well as ſafety; and not ſo much as one perſon moleſt them, till they arrived at the Red Sea? The very gain and honour of the Enemies is ſometimes conſecrated to the Lord of the whole Earth, *Micah* 4. 13. *Ariſe and threſh, oh Daughter of Sion, I will make thy horn Iron, and thou ſhalt beat in pieces many people, and I will conſecrate their gain unto the Lord, and their ſubſtance to the Lord of the whole Earth*: This was when many Nations were gathered againſt *Sion*, *v.* 11. the wealth of the Sinner is laid up for the juſt, *Pro.* 13. 22. And God ſometimes makes the wicked unwittingly to themſelves, in their carking, be the factors for good men, into whoſe lap Providence pours the fruit of their labour. God gave *Cyrus* the ſpoils of *Babylon*, and the treaſures of *Cræſus*, to enable him to furniſh the *Jews* with materials for building the Temple, *Iſa.* 45. 3, 4. *and I will give thee the treaſure of darkneſs, and hidden riches of ſecret places*, (ſpeaking of *Cyrus*) *that thou mayeſt know, that I the Lord which call thee by thy Name, am the God of Iſrael, for Jacob my Servants ſake, &c.* That he might acknowledge him the God of *Iſrael*, and lay his wealth out in the ſervice of God, and the ſervice of *Jacob* his ſervant.

* Exod. 12. 35, 36.

Iſa. 45. 3, 4.

2. As bad perſons, *ſo bad things are ordered to the good of the Church*, whether they be *ſinful* evils, or *afflictive*.

1. *Sin.*

1. *A mans own ſin. Oneſimus* runs from his Maſter, and finds a ſpiritual Father; his being a runnagate, is the occaſion of his being a convert. By flying from his Maſter, he becomes a Brother in the Lord *. What *Joſeph*'s brethern ſinfully intended for revenge againſt their brother, and ſecurity from their Fathers checks, (who acquainted *Jacob* with their miſcarriages) God ordered for the preſervation of them who were the only viſible Church in the World. Their ſin againſt their Brother, contrary both to their intentions and expectations, became the means of their ſafety. God makes the remainders of ſin in a good man, an occaſion to exerciſe his grace, diſcover his ſtrength, and ſhew his loyalty to God.

* Phil. 10. 12, 16.

2. *Other mens ſins.* That might be in *Sarah* but a heady paſſion, for hearing her Son mocked by *Iſhmael*, that made her ſo deſirous to have the bondwoman and her firſt ſon thruſt out *; but God makes uſe of it to make a ſeparation between *Iſaac* the heir of the Covenant, and *Iſhmael*, that he might not be corrupted by any evil example from him: God orders *Abraham* to hearken to her voice, becauſe in *Iſaac* his ſeed ſhould be called *: And the revengeful threatning of *Eſau* was the occaſion of *Jacob*'s flight, whereby he was hindred from marrying with any of the people of the Land, by whom he might have been induced to Idolatry *. Why ſhould we miſtruſt that God that can make uſe of the Luſts of men to bring about his own gracious purpoſes?

* Gen. 21. 10.

* ver. 12.

* Gen. 27. 43, 46.

2. *Commotions in the World.* There is the eye of God, that eye which runs to and fro throughout the whole Earth in the Wheels of worldly motions, even in the moſt dreadful Providences in the World, that ſtare upon men with a grim countenance *. All the overturnings in the World are ſubſervient to the Churches intereſt, though they are not viſibly ſo, unleſs diligently attended *. God orders the confuſions of the World, and is in the midſt of the tumults of the people, *Pſal.* 29. 10, 11. *The Lord ſits upon the floud, yea, the Lord ſits King for ever, the Lord will give ſtrength to his people, the Lord will bleſs his people with peace.* He ſits upon the floud as a Charioteer in his Chariot, guiding it with holy and merciful intentions to his people, to give

* Ezek. 1. 18. *their wings were dreadful, and their wings were full of eyes.*

* Broughton on Revel. 13. Sect. 177.

give them both ſtrength and peace in the midſt of them, and as the iſſue of them. By Water and Floods is frequently meant tumults and confuſions in the World. If it were not ſo, why ſhould our Saviour encourage his Diſciples and all their Succeſſors in the ſame profeſſion, to lift up their heads when they hear of wars, if their redemption * were not deſigned by God in them? they are all teſtimonies of the nearer approaches of Chriſt in power and glory to judge the Earth, and glorifie his people. Gods great end in the ſhaking of Nations, is the performing thoſe gracious promiſes to his Church which yet remain unaccompliſht: Theſe earthquakes in the World, will bring Heaven to the Church. The great revolutions in the Eaſtern part of the world, the ruine of the *Babilonian* Empire, the erecting the *Perſian*, and all the means whereby it was brought about, God ordered, God foretold, God directed for *Jacobs* ſervice. *Cyrus* led by ambition, levies an army againſt *Babylon*; yet though he was a ravenous Bird, he was to execute the Counſel of God, *Iſa.* 46. 11. *calling a ravenous bird from the eaſt, the man that executeth my Counſel*, to be an inſtrument for the delivery of the captiv'd *Jews*, and the reſtorer of the ruin'd Temple. He had called him out by name to make a great revolution of the World. He foretold by his Prophet *Iſaiah* many years before, the means he ſhould uſe in the ſiege of *Babylon* to attain the victory, the very dividing *Euphrates*, which was the great confidence of the *Babylonian*, *Iſa.* 44. 27. *that ſay to the deep be dry, and I will dry up the rivers*; whereby it was as it were dried up for them to paſs over the very opening of the gates, *Iſa* 45. 1. *and the gates ſhall not be ſhut*; the *Babylonians* in a preſumptuous ſecurity had left them open, thinking it impoſſible the City could be taken, becauſe of the River *Euphrates*, *I will go before thee, and make the crooked places ſtraight*; and what was the end of that great revolution and motion in that part of the World? See *Iſa.* 45. 4. *For Jacob my Servants ſake, and Iſrael mine elect, I have even called thee by thy name*: This prophecy was, when *Jeruſalem* and the Temple were ſtanding. God caſts about long before his people needs, for their welfare in the great revolutions and changes of the World. In *Iſa.* 44. 28. *that ſaith of Cyrus, he is my Shepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, thou ſhalt be built; and to the Temple, thy foundation ſhall be laid.* *Cyrus* had no knowledge of this end of God, *though thou haſt not known me, Iſa.* 45, 4, 5. twice repeated. *Cyrus* did not know God, neither did he know Gods end; he acts his own purpoſes, and is acted by God to higher purpoſes than he underſtood. In all the ſiftings of Nations, and ſifting the Church among the Nations, as Corn is ſifted in a Sieve, God deſigns not the deſtruction of his people, but the cleanſing them, the ſeparating the flower from the bran.

* *Luk.* 21. 25 26, 27, 28.

3. *Deſtroying judgments, yea, and the very curſes ſometimes are turned into bleſſings.*

Deſtroying judgments. The deſolation of the *Jews* was not only in order to the fulfilling Gods truth in his threatnings, but uſeful for the great Goſpel deſign; the fall of the *Jews* was the calling of the *Gentiles*, *Rom.* 11. 11, 12. *Through their fall Salvation is come unto the Gentiles*: And alſo their fall and diſperſion among the *Gentiles*, was propheſied of as the occaſion of their return to God, *Ezek.* 20. 36, 37. *like as I pleaded with your Fathers in the Wilderneſs, ſo will I plead with you, and cauſe you to paſs under the rod, and bring you into the bond of the covenant*; when they are in the Wilderneſs of Captivity, then God ſhall plead with them, and make them to paſs under the rod of propriety, and bring them into Covenant. The like alſo is propheſied of that Captivity of the ten Tribes to this day not known where they are, *Hoſ.* 2. 14. The time of Gods ſpeaking kindly to her, ſhould be in the Wilderneſs, and then I *will give her the valley of Achor for a door of hope.* No queſtion but God hath performed his promiſe, and brought many of the poſterity of the ten Tribes into the Church among the Maſs of the *Gentiles*, among whom they were diſperſed.

* *Gen.* 49. 7. *Curſed be their anger for it was fierce: and their wrath, for it was cruel. I will divide them in Jacob, and ſcatter them in Iſrael.*

Curſes ſometimes, as God orders them, prove bleſſings. The curſe of inſpir'd *Jacob* upon *Levi* *, was the advantage both of *Levi* and the *Iſraelites*; that they

they were dispersed among the several Tribes without any universal cohabitation as the rest, was a curse: But that they should be the instructors of the people in the matters of the Law, was an honour God put upon the head of that Tribe, and a publick blessing to the people.

4. *Divisions in the Church.* One would think this of all other things should shake the foundation of it; yet God orders even these to the good of the Church. *Paul* and *Barnabas*, two great Apostles, fell out *. The contention comes to be very sharp, a thing naturally of very ill consequence, in two of the prime guides of Christianity, and at the laying the first foundation of it; but the Gospel gains ground: One sails to *Cyprus*, and the other travels into *Syria*. Perhaps had not this quarrel been between them, and they thus disjoynted from one another, some of those poor Souls had never, or at least not so soon, have heard of the Gospel-mercy.

* *Acts* 15. 36, 37, 38, 39, &c.

5. *Persecutions.* These naturally tend to the dissolution and utter extirpation of it, but God orders them otherwise. God doth often lay the Scene of his amazing Providences in very dismal afflictions: As the Limner first puts on the dusky colours, on which he intends to draw the portraiture of some illustrious beauty. The Oppression of *Israel* immediately before their Deliverance, was the dusky colour whereupon God drew those gracious lines of their Salvation from *Egypt*, the pattern of all the after Deliverances of the Church in all Ages, and a Type of our Spiritual Redemption by Christ. The Humiliation, Persecution and Death of the Son of God, was the dusky colour upon which God drew that amazing piece of Divine Love and Wisdome in mans salvation, which the eyes of Saints and Angels will be fix'd on with ravishing admirations to all Eternity. All Afflictions in the World, which God doth exercise the Church with, are parts of his Providence, and like mournful Notes in Musick, which make the melody of the Tune more pleasant, and set off those sweeter Aires which follow upon them. Afflictions here, cause the joys of Heaven to appear more glorious in the eyes of glorified Saints. The Persecutions of the Martyrs did but heighten their Graces, send them to the place of Rest, and enlarge their Robes of Glory. God many times saves his People by sufferings, and brings them to the shore upon the planks of a broken ship, and makes that which was the occasion of their loss, to be a means of their safety: they sometimes evidence that which they would destroy. *Herods* Murdering the Children to destoy him that was born King of the *Jews*, made his Birth more Conspicuous in the World: snuffing the Candle makes it burn the clearer.

They sometimes make,

1. *To the improvement of the Church.* One of the sorest Judgments God brought upon the *Jewish* Church, is expressly asserted by God to be for their good; *Jer.* 24. 5. speaking of the Captiv'd *Jews*, *Whom I have sent out of this place into the land of the Chaldeans for their good.* The *Chaldeans* had over-run their Land, carried them Captives, made them Slaves, destroyed the Temple; yet God tells them this was for their good, when there was no present appearance of any good in it. It should be good in respect of Gods Favour towards them, which retired to return with the greater force; *ver.* 6. *I will set mine eyes upon them for good, I will build them, and not pull them down:* God will give them a more durable settlement. In respect also of that frame of heart they should have toward God; their knowledge of him, and cleaving to him. *ver.* 7. *I will give them a heart to know me, and they shall return to me with their whole heart:* God had but a moyety of their hearts before, but then he should have the whole. And indeed it was remarkably for their good; for they who before were addicted to Idolatry, were never guilty of the same sin after: And God kept them from being drawn away to it by the example and solicitiation of those among whom they were. The Church grows by tears, and withers by smiles. Gods Vine thrives the better for pruning. God makes our Persecutions fit us for that for which we are persecuted. As *Saul* by his persecution of *David* for the Title God had given him to the Kingdom, made him fitter to succeed him in the Throne, and manage the Government. God

uses

uſes perſecutors as lances, which whiles they wound us, let out the purulent and oppreſſive matter; and makes them inſtruments of his Providence to work out his Peoples Happineſs, and thus makes the very wrath of man to be an occaſion of his Peoples Praiſe; *Pſal.* 76. 10. *The wrath of man ſhall praiſe thee.* God doth in this as a Father deals with his Son, ſends him to a ſharp ſchool, that he may be Trained up in Learning.

2. *In the increaſe of the Church.* The *Jews* Crucified our Saviour to diminiſh the multitude of his followers, and by this means the number is increaſed. The whole World runs after him by that means they uſed to ſtop their Courſe; which Chriſt fore-told, that when he was lifted up he ſhould draw all men after him; And that a grain of Corn brings not forth more ſeed, unleſs it be caſt into the ground, and dye.

1. *In the increaſe of it within its own bounds.* When the *Iſraelites* were moſt oppreſt in *Egypt*, the more they multiplied *. When the Dragons fury did moſt ſwell againſt the Woman, ſhe brought forth a Man-child *. When the *Roman* Empire was at the higheſt, and was moſt enflam'd with Anger againſt the Chriſtians: When the Learning of the Philoſophers, the Witchcrafts of Hereticks, the Power of the Emperors, and the Strength of the whole World was ſet againſt them, the Chriſtians grew more flouriſhing and numerous by thoſe very means which were uſed to deſtroy them. Not only a new ſucceſſion of Saints ſprung up from the Martyrs Aſhes, but their Flames were the occaſion of warming ſome ſo much with a Heavenly fire, that ſome Perſecutors have become Preachers. Their very bonds for the Truth have ſometimes a ſeminal Vertue in them to beget men to Faith in Chriſt. *Phil.* 1. 12. *The things which have happened unto me, have fallen out rather to the furtherance of the Goſpel.*

* *Exod.* 1. 20.
* *Rev.* 12. 1, 3, 4.

2. *In the increaſe of it in other parts.* *Pauls* Priſon made his Preaching Famous in *Rome*, and was an occaſion of bringing Chriſtianity into *Nero's* Court, that Monſter of Mankind *; one might have looked for Saints in Hell as ſoon; his bonds were as great a confirmation of the Truth of his Doctrine, as his Eloquence. When *Saul* made havock of the Church, and by that ſtorm diſperſed the Chriſtians, they like ſo many grains of Corn ſcattered in ſeveral parts of a greater Field, produced the greater Harveſt *Acts* 8. 3, 4. *Therefore they that were ſcattered abroad, went every where preaching the Word.* As Clouds ſcattered by the Winds, they Rain'd down the Goſpel in ſeveral Quarters. The *Jews* when ſcattered in their ſeveral flights, did ſcatter among the Heathen the Notions of the true Religion. When they ſhall go down to *Egypt* to ſecure themſelves from *Senacheribs* Invaſion, they ſhall be a means to make many Converts among that Idolatrous Nation. *Iſa* 19 18. *In that day* (the day of the *Jews* Trouble) *ſhall five Cities in the land of Egypt ſpeak the Language of Canaan, and ſwear to the Lord of Hoſts*: ſo one expounds it, but I rather think it meant of the times of the Goſpel. The flight of the *Iſraelites* ſhall be the occaſion of ſome *Egyptians* Converſion. A poor Slave in *Naamans* Family was an occaſion both of the cure of his Body, and of that of his Soul; 2 *Kings* 5. 2, 3, 17. So much for the firſt Reaſon, drawn from an enumeration of things.

* *Phil.* 1. 13. *Phil.* 4. 22.

2. Reaſon; To prove that all Providence is for the good of the Church; is, *Becauſe God hath ſometimes preferred Mercy to the Church, and Care of it, above his own concernments of Juſtice.* He values his Mercy to them, above his Juſtice upon his Enemies. He conſults their ſafety before he brings ruin upon the Wicked whoſe ſins are full. He firſt prepared the Ark for *Noah*, and ſees him lodged in it, before he begins to ſhower down deſtruction upon the World. He hath ſometimes puniſhed a Nation more for their Offences againſt his People, than their Sins againſt himſelf. *Amalek* was guilty of many Idolatries and other ſins againſt God; but God chargeth none of them upon them, but their malicious hindring the *Iſraelites* in their March to *Canaan*, 1 *Sam.* 15. 2. *Thus ſaith the Lord of Hoſts, I remember that which Amalek did to Iſrael, how he laid wait for him in the way when he came up from Egypt.* He ſhews his love to them, and how much he values them, that when he is acting Juſtice, and pouring out *Secondly.*

his

his Wrath, when he is (as it were) cutting and ſlaſhing on all ſides, and is in fury with wicked Men, he hath nothing but ſweetneſs and tenderneſs towards his own. *Amos* 9. 9, 10. in the ſifting of *Iſrael* and the Nations, *Not the leaſt grain ſhall fall upon the earth. All the ſinners of my people ſhall dye by the ſword.* While he thunders out his Fury upon wicked Men, he hath his Eyes upon the leaſt grain of the true *Iſrael*. What would it be for God, when he is raiſing the Glory of his Juſtice upon the People that have provoked him, not to regard the concernments of this, or that, or many ſincere Souls, but put no ſtop to his Fury? Yet he doth, not a grain ſhall periſh. He is more deſirous to hear of the preſervation and welfare of a few Righteous, than of the juſt puniſhment of the Wicked wherein his Juſtice is glorioufly intereſſed. The Man clothed with Linnen, that was to mark the Mourners, return'd to God, and gave an account that he had done according to his Command *; the other five, which were to kill, returned not to give any account of their ſevere and ſharp proceedings. The Angels that held the four Winds of the Earth, *Rev.* 7. 1. which ſome underſtand of Wars and Commotions in the World for the overthrow of the *Romiſh* power, were ordered not to let the Winds go, till the ſervants of God were ſealed in their Foreheads.

* *Ezek.* 9. 11.

3. Reaſon; *God takes particular notice of the meaneſt of his people, and nightily condeſcends to them, much more of the church.* 'Tis ſtrange to conſider that the Scripture mentions none of thoſe great Potentates among the Heathen, but either as they were inſtruments of his Peoples good, or executioners of his Juſtice upon them, or ſubjects of his Peoples Triumph. *Cyrus* and *Darius* are mentioned as their friends; *Nebuchadnezzar*, and *Senacherib*, and others, as Gods inſtruments in ſcourging them.* *Chedorlaomer* and the other Kings with him, as they were the ſubiects of *Abrahams* Valour and Triumph. He takes no notice of the Names of any in his Word, but upon ſuch Accounts: *Cyrus* and *Nebuchadnezzar* had done, no doubt, many actions before, but none taken notice of but thoſe: But he takes notice of the meaneſt wherein was Grace, and the meaneſt of their concerns and actions *. He mentions in his Word *Jacob*'s Flocks, *&c.* things of no great moment; the actions, ſpeeches, geſtures of his People, to ſhew how his Providence wrought for them, and how much he is concern'd in the leaſt of their Affairs. But the great Empires of the World, their Original and Progreſs, and the magnified Founders of them, he ſpeaks not of, but as they have ſome relation or other to his People. As we love to uſe the names of our Friends, ſo doth God love the relliſh of the names of his ſervants. The name of *Noah* is repeated ſeveral times, as the *Jews* obſerve *. The Spirit of God loves the very mention of their names: he delights to dwell upon the Catalogue of their names. The Scripture uſes to reckon the Genealogies of wicked Men in ſhort characters. *Cains* Generation is numbred in haſte, as if God had no care at all of them *, he puts them off with a kind of *&c.* But he inſiſts much upon the Generation of the Godly. *Seths* Poſterity are written in a large ſcroul, and more legible hand *, with the number of the years which they lived; which in *Cains* Poſterity there is no notice taken of. His whole Reſpect, his Heart, his Eye, his All is fixed upon them. And Chriſt himſelf ſtands more aſtoniſhed, and wondring at the Faith of the Centurian, the importunity of the *canaanitiſh* Woman; condeſcends to them to grant them what they would have. You never find him taking notice of the Learning of the Rabbies, the Magnificence of *Herod*, or the glorious Building of the Temple. See how condeſcending God is, to work a Miracle for the ſupport and ſtrengthning of a weak Faith, and the peeviſh diſtruſt of his People. *Gideons* Faith was weak, yet how compaſſionate is God towards him *, in ordering his Providence as *Gideon* would have it, without upbraiding him; juſt as a tender Mother cheriſhes a weak Child? And this Miracle was in order to the Churches Deliverance from a preſent oppreſſive Enemy. Certainly when we find God taking care and ordering even the very Pins, Snuffers and Baſins of the Temple, the place of his Worſhip, as well as the more ſtately Ornaments of it; we may ſay, doth his Care extend to the meaneſt Utenſils in his Temple, and not much more to the Worſhippers in it? Doth he give order for

* *Revet in Gen. exercit.* 129.

* *Gen.* 14. 9, 10.

* *Gen.* 7. *Gen.* 8.

* *Gen.* 7. 17, 18.

* *Gen.* 5. 6, 7, 8, 9, *&c.*

* *Judg.* 6. 36. *&c. He would have one time the Fleece dry, another time wet; God condeſcends to them in all.*

for the Candlesticks, and will he not have much more care of the lights in them? His care to the least, implies his care of the greatest too. In a building, the little stones must be well laid, as well as the greatest. Every Believer is a stone in the Spiritual building.

4. Reason, *God reveals often to his people what he will do in the World, as if he seemed to ask their advice*, and therefore surely all his Providences shall work for their good. God would not surely acquaint them, and advise with them what he should do, did he intend to do any thing to their hurt. There is not any thing in the heart of Christ wherein the Church is concerned, but he doth reveal it to them, *John* 15. 5. *I have called you friends; for all things I have heard of my Father, I have made known to you*; he discovered all to them, the ends of his coming, his Fathers love, his death and resurrection, what he would do after his ascension, the progress of his affairs, and the glory of Heaven, and the end of all. *John* must be the Pen-man of the Revelation, which concerned the future state of the Church in all ages. *Joseph* must know the interpretation of dreams in order to the Churches preservation. *Moses* must be acquainted with Gods methods in the *Israelties* deliverance, with the *Egyptians* ruine. *Daniel* must know the future state of the *Eastern* parts of the World; he must know the turnings of the times, and the end of the World. 'Tis to *Noah*, and none else, that he immediately discovers his intended destruction of the World. And all those revelations ended in his peoples advantage; nay, he doth not only reveal, but, as it were, consult with him in his affairs. God doth as it were unbosom himself to *Abraham*, as one friend to another, as it were, adviseth with him concerning his intention on *Sodom*, *Gen.* 18. 17. *And the Lord said, shall I hide from Abraham the thing which I do? i. e.* I will by no means do it, it will not consist with my Love and Friendship to him, to hide any thing from him. And see the reason of it, v. 18. *Seeing that Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him.* It was first his great affection to him, because he had advanced him, and promised that a mighty Nation should spring out of his Loyns. And he had not withheld from him the secret of giving the *Messias*, which was a universal blessing, and so many ages were to run out, before it was to be accomplisht; he had discovered to him his acts of mercy, and therefore would not hide from him his acts of justice; he would know his mind in it, and what he thought of it. And you know the story, how God regulated himself by *Abraham*'s prayer, and denyed him nothing, till *Abraham* left off suing any more. It would make one conjecture, that if *Abraham* had proceeded farther, he had quite diverted the judgment from *Sodom*. And when the *Israelites* had provoked God by a Golden Calf, he would not do any thing against them, till he had consulted *Moses*, and therefore lays the whole case before him, and seeks to take him off from pleading with the Lord, and promising to make of him a great Nation *, and in such terms, that one would wonder at. *Now therefore let me alone*; As if God did fear *Moses*'s interposition would prevent him, and dissuade him from it. Do not you stand in the way; my wrath will cool, if you interpose your self; as much as to say, God could not do it, unless *Moses* gave his consent: *Moses* would not be quiet, but pleads the Providences of God which had been all for him, the promise of God made to *Abraham* concerning them. And he would not leave, till God repented of the evil which he thought to do unto his People, *v.* 14. If Angels, as *Calvin* saith, are *Gods* Counsellors in Heaven, Believers are (as it were) his Counsellors on Earth.

Dan. 10. 11, 19, 20.

* *Exod.* 32. 9, 10. *and the Lord said to Moses, I have seen this people, and behold it is a stiff-necked people: now therefore let me alone that my wrath may wax hot against them.*

5. *God has given the choicest things he hath to his people*; He hath given his Law. The Church is the Sphere wherein the light of the Gospel is fixed, and wherein it shines, from whence its beams do dart out to others. *Isa.* 2. 3. *out of Sion shall go forth the Law.* The oracles of God, the great things of the Law, as it is phrased, *Hosea* 8. 12. his Covenant, and the counsel of his will, are intrusted with the Church. Now this being a mercy which exceeds all other things in the World, is therefore comprehensive of all other, as the greater comprehends the lesser. And the *Psalmist* considers it as the top-

top ſtone of all bleſſings; for after ſumming up the Providences of God, he ſhews how God had diſtinguiſhed *Jacob* by more eminent marks of his favour, *Pſal.* 147. 19, 20. *He ſhews his word to Jacob, his ſtatutes and his judgments unto Iſrael, he hath not dealt ſo with any Nation*; he hath not left ſo rich a Legacy to any, or given any ſo much of his heart. Others are ordered by the word of his power (for that is meant by word in the foregoing verſe); but *Jacob* hath the word of his grace too. And this being the choiceſt piece of affection which God hath ſhewed to the Church, implies the making all leſſer Providences ſubſervient to it. The Church, wherein God hath laid up his Goſpel, and thoſe Souls which are as the Ark, wherein God hath depoſited his Law, ſhall be ſhadowed with the wings of his merciful Providence, in a perpetual ſucceſſion of all true bleſſings. All the Providences of God are to preſerve his Law in the World; his ſevereſt judgments are to quicken up the Law of nature in men that know no other, and the Law of his Goſpel in men that ſit under it. And he hath given Chriſt to his Church, and thereby hath given an earneſt, that ſtill their good ſhall be promoted: 'Tis not to be thought, that God will ſpare any thing elſe, when he hath given them his Son.

The Second thing. *It muſt needs be that all providences is for the good of the Church.* *Secondly.*

1. *All the providence of God is for the glorifying his grace in Chriſt.* The whole Oeconomy or diſpenſation of the fulneſs of time, to the latter ages of the world, is for the gathering all things together in him, *Eph.* 1. 10. *that in the diſpenſation of the fulneſs of time he might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him.* In him as their head. This was the deſign in all his diſpenſations, both before his coming, and ſince, ever ſince the promiſe made to *Adam*, though it be more manifeſt in the latter Age. This the Apoſtle repreſents as the main purpoſe of God, *v.* 9. This was the myſtery of his will, which accordingly to his good pleaſure he had purpoſed in himſelf, that is, purpoſed in himſelf as a thing he was mightily pleaſed with; and *ver.* 11. ſaith he, he works all things after, or κατὰ, *according to the counſel of his own will*, or of that purpoſe which he had purpoſed in himſelf, to gather all things in one, in Chriſt. All the things that God acts, are referred to this as their end, and ordered by this Counſel as their rule. As it was the deſign of Gods Providence to make way for Chriſts entrance into the World, and all the prophecies in the old Teſtament tended to the diſcovery of it; ſo ſince the coming of Chriſt, the end of all is to advance him in reſpect of his headſhip, *Eph.* 1. 22, 23. *and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulneſs of him that fills all in all.* God would advance Chriſt to the higheſt pitch, *v.* 21. far above all principality and power, both in this World, and in the World to come; and there is ſtill a fulneſs wanting to Chriſt to compleat him, not any perſonal fulneſs, but a fulneſs belonging to him as Head, which is the advancement God deſigns him. He is already advanced above all principality and power. He is already given as a Head to the Church; but the compleatneſs of it is not till all his members be perfected, to which all his providences in the World doth ultimately tend: Therefore if the deſign of God be to honour Chriſt, and if the ſpiritual happineſs of the Church be part of that Glory and Fulneſs of Chriſt, it muſt needs be carried on by God, elſe he will want part of his compleatneſs as a Head: But this ſhall not be wanting, ſince, as all things are ſquared according to that Counſel of glorifying Chriſt as Head, ſo all things are acted for believers by that power whereby he raiſed Chriſt from the grave to be their Head, which power is the Copy according to which all acts which reſpect the Church, are framed, *v.* 19. *and what is the exceeding greatneſs of his power to us ward, who believe according to the working of his mighty power, which he wrought in Chriſt when he raiſed him up from the dead.* God intended the good of the Church, in this very act of glorifying Chriſt, for he is made the *head over all things to the Church.* As if God then had preſcribed him that order, that the glory he gave him ſhould be alſo managed for the Churches intereſt: Chriſt is Lord of the reſt of the World, *First.*

but

but Head of the Church: All things are under his feet, but are not his members; He is Head over all things to the Church, and therefore to every member of the Church, the leaſt as well as the greateſt; and to the whole Church, even that part of it which is on Earth, as well as that part which is in Heaven, who are compleated This Church is the fulneſs of Chriſt; he would be bodyleſs without it: therefore ſince Chriſt will be a head without a body, if the Church be not preſerved; in order to the preſervation of it, all things muſt neceſſarily concur by the wiſe diſpoſal of affairs. Therefore ſince they are travelling to be where their head is, he having the government of the World, will make all things contribute aſſiſtance to them in their journey; that Chriſt may have that compleatneſs of glory, which God intends him, he expreſly tells his Father, *John* 17. 10. *that he is glorifyed in his people* *. And at the ſound of the ſeventh Trumpet, *the Kingdoms of this world are to become the Kingdoms of the Lord and of his Chriſt, and he ſhall reign for ever and ever* *. Now ſince all the motions in the World, are, that the Kingdoms of the World may become the Kingdoms of his Chriſt, peculiarly his, as being anointed King by him: It muſt needs be, that all things muſt be ſubſervient one time or other to this end, wherein the good of his people doth conſiſt; otherwiſe they would not bleſs God ſo highly for it as they do *. *We give thee thanks, O Lord God almighty, becauſe thou haſt taken to thee thy great power, and haſt reigned.* And where there is a reſiſtance of this glory of Chriſt, it is a natural effect of that decree whereby Chriſt is conſtituted King, that the reſiſters ſhould be broken in pieces, and daſht like a Potters veſſel, *Pſal* 2. 6, 9. and the iſſue of all is the bleſſedneſs of thoſe that put their truſt in him, *v.* 12. The care that God hath of Chriſt and the Church in the types of them, ſeems to be equal. The Ark, which was a type of Chriſt, and the Table of ſhew-bread a figure of the church, had three coverings; whereas all the reſt of the Veſſels, *&c.* belonging to the ceremonial part, had but two *, On the Ark there was the vail and covering of badgers skins, and a coverings of blew: On the Table of ſhew-bread there was a cloath of Blew, a cloth of Scarlet, and a covering of badgers skins. God orders as much for the ſecurity of the Church, as for the ſecurity of Chriſt; therefore the ſame things that tend to the glorifying of Chriſt, ſhall tend to the advantage of the Church.

* *John* 17. 10. *And I am glorifyed in them.*
* *Revel.* 11. 15.
* *Revel.* 11. 17.
* *Numb.* 4. 5, 6, 7, 8.

2. *God hath given the power of the providential adminiſtration of things to Chriſt to this very end, for the good of the Church.* If God hath conſtituted him Head over all things to the Church, can there be any doubt but that he will manage the Government for that which is the principal end of his Government, which he hath ſhed his Blood for, and which is chiefly intended by God who appointed him?

1. *All power of government is given to Chriſt*, Math 11. 27. *All things are delivered to me of my Father. And the Father judges no man, but hath committed all judgment to the ſon*, Joh. 5. 22. that is, the whole Governmet and Adminiſtration of Affairs. 'Tis not to be underſtood of the laſt Judgment, for then it would be a limitation of that Word *all*; not that the Father lays aſide all care of things, but as the Father diſcovers himſelf only in him, ſo he governs things only by him. All this power was committed to him upon his interpoſition after the Fall of Man. He was made Lord and Chriſt, that is, anointed by God to the Government of the World. For upon the Fall, God as a Rector, had overturned all. Man could not with any Comfort have treated with the Father, had not Chriſt ſtept in and pleaded for the Creation, whereupon God commits all judgment to the Son, that he might temper it. It was by Chriſt as a covenanting Mediator, that the Earth was eſtabliſhed *. He had this Government Anciently, and it was confirmed to him upon his death; *Heb.* 1. 3. *Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power. Calvin* underſtands the firſt word not only of the Deity of Chriſt, but of the diſcovery the Father made of himſelf in and through him as Mediator. The latter words ſome underſtand both of his Providential and Mediatory Kingdom: *by the word of his power*; this, ſay ſome, is referred to the Father, whoſe image Chriſt is, as acting by a delegated Authority and Commiſſion from his Father: others, to Chriſt; as, that

* *Isa.* 49. 8.

Chriſt upholds or bears up all things by his own powerful word. *Calvin* thinks both may be taken, but embraceth the ſecond as being more generally received.

I may offer, whether it may not be meant alſo, of the powerful interpoſition of Chriſt as Mediator; whoſe intereſt in God was ſo great, that he kept up the World by his powerful Interceſſion, when all was forfeited; and God put it, upon that interpoſition, into his hands, as *heir of all things*; (who having a hand with him in Creation, underſtood both the Rights of God, and the Duty of the Creature) upon the condition of *purging ſin* by his Death, which he did, and thereupon went to Heaven to take Poſſeſſion of the Government, at the right hand of God; *ſate down*, took his ſeat at the right hand of the Majeſty on high, as due to him by Covenant and Articles agreed on between them. I know nothing at preſent againſt ſuch an interpretation of the words; but I will not contend about it. All this honour was confirm'd unto him upon his Death. For having perform'd the Condition requiſite on his part, God deputes him and intruſts him with the Government of things, that he might order all things ſo, as to ſee the full travel of his Soul.

2. *All this power was intended by God for this End, the good of the Church.* As God appointed Chriſt a Prieſt for his Church to ſacrifice for them, a Prophet to teach them; ſo the other Office of King is conferred upon him for the ſame end, the advantage of the Church. God acquaints us of this End, aimed at by him, in the Promiſe of the Government to him, *Jer.* 33. 15, 16. *In thoſe dayes, and at that time, will I cauſe the branch of righteouſneſs to grow up to David, and he ſhall execute judgment and righteouſneſs in the land*; what is the end? *In thoſe dayes ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely.* He ſhould execute Judgment, that is, Adminiſter the Government for the ſalvation of *Judah*, and ſecurity of *Jeruſalem*. It was his Office both to build the Temple, and to bear the Glory, and to Rule upon his Throne; to be a Prieſt upon his Throne, to Rule as King and Prieſt, *Zach.* 6. 12, 13. *He ſhall build the temple of the Lord, even he ſhall build the temple of the Lord.* The erecting a Church is the ſole work of Chriſt by Gods appointment. And he was to bear up the Glory of it. He ſhould rule to this End, *for the Counſel of peace ſhall be between them both.* If by [*both*] be meant, the Lord, and the Man whoſe name is the Branch; it then chiefly aims at our Reconciliation, as wrought by Covenant between them. If by [*both*] be meant the two Offices of King and Prieſt, and that the counſel of Peace be between them; it will extend to all the Bleſſings of the Church, to the good and glory of the Church, which is the fruit of his Kingly, as well as the firſt Reconciliation was the fruit of his Prieſtly Office. By Peace, in Scripture, is meant the confluence of all Bleſſings; ſo that the intent of God in beſtowing thoſe Offices upon Chriſt, and ſo great a Rule, was for the good and advantage of that Church or Temple, which he appointed him only to build. And in *Iſaiah* 11. 9 where the prophecy of the Government of Chriſt is, the End is expreſt to be, that none ſhould *hurt or deſtroy in all his holy mountain.* And certainly, ſince God ſet him at his right hand, and confirm'd this power unto him, after he had *purged our ſins*; it was certainly out of the high value God had for him, and therefore muſt be the intent of God, that he ſhould govern all things in reference to the deſign of that Death, and for the good of thoſe whoſe ſins he had by himſelf purged. For the poſſeſſing this Government, was the very end why Chriſt died and roſe again; *Rom.* 14. 9. *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of dead and living.* If this were Chriſts End in dying and riſing, it was his Fathers End too, who appointed him to Death, and raiſed him by his mighty power. And ſince he was *delivered for our offences, and roſe again for our juſtification, Rom.* 4. 25. The Government he is inveſted with, being Lord of the dead and of the living, muſt be for the ſakes of thoſe for whom he was delivered, and for whom he roſe. His Regal power, which was one end of his Death, cannot croſs the other main end, the conſtituting a Church, and carrying on the good of them that believe. The Government, being in the hands not of God as Creator, but in and through the hands of a Mediator,

and

and that Mediator which both died and roſe again peculiarly for them; therefore it cannot in the leaſt be for their hurt, but advantage. The whole management of Chriſts Kingly Office in relation to the Church, is preſcrib'd unto Chriſt by God. God reveals to him what ſhall be done in the World, what acts he ſhall perform for the Church, and gives him a Hiſtory of all that was to be done upon the ſtage, together with an order to communicate it unto his Servants, *Revel.* 1. 1. *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants* [to be communicated to the whole Church] *things that muſt ſhortly come to paſs.* Whether this Revelation was made to the humane nature of Chriſt at his incarnation, as *Tirinus* thinks, or rather upon his aſcenſion, is not material; The whole Scheme of what was to be done in the World, is revealed here by God to Chriſt: And you find all the motions in the World relating to the Church, and the end of all is the good of the Heavenly *Jeruſalem.*

3. *All power thus given, and intended for this end, is actually adminiſtred by Chriſt for this end.* Chriſt as the head of the Church, doth like a natural head; It never ſees, nor hears, nor exerciſeth any act of ſence only for it ſelf, but for the good of the whole Body: The eye watches for the body, the Tongue ſpeaks for it, the underſtanding contrives for it; every part of the head is active for the whole Body. Now Chriſt as head is more bound to act for the Church militant, than for the Church triumphant; becauſe the greateſt part of his work for the Church triumphant, *viz.* the bringing them to Heaven, is already performed. And they are above the reach of all things in the World, and all the actions and motions in the World cannot touch or diſorder them. But the command of God concerning the other part behind, is not yet performed; and even they are the members of Chriſt, as well as thoſe in Heaven. The Apoſtle*. ſeems to refer both Chriſts creation, and the preſervation of things, to this title of headſhip. *All things were created by him; and for him, and by him all things conſiſt, and he is the head of the body the Church,* and therefore the conſervation and government of all things ſhall be ſubſervient to the Church, which is the body of this governing Head. The chief ſeat of Chriſts Soveraignty is the Church, *Pſal.* 2. 6. *yet have I ſet my King upon my holy hill of Sion:* And he ſtands upon *Mount Sion, Rev.* 14. 1. The Church is the proper Seat and Metropolis of his Empire, the Royal Chamber of this Great King. All the conqueſts of Princes redound to the advantage of that place, where they fix their Reſidence. He is King of the World, but for the ſake of *Sion.* Chriſt did manage this charge anciently for his People; when *Joſhuah* had paſſed over *Jordan,* and firſt entred upon the conqueſt of *Canaan,* he ſees a man over againſt him with a ſword drawn in his hand; *Joſhua* 5. 13, 14. *And Joſhua ſaid unto him, Art thou for us, or for our adverſaries? And he ſaid, Nay, but as Captain of the hoſts of the Lord am I now come.* This was Chriſt, that came armed for his People, according to his charge, as their Captain and General. It was not an Angel, becauſe *Joſhua* worſhipped him, *ver.* 14. An Angel did not uſe to receive any Worſhip from Men; and he accepts the Worſhip, and commands him to looſe his ſhoe from his foot, for the place whereon he ſtood was holy; *ver.* 15. And the ſame Perſon, *Joſh.* 6. 2. is called *Jehovah*; and there he gives him orders how he ſhould manage his War. Chriſt came here to direct his People in their concerns; He employs his Wiſdom for his Church, as well as his other excellencies. He is called a Counſellor *; 'tis one of the great Letters in his Name: and this, as the reſt there mentioned, hath a relation to the Church. *For unto us a Child is born, unto us a Son is given.* And the firſt uſe he makes of his Power, after the confirmation of it to us, upon his Reſurrection, is for the Church; *Matth.* 28. 18. *All power is given unto me in heaven and in earth*; all Authoritative Power over Angels, and the affairs of the World; *Go you therefore and teach all Nations, baptizing them,* &c. *and lo, I am with you alwayes, even unto the end of the World.* He commands the Apoſtles to gather a Church among all Nations; and doth, by Vertue of this Authority committed to him, promiſe his Preſence with them, in all ſuch ſervices they ſhould do to this End, even to the end of the World. He promiſes

* *Col.* 1. 16, 17, 18.

* *Iſa.* 9. 6.

his Spirit and his Providential Preſence; as his power ſhould endure to the end of the World, ſo the exerciſe of it for this End ſhould run Parallel with the continuance of it; There ſhould be no alteration or change in this great end of his, as long as the World laſts. How can Chriſt be with them, and that to the end of the World, if all the parts of his Providential government were not ordered to ſerve this end, the good of the Church? for the Church is *the fulneſs of him that fills all in all*, *Eph.* 1. 23. that fills all in all places, all in all actions and motions; for the good of his Church, which is his body.

Thirdly. 3. *God in the Church diſcovers the glory of all his attributes.* 'Tis in a mans houſe, where his riches and ſtate is ſeen: 'Tis in the Church God makes himſelf known in his excellency more than in all the World beſides. *Pſal.* 76. 1. *In Judah is God known, his name is great in Iſrael, in Salem alſo is his Tabernacle, and his dwelling-place in Sion.* 'Tis in his Church he doth manifeſt his power: 'Tis called therefore *a glorious high Throne*, Jer. 17. 12. *a glorious high throne from the beginning is the place of our Sanctuary.* Kings uſe to diſplay all their Glory and Majeſty upon their Thrones; in this ſenſe Heaven is called Gods Throne, *Iſa.* 60. 1. becauſe the proſpect of the Heavens affords us diſcoveries of the wiſdom and power of God, more than in any other viſible thing, both in their eſſence, magnitude and motion: So is there a greater diſcovery of Gods attributes in the Church (which is alſo ſtiled Heaven in Scripture) than in the whole World beſides: There it is that the Angels look to learn more of the Wiſdom of God than they underſtood before *. 'Tis there the day of his power dawns, *Pſal.* 110. 3. 'Tis there his Saints ſee his power and his glory, *Pſal.* 63. 2. the Sanctuary is called the firmament of his power, *Pſal.* 150. 1. The glory of Gods attributes is centered in Chriſt in a higher manner than in the creation; and in that workdid excel themſelves in what they had done in the framing of the World; and the Church being the glory of Chriſt, all thoſe attributes which are glorifyed in Chriſt, do in and through him ſhine forth more clearly upon the Church, than upon any other part of the World. He ſtyles himſelf their Creator, as much as the creator of the whole frame of Heaven and Earth, *Iſa.* 43. 15. *I am the Lord, your holy one, the Creator of Iſrael, your King.* As though all the attributes of God, his power in creation, his holineſs in redemption, were deſigned for none elſe but them. And indeed by virtue of the covenant they are to be ſo; for if God be their God, then all of God is theirs. What wiſdom, power, ſufficiency, grace, and kindneſs he hath, is principally for them. If God be their God, it is in their concerns he will glorify himſelf as a God, in the manifeſtation of his perfections. This cannot be without the ordering all Providences for their advantage.

* *Eph.* 3. 10.

Fourthly. 4. *There is a peculiar relation of God and Chriſt to the Church*; upon which account this Doctrine muſt needs be true. God is ſet out in all relations to manifeſt his great care of his people. He is a Father to provide for them *. A Mother to ſuckle them *. Chriſt is a Husband to love and protect them *. A Brother to counſel them *. And when all theſe Relations meet in one and the ſame perſon, the reſult of it muſt be very ſtrong. Any one relation where there is affection, is a great ſecurity; but here all the relations are twiſted together with the higheſt affections of them in God to the Church. A Father will order all for the good of his Child; a Mother for her Infant; a Husband for his Wife; and one kind Brother for another; So doth God for his People; and whatſoever thoſe Relations bind Men to on Earth, in reſpect of Care, Love and Faithfulneſs, that is God to his Church. The Church hath the Relation to God, which none in the World have beſides. They are his Jewels, therefore he will keep them; they are his Children, therefore he will ſpare them *. They ſhall have protection from him as they are his Jewels, and Compaſſion from him as they are his Sons. The Church is Chriſts Fleſh, as dear to him as our fleſh is to us; as much his, as our fleſh is ours. *Eph.* 5. 29. *No man hates his own fleſh, but nouriſheth it, as Chriſt doth his Church.* No man can have a higher value for his own fleſh, than Chriſt hath for his Church. The Church, as *Tertullian* ſpeaks, is nothing elſe but *Chriſtus explicatus* *; and as conſidered

* *Iſa.* 68. 5. *Iſa* 49. 15. * *Eph.* 5. 29. * *John* 20. 17

* *Mal.* 3. 17.

**Chriſt unfolded.*

ſidered in Union with Chriſt, is called *Chriſt* ; 1 *Cor.* 12. 12. 'Tis the Apple of his eye, *Zac.* 2.8. A tender and beloved part. The Church is Chriſts Spouſe ; the contract is made, the Eſpouſals ſhall be at the laſt Day. The Members are pick'd out one by one to be preſented to the Lamb at laſt as a Glorious Bride for him, *Rev.* 21. 2.

And all Gods dealings with them in the World, are but preparations of them for that State. Upon the making of the Match, God promiſes a communion of Goods; *Hoſ* 2. 20. *I will even betroth thee unto me in faithfulneſs*, which is a fruit of Marriage, the Wife being inveſted in her Husbands Eſtate. When God hath given the blood of his Son for the Church, he will not deny her the ſervice of the creatures, but Joynture her in that as one part of her Dowry. *In that day will I hear the heavens*, &c. *ver.* 21. In what day ? in the day of betrothing, in the day of the Evangelical Adminiſtration ; when the contract ſhall be made between me and my church. Heavens, Earth, Corn, Wine and Oil ; the voice and motions of all creatures are for *Jezreel*, which ſignifies the *ſeed of God*. This great Prince he hath a care of all his ſubjects, ſo more peculiarly of his Spouſe and Princeſs, which is his ſeed too ; and all creatures ſhall be her Servants. This Fatherly Relation and affection is ſtrong and pure, not as the love which acts an ambitious man to Ambition, or a covetous man to Wealth; which reſpects nothing but the graſping and poſſeſſing the Objects they dote upon ; and have nothing of love for the Objects themſelves; therefore deſerves not the name of Love. But it is the love of a Father, whoſe love is pure towards his children; He ſeeks their good as his own.

Conſider theſe two things.

1. *God hath a peculiar love to this very Relation*, and often mentions it with delight, as if he loved to hear the ſound of it in his own Lips : *Cant.* 8. 12. *My vineyard which is mine, is before me. Me, my, mine.* The Church is always under his Eye, ſeated in his affection ; and God is pleaſed with his propriety in them. God never calls the World, *my* World, though he created it ; ſometimes he ſaith, the Earth is mine, but it is either to check the preſumptions of Men, who aſcribe that to themſelves which is due to the firſt Cauſe ; Or to encourage his People in the expectation of Deliverance, becauſe all things in the Earth are at his beck ; Or to ſhew his own ſufficiency, without the ſervices of his people ; as when he ſaith, the Earth is mine and the fulneſs thereof : but it is never mentioned in ſuch a way, as to diſcover any pleaſure he hath in the Relation between him and it, ſimply conſidered ; but *my* Vineyard, *my* People, *my* Children, *my* Jewels, *my* Sanctuary, very often. So much doth God eſteem his Propriety in them.

2. *This Relation is prevalent with God in the higheſt Emergencies and Diſtreſſes of his People.* The very conſideration that they are his People, kindles his affection, and enlivens his Strength for them. *Iſa.* 63. 8. *And he ſaid, Surely they are my people, children that will not lye; ſo he was their ſaviour.* God is brought in, as one that had heard the cries of his Church, and had not been moved ; but when he recollects himſelf, and conſiders that they were his People, and that he was in a ſpecial manner related to them, he became their Saviour ; He could no longer bear it, but ſtirs up himſelf to relieve them. Nay, it hath ſo ſtrong an influence upon him, that if this Note be often ſounded in his Ears, it doth as it were change his Voice ; and when he ſeems to have a mind to caſt them off, he cannot. When *Iſrael* had offended by erecting and worſhipping a golden Calf, he calls them no more *his* People, but *Moſes* People ; *Exod.* 32. 7. *And the Lord ſaid unto Moſes, Go, get thee down; for thy people which thou broughteſt out of the land of Egypt have corrupted themſelves.* As though God had not been concerned in this Miraculous Conduct out of *Egypt* ; And *ver.* 9. *this people*; as if he had had no intereſt in them, but particularizes them with Diſdain. God had here diſcarded them, and turn'd them over upon *Moſes*'s hands, as if he would have no longer any thing to do with them ; but *Moſes* in Prayer turns them upon God again, and would not own them as his, but pleads that they were God's proper Goods ; *ver.* 11. *Lord, why doth thy wrath*

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wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt? And *ver.* 12. again, thy People; and God at laſt reſumes his former Notes, *ver.* 14. *And the Lord repented him of the evil he thought to do unto his people.* Now they are Gods People again; the repetition of this Relation, is a powerful Rhetorique to perſwade him to own them again, which he had Caſhiered and turned off.

Fifthly. 5. *The whole intereſt of God in the world lies in his church and people.* He ſees little of himſelf in any part of the corrupted World, but only in them. 'Tis in the Church he hath put his Name; 'Tis there he ſees his Image, and therefore places his love there: and ſhall all this ſignifie nothing? Shall the Governour of the World let things go contrary to his own intereſt? They are like to him in that which is one of his greateſt perfections, *viz.* his Holineſs; which gives him a greater intereſt in them. 'Tis his Intereſt that is oppoſed, by an oppoſition to the Church. All the hatred any bear, it grows from the inward root of enmity againſt God himſelf; *Pſal.* 44. 22. Yea, for thy ſake are we killed all the day long. God ſurely will concern himſelf in the Churches intereſt, ſince it is his own. His Intereſt lies,

* *Iſa.* 19. *laſt.* * *Dut* 32. 9. 1. *In the Perſons of his People.* 'Tis his Inheritance*. It is his Portion*. *Deut.* 32. 9. *The Lords portion is his people, Jacob is the lot of his inheritance.* Every part of an inheritance, and a portion, doth as particularly belong to the owner, as the whole. Every part of the ground which belongs to the Inheritance, is the Heirs, as well as the whole Field. He will not ſuffer the World which is but the work of his hands, to lay waſte his Church, which is his proper inheritance. 'Tis his Treaſure, and where a mans treaſure is, there is his heart; and where Gods Treaſure is, there is Gods heart.

2. *In the ſervices and actions of the Church.* If the Church ſhould be deſtroyed, whom hath God to love and imitate him, and to ſhew forth his Glory? If the Candleſtick is broken, what is fit to hold out the light to the World? He hath none in the World beſides, that do intentionally mind his Honour, that take pleaſure in glorifying his Name, and writing after his Copy, and obſerving his Works. And will it ſtand with his intereſt to govern things contrary to theirs, which is really his own?

When God had made the World, and pronounced it good, what would it have ſignified, if he had not brought in man as his Rent-gatherer, and the Collector of his Tribute, to return it to him? And what would Man ſignifie? ſince the corrupted World embezzles that which is Gods Right, and turns it to its own uſe; if God had not ſome honeſt Stewards, who faithfully act for him, and give him the Glory of his Works? And God will ſpare them as a man ſpares his own Son that ſerves him. God hath no voluntary ſervice in the World but from them; therefore he is more intereſſed in their good, than in the good of the whole World beſides. The ſervices of the Church, are all the delight God hath in the World; *Hoſ.* 9. 10. *I found Iſrael like grapes in the wilderneſs, I ſaw your fathers as the firſt ripe in the fig-tree at her firſt time.* They are as the refreſhing Wine and Grapes, as the delicious fruit of the firſt ripe Figs; wherewith a weary Traveller recruits his Spirits after a long and tyring journey. And God hath a greater delight in the fruit he receives from the Church, than in it ſimply as it is his inheritance; for no inheritance is valued but for the fruit and revenue it yields; and therefore God orders all his blackeſt Providences in the World, like dark clouds, to be the watering-pots of this his Garden; that the Fruit and Flowers of it may be brought to maturity, which yield him ſo much pleaſure and honour. God only is acknowledged by them and in them, as the *Jews* were bound to acknowledge God the Author of their mercies, by preſenting the firſt fruits of their increaſe to God. And Believers are called ſo, *Rev.* 4. 4. *Theſe were redeemed from among men, being the firſt fruits to God and the Lamb.* 'Tis by and in them that God hath the acknowledgment of all his mercies and bleſſings to the World.

6. *It*

6. It cannot be but all the providences of God ſhall work to the good of his Church, if we conſider the affections of God.

1. *His love.* What hath God in the World as an object to beſtow his affections upon, and communicate the rayes of his love unto, ſince he created it, but his Church? The men of the World hate him: He can ſee nothing amiable in them; for what was firſt lovely, they have defaced and blotted out; but the Church hath Gods comlineſs put upon her, *Ezek.* 16. 14. *it was perfect through my comlineſs which I had put upon thee, ſaith the Lord God*; and he did not lay thoſe glorious colours upon her, to manage his government, or any part of it againſt her, to deface her. Beſides their lovelineſs which is conferred upon them by God, they have a love to God, and no man will act againſt thoſe whom he thinks to be his friends. God being *purus actus*, there being nothing but purity and activity in God, his love muſt be the pureſt and higheſt love, the moſt vigorous and glowing: As fire, which ſets all other Bodies, ſo this all other powers in the World in motion for them. God cannot love them, but he muſt wiſh all good to them, and do all good for them; for his love is not a lazy love, but hath its raptures and tenderneſs, and his affection is twiſted with his Almighty Power to work that good for them, which in their preſent condition in the World they are capable of. Now it is certain, God loves his Church: For,

1. *He carries them in his hand**, and that not in a looſe manner to be caſt out, but they are engraven upon the palms of his hands*, that he cannot open his hand to beſtow a bleſſing upon any perſon, but the picture of his Church doth dart in his eye. God alludes to the Rings wherein men engrave the image of thoſe that are dear to them. And the *Jews* did in their captivity engrave the Effigies of their City *Jeruſalem* upon their Rings, that they might not forget it*. If his eye be alway upon the Church, his thoughts can never be off it in all his works.

* *Deut.* 33. 3.
*. *Iſa.* 49. 16.
* Sanctius *in Iſa.* 49. 16.

2. *He loves the very gates and outworks. Pſal.* 87. 2. *the Lord loveth the gates of Sion.* He loves a Cottage where a Church is, more than the ſtately Palaces of Princes. The gates were the places where they conſulted together, and gave judgment upon affairs: God loved the aſſemblies of his Saints, becauſe of the truths revealed, the ordinances adminiſtered, the worſhip preſented to him.

3. *Nay, one Saint is more valued by him than the whole World of the wicked.* God is the God of all Creatures, but peculiarly the God of *Abraham*, and of his ſeed: One *Abraham* is more deeply rooted in his heart, than all the World; and he doth more entitle himſelf the God of *Abraham*, than the God of the whole World; for in that ſtyle he ſpeaks to *Iſaac*, *Gen.* 26. 24. *I am the God of Abraham thy Father*, much more the God of *Iſrael*; The God of the whole Church, of which *Abraham* was but a member, though the Father of the faithful, and a Feoffee of the Covenant. God hath a greater value for one ſincere Soul, than for a whole City. He ſaves a *Lot*, and burns a *Sodom*: Yea, than for a whole World; he drowns a World, and reſerves a *Noah*: He ſecures his Jewels, whilſt he flings away the pebbles.

4. *He loves them ſo, that he overlooks their crabbed and perverſe miſconſtructions of his providence.* When the *Iſraelites* had jealous thoughts of him, and of *Moſes* his inſtrument, when they ſaw that mighty *Egyptian* Army juſt at their heels, and themſelves cooped up between Mountains, Forts and Waters, God doth not upon this provoking murmuring, draw up his cloudy Pillar to Heaven, but puts it in the rear of them, when before it had marched in the van*, and wedgeth himſelf in between them, and *Pharaoh's* enraged hoſt, to ſhew, that they ſhould as ſoon ſheath their ſwords in his heart, as in their bowels; and if they could ſtrike them, it ſhould be through his own Deity, which

* *Exod* 14. 19.

* was

was the higheſt expreſſion of his affection: And though they often murmured againſt his Providence after they were landed on the ſhore, yet he left them not to ſhift for themſelves, but bore them all the way in his arms, as a Father doth his Child*; and bare them like an Eagle upon his Wings *. And God loves them magnificently and royally, *Hoſ.* 14. 4. *I will love them freely* *, without any doubting, without any reluctancy. I will love thee without any repugnancy in my heart, to draw me back from thee, *for mine anger is turned away*, as the ſtreams of a River quite another way. Now all this conſidered, can the Governour of the World, the King of Saints, act any thing againſt his own affections? Yea, will he not make all things ſubſervient to them whom he loves?

* *Deut.* 1. 13.
* *Deut.* 32.11.
* *Hoſea.* 14.4. נדבה Sept. ὁμολόγως

2. *His Delight.* See what an inundation of ſweetning joy there was in him, for which he had not Terms of Expreſſion to ſuit the narrow apprehenſions of Men; *Zeph* 3. 17. *The Lord thy God in the midſt of thee is mighty, he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.* He ſeems in his expreſſion to know no meaſure of his delight in the Church, and no end of it; *I will rejoyce over thee with joy.* Joy ſparkles up freſh after joy: 'Tis his *reſt* where his Soul and all that is within him centers it ſelf with infinite contentment. *Joy over thee with ſinging*; A Joy that bloſſoms into Triumph. Never had any ſuch charming tranſports in the Company of any he moſt affected, as God hath in his Church; he doth ſo delight in the Graces of his People, that he delights to mention them. He twice mentions *Enochs* walking with him *. And certainly God cannot but delight in it more than in the World, becauſe it is a fruit of greater pains than the creation of the World. The World was created in the ſpace of ſix daies by a Word; the Erecting a Church hath coſt God more Pains and Time. Before the Church of the *Jews* could be ſettled, he hath both a conteſt with the Peeviſhneſs of his People, and the Malice of their Enemies. And his own Son muſt bleed and dye, before the Church of the Gentiles could be fixed. Men delight in that which hath coſt them much Pains, and a great Price. God hath been at too much pains, and Chriſt at too great Price, to have ſmall delight in the Church; will he then let wild Beaſts break the Hedges, and tread down the fruit of it? ſhall not all things be ordered to the good of that which is the Object of his greateſt delight in the World?

* *Gen.* 9.22., 24.

Seventhly. 7. *The preſence of God in his Church will make all Providences tend to the good of it.*

It would be an idle uſeleſs Preſence, if it were not operative for their good. *The Lord is there*, is the very name of the Goſpel-Church *; what would it ſignifie if it were a uſeleſs Preſence? Chriſt ſtands upon Mount *Sion*, his Throne is in the Church, when the great things in the World ſhall be acted for the Ruine of Antichriſt *. Gods Preſence in his Church, is the Glory and Defence of it; As the preſence of the King is the Glory of the Court. *Zach.* 2. 5. *For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.* His preſence is a Covenant-preſence. *Iſa.* 41. 10. *Fear not, I am with thee; be not diſmayed, for I am thy God*: whence follows Strength, Help and Support; *I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my Righteouſneſs*: that is, with my righteous Power, with my power engaged to thee in a Righteous Covenant. His Preſence and Providence in the World, is in a way of Abſolute Dominion; but in his Church in a way of Federal Relation. He is the God *of Iſrael*, and God *to Iſrael*, or *for Iſrael* *; yea, and a God *in the midſt* of *Iſrael*. Every one of them ſufficient engagements to protect *Iſrael*, and provide for *Iſrael*, and govern every thing for *Iſraels* good. God is under an Oath to do good to *Iſrael*; will he violate his Oath? tear his Seal? break his Covenant, who never broke his League with any of his people yet?

* *Revel.* 14.1.
* 1 *Chro.* 17.24.

Eighthly. 8. *The Prayers of the Church have a mighty force with God to this end.* God is

* entitled

entitled a God hearing Prayer, and what prayers should God hear, if not the prayers of his Church, which aim at Gods Glory in their own good? Though the prayers of the Church may in some particulars fail, yet in general they do not; because they submit their desires to the Will of God, which always works what is best for them.

When God would do any mighty work in the World, he stirs up his people to pray for it; and their prayers by his own appointment have a mighty influence upon the Government of the World: For when they come before him in behalf of the Church in general, he doth indulge them a greater liberty and boldness, and as it were a kind of Authority over him, than upon other occasions of their own: *Isa.* 45. 11. *Thus saith the Lord, the holy one of Israel, and his maker, Ask of me things to come, concerning my sons, and concerning the work of mine hands command you me.* God would be more positively, confidently and familiarly dealt with, about the concerns of his Sons, though they were things to come to pass in after Ages. And indeed the prayers of the Church have a powerful and invisible Efficacy on the great actions and overturnings which are in the World. The Being of the World is maintained by them from sinking, according to the *Jews* saying, *sine stationibus non subsisteret mundus*; (standing in prayer was their usual prayer-gesture) And that they have actually such a force is evident, *Rev.* 8. 3, 4. An Angel hath a golden Censer with Incense, to offer it with the prayers of the Saints, upon the Altar which was before the Throne. And *ver.* 5. the Censer wherein their prayers were offered, was filled with the fire of the Altar, and cast into the Earth; and there were Voices, Thundrings, Lightnings, and Earthquakes. When the prayers of the Saints were offered to God, and ascended up before him, that is (were very pleasing to him:) The issue is, the Angel fills the Censer with fire of the Altar, and thereby causes great commotions and alterations in the world; signifying that the great changes of the World are an answer unto those prayers which are offered unto God; for fire is taken from that altar upon which they were offered, and flung into the world. And it must needs be that the prayers of the Church should have an influence on the government of the World.

1. *Because God hath a mighty delight in the prayers of his people. The prayer of the upright is his delight*, and he loves to hear the Churches voice, *Cant.* 2. 14. *O my dove, let me hear thy voice, for sweet is thy voice*, [Chaldee] thy voice is sweet in prayer. In the times of the Gospel God promises that the offerings of *Judah* and *Jerusalem* should be *pleasant* to him, *Mal.* 3. 4. When Christ shall sit as a refiner, *v.* 5. what is the issue of those prayers? *v.* 5. *I will come near to you to judgment, and I will be a swift witness against the sorcerers*, &c. Prayer awakes Providence to judge the Enemies of the Church: A Parent delights, not in the bare crying, or the voice of his child simply considered in it self, but in the significations and effects of it. He delights in the matter of their prayers, it being so agreable to his own heart and will, and in the sence they have of the sufferings of the whole body.

2. *Because Prayer is nothing else but a pleading of Gods promises.* Unto this they are directed by that Spirit which knows the mind of God, and marshals their petitions according to his will. Now as God turns his own decrees and purposes concerning his Church into promises to them, so the Church turns those promises into Prayers for them: So that promises being for the good of the Church, and there being an exact harmony between those promises and the Churches prayers, all those Providences which are the issue of those promises, and the answer of the Churches prayers must needs be for the Churches good.

3. *Because there are united supplications and pleadings both in Heaven and Earth*; all the hands of the whole Family in Heaven and Earth are concerned in their petitions.

1. *Chriſt intercedes for the Church*, who alwaies deſires mercy and deliverance for them in the appointed time, *Zech.* 1. 12. *How long wilt thou not have mercy on Jeruſalem?* and the iſſue is alwaies gracious: For, *v.* 13. God *anſwers* him with *good and comfortable words*; and thereupon *Carpenters* are raiſed to cut off the *horns which had ſcattered Judah*, v. 20.

2. *Angels in all probability plead for the Church*, as we have already heard: 'Tis likely they offer and preſent that to God which makes for his glory, and that is the good of the Church. Angels ſurely deſire that which their Head doth, which is * deſcribed as one of their own Order, and called an Angel. Do they rejoyce at the repentance of a ſinner, and do they not likewiſe triumph at the happineſs of the Church, which is part of that Family they are of? And we know, that the greatneſs of our joy is ſuted to the mercies of our deſires; where our joy is moſt triumphant, it implies that our deſires before were moſt vehement.

* *Zech.* 1. 12.

3. *Glorifyed Saints are not ſurely behind.* The rich man in the Parable deſired his Friend on Earth might not come into that place of torment *. If there be ſo much charity in Hell, can there be leſs in Heaven? If he deſired it, that by the preſence of his companions in ſin, his own torments might not be increaſed; Do not the Saints in Heaven deſire the preſence of the whole Church, that their happineſs in that of the whole body may be compleated? If the Head Chriſt be not compleat without the body, the members of the body cannot be compleat without one another. The Souls of them that were ſlain for the word of God, cry under the Altar for vengeance on them that dwell on the Earth, as *Revel.* 6. 9, and 10. *How long, O Lord holy and true, doſt thou not judge and avenge our blood on them that dwell on the Earth?* Will not their kindneſs to their fellow members, be as ſtrong as their juſtice? And their love for the good of their friends draw out their prayers as well as their deſire of vengeance on their Enemies? Why may they not as well pray for us, as we praiſe God for them? Had they not ſome likeneſs to their great Maſter whilſt they were on Earth, and ſhall they not be more like to him now they are in Heaven, and behold his face, and feel all the ſtirrings of his heart? And if they have no ſence at all of the Churches ſufferings, how ſhall they be like to him who hath? As their bodies ſhall be like the glorious body of Chriſt at the reſurrection, are not their Souls now like his glorious Soul, merciful, and compaſſionate, and ſympathizing in all the afflictions of the Church? and can this be without ſome breathings for a full compleating of the Churches freedom? are ſuch deſires and pleas any hinderance to their preſent happineſs? 'Tis ſo far from that, that it doth rather further their glory, which cannot be compleat, as the glory of Chriſt, as head, is not mounted to the higheſt pitch of glory, till his myſtical body be all gathered in and lodged with him. If it be thus, will God do any thing prejudicial to the Church, and contrary to the combin'd deſires of all thoſe that are ſo near him? If God doth ſometimes ſtir up himſelf upon the ſupplication of one man, and grant an order upon his petition according to his mind; and if the prayers of one faithful *Moſes*, or *Elias*, or *Samuel* have ſuch a kind of Almighty power in them, much more is the joynt force of ſo many prayers twiſted together.

* *Luk.* 16. 28.

Uſe. 1. *For information.* Is it ſo that all Providence is for the good of the Church? Then,

Uſe.

1. *God will alwaies have a Church in the world, he will have ſome to ſerve him.* The whole courſe of his Providence being deſigned for it; As long as the world, which is the object of his Providence, doth endure, he will have a Church. God would otherwiſe loſe the end of the motion of his eyes *, the operation of his providence, ſince it is to ſhew himſelf ſtrong for the Church and every member of it. As long as the candle and light of the Goſpel burns and ſhines, God will have a candleſtick to ſet the candle in *. His great deſign in making a World, was not to have Sun, Moon and Stars, but a Church, a company of men that might bear his mark, and honour him, to whom he might

The Text.

* *Cham. les trais verit. liv. 3. Chap. 1. p. 16.*

might ſpeak, and extend his grace abroad, which he was ſo full of within. As a Limner, who would draw an exellent draught, draws his deſign in the midſt of the cloth, and fills the void places with clouds, and landskips, and other fancies at his pleaſure, which communicate ſome beauty and luſtre to the work: But that was not the principal deſign of the Workman. That Redeemer which bears the Church upon his heart, will create a ſtability for it; 'tis a part of his Prieſtly Office to have a care of the Lamps: 'Tis one of his Titles to be he that walks in the midſt of the Seven Golden Candleſticks *. Prieſts under the Law were to look to the great Candleſtick in the Temple, ſupply the Lamps with Oyl, and make them clean *. The Church indeed may be eclips'd, but not extinguiſhed; if it be not conſpicuous on the mountain, yet it ſhall be hid in the Wilderneſs. There ſhall be ſprinklings of profeſſors among all people. God will leaven the places where they are, into Chriſtianity, and cauſe them to fructify and grow up in purity and glory: *And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the Sons of men. It tarries not for man.* It attends not the power of man, the precepts of man, or inventions of man; but whoſe deſcent is from Heaven, and is carried on not by humane power, but by the divine Spirit and Providence: It ſhall be firmer than all worldly power, and the ſtrongeſt Kings, *Iſa.* 2. 2. *And the mountain of the Lords houſe ſhall be eſtabliſhed upon the top of the mountains, and ſhall be exalted above the hills.* Above Mountains and Hills, to which ſometimes the powers of the World are compared, *Zach.* 4. 7. That Providence which gave the Church at firſt a footing in the World upon a weak foundation to outward appearance, in ſpight of Men and Devils will preſerve it, and not ſuffer it to be blown up, he will ſhadow the Church with his wings in a perpetual ſucceſſion of the choiceſt mercies.

* *Revel.* 2. 1.
* *Levit* 24. 3, 4. *Chap.* 27. 20. *Chap.* 30. 8.
* *Mich.* 5. 7.
Zach. 4. 7.

2: *God will in the greateſt exigences, find out means for the protection of his Church.* This will be till his Providence be at an end. When God hath removed one inſtrument of his Churches protection, he hath his choice of others, whom he can raiſe and ſpirit for his work. When thoſe upon whom the Churches hopes hang, are taken off, he can raiſe things that are unlikely, to ſupply the place. As the Luteniſt accidentally had a Graſshopper leapt upon his inſtrument, to ſupply by its noiſe the place of a ſtring which had newly crackt, whereby his Muſick was continued without interruption. God can Spirit men againſt their own natural fears. It was very improbable, that *Nicodemus*, one of a fearful diſpoſition, who came to our Saviour by night for fear of the *Jews*, ſhould have the courage to aſſert his cauſe in the face of a whole Councel of Phariſees, contriving his death, and at preſent blunt the edge of their malice, though we read of none at that time in the counſel to ſecond him *: The holy Ghoſt takes particular notice that it was he that came to Jeſus by night.

* *Joh.* 7. 50, 51.

Joſeph of *Arimathea*, whoſe name we meet not with in the Catalogue of any of our Diſciples, till the time of his death, and then he appears boldly to beg the body of Jeſus of *Pilate*. God will never want inſtruments for the preſerving that Church, which he owns as his. 'Tis obſerved by ſome, that God ſo ordered it, that the ſame day that *Pelagius*, the great poyſoner of the Chriſtian Doctrine was born in *Brittain*, *Auſtin* the moſt famous defender of the truth was born in *Africk*; That the horn, which puſhed the truth, ſhould no ſooner appear, but the Carpenter to cut it off, ſhould be provided too. As it is obſerved where poyſons grow, Antidotes grow near them by the indulgent proviſion of the God of Nature

As there is the Wiſdom of the Serpent againſt the Church, ſo there is the Wiſdom of God for it. Gods Goodneſs upon his Church in former Ages is not all laid out: He hath his Stores ſtill, neither is his Wiſdom non-pluſt, nor his Power weakned; neither is he, nor can he be weary of his care.

3. *The Church ſhall in the end prove Victorious againſt all its adverſaries*, or Providence muſt miſs of its Aim. The Church is compared to an Olive Tree, *Hoſ.* 14. 6. in reſpect of Beauty, *his Beauty ſhall be as the Olive Tree.* It is ſo alſo in reſpect of Victory. Olive Branches were uſed in Triumph. God is on the Churches ſide, and he is ſtronger than the ſtrongeſt, and wiſer than the wiſeſt, and higher than the higheſt. Jeſus Chriſt is the Churches Head and General: Chriſt the Head watcheth for the good of the Church, the Body. He muſt be deſtroyed before the Church can. There is a mighty Arm, which though it may for a time ſeem withered, will in the end be ſtretched out, and get it ſelf the Victory. Whilſt Chriſt is in the Ship, it may be toſſed, but it ſhall not be ſunk. It may be beaten down, but like a Ball to rebound the higher. The young Tree that is ſhaken by the wind, may loſe ſome leaves, and ſome fruit too, but the root gets greater ſtrength and ſtrikes it ſelf deeper into the Earth, and makes the Branches more capable of a rich return of Fruit the following year. The Churches Stature is compared to a Palm-Tree * which cannot be depreſt by the weights which hang upon it, but riſeth the higher. God uſes the ſame method in the Churches, as in Chriſts advancement. Our Saviours Death was neceſſary to his Glory *, And the Churches affliction ſometimes to its exaltation. A Nation may loſe ſome Battels, and yet be Victorious: The Church may have many a croſs, but in the end will ſurmount all difficulties. Though Judgments and Apoſtacies may be great in a Nation, yet God will have a care of his own Plants *. *There ſhall be a tenth; It ſhall return, the Holy Seed ſhall be the ſubſtance thereof*: As a Tree in Winter which ſeems dead, but its juyce ſhall revive into rich and generous Bloſſoms. The Ark ſhall float above the waters. *Babylon* ſhall fall, the Lamb ſhall ſtand upon Mount *Sion*. Men may as well ſtop the riſing of the Sun in its mounting to the *Meridian*, Bridle in the Tyde of the Ocean, as hinder the Current of an Almighty Providence.

* Cant. 7. 7.

* Luk. 24. 26.

* Iſa. 4. 12, 13.

4. *The intereſt of Nations is to bear a reſpect to the Church, and countenance the Worſhip of God in it.* This is to concur with Gods main end, and imitate him in his Providential Adminiſtrations. Gods People, (whatever their Enemies ſuggeſt to the contrary) are a Bleſſing in the midſt of a Land *; their intereſt is greater than the intereſt of all the World beſides; though they be but a handful, their fruit ſhall ſhake like *Lebanon* *. The neglect of Religion is the Ruine of Nations. 'Tis obſerved that *Cyrus* was ſlain in the War in *Scithia*, a little after he neglected the building of the Temple of *Hieruſalem* which he had begun. Thoſe *Perſian* Kings Reigned the longeſt, that favoured the *Jews* in that and their other juſt requeſts. God honoured or Diſgraced them as they were kind or cruel to his People. And when any act for the good of his People, they ſhall not be without their Reward. When *Cyrus* ſhould let the *Jewiſh* Captives go free without Ranſom, he ſhould be no loſer by it. God would give him the labour of *Egypt*, the Merchandize of *Ethiopia*, and the ſtrength of the *Sabeans* into his hand for the price of his Peoples Delivery *. Thoſe Nations which ſhould favour them in the times of their Perſecutions and Flights, and give them ſhelter in their Countreys, ſhould thrive and proſper by the bleſſing of God upon them. If *Moab* give entertainment to the flying *Iſraelites* in the time of the Invaſion of *Salmanaſſer*; God will preſerve their Land that the Spoyler ſhall not enter into the Confines of it, and they ſhall have Kings and Judges under the Protection of the Houſe of *David*; *i. e.* under the Kings of *Iſrael* (as ſome underſtand it *) Saints are the Guardians of the places where they live, their Prayers have a greater influence than the wiſeſt Counſels, or the mightieſt Force *. *And* Eliſha *cried, my Father, my Father, the Chariot of* Iſrael, *and the Hroſmen thereof. The Chaldee* paraphraſeth thus. Thou art better to *Iſrael* by thy Prayers than Chariots and Horſmen. This is the Elogy of one ſingle Prophet, what influence then hath the whole Church of God in a place? The whole World is the better for the Church of God. The *Chaldee* Paraphraſe hath a notion upon that, *Pſalm.* 22. 3. *But thou art holy, oh thou that inhabiteſt the Praiſes of Iſrael*: Thou that eſtabliſheſt the World for the Praiſes of *Iſrael*. God hath nothing to do in the World but the ſaving his People: When that is once done, he will put an end to this Frame of things: When he hath

* Iſa. 19. 24.

* Pſal. 72. 16.

Broughton on Dan. 10. 10.

* Iſa. 45. 13, 14

* Iſa. 16, 4, 5.

2 King. 2. 12.

hath gathered his Wheat into his Garner, he will burn up the Chaff. His People are the Spirit and Quinteſſence of the World: When this is extracted, the reſt are flung upon the Dunghill, as a *Caput Mortuum.*

5. We may ſee hence the *ground of moſt of the Judgments in the World.* Men by their rage againſt the Church, will not acknowledg God's Government of the World for the Churches good: Therefore the Pſalmiſt, *Pſal.* 59. 13. *Conſume them in wrath, conſume them that they may not be, and let them know that God rules in* Jacob *unto the ends of the earth.* The Church is the Seat of his Government, and from thence he extends it to the uttermoſt parts of the Earth. In *Jacob* he rules, and for the ſake of *Jacob* he orders his Government to the ends of the Earth: The not acknowledging this, brings wrathful Conſumptions upon men: And it is alſo the end of his Judgments, to make men know it. 'Tis likely enough the four Kings * might have gone clear away with all their Booty, had not they laid their fingers upon *Lot*: But when they would pack him up among the reſt, they did but ſollicite their own Ruine, and arm the Almighty God againſt them. God did not think any of the People worth the mention, *verſe* 11. only *Lot* a righteous perſon, *verſe* 12. he is named as having Gods eye only upon him. And when *Abraham* returns from the Victory, *v.* 16. the reſt of the delivered Captives are mentioned in the bulk, *Lot* only in particular, as though all that had been done, had been done by God only for *Lots* ſake. They might have preſerved the whole Prey to themſelves, had it not been for this Jewel too precious in Gods accompt for their Cuſtody. And the fearful Curſe that God pronounced againſt the *Ammonite* and *Moabite*, that they ſhould not come into the Congregation for ten Generations, though any of them turned Proſelytes, was becauſe they came not out with ſo much as Bread and Water to meet the *Iſraelites*, and becauſe they hired *Balaam* to Curſe them. The utter waſting of Nations and Kingdoms, is becauſe they will not ſerve the intereſt of God in his People. *Iſa.* 60. 12. *For the Nation and Kingdom that will not ſerve thee, ſhall periſh; yea thoſe Nations ſhall be utterly waſted*: God will bring an utter Conſumption upon thoſe people that refuſe to love them, much more upon thoſe that hate them.

* Gen. 14. 9

Deut. 23. 3, 4.

6. *What eſteem then ſhould there be of the Godly in the World?* The Providence of God, being chiefly for the good of his people, cannot well fall upon them, but ſome drops will fall upon thoſe involved with them in a common intereſt. When the Corn and Wine, and Oyl hear *Jezreel* (the Seed of God) and the Earth hears the Corn, and the Heavens hear the Earth, and God hears the Heavens *: When their ſupplications come up to the great Superintendent of the World, many of the Wicked will fare the better for that Providence which is given only in anſwer to *Jezreels* Prayer: God cauſes his Son to ſhine upon the unjuſt, upon them, not for their ſakes. When *Nebuchannezzar* iſſued out that unjuſt order for the ſlaying the *Chaldeans* for not performing an impoſſible command in telling him the Dream he had forgoten, *Daniel* was ſought out to undergo the ſame fate: Yet by his Wiſdom God bends the heart of *Arioch* the Executioner of this Decree, to ſtay his hand. *Daniel* goes to the King, God ſtayes *Nebuchnezzars* Fury, and moves his heart to give them time. The Providence is chiefly intended for the preſervation of *Daniel* and his Godly Companions, but the reſt of the wiſe men have the benefit of it. As the water with which a man waters his choiceſt Plants and Flowers in his Garden is intended only for them, yet ſome falling off from thoſe Flowers, refreſheth the Weeds that grow under them. If God had not had ſuch flowers as *Daniel* and his Companions, the Weeds in *Chaldea* had been plucked up. Yet the ungrateful World takes no notice of the benefits they receive from this Salt of the Earth, which preſerves them, and to whom they are all ſo much beholding. *Lot* had been the occaſion of reſtoring *Zoar* from Captivity, as I mentioned before, for the inhabitants of that City were engaged with thoſe of *Sodom* in the Fight againſt the four Kings; *And the King of* Bela, *the ſame is* Zoar. And perhaps were carried Captives with the reſt of their Neighbours: And it had been ſaved from the Flames which fell upon *Sodom* meerly by *Lots* prayer, *Gen.* 19. 21. *See, I have accepted thee concerning this thing, that*

* Hoſ. 2. 21, 22.

* Dan. 2. 12

Gen. 14. 8.

I will not overthrow this City for the which thou haſt ſpoken; yet he found them a ſurly people, and was requited with a rude reception notwithſtanding his kindneſs, *verſe* 13. *He went up out of* Zoar, *for he feared to dwell in* Zoar: It was not likely he was ſo diſtruſtful of God, that he ſhould overthrow it, when he had abſolutely promiſed him the contrary: Therefore moſt likely for ſome churliſh threatnings from them. Nay, *Sodom* it ſelf was beholding to him for a ſmall reſpite of the Judgment intended againſt them. For God tells him he could do nothing till he were come thither *. And it was ſo, for *Lot* was entered into *Zoar* before a drop of Brimſtone and Fire was rained down upon *Sodom* * *Then the Lord rained upon* Sodom; when? when *Lot* was entered into *Zoar*. This good the Wicked World get by Gods People, is ſo evident, that ſometimes wicked men cannot but take notice of it. *Laban*, a ſelfiſh Idolater, was ſenſible of it, *Gen.* 30. 27. *I have found by experience that the Lord hath bleſſed me for thy ſake*. It was a Leſſon ſo legible, that he might have learned it ſooner than in fourteen years. The Church is the chief object of preſervation, wicked men are preſerved for their ſakes; as Dung is preſerved, not for its own ſake, but for the manuring a fruitful field, and Thorns in the Hedge are preſerved for the Gardens ſake.

* Gen. 19.

* Ver. 23, 24.

7. *'Tis then a very fooliſh thing for any to contend againſt the welfare of Gods People.* 'Tis to ſtrive againſt an Almighty and unwearied Providence. Men may indeed ſometimes be ſuffered by God for holy ends to have their Wills, in ſome meaſure, upon the Church, but not altogether: They muſt firſt depoſe him from his Throne, blind his eyes, or hold his Arm. 'Tis as fooliſh as if a worm ſhould deſign to dig down a Mountain, or Chaff to Martial it ſelf in Battel-Array againſt the Wind, or for a poor Flye to ſtop the motion of a Milſtone.

1. 'Tis fooliſh, *Becauſe it is exceeding ſinful.* What is done againſt the Church is rather done againſt God than againſt it. Since all her Conſtitution, Worſhip, Obſervances, are directed to God as their ultimate end; ſo that to endeavour to deſtroy the Church, is to deny God a Worſhip, deprive him of his Sanctuary, break open his Houſe, Raviſh his Spouſe, cut off Chriſt's Body, rob him of his Jewels, and will be ſo interpreted by God at the laſt, upon the ſcanning of things. If the Church be Gods houſe, the Enemies ſhall anſwer for every Invaſion, every forcible Entry, for the breaking down the Gates and Bars of it, God will ſue them at laſt for dilapidations.

2. *Very unſucceſsfull.* Shall God be afraid of the multitudes and power of Men? *No more than a lyon, or a young lyon roaring after his prey, when a multitude of Sheperds are called forth againſt them, ſhall he be afraid of their voice, or abaſe himſelf for their noiſe* *. Noiſe and Clamor is all they can do, and that not long: The fierceneſs of the Lyon quickly ſcatters them. The Aſſociations, and mens girding themſelves againſt the Church, is but a preparation to their own Ruine, *Iſa.* 8. 9. *Aſſociate your ſelves together oh ye people, and ye ſhall be broken in pieces*, three times repeated. Your Counſels, ſaith he, ſhall not ſtand againſt that preſence of God that is with us, *For God is with us.*

* Iſa. 31. 4.

3. *It is very deſtructive too.* God will not alway be ſtill and refrain himſelf: he ſeems to do ſo for a while; but when he doth ariſe, he will deſtroy and devour at once *, he will make but one morſel of them. When God is angry with his people, and gives them into the hands of men to execute his Juſtice upon them, and puniſh them, he will even puniſh thoſe enemies for their Cruelty, and going beyond their Commiſſion, in ſatisfying their own immoderate Paſſions upon them. Upon this account God threatens *Babylon*, Iſa. 47. 6. *I was wroth with my people, I have polluted mine Inheritance, and given them into thy hand, thou didſt ſhew them no mercy*; whereupon God threatens them afterwards, &c. ſo *Zach.* 1. 15. God was ſore diſpleaſed with the Heathen; for when he was but a little diſpleaſed with his people, they helped forward the affliction.

Iſa. 42. 14.

Uſe. 2. Is *for Comfort.*

If

If all the Providence of God be for the good the Church: If his eyes run to and fro to ſhew himſelf ſtrong for them, it affords matter of great comfort. His Providence is continual for them *, he hath ſeven pipes to convey kindneſs to them, as well as ſeven Lamps whereby to diſcern their ſtreights. His Providence is as vaſt as his Omniſcience: The number of Pipes belonging to the Candleſtick of the Church is exact according to the number of Lamps. The Churches miſery cannot be hid from Gods eye, let it be in what part of the Earth ſoever, for his eyes run to and fro throughout the whole Earth, and his ſight excites his ſtrength. Upon the ſight of their diſtreſſed condition, he watches only for the fitteſt opportunity to ſhew himſelf ſtrong for them. And when that opportunity comes, he is ſpeedy in the Deliverance of them, *Pſal.* 18. 10. *He rode upon a Cherub and did flye, yea, he did flye upon the wings of the wind.* He doth not only ride upon a Cherub, but flye. His wings are nothing but wind, which hath the quickeſt and ſtrongeſt motion, which moves the greateſt bodies, and turns down all before it. What is for the good of the whole, hath an influence upon every Member of the Body

* Zech. 4. 2.

1. *'Tis comfort in Duties and ſpecial Services.* Nothing ſhall be wanting for encouragement to Duty, and ſucceſs in it, when God calls any to it, ſince all his Providence is for the good of the Church. Let there be but ſincerity on our parts, in our attempts of ſervice upon Gods call, and we need not fear a want of Providence on God's part: God never calls any to ſerve his Church in any ſtation, but he doth both ſpirit and encourage them. God hath in his common Providence ſuited the nature of every Creature to that place in which he hath ſet it in the World; and will he not much more in his ſpecial Providence ſuit every one to that place he calls them to, for the ſervice of his Church! He did not forſake Chriſt in redeeming his Church, neither will he forſake any in aſſiſting his Church. When *Joſeph* of *Arimathea* would boldly demand the body of our Saviour, Providence made the way plain before him, he meets with no check, neither from *Pilate* nor the Prieſts *.

Mat. 27. 58. Mark 15. 43.

2. *In meaneſt and loweſt.* 'Tis one and the ſame God that rules the affairs of the whole World, of the Church and of every particular Member of it. As it is the ſame Soul that informs the whole Body, the meaneſt Member as well as that which is moſt excellent. Not the meaneſt ſincere Chriſtian, but is under Gods eye for good. The Spirit acts and animates every Member in the Church, the weakeſt as well as the moſt towring Chriſtian. *Baruch* was but the Prophet *Jeremy's Amanuenſis* or Scribe, and Servant to *Jeremy* (who was no great man in the World himſelf) yet God takes notice ſo of his Service, that he would particularly provide for him, and commands *Jeremy* in a way of Prophecy to tell him as much, *Jer.* 45. 5. *I will bring evil upon all fleſh, but thy life will I give unto thee for a prey, whitherſoever thou goeſt.*

3. *In the greateſt Judgments upon others.* In an Epidemical Judgment upon the whole Nation of the *Jews*, God would have a ſpecial care of *Baruch*. If he ſhould caſt his people far off among the Heathen, and ſcatter them among the Countries, yet even there he would be a little Sanctuary unto them. His own preſence ſhould ſupply the want of a Temple, ſo he is pleaſed to expreſs himſelf *. But how is it poſſible the great God can be but a little Sanctuary? His eye is upon them to ſee their danger, and his hand upon them to ſecure them from it. His promiſe ſhall ſhield them, and his Wings ſhall cover them *. While he hath indignation, he hath a ſecret Chamber for their ſecurity *. An Almighty ſhadow, under which they may abide *. In times of the moſt devouring danger, he hath a Seal to ſet upon their foreheads as a mark of his ſpecial Protection. We never have ſo much experience of Gods care and ſtrength, as in times of Trouble, *Pſal.* 37. 39. *He is their ſtrength in time of Trouble* He is a friend who is as able as willing, and as willing as able to help them, whoſe watchfulneſs over them is as much above their apprehenſion as it is above their merits.

* Ezek. 11. 16.
* Pſal. 91. 4.
* Iſa. 26. 20.
* Pſal. 91. 1.

4. *In*

4. *In the greatest extremities wherein his people may be*, there are promises of comfort*. Both in overflowing waters, and scorching fires, he will be with them. His Providence shall attend his Promise, and his truth shall be their Shield and Buckler, *Psal.* 91. 4. That surely is a sufficient support; Christ thought it so, when he only said to his disciples, *'tis I, be not afraid**. What though there be a Storm, a darkness and trouble, *'tis I am he.* The darkness of the night troubles not the Pilot whilst he hath his Compass to steer by. If all his Providences be for the good of them that fear him, he can never want means to bring them out of trouble, because he is always actually exercised in governing that which is for their good; and till he sees it fit to deliver them, he will be with them. Great Mercies succeed the sharpest Afflictions*. When there should be a voice of trembling, and men with their hands upon their Loins as women in Travel, and paleness in their faces, from the excess of their fears: In that day God would break the Yoak from them, and they should serve the Lord their God, and *David* their King. Though the night be never so dark, yet it is certain the Sun will rise and disperse its light next morning, and one time or other shew its self in its brightness: We have no reason to despond in great extremities, since he can think us into safety, *Psal.* 40. 17. *Lord think on me*; much more look us into it; his thoughts and his eyes move together.

* Isa. 43. 2.

* Joh. 6. 17, 18.

* Jer. 30. 5, 6, 7. &c.

5. *In fear of wants.* The power of the Governour of the World cannot be doubted. His love, as little as it seems, since it hath moved him to prepare Heaven to entertain his people at the end of their Journey, it will not be wanting to provide accommodation for them upon the way, since all things both good and bad are at his beck, and under the government of his gracious Wisdom. His eyes run to and fro through the whole Earth, not only to defend them in dangers, but supply them in wants: for his strength is shewed both ways. Doth he providentially regard them that have no respect for him, and will he not employ his power for, and extend his care to them that adore and love him, and keep up his honour in the World? He will not surely be regardless of the afflictions of his Creatures. His people are not only his Creatures, but his new Creatures, their bodies are not only created by him, but redeemed by his Son. The purchase of the Redeemer is joyned to the Providence of the Creator. If he took care of you when he might have damned you for your Sins, will he not much more since you are Believers in Christ. And he cannot damn you Believing, unless he renounce his Sons Mediation and his own Promise. A natural man provides for his own, much more a Righteous man, *Prov.* 19. 22. *A good man leaves an Inheritance to his children*, much more the God of Righteousness, a God who hath his eye always upon them. His eye will affect his heart, and his heart spirit the hand of his Power to relieve. He hath *prepared of his goodness for the poor.* Psalm 68. 10.

6. *'Tis comfort in the low estate of the Church at any time.* Gods eye is upon his Church, even whilst he seems to have forsaken them. If he seem to be departed, it is but in some other part of the Earth, to shew himself strong for them; where ever his eye is fixed in any part of the World, his Church hath his heart, and his Churches relief is his end. Though the Church may sometimes lye among the Pots, in a dirty condition, yet there is a time of Resurrection when God will restore it to its true glory, and make it as white as a Dove with its Silver wings*: The Sun is not alway obscured by a thick Cloud, but will be freed from the darkness of it. *God will judge his people, and repent himself concerning his servants**: 'Tis a comfort to God to deliver his people, and he will do it in such a Season when it shall be most comfortable, to his Glory, and their Hearts. The very name *Hierusalem*, some derive from *Jireh, Salem, God will provide in Salem.* The new *Jerusalem* is the title given to Gods Church, *Rev.* 1. and is still the object of his Providence, and he will provide for it at a pinch, *Gen.* 22. 14. *Jehovah Jireh*, God will raise up the honour and beauty of his Church: Great men shall be servants to it, and employ their strength for it when God shall have mercy on it*: Yea, the Learning and Knowledg of the World shall contribute to the building of it, v. 13. *The*

* Psal. 68. 13.

* Psal. 135. 14. Comfort him, &c.

* Isa. 60. 10, 11, 12.

glory of Lebanon *ſhall come unto thee, the firr tree, the pine tree, and the box together, to beautifie the place of my ſanctuary. It ſhall be called the city of the Lord, the Sion of the holy one of* Iſrael, *that ſhe may know that the Lord is her Saviour, and her Redeemer the mighty one of* Jacob. As Chriſt roſe in his Natural, ſo he will in his Spiritual Body. If Chriſt when dead could not be kept from Riſing, Chriſt now living ſhall not be hindered from raiſing and helping his Church. His own Glory is linked with his Peoples ſecurity; and though he may not be moved for any thing in them becauſe of their ſinfulneſs, he will for his own name, becauſe of its Excellency *. *Ezek.* 36. 22. *I do not this, for your ſakes, O houſe of Iſrael, but for my holy names ſake.* As ſorrows encreaſed upon the *Iſraelites*, the nearer their Deliverance approached. * Ezek. 36.

Becauſe this Method of God is the greateſt ſtartling even to good men, let us conſider this a little; that God doth, and why God doth leave his Church to extremities before he doth deliver it.

Take the reſolution of this in ſome propoſitions.

1. *'Tis indeed Gods uſual method to leave the Church to extremity before he doth command help.* You never heard of any eminent Deliverance of the Church but was uſhered in by ſome amazing diſtreſs. The *Iſraelites* were not ſaved till they were put in between Sea, Hills and Forts, that their Deſtruction was inevitable unleſs Heaven relieved them. *Pharaoh* reſolves to have his will, and God reſolves to have his; but he lets him come with his whole Force and open mouth at the *Iſraelites* backs, and then makes the Waters his Sepulcher. *Conſtantine* the man-child in the Revelation, was preceded by *Dioclesian* the ſharpeſt Perſecutor. When his People are at a loſs, 'tis his uſual time to do his greateſt works for them; God had promiſed Chriſt many ages, and yet no appearance of him; ſtill Promiſe after promiſe, and no performance, *Pſal.* 40. 8. It was then [*lo I come*] yet many hundred years rowl'd away, and no ſight of him yet. Captivity and Affliction, and no Redeemer; but when the World was over-run with Idolatry, the *Jews* oppreſſed by the *Romans*, the Scepter departed from *Judah*, *Herod* an *Edomite*, and ſtranger King, and ſcarce any Faith left, then, then he comes. The World will be in much the like caſe at his next coming, *Luke* 18. 8. *When the Son of man comes, ſhall he find faith in the earth?* there ſhall be faintings, deſpondency, unbelief of his promiſe, as though he had caſt off all care of his Churches concerns. 'Tis not meant of a Juſtifying Faith, but a Faith in that particular promiſe of his coming. The Faith of the *Iſraelites* muſt needs begin to flag, when they ſaw their Males murdered by the *Egyptians*; could they believe the Propagation of the Seed of *Abraham*, when murder took off the Infants, and Labour and Age would in time, the old ones? Whilſt their Children were preſerved, the Promiſe might eaſily be believed. But conſider, this was but juſt before their deliverance; like a violent Criſis before Recovery. He doth then *judge his people, and repent himſelf for his ſervants, when he ſees their power is gone, and there is none ſhut up or left* *: He doth ſo for the wicked many times, when the affliction of Idolatrous *Iſrael* was bitter, when there was not any ſhut up, nor any left, nor any helper for *Iſrael*, then he ſaved them by the hand of *Jeroboam* the Son of *Joaſh* *. He doth ſo with private perſons; *Peter* might have been delivered by God's Power out of Priſon, when he was firſt ſent thither, but God thought it fitteſt for him to lie in Chains, and free him but the night before his intended Execution *. *Lot* had his goods rifled, and carried away Captive, before God ſtirred up *Abraham* to reſcue him. When the hand of the wicked lies heavieſt upon the heads of the Righteous, and wrings the moſt mournful ſighs from them; when they are needy, and the wicked ſecurely puffing at them, as though they had brought them to ſo low a condition as to blow them away with a blaſt, now ſaith God will I ariſe, *Pſal.* 12. 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe ſaith the Lord, I will ſet him at ſafety from him that puffeth at him.* Now, this is the time I watched for, as fitteſt for my own Glory and their ſafety. Then God diſappoints them, when they ſeem to have got to the Goal with the Ball at their foot. * Deut. 32. 36. *2 Kings 14. 26, 27. * Acts 12 6, 7.

Secondly. God hereby doth glorify himſelf. He then diſcovers that there is nothing too high for his power to check, nothing too ſubtil for his Wiſdom to diſappoint, nothing too low for his love to embrace. That is the ſeaſon wherein his Mercy will be moſt prized, his Power moſt admired, his Wiſdom moſt adored, and his Juſtice moſt cleared. God lets the concerns of his Church go backward, that he may bring them on with more Glory to himſelf, and ſatisfaction to his Creature. God will divide the benefit and the honour between himſelf and the Creature: He will have the whole Glory, and his creature ſhall have the ſenſible advantage. They ſhall enjoy *Salvation*, there is their benefit; but not by *ſword* or *bow*, but *by the Lord their God* *. Saved they ſhould be, but in ſuch a way wherein the honour of God might moſt appear without any mixture of the Creature.

* Hoſ. 1. 7.

1. *God glorifies his Power.* His eyes run to and fro to ſhew himſelf ſtrong. He will then pitch upon ſuch a ſeaſon, when his ſtrength may appear moſt illuſtrious, and none elſe have any pretence to claim an equal ſtrength with him. A time of extremity is the fitteſt opportunity for this. When his power cannot be clouded by any interpoſitions of the creature for challenging a ſhare in it. The greater the malice againſt the Church, the weaker the Churches ability to help it ſelf, the more glorious is the power of God magnified in deliverance; little dangers are not ſo ſuitable for the triumph of an Infinite ſtrength. As God let Chriſt lye three dayes in the Grave, that his Reſurrection might be known to be the fruit of a Divine power; for the ſame end he lets his myſtical Body lye in the ſame condition. Had God brought *Iſrael* out of *Egypt* in the time of the Kings that were friends to them from a kindly remembrance of *Joſeph*, there had been no character of a Divine Power, tho there had been of a Divine truth apparent in the caſe; but he ſet apart that time for their deliverance, when he was to conteſt with the mightieſt oppoſition from the whole Body of the *Egyptian* Nation, who had forgot *Joſeph* their great Benefactor. Had not the Diſciples been in a great Storm, ready to be caſt away, and Chriſt aſleep, till they were in extremity, they had not ſeen ſuch * viſible marks of the extenſiveneſs of their Maſters power. When the hearts of the ſtrong men fainted, when the *Aſſyrians* would not hear the Embaſſadors of Peace, when they had broke their former Covenant, reſolved to invade the Land; when their Calamity and deſpair had arreſted all their hopes, *now*, when all things are in ſuch a deplorable ſtate, *will I riſe ſaith the Lord, now will I be exalted; now will I liſt up my ſelf.* God was not aſleep or unconcerned, but he ſate ſtill watching for ſuch a ſeaſon; Now, is three times repeated. The Pſalmiſt gives us a Record of this in his particular caſe. When the waters of his affliction were many, the Enemy ſtrong, and too ſtrong for him, their ſtrength edged with an intenſe hatred, then God appears to be his ſtay, and prevents them in the day of his Calamity, *Pſal.* 18. 16, 17, 18. God lets his Enemies be too ſtrong for him, that he might appear his only ſtay, without any mixture of *Davids* ſtrength in the caſe. When the *Jews* thruſt Chriſt out of *Nazareth*, led him to the Brow of the Hill, and were ready to caſt him down, then, and not till then, he frees himſelf out of their hands, and diſappoints the effects of their rage. As Chriſt dealt thus for himſelf, ſo he deals for his Church in all Ages.

* Iſa. 33. 7, 8, &c.

2. *God glorifies his Wiſdom. His eyes run to and fro throughout the whole earth to ſhew himſelf ſtrong*; 'tis not a bare ſtrength that God would ſhew, or ſuch a Power which we call in man a bruitiſh valour, without wit or skill; but to ſhew his ſtrength with his wiſdom, when all his other Attributes may be glorified with that of his Power. When all worldly helps are departed, we can as little aſcribe our ſecurity to our own wiſdom and induſtry, as to our own ſtrength and power. The Phyſitians skill is beſt evidenced in maſtering a deſperate Diſeaſe. He will bring the Counſels of the Heathen to nought *. He will let them counſel, he will let them deviſe and carry on their Counſels near to Execution, that he may ſhew, that as the ſtrength of Hell is no match for his Power, ſo the craft of Satan is no mate for his Wiſdom. But he raiſes the Trophies of his Wiſdom upon the ſubtil devices of his Enemies.

Iſa. 33. 10.

3. *God*

3. *God glorifies his care and compassion* When his people are neareſt cruſhing, God is neareſt preſerving. Gods Mercy is greateſt when his Saints Miſery is deepeſt; when *Sion* is as an outcaſt, it ſhall be taken into Gods protection, *Jer.* 30. 16, 17. *I will heal thee of thy wounds, becauſe they called thee an Outcaſt, ſaying, this is* Sion *whom no man ſeeks after.* When none ſtood up to plead for her, when her Lovers, ſhe depended on, had forgotten and forſaken her, when they thought her caſt out of the care of any creature, the Creator would take her up. When the ruine was inevitable as to man, their preſervation was moſt regarded by God. Had God ſtopped *Pharaoh* at his firſt March, by raiſing ſome Mutiny in his Army, his mercy to his people, as well as his power againſt his Enemies, had not been ſo conſpicuous. The more deſperate things are, the fitter ſubject for the advancement of Gods kindneſs. Had God conducted the *Iſraelites* through a rich and fruitful Country, it would have obſcured the glory of his care of them, which was more ſignal in directing them through a Barren Deſert, crowded with fiery Serpents, without Bread to nouriſh them, or Water to cool them, wherein he manifeſted himſelf to be both their Caterer and Phyſitian. *Moſes* was never more peculiarly under Gods protection, no not when he had the whole Guard of *Iſrael* about him in the Wilderneſs, than when his Mother had expoſed him to the River forlorn, in a pitched Ark, and forſaken by his Siſter, who ſtood aloof off to ſee how providence would conduct him. When *Laban* was poſſeſſed with Fury againſt *Jacob*, God countermands it, and iſſues out his own order to him, how he ſhould behave himſelf towards his Son *. God times his kindneſs, ſo that it may appear to be nothing elſe but Grace, Grace with a Witneſs; that his people may be able to underſtand the very particularities of it, *Iſa.* 30.18. *therefore will the Lord wait that he may be gracious unto you:* He leaves them therefore for a while to the will of their enemies, verſe 17. *At the rebuke of five ſhall you flee, till you be left as a beacon upon the top of a mountain, and as an enſign upon a Hill:* Never is Salvation ſweeter, and Mercy better reliſht, than when it ſnatcheth us out of the teeth of danger. God would have his mercy valued, and 'tis fit it ſhould. And when is a Calm more grateful than after the bittereſt Storm, attended with the higheſt deſpair? Gods mercy in ſparing *Iſaac* after the knife was at his throat, was more welcome and more delicious both to Father and Son, than if God had revealed his intent to *Abraham* in the three days Journey to the Mount *Moriah.* But God ſuſpending his Soul in bitterneſs all that time, prepared his heart for the valuation of that mercy. When humane help forſaketh us, God moſt embraceth us, *Pſal.* 27. 10. *When my father and mother forſake me, then the Lord will take me up.*

* Gen. 31.24, 29.

4. *God glorifies his Righteouſneſs and Juſtice.* There is a meaſure of wickedneſs God ſtays for, which will be an object of his Juſtice without exception. When the meaſure of a peoples Covetouſneſs is come, then their end is come, and God will fill them with men as with Caterpillers, and they ſhall lift up a ſhout againſt them *. Hereby God clears the Juſtice of his proceedings, that he exercited Patience ſo long; that things were come to that paſs, that either his People or his Enemies muſt be deſtroyed. As the caſe was with the *Iſraelites*, had not God marvellouſly appeared, every man of them had been cut off or reduced to Slavery. The Dye was caſt, either the *Egyptians* or *Iſraelites* muſt be defeated: either God muſt appear for his Church, or none would be left in the world to profeſs him. In ſuch a caſe the Juſtice of God is more unexceptionable. No man has any ſemblance for complaining of him; For he ſtruck not till the ſafety of his Adverſaries was inconſiſtent with his own Honor and Intereſt of the World. When men come to ſuch a height, as to ſlight and reſolve to break the laws of God, then is the time for the Honor of his Righteouſneſs in his own inſtitutions, to vex them in his ſore diſpleaſure, *Pſal.* 2. 3, 5. *Then ſhall he ſpeak to them in his wrath, and vex them, &c. When?* When they reſolve to *caſt away his bands and cords from them, ver.* 2. He is forced to raiſe them, when men make void his Law, and tread down the Honor of it; when they would not have God to have a ſtanding Law in the World, or a people to profeſs him, *Pſal.* 119. 126. *'Tis time for the Lord to work, for they have made void thy Law.*

* Jer. 51.13,14.

When the Grapes of Wickedneſs are thus fully ripe, then is Gods time for the
Rev. 14. 19, 20. honour of his Juſtice to caſt them into the Wine-preſs of his Wrath *. This is Gods ſet time when he may glorify, without any exception, his Juſtice in puniſhing his enemies ſins, his Wiſdom in defeating his enemies Plots, his Power in deſtroying his enemies ſtrength, and his Mercy in relieving his Peoples wants.

Thirdly, Such extremities, and deliverance in them, are moſt advantageous for his people.

1. *It being a ſeaſon to improve and know their intereſt.* Men do not uſually ſeek to God, or at leaſt ſo earneſtly, as when they are in diſtreſs; the time of the tempeſt was the time of the Diſciples praying to Chriſt: The *Iſraelites*, you ſcarce find them calling upon God but in times of danger and diſtreſs: hereby God doth incourage and give an argument for Prayer. The Pſalmiſt uſeth the extremity of the Church often as an Argument to move God to pity, *Pſal.* 123. 3. *Have mercy upon us, O Lord, have mercy upon us, for we are exceedingly filled with contempt.* We are glutted with contempt, as low as low can be, ſo *Pſal.* 44. 23, 24. *Awake, why ſleepeſt thou, O Lord, ariſe, caſt us not off for ever, our ſoul is bowed to the duſt.* That is the moſt ſucceſsful time for Prayer which is the time of the ſtirring of Gods Bowels. He hath been a *ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm*
* Iſa. 25. 1. *againſt the wall* *. They in ſuch a time find how conſiderable their intereſt is with God, when upon their Prayer they ſhall find relief ſuitable to every kind of danger they are in: The Spirit of Prayer upon the Church is but the Preſage of their Adverſaries ruin. When God ſeeks to deſtroy the Nations that come againſt *Hieruſalem*, he will pour upon the Inhabitants of it, a ſpiritof Grace and of Supplication, *Zech.* 12. 9. *and in that day I will ſeek to deſtroy all the Nations that come againſt Jeruſalem, and I will pour upon the houſe of* David *and the Inhabitants of Jeruſalem the Spirit of grace and of ſupplication.* This time of extremity, when all their hands fail, ſhould edge the Churches Prayers. Our great Interceſſor ſeems in this caſe to ſet us a pattern, *Zech.* 1. 12. *O Lord of Hoſts, how long wilt thou not have mercy upon Jeruſalem?* [אתה ſingle by it ſelf, not in an affix.] When all the Earth ſits ſtill and is at reſt, unconcerned in the affairs of thy Church, if thou wilt not have mercy on them in this ſtrait, who ſhall relieve them? none elſe have any mind to it; then iſſue out comfortable words to the Angel from the mouth of God. This is an advantage of extremity, it ſets Chriſt a pleading, and the Church on praying.

2. *As a ſeaſon for acting Faith at preſent, and an encouragement of relyance upon him in future ſtreights.* As a ſeaſon for acting Faith at preſent. Our Saviour lets *Lazarus* dye and ſtink in the Grave, before he raiſed him, that he might both confirm Faith in his Diſciples hearts, and ſettle it in the hearts of
* John 11. 15, 45. ſome of the *Jews* *. *I am glad for your ſakes that I was not there, to the intent that ye may believe.* What, let *Lazarus* die, one that he loved, one ſo ſtrongly pleaded for by two Siſters that he loved too, and ſollicited upon his friendſhip to relieve him? *v.* 3. *Behold he whom thou loveſt is ſick*; and our Saviour glad he was not there to prevent it? yes, not glad of *Lazarus* his extremity, nor of the Churches; But of the opportunity to give them greater ground of Faith and encouragement to truſt him. The Churches Faith is Gods Glory: He that hath many things to truſt to, is in ſuſpence which he ſhould take hold of: But when there is but one left, with what greedineſs will he claſp about that! God cuts down worldly props, that we might make him our ſtay. How will the Church in extremity recollect all the deliverances of it in former ages, and put them up in pleas to God, for a renewal of his wonted kindneſs, and new ſucceſſions of deliverance, whereby God gets the glory of his former work, and his Church the preſent comfort in renewing fiducial acts upon him? How doth *Jehoſaphat* put God in mind of his gracious aſſiſtance acted ſome ages before, when he was in a ſtreight, by the Invaſion of a powerful Army, 2 *Chron.* 20. 7. *Art not thou our God that didſt drive out the Inhabitants of this*

Land

Land before thy people Iſrael? *v.* 12. *We know not what to do, but our eyes are upon thee:* Never are the Churches eyes ſo fixed upon God; never Gods eyes ſo fixed upon the Church, as in times of their diſtreſs. Then there is a ſweet Communion with, and recounting of all their former friendſhips: The Church then throws it ſelf wholly upon God: Its proſperity is but like a troubled Sea, its diſtreſs is the time of its reſt. So *Aſa*, when aſſaulted by a million of men under *Zerah* the *Ethiopian*, how doth he throw himſelf and the whole weight of his concerns upon the hands of God, and makes his Cauſe Gods? 2 *Chron.* 14. 11. *Help us, O Lord our God, for we reſt on thee, oh Lord, thou art our God, let not man prevail againſt thee.* And there is an encouragement alſo in the deliverance for future Faith. It gives a ground for future Faith from the riches of the preſent experience; in ſuch diſtreſſes there is the higheſt experience of God, and hope is the fruit of experience; How apt are we to believe God in other ſtraits, when we have had aſſiſtance (like they that dream'd) come unexpectedly upon us. God overthrew *Pharaho's* Hoſt in the Red Sea, when they were upon the heels of the affrighted *Iſraelites* and ready to cruſh them, but God gave them *to be meat to the people inhabiting the Wilderneſs* *, as a ſtanding excellent diſh to feed their hopes for all future deliverances upon their truſt in God. And indeed that deliverance was an earneſt of their perpetual ſecurity, by ſpecial Providence in any ſucceeding trouble. And God often gives them a particular charge to remember that deliverance, with a practical remembrance, to ſtill their Fear, and ſupport their Faith, *Deut.* 7. 18. *Thou ſhalt not be afraid of them, but ſhalt well remember what the Lord thy God did unto* Pharaoh, *and to all the* Egyptians. He would have them remember it as a Covenant-mercy, *what the Lord thy God did*, thy God in Covenant, not what the Lord did barely by an arm of Power, but what he did by a vaſtneſs of affection, and as a God of truth and firmneſs in his Covenant.

* *Pſal.* 74. 14.

3. *In fitting them by the extremity for a holy reception of the mercy intended.*

God keeps up the diſtreſs of his Church to expel ſelf-confidence. Truſt in earthly things are the great checks of Gods Kindneſs. We hardly forſake this temper till we are forſaken by all thoſe things we confide in. Times of extremity make us more humble; and humility, like the Plow, fits us for the ſeed of mercy. The Gardners digging up the clods is but to prepare the earth for the receiving and nouriſhing ſome excellent Plants he intends to put into its Womb. There is a certain ſet time for Gods great actions. He lets the powers of darkneſs have their hour, and God will take his hour, *Pſal.* 102. 13. *Thou ſhalt ariſe and have mercy upon* Sion, *for the time to favour her, yea the ſet time is come.* He hath a ſet time for the diſcovery of his mercy, and he will not ſtay a jot beyond it. What is this time? *v.* 9, *&c.* When they *eat aſhes like bread, and mingle their drink with weeping.* When they are moſt humble, and when the ſervants of God have more affection to the Church. When their humble and ardent affections are ſtrong, even to the ruine and rubbiſh of it; when they have a mighty deſire and longing for the reparation of it, as the *Jews* in Captivity had for the very duſt of the Temple, *v.* 14. *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.* *For*, there notes it to be a reaſon why the ſet-time was judged by them to be come. This is Gods ſet time when the Church is moſt believing, moſt humble, moſt affectionate to Gods intereſt in it, and moſt ſincere. Without Faith we are not fit to deſire mercy; without humility we are not fit to receive it, without affection we are not fit to value it, without ſincerity we are not fit to emprove it. Times of extremity contribute to the growth and exerciſe of thoſe qualifications.

4. *In ſecuring them againſt future ſtreights.* For Gods diſappointing Enemies when they think themſelves ſure of all, is the higheſt diſcouragement to them, and thoſe of the like temper, to renew the like attempts; but if they do, it is an evidence they ſhall meet with the like ſucceſs; 'Tis the higheſt vexation to ſee their projects diverted, when they have lighted their match, and are ready to give fire. Men may better take notice how God loves his people when,

when he apprehends their adverſaries in the very Pinacle of their Pride, and flings them down from the Mount of their hopes. It doth not only daſh the preſent deſigns, but diſhearten future attempts. The *Egyptians* after their overthrow at the Red Sea, never attempted to diſturb them in their journey in the Wilderneſs. It was a Bridle to all their enemies, except *Amalek*, upon whoſe Country they travelled in the Wilderneſs, when it was the intereſt of State in all thoſe Nations to rout that ſwarm of People that muſt have ſome Seat to dwell in; and every Nation might juſtly fear to be diſpoſſeſſed by them; yet we read of no League among thoſe Nations bordering upon the Wilderneſs, ſuch a terror did God ſtrike into them by that relief he gave his People in their extremity at the Red Sea; whereby he provided for their future ſecurity in their whole Journey. It was this melted the hearts of the *Gibeonites*, one of the Nations of *Canaan*, and brought them to a ſubmiſſion to *Joſhua*, as the ſentiment of all their Neighbours, *Joſh.* 9. 9. *We are come becauſe of the name of the Lord thy God, for we have heard the fame of him, and all that he did in Egypt.* And for this and other reaſons it may be, that the times before the Churches laſt deliverance ſhall be ſharper than any before; which our Saviour intimates, *Mat.* 24. 21. *For then there ſhall be great tribulation, ſuch as was not ſince the beginning of the world, no nor ever ſhall be.* In Diſcourſing his Diſciples of the troubles at the deſtruction of *Jeruſalem*, which was a type of the trouble preceding the end of the World, he adds a diſcourſe of what ſhall be at the end of the World, in the laſt attempt of the enemies of the Church; for *ver.* 29. he ſaith, *immediately after the tribulation of thoſe days*, he ſpeaks of his coming in the Clouds of Heaven with great power and glory. And alſo in the Revelation, *Rev.* 16. 18. *And there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, and ſo great.* This perhaps at the pouring out of the ſeventh Vial, may concern the Chriſtian Church as well as the Antichriſtian Party. But the reaſon why it may be ſharper juſt before that laſt deliverance, than it was in former ages, may be becauſe it is the laſt effort the enemy ſhall make; the laſt demonſtration of Gods power and wiſdom for, and care of his Church, and of Juſtice upon his enemies in ſuch caſes. The laſt ſeaſon for their multiplying their cries, and acting their Faith for ſuch a concern.

3. *Uſe* of *Exhortation.*

If it be ſo, that the Providence of God is chiefly deſigned for the good of the Church:

Firſt, Fear not the enemies of the Church. 'Tis a wrong to God. Fear of Man is always attended with a forgetfulneſs of God, *Iſa.* 51. 12, 13. *I, even I am he that comforteth you, who art thou that art affraid of a man that ſhall dye, and of the ſon of man that ſhall be made as graſs, and forgetteſt the Lord thy maker, who hath ſtretched forth the Heavens, &c.* 'Tis to value the power of graſs above the power of the Creator, as though that had more ability to hurt, than God to help. As if men were as ſtrong as Mountains, and God as weak as a Bulruſh. 'Tis a wrong to his truth; hath he not *comforted* you in his Promiſe? What Creature ſhould then deject you? 'Tis a wrong to his Mercy; Is he not the Lord thy maker? *Calvin* refers this to Regeneration, and not Creation. Hath he not renewed you by his Spirit? and will he not protect you by his ſtrength? and that you may not queſtion his power, look up to the Heavens which he hath ſtretched out, and the foundations of the Earth which he hath laid: And is that Arm which hath done ſuch mighty works, too weak to defend that work which is choicer in his eye than either the extended Heaven, or the eſtabliſhed Earth? We vilifie God, and defile his glory, when our fear of mans power ſtifles our Faith in God, *Iſa* 8. 12, 13. *Neither fear you their fear, nor be affraid, ſanctifie the Lord of Hoſts himſelf, and let him be your fear.* Let the wicked fear the *Aſſyrians*, and engage in confederacies againſt them; but let your eyes be lifted up to me and my Providence. God will either turn away the mouth of the Cannon from the Church, or arm it againſt the ſhot. Either preſerve it from a danger, protect it in it, or ſanctifie it to the Church, and who need fear a Sword in a Fathers hand?

1. *Will*

1. *Will you fear man, who have a God to secure you?* The Church belongs to God, not to man, as a just propriety. *Isa.* 43. 1. *Fear not, for I have redeemed thee, I have called thee by my name: thou art mine, when thou passest through the waters I will be with thee, &c. Thou art mine*, not mans. Thou art mine, I am thine. I will be with thee as thine, I will secure thee as mine. Is my creating, is my forming, is my redeeming thee to no purpose? I will not secure you from trouble; but surely my redemption of you, the propriety I have in you, should secure you from fears in those troubles. None shall hurt you whilst I have power to defend you. *God with us*, if well considered and believed, is sufficient to still those fears which have the greatest outward objects for their encouragement, *Psal.* 27. 1. *The Lord is the strength of my life, of whom shall I be afraid.* If God be our strength to support us, why should the weakness of dust and ashes scare us? Alliance to great men, and Protection of Princes, prop up mens hearts against the fears of others; and shall alliance to God be of a weaker efficacy? A * Heathen could so argue, that knew nothing of Redemption. Let the Counsels of Enemies be crafty *, yet they consult against Gods hidden ones, hidden by God whilst Plotted against by men: who would fear the stratagems of men, whilst protected in an impregnable Tower? God hides, when men are ready to seize the Prey. How did the Angel protect a sincere trembling *Lot* against the invasion of a whole City, and secured his person whilst he blinded his enemies eyes that they could not find the door. Instruments cannot design more maliciously, than Christ watches over them affectionately. Christ hath his Eye to see your works and danger where Satan hath his Throne.

* *Arram.* in Epist. lib. 1. c. 9.

* Psal. 83. 3.

Rev. 2. 13.

2. *Will you fear men, who have a God to watch over their motions?* What Counsels can prevail where God intends to over-rule their resolves? There is no place so close as to keep private resolutions from his knowledge. This was the thought of those States-men against whom the Prophet *Isaiah* thunders, *Isa.* 29. 15, 16. *Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; surely your turning of things upside down shall be esteemed as the potters clay.* Their Counsels were as well known to him as the Potters Clay is to the Potter, which he can either frame into a vessel, or fling away into the Mass from whence he took it. God hath not despoyled himself of his Government; nor will devolve his right upon any men to dispose of his concerns. When men think to act so secretly, as though they framed themselves, as though Gods eye were not upon them; He will watch and trace all their Motions, and make them insignificant to their purposes. Satan himself, the slyest and subtilest agent, is too open to God to hide his Counsels from him. Never fear man till the whole combined Policies of Hell can controul the resolves of Heaven. Till God wants Omniscience to dive into their secrets, skill to defeat their Counsels, and an arm to abate their power.

3. *Will you fear men or devils who have a God to restrain them?*

The great Dragon and General of the Serpents Seed is under a binding-power, who can bind him not only a thousand years, but a thousand Ages *. Have his Seed more force to resist Almightiness, than their Captain? The Prophet speaking of the *Assyrians* threatning *Jerusalem*, and the confusion in some Cities for fear of them, Yet, saith he, he shall remain at *Nob*, a City of the *Levites*, not far from *Jerusalem*; where he might have a full prospect of the City. He shall but shake his hand, he shall not gripe it in his Talons; He shall shew his teeth, but not bite, snarl but not worry, *Isa.* 10. 32. God will let out so much of the enemies wrath, as may answer his gracious ends to the Church in purging of them, but the remainder of Wrath, which remains in their hearts for the Churches Destruction, he will restrain *. As a Physitian weighs out so much as may curb the Disease, not kill the patient. The Chain of Providence controuls the Power of Satan, when it doth not change his desires. The *Egyptians* Will against the *Israelites* was strong, but his power was weak. Might and Power is only in the hand of God, who Reigns over all, 1 *Chron.* 29. 12. And God will exert so much of Power to bridle the inclinations of Nature in the

* Rev. 20. 2.

* Psal. 76. 9. 10.

the wicked for the good of his People. He will give them ſo much liberty as may ſerve his holy purpoſes, but not ſo much as ſhall prejudice the Churches ſtanding. A Staff is not capable of giving a ſmart blow without the force of the hand that holds it. Wicked men are no more than a ſtaff in Gods hand, *Pſal.* 10. 5. *The Rod of my Anger, the Staff in their hand is my indignation*; he can either ſtrike with it, or break it in pieces. The Staff is ſtill in the hand of God, and can do no more than what his merciful Arm moves it to; as he can reſtrain it, ſo he can divert it. What ſhould we fear thoſe whoſe hearts are in Gods hands, whoſe enmity is under Gods reſtraint, who can change their fury into favour, or at leaſt bridle it as he doth the Waves of the Sea? No Enemies ſhot can exceed Gods Commiſſion. God often laughs when men Plot, and diſappoints when they begin to act. Sometimes he makes them act contrary to their intentions. *Balaam* comes to curſe the People, and God turns his tongue to bleſs them, which if guided by his own heart, would have poured out execrations upon them *. God puts the words into his mouth, but not in his heart, *verſe* 5. and makes him bleſs that which his heart hates.

* Numb. 23. 7, 8.

4. *Will you fear them who have a God to ruin them?* Though the Beaſt in the *Revelations* hath ſeven heads, a reaching Wiſdom; and ten horns, a mighty power *, (both the numbers of ſeven, and ten, being numbers of perfection in Scripture) yet with all his Wiſdom and Strength he ſhall tumble down to Deſtruction, they can no more reſiſt Gods power, than bluſtring Winds or raging Waves can croſs his Will. When the enemies of the Church are in Combination, like Thorns full of prickles *folded together*, then ſhall they *be conſumed like ſtubble that is dry*, Nahum 1. 10. God loves to defeat Pride, *Exod.* 18. 11. *In the thing wherein they dealt proudly, he was above them.* God waits but the time of their ſwelling to make them burſt. *Abſalom* kills his Brother, withdraws the people from their obedience to the King, ſtirs them up to revolt, enters *Jeruſalem* in his Fathers abſence, polutes his Concubines, engages in deſigns againſt his life, raiſeth an Army againſt him, who would not ſay *David* was in extremity, and *Abſalom* alone proſpering in his deſigns? but when *Abſalom* comes to open force, God ariſes, an Oak catches him, his Mule forſakes him, and *Joab* diſpatches him. *Senacherib* had proſpered in his Conqueſt of *Judea*, taken many ſtrong Towns, laid ſiege to *Jeruſalem*, ſollicites the People to revolt, blaſphemes the God of Heaven, and then an Angel comes and makes a dreadful ſlaughter in a night, and he returning to his own Countrey is killed by his own Sons *. Gods Arrows ſhall never miſs their mark, and he hath more than one to ſtrike into the hearts of his enemies, *Pſal.* 18. 14. *He ſent out his arrows and ſcattered them.* What reaſon then to fear even multitudes, who can never be too ſtrong for that God who gave them that little ſtrength they have!

*Rev. 17. 3.

* 2 Kings. 19. 7, 35, 36, 37.

Secondly, The ſecond Duty to which we are exhorted. If all Gods Providences tend to the good of his Church and People,

2. *Then cenſure not God in his dark Providences.* As we are often too haſty in our deſires for mercy, and are not content to ſtay Gods time; ſo we are too haſty in making conſtructions of Providence, and will not ſtay Gods leiſure of informing us. When God ſeems at the beginning of every Providence to ſpeak the ſame language as Chriſt did to *Peter* in waſhing his feet, *John* 13. 7. *What I do, thou knoweſt not now, but thou ſhalt know hereafter*: The Inſtruments are viſible, the action ſenſible, but the inward meaning ſtill lies obſcured from our view. We are too ſhort ſighted to apprehend and judge of Gods Works: Man cannot underſtand his own way *; much leſs the ways of an infinite God. Gods Judgments are a great deep *, we may ſooner fathom the deepeſt part in the Sea, underſtand all the turnings of thoſe ſubterranean paſſages, lave out the Ocean with a ſpoon, or ſuck in, into our Bellies, that great maſs of waters, than underſtand the ways of God with our ſhallow brains. He makes darkneſs his Pavilion: He is ſometimes very obſcure in his ways. Neither the greatneſs of his Means, nor the wiſdom of his workings, can be fully apprehended by men. We have ſence to feel the effects, but not heads to underſtand

* Prov. 20. 24.

* Pſal. 36. 6.

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the reaſons and methods of the Divine Government. *Eccleſ.* 3. 11. *No man can find out the work that God makes from the begining to the end.* Though a man may ſee the beginning of Gods works, yet is he able to walk underſtandingly along with Divine Wiſdom in every ſtep it takes? will he not loſe the tract often before it comes to an end? 'Tis not the face, but the back-parts of Providence which we behold; why then ſhould we uſurp an authority beyond our ability, and make our ſelves Gods Judges; as if infinite Wiſdom and Power were bounded within the narrow compaſs of our purblind Reaſons? His ways are beyond our tracing, and his Councils too high for our ſhort meaſures. Since therefore God ſatisfies the Righteouſneſs of his own Will, let us ſubmit our curioſity to his Wiſdom, and forbear our Cenſures of that exact righteouſneſs and ſuperlative wiſdom which we cannot comprehend.

1. Therefore, *Firſt fix this in your minds, that God is Righteous, Wiſe and good in every thing.* Good, therefore nothing can be hurtful to his People: Righteous, therefore nothing Unjuſt. Wiſe, therefore nothing in vain; our injurious thoughts of him make us ſo uncharitable towards him, and greater Cenſurers of his righteous ways, than we are of mens wicked actions. Clouds and Darkneſs are about him: our eye cannot pierce through his darkneſs, or ſee the frame of his counſels, yet let theſe Principles be kept as the Center, that *Righteouſneſs and Judgment are the habitation of his throne* *. He is righteous in his darkneſs, wiſe in his cloudineſs; though his Judgments are unſearchable to us, and his ways paſt finding out by our moſt induſtrious inquiſitions; and a depth of knowledge and wiſdom there is in them, too deep for us to meaſure *. God was always Righteous, Wiſe, and Good, he is the ſame ſtill: Though the motions of the Planets be contrary, yet the Sphere where they are fixed, the natures wherewith they were created, are the ſame ſtill. Though the Providences of God have various motions, yet the Spring of his Counſel, the Rule of his Goodneſs, the Eye of his Wiſdom, the Arm of his Power are not altered: He acts by the ſame Rule, diſpoſeth by the ſame Wiſdom, orders according to the ſame Righteouſneſs; he is unchangeable in the midſt of the changeable effects of Providence. The Sun is the ſame body, which admits of no inward alteration, keeps exactly its own motion, though its appearances are ſometimes ruddy, ſometimes clear, its heat ſometimes more faint, at another time more ſcorching; its diſtance ſometimes nearer, ſometimes farther off. He muſt be very ignorant that thinks the objects upon which we look through a Priſme or Trigonal glaſs, change their colours as often as they are repreſented ſo, in the various turnings of the Glaſs. You ſee the undulations and wavings of a Chain which hangs prependicularly, one part moves this way, and another that way, but the hand that holds it, or the beam to which it is faſtned, is firm and ſteddy.

* Pſal. 9. 2.

* Rom 9. 33.

2. *Diſtinguiſh between preparations to the main work, and the perfection of the work*; between the motions of Gods eyes, and the diſcovery of his ſtrength, his eyes move before his power. The neglect of this was the cauſe of the *Iſraelites* uncharitable Cenſures of the kindneſs of God: they interpret Gods reducing them into the Straits near the Red Sea, a deſign for their deſtruction, which was but the preparation for their compleat deliverance, in a way moſt glorious to God, and moſt comfortable and advantagious to themſelves.

He that knows not the uſe of the Grape, would fooliſhly cenſure a man who ſhould fling them into a Winepreſs, and ſqueeze them into maſh, which is but a preparation of them to afford that generous liquor which was the end of their growth. God treads his Grapes in a Wine-preſs to draw from thence a delicate Wine, and preſerve the juyce for his own uſe, which would elſe wither upon the ſtalk, and dry up to nothing. We judge not the Husbandman angry with his ground for tearing it with his Plow; nor cenſure an Artificer for hewing his Stones, or beating his Iron, but expect patiently the iſſue of the deſign. Why ſhould we not pay the ſame reſpect to God which we do to men in their Arts; ſince we are leſs capable of being Judges of his incomprehenſible Wiſdom, than of the skill of our fellow-creatures? God in his croſs Providences prepares

Morn. de veri. Rel. Chriſtian. cap. 12. p. 210, 211.

the Church for fruitfulneſs whilſt he Plows it. He may ſeem to be digging up the Bowels of the Church, while he is only preparing to lay the foundation in *Sion* for the raiſing a noble ſtructure; and in what ſhape ſoever he appear in his preparations, he will in his perfection of it appear in glory, *Pſal.* 102. 16. *When the Lord ſhall build up Sion, he ſhall appear in glory*, and evidence that he was reſtoring, whilſt we thought him deſtroying; and healing, whilſt we thought him wounding. As God hath ſetled a gradual Progreſs in his works of Creation, ſo by degrees he brings his everlaſting Counſels to perfection. The ſeaſons of the year are not jumbled together, but orderly ſucceed one another, and the coldneſs of the Winter is but a preparation for a ſeaſonable Spring, and a Summer Harveſt. We do not unrighteouſly accuſe God of diſorder in his common works, why ſhould we do it in his ſpecial works of Providence? Do we diſparage the Muſitians skill for the jarring and unintelligible touches in the tuning the Inſtrument, but rather wait for the Leſſon he intends to play? If we ſtay for Gods fuller Touches of this great Inſtrument of the World in the way of his Providence, it will, like *Davids* Harp, chaſe away that evil Spirit from us which is now too apt to cenſure him.

3. *Fix not your eye only upon the ſenſible operations of providence, but the ultimate end.* As in a Watch the various wheels have different motions, yet all ſubſervient to one end, to tell the true hour of the day, and the motion of the Sun; ſo are all the Providences of God. Should any have been preſerved in the Deluge upon ſome high Mountain, who had not known the deſign of the Ark, and had ſeen it floating upon ſuch a Maſs of Waters, he would have judged the People in it in a deplorable condition, and have concluded that it would have broke againſt the Mountain, or been overturned by the Waves; yet that was *Noah*'s preſervative. Had any of us been with Chriſt, and acknowledged him the Saviour of the World, and yet ſeen him Crucified in ſuch a manner by men, and judged only by that, what wiſe and what juſt conſtructions ſhould we have made of that Providence? much the ſame as ſome of his Diſciples did, *Luke* 24. 21. *We truſted that it had been he which ſhould have redeemed* Iſrael. But the whole deſign is ſpoiled, we were fools, and he an Impoſtor. Yet this which ſeemed to be the ruine of Redemption, was the neceſſary high way to it by Gods conſtitution. No other way was it to be procured, *ver.* 26. *Ought not Chriſt to have ſuffered theſe things, and to have entred into his Glory?* His entrance into glory to perfect our Salvation, was the end of the ſenſible ſuffering wherein he laid the foundation; as they charge Chriſt with impoſture, not conſidering the end, ſo do we God with unrighteouſneſs, when we conſider not his aim. The end both beautifies and crowns the work; The remarks of Gods Glory in the Creation are better drawn from the ends of the Creatures, and their joynt ſubſerviency to them, than from any one ſingle piece of the Creation. We muſt not only conſider the preſent end, but the remote end, becauſe God in his Providence towards his Church hath his end for after times. God acts for ends at a great diſtance from us, which may not be compleated till we are dead and rotten. How can we judge of that which reſpects a thing ſo remote from us, unleſs we view it in that Relation? Gods aims in former Providences were things to come, his aims in preſent Providences are things to come. As the matter of the Churches Prayers, ſo the objects of Gods Providences are things to come, *Iſa.* 45. 11. *Ask me of things to come, concerning my ſons.* The matter of their Prayers then were, that God would order all things for the coming of the *Meſſiah*. The matter of the Churches Prayer now is, that God would order all things for the prefecting the Meſſiah in his myſtical Body. The whole frame of Providence is for one intire deſign. 'Tis one intire Book with ſeven Seals *. The beginning of a Book as well as the middle hath relation to the end. The deſign of Gods Book of Providence is but one in all the ſeven Seals and periods of time.

Rev. 5.1.

4. *Conſider not only one ſingle act of providence, but the whole Scheme, to make a concluſion.* The motions of his eyes are various, but all ends in diſcoveries of his ſtrength. Men do not argue from one ſingle propoſition, but draw the concluſion from ſeveral propoſitions knit together. 'Tis by ſuch a Spiritual Logick

Logick we are to make our concluſions from the way of Providence; as in the reading Scripture, if we take not the whole Period, we may make not only non-ſenſe, but blaſphemy, as in that of the Pſalmiſt, *Thou art not a God that hath pleaſure in unrighteouſneſs.* If a man ſhould read only, *thou art not a God*, and make a full ſtop there, it would be Blaſphemy; but reading the whole verſe, it is excellent ſence, and an honourable declaration of Gods holineſs. Such Errors will be committed in reading the Books of Providence, if we fix our eyes only in one place, and make a full ſtop where God hath not made any. We judge not of a Picture by the firſt draught, but the laſt lines; not by one ſhadow or colour, but by the whole compoſure. The Wiſdom of God is beſt judged of by the view of the harmony of Providence. The ſingle threads of Providence may ſeem very weak, or knotty and uneven, and ſeem to adminiſter juſt occaſion of cenſure; but will it not as much raiſe the admiration to ſee them all woven into a curious piece of branched work? Conſider therefore Gods ways of working, but fully judge nothing, till the concluſion, for that is to judge before the time. Judge not then of Providence at the firſt appearance, God may ſo loſe the glory of his work, and you the comfort. *Burges* of Juſtification, part 2. Serm. 2. P. 12

Thirdly. The third Duty. *Inquire into providence, and interpret all publick providences by this Rule.* We muſt ſearch into it, though we are not able to find out all the reaſons of it. What can be a braver ſtudy than that which is the object of Gods eternal counſel? We are conformed to God in our Wills when we have the ſame ends in our motions; and we are conformed to God in our underſtandings when we have the ſame object of our thoughts; ſome Providences have their interpretation written in their foreheads, we may run and read; ſuch as his ſignal Judgments in the World, which expreſs the very ſin for which they are inflicted; others are wrapt up in a harder ſhell, and more covers, and therefore more labour to reach the kernel; ſome are too high for our knowledge, none for our enquiry. 'Tis our duty to ſeek after God, though we can never arrive to a perfect knowledg of him. *Job* 11. 7. *canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?* He prohibits not the ſearching, though he aſſerts the impoſſibility of finding him out to perfection. What hath God given us faculties for, but to ſearch after him? and we muſt not do it to ſatisfie our curioſity, but to encreaſe our knowledge, and conſequently our admiration of his wiſe and powerful care. Diligence muſt be uſed too. Our firſt thoughts about things of concernment, are uſually confuſed; ſo are our firſt ſights of Providence. Providence is a great deep, deep things are not ſeen without ſtooping down. We muſt παρακυψαι as the Angels do when they ſearch into the things of the Goſpel *. But let this aim of God at the good of his Church be the rule of your interpertation. Without this Compaſs to ſteer our judgments by, we may both loſe and rack our ſelves in the Wilderneſs of Providence, and fortify our natural Atheiſm and Ignorance inſtead of our Faith. I muſt confeſs the ſtudy of Providence is in ſome reſpect more difficult than in the former Ages of the World, becauſe God ſeems to manage things in the Church more by his Wiſdom than Power, which is not ſo intelligible by man as the ſenſible effects of his ſtrength. That Attribute he manifeſted moſt in Miraculous ways, and the viſible Miniſtry of Angels, as we read in Scripture-ſtories; now he employs his Wiſdom more in ordering ſecond cauſes in ordinary ways to his own high, merciful, and juſt ends. Yet ſince the diſcovering of Chriſt, God hath given us a rule whereby we may diſcern much of his Wiſdom in the knowledge of his end, as the knowledge of Chriſt removes the Veil from the Scripture in our reading of it *. *The ſame Vail remains in the reading of the Old Teſtament, which Veil is done away in Chriſt,* (which Veil is ſtill upon the *Jews*) and makes us underſtand thoſe parts of the Old Teſtament, which otherwiſe would be utterly obſcure; ſo in the reading the Books of Providence, the knowledg of this end of God in them, will help us to underſtand the meaning of that which otherwiſe would non-plus the Reaſon of man. He that knows the end of one that is making a Watch, will not wonder at his framing ſmall wheels, and filing little pins; but he that underſtands nothing of the deſign, would count it ridiculous for a man ſo to trifle a-

* 1 Pet. 1 12

*2 Cor. 3. 14, 15, 16.

way his time. Without the knowledge of this end, we ſhall expoſe our ſelves to miſerable miſtakes. As *Plutarch* miſtook the cauſe of the ceaſing of Oracles, aſcribing it to the change of the nature of the Soil, not affording thoſe exhalations as formerly; or the death of the Demons which gave thoſe Oracles. He had judged otherwiſe, had he known or believed the riſing of a Higher Power, the Son of Righteouſneſs in the World, who impoſed ſilence upon thoſe Angels of darkneſs; the moſt famous Oracles in the World ceaſing about the time of Chriſt. To imagine to interpret the motions of Providence without a knowledge of Chriſt and the deſign of God for his Church, is as vain as to imagine we can paint a ſound, or underſtand a colour by our ſmell; Correct Senſe by Reaſon in this work, and Reaſon by Faith. To what end hath God preſcribed Faith to ſuccour us in the weakneſs of Reaſon, if it had been capable to underſtand his ways without it, and if we make no uſe of it upon ſuch occaſions?

Fourthly, A fourth Duty. *Conſider the former providences God hath wrought for the church in the paſt ages.* Let him not loſe the preſent glory of his paſt works, *Pſal.* 102. 18. *This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.* Even for that work of his which is written to be done in former Ages. God loves to have his former works read and pleaded. 'Tis a keeping a ſtanding praiſe of him in the World. We have had the benefit of them, it is fit God ſhould have the glory of them from us, as well as from thoſe who immediately injoyed them. Our good was bound up in every former preſervation of the Church. If the Candleſtick had been broken, where had the Candle been? Had the Church been deſtroyed, how could the Goſpel have been tranſmitted to us? let the Duty we owe to Gods Glory engage us to a conſideration of them; and the benefit we have had by them alſo incite us; we uſually forget not things that are ſtrange, nor things that are profitable; His works of old have been works of Wonder in themſelves, and profitable to us. To what end are the Praiſes of God diſcovered to the Generations to come, but that they ſhould reflect thoſe Praiſes to Heaven again, and convey them down to the Generations following? *Pſal.* 78. 4. *Shewing to the generation to come the praiſes of the Lord.*

1. *This will help us in our inquiries in preſent providences.*

There is a beautiful connexion between former and latter Providences; they are but ſeveral links of one Chain. The Principle and end is the ſame; That God from whence they come, that Chriſt to which they tend, is the ſame yeſterday to day and for ever. What God doth now, is but a Copy of what he pourtrayed in his word as done in former ages; There are the ſame goodneſs, the ſame deſign in both. The Births of Providence are all of a like temper and diſpoſition. We cannot miſs of the underſtanding of them, if we compare them with the ancient Copies: For God is in the Generation of the Righteous, the ſame God ſtill. God is the ſame, his ends are the ſame, the events will be the ſame.

2. *It will ſupport our Faith.* The reaſon of our diffidence of God in the cauſe of the Church, is the forgetfulneſs of his former appearances for her. O! if we did remember his former goodneſs, we ſhould not be ſo ready to doubt of his future care. This was the Pſalmiſts care in his deſpondencies, and in his overwhelming troubles of ſpirit, *Pſal.* 77. 9. *Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?* but *verſe* 10. He concludes it his *infirmity*, and reſolves upon a review of the Records of Gods ancient works for his People, *and the years of the righe hand of the moſt High*; theſe times wherein he declared his Power and his glory, and ſo proceeds to the top of all their deliverances, *viz.* that out of *Egypt*. Doth Gods Wiſdom decay? or his Power grow feeble? Is not his Intereſt the ſame? Is he not a God ſtill like himſelf? Is not his glory as dear to him as before? Hath he caſt off his affection to his own name? Why ſhould not he then do the ſame works, ſince he hath the ſame concern? God himſelf to encourage us calls them to our remembrance, *Iſa.* 50. 2. *Is my hand ſhortned that I cannot redeem, or have I no power to deliver? behold, at my rebuke I do dry up the ſea, I make the Rivers a Wilderneſs,*

Wilderneſs, &c. Am not I the ſame God that dried up the Sea, that wrought thoſe ancient wonders which amaz'd the World? What doth your diſtruſt ſignifie but the impair of my Power? Rouſe up your ſelves to a conſideration of them! And thence gather freſh ſupplies to ſtrengthen you in your preſent dependence upon me! He puts us in mind of them, becauſe we are apt to forget them. *Gen.* 15. 6. When it is ſaid *Abraham* believed in the Lord, and it was accounted to him for righteouſneſs; God anſwered him, *v.* 7. *I am the Lord that brought thee out of* Ur *of the Chaldees*, keep up thy Faith, and to that end, remember what I did for thee before in calling thee! caſt thy eye upon that place whence I delivered thee! either from the Idolatries of the place, or the perſecution he was in for the true Worſhip of God. And as God puts him in mind of his Mercy he had ſhewn to him before for the encouragement of his Faith; ſo the people of God have made uſe of them to this end. *Goliah's* Sword was counted by *David* the fitteſt for his defence in his flight, becauſe it had been a Monument of Gods former deliverance of him, 1 *Sam.* 21. 9. When he asks for a Sword or Spear, *Abimelech* ſaid, *the ſword of* Goliah *whom thou ſleweſt, is here*; and David *ſaid, there is none like that, give it me.* How haſty he catches at it! There is none like that Sword that hath ſo ſignal a mercy writ upon it. That very Sword will not only defend me againſt my enemies, but guard my Faith againſt thoſe Temptations that would invade it. This encouragement of Faith and Hope is the end of God in his tranſmiſſion of the Records of his former Providences to us, *Pſal.* 78. 6, 7. *That the generation to come might know them, and declare them to their children*; From one Poſterity to another, *that they might ſet their hope in God.*

3. *It will enliven our Prayer.*

'Tis a mighty Plea in Prayer. How often doth *David* urge it? Thou haſt been my help, thou haſt delivered my Soul from Death, wilt thou not deliver my feet from falling? but in the Churches concerns too, 1 *Chron.* 16. 11, 12. *Seek the Lord and his ſtrength, ſeek his face continually: remember the marvellous works that he hath done.* A reflection upon what God hath done, ſhould be enjoyned with our deſires of what we would have God to do for us. When *Moſes* was praying upon the top, while *Iſrael* was fighting with *Amalek* at the foot of the hill; he had the Rod of God in his hand, *Exod.* 17. 9. That miraculous Rod which had amazed *Pharaoh*, whoſe motion ſummoned all the Plagues upon them. That Rod which had ſplit the Sea for their paſſage, broached the Rock for their thirſt, and had been inſtrumental in many Miracles: certainly *Moſes* ſhewed this rod to God, and pleaded all thoſe wonderful deliverances God had wrought inſtrumentally by it. No doubt but he carried it with him to ſhew to God for a Plea, as well as to the *Iſraelites* to ſpirit their Reſolutions againſt their Enemies.

4. *It will prevent much Sin.*

A forgetfulneſs of his former works is one cauſe of our preſent Provocations. It was ſo in the caſe of the *Iſraelites* ſin, *Pſal.* 106. 7. *They remembred not the multitude of his mercies, but provoked thee at the ſea, even at the red ſea:* they had loſt the memory of ſo many Miracles in *Egypt*, and which aggravated their Sin, *they provoked him at the Sea, at the red ſea*; they provoked him under a preſent indigency, as well as againſt former mercy: they provoked him in that place of ſtreights where all the powers on Earth could not have relieved them, had Heaven neglected them. The Provocation you may ſee, *Exod.* 14. 11, 12. which ſprang from a forgetfulneſs of his kindneſs ſo lately ſhewed to them. How apt are we to forget old Mercies, when we are ſo naturally apt to blot out of our memories mercies newly received? If this were well conſidered by men, it would prevent their enterprizes againſt the Church, and conſequently their ſhame and ruine. Are there Records of any who have hardened themſelves againſt God and proſpered *. How might in that reflection be ſeen the fruſtrations of Counſels, diſgracing of attempts, ſhowers of Fury and Vengeance from Heaven upon the heads of ſuch? The reaſon why the wonderful works of God were to be made known to poſterity, was, that they might not be as their Fathers, a Stubborn and Rebellious Generation * of men. If they did conſider thoſe tranſactions of God in and for his Church, they could no more think to

* Job 9. 4.

* Pſal. 78. 6, 8.

ſtop

ſtop the breath of perpetual powerful Providence, than to bridle in a Storm, or ſtop the motion of the Sun. To conclude this: Gods Providential Judgements are to be remembred: though they are for the puniſhment of the age that feel them, they are alſo for the inſtruction of the age which ſucceeds them; *tell* מרר number, be as exact as in your Accounts, wherein you take notice of every number, minute, and cipher. The works of Providence as well as the Doctrine of God, are parts of a Childs Catechiſm, they are to keep up the conſideration of them in themſelves, and hand them in inſtruction to their Children.

Fifthly, The fifth Duty. *Act faith on Gods Providence.*

Times of trouble ſhould be times of confidence; fixedneſs of heart on God would prevent fears of heart. *Pſal.* 112. 7. *He ſhall not be afraid of evil tydings, his heart is fixed*; how? *truſting in the Lord: his heart is eſtabliſhed, they ſhall not be moved.* Otherwiſe without it we ſhall be as light as a Cock moved with every blaſt of evil tydings, our hopes will ſwim or ſink according to the news we hear. Providence would ſeem to ſleep, unleſs Faith and Prayer awakened it. The Diſciples had but little Faith in their Maſters account, yet that little Faith awakened him in a Storm, and he relieved them. Unbelief doth only diſcourage God from ſhewing his power in taking our parts. *Every one will walk in the name of his God, and we will walk in the name of the Lord our God for ever and ever*, *Micah* 4. 5. Heathens will truſt in their Idols, and ſhall not we in that God that lives for ever? Have we any reaſon to have a leſs eſteem of our confidence in God, than Heathens had of and in their Idols? we ſhould do our duty, which is Faith and Hope, and leave God to do his work, which is mercy and kindneſs. By unbelief we deny his Providence, diſparage his Wiſdom, and ſtrip him of his Power; we have none elſe to truſt, no creature can order any thing for the Churches good without Gods commiſſion and direction; what ſhould we truſt him for? for that wherein his glory is concerned, which is more worth to him than all the World beſides. Truſt him moſt when inſtruments fail. God takes them off ſometime, to ſhew that he needs not any, and to have our confidence rightly placed on him, which ſtaggered before between him and the Creature.

1. *All the godly formerly did act Faith on a leſs foundation.* The godly Patriarchs who lived eight or nine hundred years, depended upon Providence that long time, and ſhall not we for ſeventy years, the uſual term of mans life! They had Promiſes to ſupport them, we have not only the ſame Promiſe, but the Performances of them too. They had Providences, we have the ſame and more, all upon Record in Scripture, all ſince the Canon of Scripture was cloſed; whatſoever God hath remarkably done for his people in all ages. *Adam* had but one Promiſe, and but little experience of Gods Providence, yet no doubt truſted in him. We have a multitude of Promiſes, not only pronounced, but ſealed, confirmed by many repetitions, which are freſh obligations laid by God upon himſelf. The experience of all the Providences of God towards his Church for above five thouſand years; and ſhall our Faith ſtagger when upon us are come the ends of the World? doth it become us to have our Obligations to Faith ſo ſtrong, and our Exerciſe of it ſo weak? The promiſe of Chriſt * that a Virgin ſhould bring forth a Son, was thought by God a ſufficient ſecurity to ſupport their confidence in him againſt the fury of their enemies; It being a greater wonder that a Virgin without loſs of her Virginity ſhould bring forth a Son, than the routing of an Hoſt of Enemies. Is not then the performance of this Gods actual ſending his Son to us through the Womb of a Virgin, a higher ground of confidence for the Churches ſucceſs in every thing elſe, than barely the Promiſe could be? All creatures in danger have a natural confidence in God, *He is the confidence of all the ends of the earth*; but the Churches confidence may be more firmly placed in him, becauſe he is particularly the God of their Salvation, *Pſal.* 65. 5. *By terrible things, in righteouſneſs, wilt thou anſwer us, O God of our ſalvation, who art the confidence of all the ends of the earth.*

* Iſa. 7. 14.

2. *It is*

2. *'Tis your only way to have mercy for the Church, and for our ſelves.*

If he *take pleaſure in them that hope in his mercy*, as it is in *Pſal.* 147. 11. He will take pleaſure to relieve them, He will *ſtrengthen the bars of their gates*, *verſe* 13. If he take pleaſure in them that hope in his mercy, then the ſtronger and more lively their hope is, the more intenſe is Gods pleaſure in them. If they do not hope in his Mercy, he hath no pleaſure in them, and no delight to them. He hath a goodneſs laid up for them that fear him, and he will lay it out too for them that truſt in him, *Pſal.* 31. 15. *O how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee before the ſons of men?* 'Tis laid up for all that fear him, but it is wrought for them that truſt in him. It is manifeſted upon ſpecial acts of truſt and relyance, and wrought before the ſons of men. Thoſe that own God publickly in a way of relyance, God will own them publickly in a way of kindneſs. Faith is the key that unlocks the Cabinet of ſpecial Providence. Thoſe eyes which move about all the World, are fixed upon thoſe that truſt in him, *Pſal.* 33. 18. *The eye of the Lord is upon them that hope in his mercy.*

The ſixth Duty. *Wait upon God in the way of his providence.* Wait upon him as he is a faithful Creator *, much more ſince the title of being our Redeemer is added to that of our Creator, which ſtrengthens his Relation to us. Not to wait, diſparageth his care, bounds his power, or reflects upon his Wiſdom, as if he had ſtript himſelf of his immenſe goodneſs, and forgot both his Promiſe and his People; as if he had cancelled the Covenant, and given up his whole intereſt to the Luſts of men. Wait in the ſaddeſt appearances; the hour of Chriſts death was diſmal in the World, and darkneſs upon the Earth; A Miraculous Eclipſe of the Sun taken notice of by the very Heathens; yet were we never nearer to happineſs than in that dreadful time when our Saviour was moſt dyed in his own Blood. The Sanguine Complexion of the Evening-ſky, is a preſage of a fair ſucceeding Morning; ſo many times is the red Veſture of the Church.

* 1 Pet. 4. 19.

1. *Wait upon him obedientially.*

Commit your ſouls to God, but *in well doing* *. Uſe no indirect means; a contempt of the precept cannot conſiſt with Faith in either Promiſe or Providence. The obeying part is ours, the governing part is Gods, *Prov.* 23. 17. *Let not thine heart envy Sinners; but be thou in the fear of the Lord all the day long; for ſurely there is an end, and thine expectation ſhall not be cut off.* God will govern all the day, but we muſt fear him all the day. When fear on our part attends Government on Gods part, there will be an end of our carnal fears, and a good iſſue of our hopes. The greateſt deliverances of his Church have been when his People has ſtood ſtill. *Exod.* 14. 13. As that deliverance was a type of all future, and a ground of Faith; ſo the carriage God enjoyned was a rule to his People in all future ſtraits. 'Tis againſt the Laws of Gods Government for thoſe liſted in his Service to ſtir without order. The Law is our ſtanding-Rule of Duty. Providence cannot be a ſtanding viſible Rule, becauſe of the variety and ſeeming croſsneſs of it ſometimes to our apprehenſions. Do not preſume to lead God, but be led by him: 'Tis our ſafety to follow him, 'tis our ſin and danger to preſume to be his Directors. We may loſe our ſelves when we are our own blind guides, and fall into a ditch; but when we follow God, he hath wiſdom to foreſee the Precipices we may ſtumble into, and goodneſs to divert us from them. By interpoſing carnal devices, men may prehaps have their ends, but with little comfort, perhaps much bitterneſs to themſelves. *Jacob* by his haſty uſing his own and his mothers ſinful project for the Bleſſing, got it indeed, but a croſs too, for he was a man of Sorrows all his days. By waiting in Gods way, we ſhall have our ends with more ſweetneſs, becauſe purely a fruit of Gods care and goodneſs.

* 1 Pet. 4. 19.

2. *Wait patiently.* How often are our Spirits troubled about future events, and are affraid of the evil which threatens us, as if we were in pain for God, and in doubt of his wiſe Conduct? Think not Gods time too long. He

waits

waits as much for a fit opportunity to ſhew his Mercy, as you can wait for the enjoyment of it, *Iſa.* 13. 18. *Therefore will the Lord wait that he may be gracious unto you; bleſſed are all they that wait for him.* 'Tis a part of our bleſſedneſs to wait for God, ſince it is a part of Gods kindneſs to wait for a fit ſeaſon to be gracious to us. 'Tis not for us to preſcribe Rules to God, but follow the Rules he preſcribes to us. He hath freely made his Promiſe, let him be Maſter of his own time to make it good. He will ſhew as much Wiſdom in accompliſhing, as he did Mercy in declaring it. God can do things in a moment, but it is his wiſdom to take time, that his People may have time to exerciſe their truſt, their hope, and their patience. He will take time in the ways of his Providence, as well as he did in the works of Creation. He allotted ſix days to that which he could have framed in a minute. He is Judge of what is needful for us, and when it is needful for us. If God ſhould give us that, which is a mercy in its own nature, many times when we deſire it, it might not be a mercy. If we will truſt the skill of his Wiſdom for the beſt ſeaſon, it cannot but be a mercy, for he will give it us with his own glory, and grace wrapt up in it, which will make it ſweeter to himſelf when his Wiſdom is honoured, and ſweeter to us when our good is promoted. Gods methods appear in the end both wiſer and better than our frames. Infinite goodneſs aims more at our welfare, than our ſhallow ſelf-love; and infinite wiſdom can conduct things to our welfare better than our ſhort-ſighted skill. He that knows all the moments of time, knows beſt how to time his actions. As God ſtaid for a fulneſs of time to bring the great Redemption by Chriſt into the World, ſo he ſtays for a fulneſs of time to bring all the great conſequences and appendices of it unto his Church. *Every thing is beautiful in his time.* In its own time; In Gods time, not in ours *, &c.

* Eccleſ. 3.11.

3. *Wait conſtantly.* Though the Wheels of Providence ſeem ſometimes to ſtand ſtill *, and God ſeems to put a period to the care of his Church, yet let not us neglect our Duty. Wait a while, and the Wheels will be put upon their former rolling. Some particular paſſages of Providence may trouble us for a while, but in the iſſue God may anſwer our deſires above our expectations, and thereby confute our fears. His Providences are ſometimes like Rivers that run under ground, out of ſight, but will riſe again with a delightful Stream, with ſome new Medicinal quality, contracted from the Earth by the way. *Joſeph* a Priſoner waits upon God for his Liberty, and God gives him freedom with preferment. God can bring about his Peoples ſafety by unexpected ways. Who would have imagined before, that his own Dream ſhould make him a Captive, and *Pharaoh*'s Dream make him a Favourite? The chief Butler remembers him not till he was in an exigencie, and the divining skill of the Wiſe men of *Egypt* confounded. *Joſeph* loſt nothing by waiting upon God, who made ſo many circumſtances concur to promote his Honour. Wait therefore upon him in the ſoreſt afflictions. The Church is only afflicted in Mercy, but the Enemies of it are pulled up by the roots, *Jer.* 30. 11. *I am with thee to ſave thee; though I make a full end of the Nations whither I have ſcattered thee, yet I will not make a full end of thee, but I will correct thee in meaſure.* God deals with his People as a Father, who corrects to reform, not to deſtroy; but with his enemies he deals as a Judge. God's Providence, like *Moſes* his Rod, may ſeem ſometimes a devouring Serpent, but it is to convince the *Egyptians*, and deliver the *Iſraelites.*

* Ezek. 1. 21

4. *Wait in the uſe of lawful means for preſervation*; Not to uſe means, is to ſlight his Providence; not to truſt it. It ſeems not to conſiſt with the wiſdom of God to order things always ſo, as to be neceſſitated to put forth an extraordinary power in things which his creatures by a common Providence can naturally accompliſh. God ſaves by natural means; when they will not ſerve the turn, he will ſave by ſupernatural. God choſe an Ark to preſerve *Noah* in. He did not want ſupernatural means for his preſervation. He might have catched him up in a Cloud, and continued him there till the drying of the waters. *Noah* doth not diſpute the buſineſs with God, but prepares an Ark according to his order, and he was righteous in his obedience as well as in his truſt. God would not preſerve our Saviour by a Miracle, when ordinary means

means would ſerve the turn. He commands *Joſeph* by his Angel to flee into *Egypt* with the Child *. *Joſeph* deſires not God to preſerve him by an extraordinary power to ſave his pains of travelling; he ſubmits to Gods order, and God quickly clears the way for his return. Indeed ſometimes the wheels of Providence are lifted up from the Earth, and do not go in the ordinary tracts *; but Miracles muſt be left to Gods Pleaſure, for us to deſire them is to tempt our great Governor.

* Mat. 2. 13.

* Ezek. 1. 19.

The Seventh Duty. *Pray for the Church.*

'Tis an encouragement that our Suit in this caſe will not be denied. The deſire of welfare is conformable to his Counſel, which ſhall ſtand notwithſtanding the Devices of men. His Counſel in particular concerns of men ſhall ſtand, much more is the ſtability of his Counſel for the Church. He is a God hearing Prayer in a way of common Providence, and a God hearing Prayer in a way of ſpecial attention, *Pſal.* 61. 1. *Hear my cry, O God, attend unto my prayer.* *David* deſires that God would hear him, as more particularly concerned in his caſe. He is ſo in the concerns of his Church; will he hear an *Iſhmael* crying for himſelf, and young Lyons roaring for their Prey, and ſtop his Ears to the voice of his own Spirit in his People, pleading for the Church, dearer to him than the whole maſs of Nature? We have greater Arguments to uſe than in any other caſe. The Relation the Church hath to God; The affection God hath to the Church. *Lazarus whom thou loveſt is ſick*, was *Martha*'s argument to Chriſt. What greater encouragement to our Petitions, than Gods affection, than Gods Relation? God loves to have our affection comply with his; God loves others the better for ſoliciting its welfare. *Moſes* had the greateſt manifeſtation of Gods Love after he had prayed for the *Iſraelites* *, though in a caſe of ſin, and preſently after in *Exod.* 33. 11. God ſpeaks with him *face to face as a man ſpeaks to his friend*; and in the ſame chapter, and the beginning of *Exod.* 34. God ſhews him *his glory* as much as he was capable to bear. *Daniel* was a great Petitioner for the Church *. He was Gods great favourite upon that account, and had the cleareſt and higheſt Revelations made to him of the courſe of Prov. 19. 21.

Prov. 19. 21.

* Exod. 32. 32

* Dan. 9. 3, 21. Dan. 10 2, 3.

The eighth Duty. *When you receive any mercy for the Church in anſwer of Prayer, give God the glory of it.*

The variety of his Providences gives us matter for new ſongs and compoſitions. What Volleys of joyful ſhouts? what Hallelujahs to God do we find upon the Ruin of Antichriſt, *Rev* 19. 1,2,3. God calls for Praiſe out of the Throne, *verſe.* 5. and the Church returns it, *verſe* 6, 7. 'Tis God rides upon the Cherub, 'tis God that ſits upon the wings of the Wind, 'tis God who is in all Inſtruments to quicken their motions, and direct them to their ſcope.

Pſal. 149. 1.

Pſal. 18. 10.

The ninth Duty. *Imitate God in his affection to the Church.*

Chriſt did what he did for the good of his Church: God doth what he doth for the advantage of the Church. Let the ſame mind be in us that was in Chriſt; let the ſame end be ours which is the end of God. Thus we ſhall be like our Creator, thus we ſhall be like our Governor, thus we ſhall be like our Redeemer. Men take it kindly from others that love thoſe they have a reſpect for. God loves all that love his People, and bleſſes them that bleſs them, *Gen.* 12. 3. *I will bleſs them that bleſs thee, and curſe them that curſe thee.*

The tenth Duty. *Look after ſincerity before God.*

'Tis for the ſecurity of ſuch that God ſhews himſelf ſtrong. No man that fully believes and underſtands this Doctrine, but ſhould be glad to be of that happy Society, that Aſſembly of the firſt born, who are under the care of a watchful eye, and the mighty power of the God of the whole Earth. When God choſe *Iſrael*, the very ſtrangers ſhould for their own Intereſt joyn with them *. And to ſuch as *take hold of his covenant* he promiſes to *give a name in his houſe that ſhall not be cut off* *. Yea, even *to the ſons of the ſtrangers that ſhould joyn themſelves to the Lord. v.* 6. Let this encourage us to Chriſtianity. God never encouraged men to be Chriſtians by Promiſes of Worldly

* Iſa. 14. 1.

* Iſa. 56. 4, 5.

greatneſs, but by Promiſes of a conſtant care of them for their happineſs, by Promiſes of making all things work together for their good. If God will ſhew himſelf ſtrong for thoſe that are perfect in heart towards him, then he hath no ſtrength for thoſe that are unſound and falſe in heart towards him. No man hath an intereſt in his ſpecial Providence without Faith. The Power, Knowledg, Wiſdom of God, are all ſet againſt him. Though the whole World be in commotions, the Earth be removed, and the Mountains caſt into the depths of the Sea, there is no ground of fear to Faith; but what Buckler againſt them hath Unbelief and Hypocriſie? What ſecurity againſt Wrath can Riches give you? What defence againſt his power can your Potſherd ſtrength afford you? It was not for *Jobs* wealth that God made his boaſts of him, but for his ſincerity, *Job* 1. 8. *Haſt thou conſidered my ſervant* Job, *that there is none like him in the earth, a perfect and an upright man*? And for the want of this he loaths a World. Labour therefore for ſincerity towards God; beg it of God. Get the evidence of it, and preſerve it:

ERRATA.

Page 12. Line 25. Read *by this.* p. 16. l. 2. r. *enquires.* p. 16. l. 5. r. Abner. p. 23. l. ult. r. *ſhowers.* p. 25. l. 22. r. *great.* p. 29. p. l. 56. r. *his Creator.* p. 48. l. 7. r. *ſenſual.* p. 76. l. 24. r. *Marſhal.* p. 81. l. 36. r. *wiſe then.*

FINIS.

THE NECESSITY OF REGENERATION.

John III. 3.

Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Verse 5. *Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.*

THESE words contain the Foundation of all Practical Religion here, and Happiness hereafter. 'Tis the principal Doctrine Christ, as a Prophet, came to teach; and as a King, to work in the heart. 'Tis an answer to *Nicodemus* his Complement, who came to him with some veneration of him. His description is in *ver.* 1. *There was a man of the Pharisees named Nicodemus, a ruler of the Jews.* 1. By his profession, or sect, *A Pharisee.* 2. His name, *Nicodemus.* 3. His quality, *A Ruler of the Jews*; ἄρχων, a Prince, one of the great *Sanhedrin*, who had the supreme power in all Affairs which concerned Religion, even under the *Roman* Government. His coming to Christ is described *ver.* 2. *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.* Where we have (1.) The time of his coming, *by night.* (2.) The manner of coming, and speaking to him; with reverence, *Rabbi*, a Title of Honour. He comes to Christ; therefore is to be commended: He comes by night; hath some failure in his respect to Christ, afraid publickly to own him. *Nicodemus* was one of the number which believed Christ for his Miracles, *John* 2. 23. He comes hereupon to discourse with him about Divine things. He acknowledges him a *Prophet* sent by God. The reason of his acknowledgment, is the consideration of his *Miracles*, which manifested a Divine Power, both in the greatness and multitude of them. For he knew that God would not set the Seal of his power to one that had not his Commission. Miracles are the Credential Letters, to signifie the Divine Authority of any person sent upon any new dispensation by God.

Observe,

1. *God doth not force any man's belief, but gives such undeniable evidences of his will and mind, that not to believe, is flat contradiction to him.* When he sent *Moses* to deliver, and give a new Law to the *Israelites*, he attended him with a *miraculous* power, to testifie it to be his will, That what *Moses* delivered, should be entertained. So it was with our *Saviour*, and in the Primitive times, at the first promulgation of the Gospel in several places. But when a Doctrine is setled, and a Church established, God forbears those extraordinary works, as he did the ram-

ing down *Manna* after the *Iſraelites* entrance into *Canaan*, where they might have proviſion in an ordinary way of Providence; and they had Miracles afterward in a more ſcanty meaſure, now and then. We have now rational ways to introduce us to a belief of the Chriſtian Doctrine. And tho there are no ſenſible Miracles, as before; yet there hath been in all Ages, and is ſtill a Miracle kept up in the World, greater than any wrought by Chriſt upon the bodies of Men: And that is the converſion of many obſtinate ſinners, and ſubduing them on a ſudden; which in Chriſts accompt, was the chiefeſt Miracle he wrought when he was upon the Earth *: *Go your way, and tell John what things you have ſeen and heard*; how that *the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.* Chriſt had cured many in their ſight; but he added in the end of the enumeration, *To the poor the goſpel is preached.* The poor are Evangeliz'd, brought into a Goſpel-frame, a renewed ſtate for the Kingdom of Heaven, which is greater than the raiſing a man from a natural death, to a natural life.

* Luke 7.22. Πτωχοὶ εὐαγγελίζονται.

Nicodemus comes by night. He is fond of his own Honour, loth to impair it by a free and open confeſſion. He was *a Maſter in Iſrael.* Had he come by day, his Reputation had ſuffered in the Vulgar Opinion, who might well wonder, that he, a *Phariſee* of a profound knowledg, ſhould come to receive inſtruction from the Son of a *Carpenter*, a man deſpiſed by his Fellows of the *Sanhedrin.* Yet he comes, tho by night.

Obſerve,

1. *'Tis a hard matter for us to perform a duty we are convinced of, without a flaw in it.* *Nicodemus* is convinced by the *Miracles*, of Chriſt's Divine Authority; but he forbears an open acknowledgment of him. He creeps to him in the night, unwilling to be ſeen with him in the day. If Chriſt were not a Prophet, why ſhould he be acknowledged at all? If a Prophet, why not in the day as well as in the night? Strange! not to conſult him in the day, whom he confeſſeth to have his Commiſſion from God! How weak is the Faith of the beſt at firſt! How ſtaggering between Chriſt and ſelf!

2. *Our own Reputation will be apt to mix it ſelf in our religious ſervices.* Tis his fear of the loſs of this, makes him chuſe the darkneſs. This greateſt piece of Old *Adam* in us, will be riſing in various forms, when we are in the moſt ſpiritual exerciſes. What a conteſt is there between Religion and Reputation! He was willing to gratifie the one, but not diſpleaſe the other.

3. *Ambition is the great hinderance of a thorough converſion.* *Nicodemus* had a mind to ſpeak to Chriſt, but his Reputation bears too much ſway in him againſt a thorough giving up himſelf to him. He was aſhamed to be taken notice of in this little Addreſs he made, *John* 5. 44. *How can ye believe that receive honour one of another, and ſeek not the honour which comes from God only?*

4. *Men may have a high eſteem of Chriſt, yet not ſuch an eſteem as amounts to a ſaving faith.* *Nicodemus* acknowledges him a Teacher, and that ſent from God; but not *the* Teacher, the great Prophet *Moſes* had ſpoken of, *Deut.* 18. 15. He confeſſeth him a Prophet, but not the *Meſſiah.* Look to your eſtimations of Chriſt: See whether they be ſupreme, ſuperlative, *the* Saviour, *the* Mediator, *the* Lord and King.

5. *Convictions may be a long time, before any appearance of converſion.* If we conſider *Nicodemus* here, only as one convinced of the Divine Authority of Chriſt, and not a thorough Convert at this time; For he ſeems by his queſtions, *ver.* 4. and 9. to be rather a Malecontent, than a Convert: Yet the Seed then ſown by our Saviour's Diſcourſe, ſprung up at laſt in Fruit. He doth upon a ſignal occaſion, plead Chriſt's Cauſe before a Council of *Phariſees*, probably the great *Sanhedrin*, yet but faintly, *John* 7. 50, 51. *Doth our law judg any man before it hears him, and knows what he doth?* Before, he would have no witneſs of his coming to Chriſt. Here he takes his part, as he might have done any mans, upon a common Principle of Juſtice and Equity, That he ſhould not be condemned before he was heard. But there is more generous Fruit afterwards, where he joins with *Joſeph of Arimathea*, in doing honour openly to our Saviours crucified body, *John* 19. 39. *And there came alſo Nicodemus (which at the firſt came to Jeſus by night), and*

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brought a mixture of mirrh and aloes, about an hundred pound weight. What Grace he had, ſeems to be in a long ſleep, but is very vigorous upon its awaking.

6. *True Grace doth one time or other, diſcover it ſelf moſt contrary to that, which was the natural crime before.* In both theſe places, Fear had been his ſin. 'Tis now over-matcht by confidence. The Holy Ghoſt takes notice of it; *which at the firſt came to Jeſus by night.* He came by night before, now he comes by day. He, and another never named before, *Joſeph of Arimathea, who* being poſſeſſed with the ſame paſſion of Fear, was a Diſciple *in ſecret, John* 19. 38. *Being a diſciple of Jeſus, but ſecretly, for fear of the Jews*; own him publickly at his Death; when thoſe that had been familiar with him in his Life, forſook him. Chriſt will make timerous *Hares* to own his Cauſe, when thoſe that think themſelves couragious *Lions*, turn their backs upon him.

Paul had the moſt tranſcendent affection to the Church, who before was guilty of the ſmarteſt perſecution. And *Peter*, after the coming of the Spirit, was as couragious, as before he was cowardly in his Maſters Cauſe.

We have ſeen the *Phariſee*. Let us conſider our Saviours Anſwer, ver. 3. *Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.*

Some think that *Nicodemus* ask'd a Queſtion which is not expreſt, but may be gathered out of Chriſt's Anſwer; and ſeems to be this, What was requiſite to a man's entrance into the Kingdom of Heaven? Whereupon Chriſt tells him, that there was a neceſſity of being born again. Others think that *Nicodemus* ask'd no Queſtion; and that theſe words are a very proper reply to *Nicodemus*.

1. *Chriſt anſwers not his complement, but uſeth his Authority acknowledged by Nicodemus, of a Teacher, to inform him.* Since you acknowledg my Commiſſion from God to be a Teacher, I will teach you what I have to declare. The great deſign of my coming, is to bring men to the Kingdom of God: And the great means to that, is a new Birth, which can only fit you for Evangelical *Truths* here, and eternal Happineſs hereafter. He acknowledges Chriſt to be a Teacher; and Chriſt in his reply, would teach him how to become a Chriſtian.

2. *Chriſt frames his anſwer according to the Phariſee's corruption.* *Nicodemus* came by night, out of love to his Credit, that might be impaired by his coming in the day-time. What would the people think? Surely this Man, and the reſt of his Tribe, are not ſo knowing as they pretend to be, ſince he comes to Jeſus to be taught: And out of fear of the *Phariſees*, who thereby might be offended.

Chriſt's anſwer therefore very well ſuits him: You muſt become a new man, if you would have acquaintance with Evangelical Myſteries. Away with your old Notions, and Phariſaical Pride. Deny your Honour, Credit, and whatſoever partakes of the name of *ſelf*. A legal frame, and a Phariſaical righteouſneſs, will not advance you to the Kingdom of God. The *Jews* were proud of being *Abraham's* children, and thought the Gates of Heaven could not be ſhut againſt any of that relation.

John had touched them before for this, *Mat.* 3. 9. *And think not to ſay within your ſelves, we have Abraham to our father.* Chriſt doth tacitly here do the ſame, and puts him in mind of another Birth, and the falſeneſs and deceitfulneſs of his bottom of legal righteouſneſs.

3. *Chriſt frames his anſwer according to his weakneſs and ignorance.* *Nicodemus* acknowledged him a Teacher, not the *Meſſiah*. Chriſt would bring him to the knowledg of Himſelf as the *Meſſiah*. Chriſt therefore by his anſwer, would lift up his thoughts higher; and puts him in mind of the Kingdom of God, which the *Jews* in their common diſcourſe, ſignified the Kingdom of the *Meſſiah* by, and have intituled it in Ages ſince, the Kingdom of God, and the Kingdom of Heaven. So that Chriſt would bring him to the knowledg of himſelf, as the *Meſſiah*, not only as an extraordinary Prophet.

Theſe *Three things* evidence what relation this ſpeech of Chriſt hath to that of *Nicodemus.*

Obſerve from the relation of this to *Nicodemus* his ſpeech:

1. *We ſhall gain nothing by our applaudings and praiſes of Chriſt, without a renewed nature. Nicodemus* comes with much reverence; gives Chriſt the Title of *Rabbi*; confeſſeth him to be ſent of God; owns the Divinity of his Miracles. Chriſt doth not complement him again; takes no notice of his civility; but falls roundly to his work; acquaints him with the neceſſity of Regeneration, without which he could not ſee the Kingdom of God, for all his fine praiſes of him. A glavering reverential Religion, is inſignificant with Chriſt. A new Birth, a likeneſs to Chriſt in Nature, a conformity to him, is accounted by Chriſt an higher eſtimation of him, than all external applauſes given to him.

2. *No natural priviledg under Heaven, can entitle us to the Kingdom of grace or glory.* 'Tis not our carnal traduction from the beſt man. 'Tis no natural birth, with the choiceſt Priviledges, gives us a right to either of them. Not the honour of having the Law from Gods own mouth; the glory of an outward Covenant; the Treaſure of the Oracles of God; the Seal of Circumciſion born in the body, that can inſtate this *Nicodemus* into this felicity. 'Tis a birth of a higher ſtrain, from an higher principle, a change of nature, and a removal from the old ſtock.

See how ſtrangely *Nicodemus* replies upon this Diſcourſe of our Saviour. How ſtrangely aſtoniſhed is this great Ruler in *Iſrael*, at the Doctrine which is abſolutely neceſſary to an entrance into the Kingdom of Heaven! *ver.* 4. *Nicodemus ſaith unto him, How can a man be born when he is old? can he enter a ſecond time into his mothers womb, and be born?* What a childiſh conception hath he of this moſt heavenly Doctrine! Can ſuch an ancient man as I, return to my firſt Principles? dig a way into my Mothers Womb? 'Tis ſtrange, that *Nicodemus*, being a *Phariſee*, and ſo well vers'd in Scripture, ſhould be ſo ignorant, or at leaſt, guilty of ſo much inadvertency, as not to think of that place, *Ezek.* 36. and other places, which ſpeak of a *new heart*, and an *heart of fleſh*. He might have conſidered the deſign of the legal purifications, which were to repreſent the inward holineſs which ought to be in the perſons ſo purified. Yet he hears him diſcourſe, but doth not comprehend him. His carnal Notion bears ſway againſt ſpiritual Truths.

Obſerve,

1. *A man may have great knowledg in the letter of the Scripture, and yet not underſtand the neceſſary, and ſaving Doctrines in it.* The Doctrine of Regeneration was laid down in the whole *Old Teſtament*, tho not in that term. Let us take heed how we read the Scriptures: not to trouble our heads with needleſs and curious queſtions, but with the main Myſteries of Religion. What could all *Nicodemus* his knowledg profit him, if it had been ten thouſand times more, without the knowledg of this Doctrine, and the experience of it?

2. *Nothing is more an enemy to the ſaving knowledg of Goſpel-myſteries, than a priding our ſelves in head-knowledg. Nicodemus* his coming by night, was not only from Fear, but Pride; that he might not be thought ignorant by the People. Humble men have the ſoundeſt knowledg: *The meek will he teach his way*, Pſal. 25. 9.

3. *How low was the intereſt of God in the world at that time?* How had ignorance and error, thruſt the knowledg of God out of other parts of the World, when it languiſhed ſo much in the Church! How ſimple muſt the poor people be, when the Students in Scripture were no wiſer! 'Tis a thing to be bewailed amongſt us, That wrangling knowledg hath almoſt thruſt out ſpiritual. And when Chriſtians meet, their Diſcourſes are more about unneceſſary Diſputes, than theſe ſaving Myſteries of Chriſtianity, which might produce Elevations of Heart to Heaven.

To this Exception of *Nicodemus*, Chriſt makes his Reply: Where obſerve,

1. *A freſh aſſertion of it*, with an explanation, *ver.* 5. *Jeſus anſwered, Verily, verily I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.* In the Third Verſe, Chriſt lays down the Neceſſity of the new Birth. In *ver.* 5. the neceſſity of the *Cauſe*; *except a man be born of water, and of the ſpirit.* In the firſt ſpeech, he lays down the Doctrine: in this he explains the Principle, and manner of it; to remove his falſe apprehenſions, wherein he might mean the tranſmigration of Souls, which ſeems to be an Opinion amongſt the *Jews.*

2. A Reaſon to back it, *ver.* 6. *That which is born of the fleſh, is fleſh: and that which is born of the ſpirit, is ſpirit:* That which is born of the Fleſh, is Fleſh, and can be no more by that Principle: for the Effect cannot be better than the Cauſe: But that which is born of the Spirit, is Spirit; *i. e.* hath a ſpiritual Nature.

Fleſh is taken for Man corrupted, *Gen.* 6. 3. *For he alſo is fleſh:* degenerate into Fleſh: grown a meer ſenſual creature by the loſs of Original Righteouſneſs: For upon the *parting* of Original Righteouſneſs, the Soul of Man was as a Body without life; a ſpiritual Carcaſs; as the Body is without a Soul.

Fleſh ſignifies the whole Nature, as in that place, *Mat.* 16. 17. *Fleſh and blood hath not revealed it unto thee*, &c. The Incarnation of the Son of God, which is the foundation of all Evangelical Adminiſtrations, is above the ſphear of Nature to diſcover. Man in his natural Generation, is but meer Nature, and cannot apprehend, cannot enjoy that which is only apprehenſible and enjoyable by a ſpiritual Nature: But Man regenerated by the Spirit, is ſpiritual, and is advanced above meer Fleſh; for he is made partaker of the Divine Nature. So that Chriſt's Argument runs thus; No Fleſh can enter into the Kingdom of God: But every man naturally is Fleſh, unleſs born again of the Spirit: Therefore no man, unleſs born again of the Spirit, can enter into the Kingdom of God. If you could enter into your Mothers Womb, and be born again, the matter would not be mended with you: you would ſtill be but Fleſh, and rather worſe than better. Therefore that is not the Birth that I mean; for the impediment would be as ſtrong in you as before.

Theſe *Two Verſes* are an Anſwer to *Nicodemus* his Objection. *Nicodemus* underſtands it of a carnal Birth. No, no, ſaith Chriſt, it is a ſpiritual Birth I intend; One that is wholly Divine and Heavenly. That which you mean, brings a man into the light of the World: That which I mean, brings a man out of the World, into the light of Grace. That forms the fleſh to an Earthly life: this forms the ſoul to an Heavenly. That makes you the Son of Man; this the Son of God. *Daille Sermon in ce. lieu.*

All the difficulty lies in *ver.* 5. in that expreſſion *of water*, &c. Some, as the *Papiſts*, underſtand it of the elementary Water of Baptiſm; and from this place, exclude all children dying without Baptiſm, from *ſalvation.* Others underſtand it of a Metaphorical Water, whereof Chriſt ſpeaks, *John* 4. 14. ——*the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.*

Let us firſt ſee, why by Water cannot be meant the Baptiſmal Water.

Regeneration is the Myſtery and ſenſe of that ſacred Ceremony. 'Tis indeed ſignified, repreſented, and ſealed in Baptiſm: How, and in what ſenſe is not my preſent work. *Daille Sermon in ce. lieu.*

1. 'Tis ſtrange, that when all agree, that the birth here ſpoken of, is *ſpiritual* and metaphorical, that the water here ſhould be natural.

2. None could be *ſaved, unleſs baptized*, if this were meant of Baptiſm. As if theſe words, *John* 6. 53. *Except you eat the fleſh of the ſon of man, and drink his blood, ye have no life in you*; were meant of the Supper, none could be ſaved unleſs they did partake of it. Whereas Chriſt lays not the ſtreſs upon Baptiſm, but upon Faith, *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* He doth not ſay, He that is not baptized ſhall be damned; but he lays damnation wholly upon the want of Faith. Many have been ſaved without Baptiſm, none without Faith. It is true to ſay, He that doth not believe, ſhall be damned; but it is not true to ſay, He that is not baptized, ſhall be damned. Chriſt ſaid the firſt, but not the ſecond; tho his diſcourſe had obliged him to ſay ſo, had

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it been true, or had he meant this ſpeech to *Nicodemus*, of baptiſmal Water. The Spirit is not tied to Baptiſm, but he may act out of the Sacraments as well as in them. Underſtand this of the bare want of Baptiſm, not of the contempt, or wilful neglect of it. If it were meant of Baptiſm, it was true then, that none could be ſaved without it. How did the *Thief* upon the Croſs, enter into *Paradiſe*, which Chriſt promiſed him? So that one may enter into Heaven without Baptiſm by Water, tho not without the *Baptiſm of the ſpirit*.

3. Baptiſm was not *then* inſtituted as a *ſtanding Sacrament* in the Chriſtian Church. The Inſtitution of it, we find not till after Chriſts Reſurrection, *Mat.* 28. 19. *Go ye therefore, and teach all nations, baptizing them.* And it is not likely Chriſt would diſcourſe to *Nicodemus* of the Neceſſity of an Inſtitution that was not yet expreſly appointed by him, and which he did not appoint till after his Reſurrection. For he diſcourſeth of that which was of *preſent* neceſſity. And if this were meant of Baptiſm, and of that abſolute neceſſity the Papiſts would lay upon it from theſe words, then all that died before the Inſtitution of Baptiſm by our Saviour, unbaptized, could not enter into the Kingdom of Heaven, tho believing. Can any thing be neceſſary before the precept for it be given? It could not be neceſſary before, as a means, becauſe it is not a natural, but an inſtituted means. It muſt be therefore neceſſary by virtue of a command: Therefore not abſolutely neceſſary before the command, and at the time Chriſt ſpoke theſe words. Some ſay, that Chriſt meant it not of an abſolute neceſſity at that time, but that it ſhould be ſo after his Death*. That is to give our Saviour the lye; for he ſpake it of the preſent time, ſome years before his Death. Beſides, it wrongs the Goodneſs of our Saviour (if he had meant it of baptiſm), to defer the Inſtitution of it ſo long after, when it was at preſent neceſſary for *Nicodemus* his *ſalvation*. It wrongs his Wiſdom too, to ſpeak of that to be at preſent neceſſary, which was not in being, nor would be till after his death.

* *Bellarm. de Sacram. Baptiſm. lib.* 1. *cap.* 5, 6.

4. 'Tis ſtrange, that our Saviour ſhould ſpeak to *Nicodemus* of the neceſſity of Baptiſm, *before he had informed him of the myſteries of the Goſpel, whereof 'tis a Seal.* To ſpeak of the Seal, before he ſpeaks of that which is to be ſealed by it, is not congruous. For the Sacraments being founded upon the Doctrine on which they depend, to begin by a Sacrament the inſtruction of a Man, is to begin a building by the Tiles and Rafters, before you lay a Foundation: and againſt the order expreſt by our Saviour to the Apoſtles, which puts teaching *before* baptizing, and was alway practiſed in the primitive times, and is to this day in all Chriſtian Churches, to the adult and grown up. As Circumciſion was amongſt the *Jews*, not adminiſtred to any Proſelyte before his turning Proſelyte, and inſtruction in thoſe Laws he was to obſerve: and then, and not till then, his children had a right to Circumciſion.

5. Thoſe that underſtand it of the *baptiſmal Water*, and ſo make that of abſolute neceſſity, do by another aſſertion accuſe their own expoſition of a *falſity*. For they ſay, that the Baptiſm of Blood *ſupplies* the want of that of Water: And that if either Infants, or adult perſons be hurried away to a Stake, or Gibbet, or kill'd for the Chriſtian Cauſe, they are certainly ſaved: Which cannot be, if the Baptiſm of Water were to be underſtood in this place, and ſo abſolutely neceſſary. 'Tis Water that is expreſt, and Blood is not Water. One of theſe Aſſertions muſt be *falſe*. A *Martyr* dying unbaptized, muſt be damned, and cannot enter into the Kingdom of Heaven, if this place be meant of the Water of Baptiſm.

6. It may alſo be obſerved, that *Chriſt* in the progreſs of his Diſcourſe, makes *no more mention* of Water, but of the Spirit [*that which is born of the ſpirit, is ſpirit*]: not born of Water and the Spirit, which had been very neceſſary, if Water had been of an equal neceſſity with the Spirit to the new Birth. And ſince Chriſt mentions it poſitively, That *he that is born of the ſpirit, is ſpirit*, will it be ſaid, That if any be born of the Spirit, without Water, he is ſtill but Fleſh?

Water then here is to be taken myſtically. Some by Water underſtand the whole Doctrine of the Goſpel: As the Waters mentioned through the whole 47*th* of *Ezekiel*, ſignifie the Doctrine of the Goſpel. To *drop*, in Scripture, ſignifies to *teach* *, *Ezek.* 20. 46. *Drop thy word toward the ſouth.* Others by Water, underſtand

* Amos 7. 16.

derſtand the Grace of Regeneration as the Principle, the Spirit as the Cauſe, as *Titus* 3.5,6. *He hath ſaved us by the waſhing of regeneration, and the renewing of the Holy Ghoſt.* What waſhing he means, is expreſt in the renewing of the Holy Ghoſt; that is, that renewing which is wholly ſpiritual, as proceeding from the Spirit of God, whence this Grace doth flow.

By *Water*, and the *Spirit*, are ſignified one and the ſame thing; the ſimilitude of Water, ſhewing the cleanſing and generating vertue of the Spirit; As *Fire* and the *Spirit* are put together *, to ſignifie the refining quality the Spirit hath (as fire hath to ſeparate the Droſs from the good Metal): Fire, and the Spirit; *i. e.* a Spirit of Fire, of the force and efficacy of Fire. * Mat. 3. 11.

This Water is the ſame which God had promiſed, *Iſa.* 44. 3. *I will pour water upon him that is thirſty:* and *Ezek.* 36. 25. *Then will I ſprinkle clean water upon you:* and *ver.* 27. *I will put my ſpirit within you.* He there explains Water to be the Spirit, *I will pour my ſpirit upon thy ſeed.* And in *Ezekiel* he joyns Water and the Spirit; *i. e.* the Water of my Spirit, or my Spiritual Water; my Goſpel-Grace. And *Iſa.* 41. 18, 19. God ſpeaks of the admirable fruitfulneſs of this Water. This ſhall renew you, and make you fructifie in the Kingdom of my Son, where none ſhall be received, who is not born of this Divine Principle.

Now our Saviour having to do with a *Phariſee*, who was acquainted with thoſe Oracles, to make him underſtand this Truth, uſes thoſe words which the Prophets had uſed, and ranks them in the ſame order; firſt *Water*, then the *Spirit*; that the latter might clear the ſenſe and nature of the former, to hinder *Nicodemus* from imagining that to be a natural Water, which was ſpiritual and myſtical. *Water* and the *Spirit*, ſignifies the Water of the Spirit, or a ſpiritual Water; as 1 *Theſ.* 1. 5. *Our goſpel came not unto you in word only, but in power, and in the holy ghoſt*; that is, in the power of the Holy Ghoſt.

The Spirit is compared to Water, in reſpect of its generative Vertue. No fruitful plant but is produced by moiſture. Water contains in it the Seeds of all things. It was from Water and the Earth, that all things in the lower World were in the firſt Creation produced. Water is put here, as exegetical of the effect of the Spirit; Water being the Cauſe of Generation by its moiſture, uniting the parts together.

Our Saviour in both places uſeth an aſſeveration, *Verily, verily*; which is ſpoken,

1. *To ſhew the infallible neceſſity of it*; the certainty of the Propoſition.

2. *To urge a ſpecial attention*; Men preſs thoſe things in diſcourſe, which they would have retained.

'Tis to be believed, becauſe of its *neceſſity*; 'tis to be conſidered, becauſe of its *excellency*.

Born again], Ἄνωθεν, ſignifies properly from above: But ſometimes it is taken for again. *Nicodemus* underſtands it ſo by his Reply, of entring again into his Mothers Womb, and not of a Heavenly Birth. *Grotius in loc.*

Man was born in Nature: he muſt be born in Grace. He was born of the *firſt Adam:* he muſt be born of the *ſecond Adam.* 'Tis expreſt in Scripture by various terms: a Reſurrection to Life, a quickning, a New Creation, the New Man, the Inward Man, a dying to the World. 'Tis indeed a putting off the Old Man, the Principles and Paſſions, the corrupt Notions and Affections which we derive from *Adam*, to devote our ſelves to God, to live to Chriſt, to walk in newneſs of Life.

The Kingdom of God], which is ſometimes taken (1.) for the *Kingdom of Glory.* (2.) 'Tis ſometimes taken for the *Goſpel-ſtate.* And the ſame thing is ſignified by the Kingdom of God, and the Kingdom of Heaven. What is called by *Matthew* the Kingdom of Heaven *, is called by *Mark*, relating the ſame ſtory, the Kingdom of God ||: And the Goſpel is called the Goſpel of the Kingdom of God *. 'Tis called the Kingdom of God, * Mat. 4. 17. || Mark 1. 15. * Mark 1. 14.

1. Becauſe *it ſets up the Rule and Government of God in the World, above the Devil's.* The Devil had been ſo long the God of the World, that the Intereſt of God ſeem'd to be over-matcht by a multitude of unclean Spirits, and abominable Idols; and the true God was not known to be the Governor of it. The

Goſpel

Goſpel diſcovers the true Governor of the World, and ſets up his Rule and Authority.

Mat. 6. 33. *the kingdom of God, and his righteouſneſs,* are put together.

2. *It ſets up the Righteouſneſs of God*, above a legal and fleſhly Righteouſneſs, much in vogue among *Jews* and *Gentiles*; but they were wholly ignorant of the Righteouſneſs of God, *Rom.* 10. 3.

3. *This Kingdom is fram'd and ſet up by the Son of God.* The other Kingdom, under the Law, was ſetled by God, but by the hand of *Moſes*, a Man. This is adminiſtred by him through his Spirit, his Vicegerent. His Royalty did not ſo eminently appear, as in the times of the Goſpel.

The Father appoints the Goſpel-ſtate in his Wiſdom, the Son lays the Foundation of it in his Blood, the Spirit carries it on in the World by his Power.

4. *In reſpect of the Service*; 'Tis high and heavenly; a ſerving God in Spirit. The Service under the legal Adminiſtration, was carnal: the Service under the Goſpel-Adminiſtration is more ſpiritual, and ſo more ſuitable to the perfections of God.

* Col. 1. 13. 5. *In the end and iſſue of it.* 'Tis a tranſlating us into the Kingdom of Chriſt*. The legal Ceremonies could not fit Men of themſelves for Glory: they could not make the comers thereunto perfect: But this Kingdom of Grace prepares us for the Kingdom of Glory.

Cannot ſee the Kingdom of God]. In *ver.* 5. *he cannot enter into the Kingdom of God.* He cannot,

1. *By reaſon of Gods appointment.*

2. *In the nature of the thing it ſelf.* He hath no fitneſs for Heaven, or Heavenly Myſteries.

See]. Seeing is taken ſometimes for enjoying: Not a bare ſight, but fruition, *John* 3. 36. *He that believes not the Son, ſhall not ſee life*; that is, ſhall not enjoy life: And *Heb.* 12. 14. *Without holineſs, no man ſhall ſee the Lord*: They may ſee him in his pronouncing the Sentence; but ſhall not ſee him in a way of glorious enjoyment of him.

To have a communion with Chriſt in a Goſpel-ſtate; to have an enjoyment of Chriſt in eternal Glory, 'tis neceſſary we be ſtript of the corruption of our firſt Nature, and be cloathed with another by the Spirit of God.

Obſerve in the Verſe,

1. *The Infallibility of the Propoſition*; *Verily, verily.*
2. *The Neceſſity of Regeneration*; *except.*
3. *The Extenſion of it in regard of the Subject:*
   1. *Subjectum quod recipit: Man*; i.e. every Man.
   2. *Subjectum in quo recipitur: Man*; i. e. the whole Man, every Faculty.
4. *The Excellency of it implied: They cannot ſee the kingdom of God.* If he be born again, he ſhall enjoy the Kingdom of God.

Doct. *Regeneration of the Soul, is of abſolute neceſſity to a Goſpel and glorious ſtate.*

By Regeneration, I mean not a Relative, but a real change of the Subject, wrought in the complexion and Inclinations of the Soul. As in the reſtoring of Health, there is a change made in the Temper and Humors of the Body.

As Mankind was changed in *Adam*, from what they were by a ſtate of Creation; ſo men muſt be changed in *Chriſt*, from what they were in a ſtate of corruption. As that change was not only relative, but real, and the relative firſt introduced by the real; ſo muſt this. The Relation of a child of Wrath, was founded upon the ſin committed. Without a real change, there can be no relative. Being in Chriſt, as freed from condemnation, is alway attended with a walking in the Spirit; and walking is not before living. For the better underſtanding this Point, I ſhall lay down,

1. *Propoſitions concerning the Neceſſity of it.*
2. *I ſhall ſhew, that it is neceſſary.*

1. *To*

1. *To a Goſpel-ſtate.*
   1. *To the performance of Goſpel-Duties.*
   2. *To the enjoyment of Goſpel-Priviledges.*
2. *To a ſtate of Glory.*

1. *Propoſitions concerning the Neceſſity of it.*

1. *There are but Two ſtates; one ſaving, the other damning; a ſtate of ſin, and a ſtate of righteouſneſs; and all men are included in one of them.* All men are divided into Two Ranks. In regard of their Principle, ſome are *in the fleſh*, ſome *in the ſpirit* *. In regard of their obedience, ſome *walk after the fleſh*, ſome *after the ſpirit* ‖: Some are ſlaves to the fleſh, others are led by the ſpirit: ſome live only to ſelf, ſome live to God. In regard of the exerciſe of their Minds, their nobler Faculty; ſome *mind the things of the fleſh*, others *the things of the ſpirit* *: Some ſwiniſhly wallow in ſin, others place the delights of their ſpirits upon better and higher Objects.

* Rom. 8. 8, 9.
‖ Rom. 8. 1.
* Rom. 8. 5.

The Scripture mentions no other. A ſtate of Enmity, wherein men have their inclinations contrary to God. A ſtate of Friendſhip and Fellowſhip, wherein men walk before God unto all well-pleaſing, and would not willingly have an inward motion ſwerve from his will. One is called *light*, the other *darkneſs*, Eph. 5. 8. *You were ſometimes darkneſs, but now are you light:* One, the children of Wrath; the other children of God. There is no *Medium* between them: Every man is in one of theſe ſtates. All Believers, from the bruiſed *Reed*, to the talleſt *Cedar*; from the ſmoaking Flax on Earth, to the flaming Lamp in Heaven; from *Thomas*, that would not believe without ſeeing; to *Abraham*, who would believe without ſtaggering, all are in a ſtate of Life. And all from the moſt beautiful Moraliſt, to the moſt venomous Toad in Nature's Field; from the young man in the Goſpel, who was not far from the Kingdom of Heaven, to *Judas*, who was in the very bottom of Hell; all are in a ſtate of Death. Meer Nature, tho never ſo curiouſly garniſhed, can place a man no higher. Faith, tho with many infirmities, puts us in a ſtate of Amity: Unbelief, tho with many Moralities, continues us in a ſtate of Enmity. All men are either the Object of Gods delight, or of his abomination. The higheſt endowments of men remaining in corrupted Nature, cannot pleaſe him. The delight of God then, ſuppoſeth ſome real change in the Object, which is the ground of that delight: For God is wiſe in his delight, and could not be pleaſed with any thing which were not fit for his complacency. Since Original Nature in a man, cannot diſpleaſe God, unleſs it be changed by ſome Fault, becauſe it was his own work; ſo our preſent Nature cannot pleaſe God, unleſs it be changed by ſome Grace, tho it be otherwiſe never ſo highly dignified. Whatſoever grows up from the Old *Adam*, is the Fruit of the Fleſh: Whatſoever grows up by the New *Adam*, in us, is the Off-ſpring of the Spirit; and upon One of theſe Two ſtocks, all men in the World are ſet. Since therefore one is utterly deſtructive, and cannot pleaſe God, tho never ſo well garniſht (for being utterly contrary to him, it cannot be approved by him) the other is abſolutely neceſſary to ſalvation.

Rom. 8. 8. *So then they that are in the fleſh cannot pleaſe God.*

2. *'Tis neceſſary upon the account of the Fall of man, and the conſequents of it.* In *Adam* we died, 1 *Cor.* 15. 22. *As in Adam all died:* therefore in *Adam* we ſinned, *Rom.* 5. 19. *By one mans diſobedience, many were made ſinners.* Man cannot be ſuppoſed to ſin in *Adam*, unleſs ſome Covenant had intervened between *God* and *Adam* *, whence there did ariſe in the whole Humane Nature a Debt, of having righteouſneſs transfus'd from the firſt Parent to all his Poſterity: The want of this Grace, wherein his Poſterity are conceiv'd, is a privation, and a crime which was voluntary in the Root and Head. This privation of righteouſneſs muſt be removed. The inſtitution of God ſtands firm, That *Adam*, and his Poſterity ſhould have a pure righteouſneſs. 'Tis not for the Honour of God to enjoyn it ſo ſtrictly at firſt, and to have no regard to it afterwards. Now this privation of righteouſneſs, and the unrighteouſneſs which hath taken place in the Sons of *Adam*, cannot be removed without the infuſion of Grace. For without this Grace, he would alway want righteouſneſs, and yet be alway under

Prop. 2.

* *Suarez*, 2 *Tom.* 2. *de grat. lib.* 2. *cap.* 13. *num.* 3, 4.

der an Obligation to have it: He would be under deſires of happineſs; but without it, under an impoſſibility of attaining it.

Were there an indifferency in the ſoul of man; were it an *abraſa Tabula*, the writing of moral Precepts upon it, by good Education, would ſway it to walk in the paths of Vertue, as an ill Education doth caſt it into the ways of this is not ſo; For take *Two*, let them have the ſame ways of Education, the ſame Precepts inſtilled into them, as *Eſau* and *Jacob* had by their Father, who were equally taught; yet how different were their Lives? *Eſau*'s bad, *Jacob*'s not without flaws. Education had not the power to root corruption out of both; no, nor out of any man in the World, without a higher Principle. There is ſome powerful Principle in the ſoul, which leads it into by-paths, contrary to thoſe wholſome Rules inſtilled into it. Hence ariſeth a neceſſity of ſome other Principle to be put into the heart, to over-ſway this corrupt *Byas*. Man goes aſtray from the Womb, as it is in *Pſal.* 58. 3. *The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born.* There muſt be ſomething to rectifie him, and expel this wandring Humor.

By the Fall of man there was contracted,

1. *An unfitneſs to any thing that is good.* Man is ſo immers'd in wrong Notions of things, that he cannot judg fully of what is good, *Tit.* 1. 16. *to every good work reprobate.* The ſtate of Nature, or the Old Man, is deſcribed, *Eph.* 4. 22. to be *corrupt, according to deceitful luſts.* Deceitful, ſeducing us from God, drawing us into perdition, by repreſenting Evil under the notion of Good; which evidenceth our Underſtandings to be unfit to judg without a new illumination; inward and ſpiritual luſts, which are moſt deceitful, being accounted brave and generous motions. Luſts or deſires, which ſhew the corruption of the will by ill Habits: Luſt and ſin is the meer compoſition of corrupted Nature; the whole Man is ſtuft with polluting principles, and filthy appetites.

What was preternatural to man in a ſtate of Innocency, became natural to him after his depraved ſtate. He is *carnal, ſold under ſin* *. The Spring being already out of order, cannot make the motion otherwiſe than depraved: As when a Clock is out of order, it is natural to that preſent condition of it, to give falſe intelligence of the hour of the day: and it cannot do otherwiſe, till the Wheels and Weights be rectified. Our end was actively to glorifie God in the ſervice of him, and obedience to him: But ſince man is fallen into this univerſal decay of his Faculties, and made unfit to anſwer this end; there is a neceſſity he ſhould be made over again, and created upon a better foundation, that ſome Principle ſhould be in him, to oppoſe this univerſal depravation, enlighten his Underſtanding, mollifie his heart, and reduce his Affections to their due order and object.

* Rom. 7. 14.

2. Not only an unfitneſs, but *unwillingneſs to that which is good.* We have not thoſe affections to Vertue, as we have to Vice. Are not our Lives, for the moſt part, voluntarily ridiculous? Had we a full uſe of Reaſon, we ſhould judg them ſo. We think little of God; and when we do think of him, it is with reluctancy. This cannot be our Original ſtate: For ſurely, God being infinitely good, never let man come out of his hands with this actual unwillingneſs to acknowledg and ſerve him; as the *Apoſtle* ſaith in the caſe of the *Galatians* Errors, *Gal.* 5. 8. *This perſwaſion comes not of him which calls you.* This unwillingneſs comes not from him that created you. How much therefore do we need a reſtoring-principle in us! We naturally *fulfil the deſires*, or θελήματα *of the fleſh* *. There is then a neceſſity of ſome other principle in us, to make us fulfil the will of God, ſince we were created for God, not for the Fleſh. We can no more be voluntarily ſerviceable to God, while that ſerpentine Nature, and devilliſh Habit remains in us, than we can ſuppoſe the *Devil* can be willing to glorifie God, while the Nature he contracted by his fall, abides powerful in him. 'Tis as much as to ſay, That a man can be willing againſt his will. Nature and Will muſt be changed, or we for ever remain in this ſtate.

* Eph. 2. 3.

Man is *born a wild aſſes colt* *. No beaſt more wild and brutiſh than Man in his natural birth; and like to remain in his wild and wilful Nature without grace: a new birth can only put off the wildneſs of the firſt.

* Job 11. 12.

3. Not

3. Not only unfitneſs and unwillingneſs, but *inability to good.* A ſtrange force there is in a natural man, which hurries him, even againſt ſome touches of his will, to evil.

How early do men diſcover an affection to Vice! How greedily do they embrace it, notwithſtanding rebukes from Superiors, good exhortations from Friends, with the concurrence of the Vote of Conſcience, giving its *Amen* to thoſe diſſwaſions! and yet carried againſt all thoſe Arguments, *deceived by ſin, ſlain by ſin, ſold under it* *. This is the miſerable ſtate of every ſon of Nature. * Rom. 7. 11, 14.

Do we not find, that men ſometime wrapt up in retirement, in conſideration of the excellency of Vertue, are ſo wrought upon by their ſolitary Meditations, that they think themſelves able to withſtand the ſtrongeſt invaſion of any temptation? Yet we ſee oftentimes, that when a pleaſing temptation offers it ſelf, tho there be a conflict between Reaſon and Appetite, at length all the conſiderations and dictates of Reaſon are laid aſide; the former *Idea's* laid aſleep, and that committed which their own Reaſon told them was baſe and ſordid. So that there is ſomething neceſſary, beſide conſideration and reſolution, to the full cure of man.

No privation can be removed, but by the introduction of another form: As when a man is blind, that blindneſs which is a privation of ſight, cannot be removed, without bringing in a power of ſeeing again. Original ſin is a privation of Original righteouſneſs, and an introduction of corrupt principles, which cannot be removed, but by ſome powerful principle contrary to it. Since the inability upon the Earth, by reaſon of the Curſe, to bring forth its Fruits in ſuch a manner as it did, when man was in the ſtate of Innocency, the nature of it muſt be changed to reduce it to its original fruitfulneſs. So muſt Man, ſince a general defilement from *Adam* hath ſeiz'd upon him, be altered, before he can bring *forth fruit to God* *. We muſt be united to Chriſt, engrafted upon another ſtock, and partake of the power of his Reſurrection: Without this, we may bring forth Fruit, but not Fruit to God. There is as utter an impoſſibility in a man, to anſwer the end of his creation, without righteouſneſs, as for a man to act without life, or act ſtrongly without health and ſtrength. 'Tis a contradiction, to think a man can act righteouſly without righteouſneſs: For without it, he hath not the being of a man; that is, man in ſuch a capacity, for thoſe ends for which his creation intended him. * Rom. 7. 4.

Well then, ſince there is an unfitneſs, unwillingneſs, inability in a man, to anſwer his end, there is a neceſſity of a new life, a new nature, a new righteouſneſs: There is a neceſſity for his happineſs, that he ſhould be brought back to God, live to God, be a Son of God: and this cannot be without Regeneration: For how can he be brought back to God, without a principle of ſpiritual motion? How can he live to God, that hath no ſpiritual life? How can he be fit to be a Son of God, who is of a bruitiſh and diabolical nature?

3. Hence it follows, *That it is univerſally neceſſary.* Neceſſary for all men. Our Saviour knows none without this Mark: There muſt be a change in the Soul, 2 *Cor.* 5. 17. *Therefore if any man be in Chriſt, he is a new creature.* There muſt be the habitation of the Spirit, *Rom.* 8. 9. *If any man have not the ſpirit of Chriſt, he is none of his.* There muſt be a crucifixion, not only of the corrupt affections of the Fleſh, but of the Fleſh it ſelf, *Gal.* 5. 24. *They that are Chriſts, have crucified the fleſh, with the affections and luſts.* *Prop.* 3.

The old Nature muſt be killed, with all its attendants. There's no Sonſhip to God without likeneſs; no relation of a child of God, without a child-like Nature. Let a man be of whatſoever quality in the World, never ſo high, never ſo low; of whatſoever age, of whatſoever moral endowments; *except a man*, every man, *&c.*

And *ſimply neceſſary.* Our Saviour doth not ſay, he is in danger not to ſee the Kingdom of God, or he may come ſhort of it; but *he ſhall not, he cannot.* There's no poſſible way but this, for any man; no other door to creep in at, but by that of a new birth: Salvation cannot be attained without it; and damnation will certainly be the iſſue of the want of it. As there is no other name under Heaven, by which we can be ſaved, but by the Name of Jeſus Chriſt; ſo there is no other way under Heaven, wherein we can be ſaved, but by the birth of the Spirit.

'Tis neceſſary therefore in all places, in all profeſſions: 'Tis not neceſſary only in *Europe*, and not in *Africa*. Let a man be what he will, in any place under Heaven, he muſt have a Jeſus to ſave him, and an Holy Ghoſt to change him: 'Tis one and the ſame Spirit acts in all, and produceth the ſame qualities in all: Let mens Religion and Profeſſions be what they will (men are apt to pleaſe themſelves with this and that Profeſſion and Opinion; but) there is no ſalvation in any Profeſſion, or any kind of Opinion, but by Regeneration. 'Tis not neceſſary our Underſtandings ſhould be all of one ſize, that our Opinions ſhould all meet in uniformity; but it is neceſſary we ſhould all have one ſpiritual Nature. 'Tis as neceſſary to the being of a good man, that he ſhould be ſpiritual, as to the being of a man, that he ſhould be rational; tho there is a great latitude and variety in the degrees of men in Grace, as well as their Reaſons: Some are of little Faith, ſome of great Faith; ſome babes in Chriſt, ſome ſtrong men. 'Tis not neceſſary all ſhould be as ſtrong as *Abraham*; but it is ſimply neceſſary all ſhould be new born, as *Abraham*: No Age, no Time excludes it.

1. *Righteouſneſs was neceſſary before the Fall.* The new birth is but the beginning of our reſtauration to that ſtate we had before the Fall. *Adam* could not have been happy without being innocent. The holineſs of God could not create an impure creature. Without it God could take no pleaſure in his work.

2. *After the Fall it was neceſſary*; continually neceſſary from the firſt moment of the Fall. This work of Regeneration, is included in the firſt Promiſe, *Gen.* 3. 15. *I will put enmity between thee and the woman, between thy ſeed and her ſeed.* Naturally we have a mighty Friendſhip to *Satan*, a Friendſhip to his Works, tho not to his Perſon. But if any man had intereſt in that promiſe, he muſt exchange that Friendſhip for an Enmity.

If *Jeſus Chriſt*, who is principally meant by this Seed of the Woman, had an enmity to *Satan*, then all Chriſts Seed muſt be poſſeſſed with the ſame Spirit. For when the Seed of the Woman was to break the Serpents head, it was neceſſary that thoſe that would enjoy the Fruit of that Conqueſt, ſhould be enemies to the Nature of the Devil, and the Works of the Devil; otherwiſe they could not join with that intereſt which overthrows him. 'Tis unreaſonable to think the Head ſhould have an enmity, and the Members an amity: and we cannot have an enmity to that which is the ſame with our Nature, without a change of diſpoſition. 'Tis not a verbal enmity that is here meant: While we pretend to hate him, we may do his pleaſure; and *Satan* is never troubled to be pretendedly hated, and really obeyed. As wicked men do the will of God's purpoſe, while they oppoſe the will of his precept; ſo they do the *Devil's* will many times, while they think they croſs it. There muſt be a contrary Nature to *Satan*, before there can be an enmity. That fooliſh Appetite, affected Senſuality, Indulgence to the Fleſh, the cauſe of our firſt Friendſhip with *Satan*, muſt be changed into divine deſires, affection to heavenly things, a mortification of the Fleſh, before a man can part with this Friendſhip. There muſt be a change in the conformity of the Soul to the Nature of the Devil, before an enmity againſt him can be raiſed. We are never enemies to thoſe that encourage us in what we affect. His Nature can never be altered by reaſon of the Curſe of God upon him: Therefore ours muſt, if ever the League be broken. In *Iſa.* 65. 25. it is ſaid, *The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like an ox, and duſt ſhall be the ſerpents meat.* The Nature of men may be changed by the Goſpel; but Duſt ſhall always be the Serpents meat. The ſaving ſome by Water in the Deluge, was a *figure* of this *inward Baptiſm*, which is the *anſwer of a good conſcience towards God*, 1 Pet. 3. 20, 21. As the old World was ſo corrupt, that all muſt be waſhed away before it could be reſtored; ſo is the little World of man: The Cloud and Sea through which the *Iſraelites* paſſed, ſignified this, as the Apoſtle informs us *. Whereupon ſome think, there were ſome ſprinklings of the Water upon them, as they ſtood like Two Walls, to favour their paſſage.

* 1 Cor. 10. 2. *And were all baptized unto Moſes in the cloud and the ſea.*

3. *Neceſſary in the time of the Law.* By the *Moral Law*, this renewing was implied in the Firſt Command, of *not having any other Gods before him* *. We cannot ſuppoſe that Command only limited to a not ſerving an outward Image. Is not the ſetting up Self, our own Reaſons, our own Wills, and bowing down to them,

* Exod. 20. 3.

them, and ſerving them, as much a wrong to God, as the bowing down to a ſenſleſs Image? nay, worſe than the adoring of an Image, ſince that is ſenſleſs; but our Wills corrupt, and are no more fit to be our God, than an Image is fit to be a repreſentation of him. So that in the ſpiritual part of the Command, this muſt be included, to acknowledg nothing as the Rule of Perfection, but God; to ſet our ſelves no other patterns of Conformity, but God; which the Apoſtle phraſeth a being new *created after God* *. * Eph. 4. 24.

If all Idolatry were forbidden, then that which is inward, as well as that which is outward. If we were to have no other Gods before him, then we were to prefer nothing inwardly before him; we were to make him our pattern, and be conformed to him; which we cannot, without another Nature than that we had by corruption.

Upon this are thoſe Scriptures founded which ſpeak of *covetouſneſs* to be *Idolatry* *; that if any man *love the world, the love of the Father is not in him* ||: he doth not love God. * Col. 3. 5. || 1 John 2. 15.

Now the preferring Self before God, is the eſſential part of the corrupt Nature; Therefore all men by the Law of Nature (which is the ſame with the Moral Law), and the *Jews*, to whom this Law was given, were bound to have another Nature than that which was derived from *Adam*, which eſſentially conſiſted in the making our ſelves our God. Self-eſteem, ſelf-dependance, ſelf-willedneſs, is denying affection and ſubjection to God.

By the *Ceremonial Law* more plainly. Their duty was not terminated in an external obſervance of the types and ſhadows under the Law; but a heart-work God intended to ſignifie to them in all thoſe legal Ceremonies. As Sacrifices ſignified a neceſſity of expiation of ſin; ſo their legal Waſhings repreſented to them a neceſſity of Regeneration.

Therefore God is ſaid not to require the Sacrifices of Beaſts, *Pſal.* 40. 6. *Sacrifice and offering thou didſt not deſire* (that is, Sacrifices of Beaſts), *burnt-offerings and ſin-offerings haſt thou not required*; *viz.* as the ultimate Object of his pleaſure; but as repreſentations of Chriſt, the *great ſacrifice*. So neither did he command Circumciſion, and other legal purifications, for any thing in themſelves, or any thing they could work, further than upon the body; but to ſignifie unto them, an inward work upon the heart. Hence they are ſaid not to be commanded by God, *Jer.* 7. 22, 23. *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices; but this thing commanded I them, ſaying, Obey my voice*: That is, God did not principally require theſe, as the things which did terminate his will and pleaſure; but an obedience to him, and walking with him, which cannot be, without an agreement of Nature: For *how can two walk together, unleſs they be agreed* *? Hence God ſpeaks ſo often to them of the circumciſion of the heart ||; and promiſes this circumciſion of the heart, *Deut.* 36. 6. *And the Lord thy God will circumciſe thy heart, and the heart of thy ſeed*, &c. And *Paul* expreſly ſaith, *Rom.* 2. 28, 29. that *he was not a Jew*; that is, a ſpiritual *Jew*, one of the ſpiritual ſeed of *Abraham*, who had the *circumciſion* that was *outward in the fleſh*; but he that had that *of the heart*. * Amos 3. 3. || Deut. 10. 16.

So among us, many confide in Baptiſm, which ſignifieth nothing to men grown up, without an inward renewal, and Baptiſm of the heart, no more than outward circumciſion did to them.

4. *The obligation upon us is ſtill the ſame* *. The Covenant made with *Adam*, was made perpetually with him for all his Poſterity: Therefore all his Poſterity by that Covenant, were perpetually obliged to a perfect righteouſneſs. If God had made this Covenant with *Adam*, That he ſhould tranſfuſe this original righteouſneſs to his Poſterity only for ſuch a time, then indeed after the expiration of the Term, the Obligation had ceaſed, and none had been bound to have it, as a Debt required by God: The Fault of wanting it, had been removed, without any infuſion of Grace; becauſe the time being expired, and ſo the Obligation ceaſing, it had not been a Fault to want it: neither could *Adam*'s Poſterity have been charged with his ſin, becauſe the want of righteouſneſs, after the expiration of the time fixt, had not been a ſin: But becauſe there was no time fixt; * *Suarez de grat. Tom.* 2. *lib.* 7. *cap.* 23. Numb. 3, 4.

fixt, but that it was perpetually of force, as to righteouſneſs, which was the main intent of it, we ſtill remain under the Obligation of having a righteous Nature.

Now God ſeeing the impoſſibility of anſwering this Obligation in our own perſons, by our own ſtrength, appoints a way whereby we may anſwer it in a *Second Head*, not nulling the former Covenant as to the eſſential part of it, which was a righteous Nature; but mitigating it; as the *Chancery* nulls not the Common Law, but ſweetens the ſeverity of it.

This latter Covenant, is called an *everlaſting Covenant*. Not that the obligation of the other to righteouſneſs, is ceaſed, but tranſmitted to another Head; which Head cannot poſſibly fail, as our former did, who hath both a perfect righteouſneſs in himſelf, and hath undertook for a perfect righteouſneſs in his people, which he is able to accompliſh, and to that purpoſe begins it here, and perfects it hereafter. To this purpoſe the Scripture ſpeaks of the everlaſtingneſs of the Covenant, *Pſal.* 89. 28. *My covenant ſhall ſtand faſt with him*; that is, with Chriſt: And if his people ſin, as he expreſſeth it afterwards, yet *my loving kindneſs will I not utterly take from him.* In this reſpect Chriſt is called the *covenant of the people*, Iſa. 42. 6. *I will give thee for a covenant of the people.* And the end of placing *David*, his Servant, over his People, is not to give way to licentiouſneſs and unrighteouſneſs, and maintain men in an hoſtile Nature againſt God; but that they might *walk in his judgments, and obſerve his ſtatutes*, Jer. 37. 24. And that *everlaſting covenant* of peace he would make with them, is in order to ſanctifie them, *Jer.* 37. 26, 28. compared together. When God would make a Covenant of peace with them, an everlaſting Covenant, it was to ſet his Sanctuary among them, and to let the *Heathen* know, that the Lord did *ſanctifie Iſrael.* And the end of the Covenant, is to put *his law into the inward parts*, Jer. 31. 33.

Chriſt undertook to keep up the honour of God, which was violated by the breach of that Covenant, to *make reconciliation for iniquity, and to bring in everlaſting righteouſneſs* *. This Obligation our *Second Head* entered into for us; and in him we are compleat, even as *our head, and as the head of all principality and power* ‖, who hath undertaken for our perfect righteouſneſs; of our Perſons, by his own righteouſneſs; of our Nature, by inherent righteouſneſs; as it follows, *ver.* 11, &c. *In whom you are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh*, &c. This Obligation ſtill remains upon our head, and upon us in him; and to him we are to have recourſe for a full anſwering of it. And this cannot be anſwered without a new birth here, which ends in a perfection hereafter. And Chriſt by a plain Precept, hath made it abſolutely neceſſary now to all under the Goſpel-Adminiſtration.

* Dan. 9. 24.

‖ Col. 2. 10.

So that no Age, no Time, no Adminiſtration, excludes it. It was as neceſſary to *Adam*, the firſt man, as to the *laſt* that ſhall be born: For being by Nature ſpiritually dead, there muſt be a reſtauration to a ſpiritual life, if ever any be happy. God is not *the God of the dead*, but the God *of the living.* What was alway neceſſary, is abſolutely neceſſary, and admits of no exception. And therefore the removal of the the Diabolical Nature, is indiſpenſable to him, and to us, ſince we are all the Poſterity of *Adam*, and the Inheritors of his corruption. How can any in any Age, enjoy an infinite holy God, without being changed from their impurity?

Prop. 4. 4. Hence it follows, *That it is ſo neceſſary, that it is not conceivable by any man in his right wits, how God can make any man happy without it.* It is not for us, poor ſhallow creatures, to diſpute what God can, and what God cannot do; what God may do by his abſolute power: But yet it ſeems a contradiction, and it is not intelligible by us, how God can make a man happy without Regeneration.

What ſemblance of Reaſon can be given, that any one who is a ſlave of *Satan*, a child of Wrath by Nature, can be made the Son and Friend of God, without an expulſion of that Nature which rendred him criminal, and reſtoring that in ſome degree which renders him innocent?

Without habitual Grace, ſin is not taken away: And as long as a man remains under

under ſin, how he can be capable of any communion with God, I underſtand not. For he cannot be at one and the ſame time under God's greateſt Wrath, and his higheſt Love. How is it poſſible, that one can have an enjoyment of eternal Life, who hath nothing in him, but a relation to eternal Death?

God made man's Nature fit for his communion: Man made himſelf unfit by guilt and filth. This unfitneſs muſt be removed by Regeneration, before this Priviledg man had by Creation, can be reſtored. Not that this reſtored righteouſneſs, is the cauſe of our communion with God in happineſs; but a neceſſary requiſite to it. No doubt, but God might have reſtored this righteouſneſs, without admitting man to a converſe with him, if there had been no Covenant made to that purpoſe. That God may give Grace without Glory, is intelligible; but to admit a man to communion with him in Glory, without Grace, is not intelligible.

1. *'Tis not agreeable to Gods holineſs*, to make any an Inhabitant of Heaven, and converſe freely with him, in a way of intimate love, without ſuch a qualification of Grace, *Pſal.* 11. 7. *The righteous Lord loves righteouſneſs; his countenance doth behold the upright.* He muſt therefore hate iniquity, and cannot love an unrighteous Nature, becauſe of his love to righteouſneſs; *his countenance beholds the upright*; he looks upon him with a ſmiling eye: and therefore he cannot favourably look upon an unrighteous perſon. So that this neceſſity is not founded only in the command of God, that we ſhould be renewed; but in the very Nature of the thing; becauſe God, in regard of his holineſs, cannot converſe with an impure creature. God muſt change his Nature, or the ſinners Nature muſt be changed. There can be no friendly communion between two of different Natures, without the change of one of them into the likeneſs of the other. Wolves and Sheep, Darkneſs and Light, can never agree. God cannot love a ſinner, as a ſinner, becauſe he hates impurity by a neceſſity of Nature, as well as a choice of Will. 'Tis as impoſſible for him to love it, as to ceaſe to be holy.

This change cannot be then on God's part: It muſt therefore be on man's part. It muſt therefore be by Grace, whereby the ſinner may be made fit for converſe with God; Since God cannot embrace a ſinner in his deareſt affections, without a quality in the ſinner ſuitable to himſelf. All converſe is founded upon a likeneſs in Nature and Diſpoſition. It is by Grace only, that the ſinner is made capable of converſe with God.

2. *'Tis not agreeable to Gods wiſdom.* Is it congruous to the Wiſdom of God, to let a man be his child, and the child of the Devil at the ſame time? Is it fit to admit him to the relation of a Son of God, who retains the enmity of his Nature againſt God; to make any man happy with the diſhonour of his Laws, ſince he is not ſubject to the Law of God, neither will be; one that cannot bear him, but abhors his honour, and the apprehenſions of his holineſs?

Man naturally hath riſings of heart againſt God; looks upon him under ſome dreadful Notion; hath an utter averſion from him: Alienation and enmity are inſeparable, *Col.* 1. 21: *You who were ſometimes alienated, and enemies in your minds.* It doth not conſiſt with the Wiſdom of God, to make any man happy againſt his will: God therefore firſt changeth the temper of the will, by his powerful Grace, thereby making him willing, and by degrees fitting him for happineſs with him.

'Tis not fit corruption ſhould inherit incorruption, or impurity be admitted to an undefiled Inheritance: And therefore God brings none thither, which are not firſt begotten by him to a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead, 1 *Pet.* 1. 3, 4. *Which according to his mercy, hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for you.* It cannot be honourable for the Wiſdom of God, to give a right to eternal life, to one that continues a child of the Devil; and beſtow his love upon one that reſolves to give his own heart to ſin and Satan.

This

This which I have now diſcourſed, is founded upon mens *natural* Notions in their right Reaſon. But if we look into the *Scripture*, 'tis certain there is no other way but this; a man without a new birth, can have no right to happineſs, by any Covenant of God, by any Truth of God, by any Purchaſe of Chriſt. God never promiſed happineſs without it; Chriſt never purchaſed it for any one without a new Nature. No Example is there extant of any perſon God hath made happy, without this alteration: nor in the ſtricteſt enquiries can we conceive any other way poſſible: Therefore if there be any one preſent, that hath hopes to enjoy everlaſting happineſs without Regeneration, he expects that which God never yet beſtowed upon any, and which, according to our underſtanding, God cannot, without wrong to his Holineſs and Wiſdom, confer upon any perſon. I beſeech you therefore, let none of you build your hopes upon ſuch vain Foundations: you muſt be holy, or you ſhall never ſee God to your comfort:

Prop. 5. 5. 'Tis ſo neceſſary, *that the coming and ſufferings of our Lord and Saviour, would ſeem inſignificant without it.* That this Regeneration was a main end of his coming, is evident by his making this one of the main *Doctrines*, he was as a *Prophet*, and Teacher ſent from God, to make known to the World, it being the firſt he taught *Nicodamus*. Jeſus Chriſt came to glorifie God, and to glorifie himſelf in redeeming a People. And what glory can we conceive God hath; what glory can Chriſt have, if there be no Characteriſtical difference between his People and the World? And what difference can there be, but in a change of Nature and Temper, as the foundation whence all other differences do reſult? *Sheep* and *Goats* differ in Nature.

The righteouſneſs which is given through our Mediator, is the ſame in the Eſſentials, and reſpects it bears to God, as we had at firſt. And his *Threefold Office*, of *King*, *Prieſt*, and *Prophet*, is in order to it; his Prieſtly, to reconcile, and bring us to God, his Prophetical, to teach us the way; and his Kingly, to work in us thoſe qualifications, and beſtow that comely Garb upon us, that was neceſſay to fit us for our former converſe. Our *ſecond Adam* would not be like the firſt, if he failed in this great work of conveying his righteous Nature to us, as *Adam* was to convey his Original righteouſneſs to his Poſterity. As that was to be conveyed by carnal Generation; ſo the righteous Nature of the *ſecond Adam*, is to be tranſmitted to us by ſpiritual Regeneration. In this reſpect, renewed men are called his Seed, and counted to him for a Generation; as *Pſal.* 22. 30. *A ſeed* לארנן *ſhall ſerve him; it ſhall be accounted to the Lord for a generation*; to Chriſt: It ſhall be accounted as much the Generation of Chriſt, as the reſt are the Generation of *Adam*; as if they had proceeded out of his loins, as Mankind did out of *Adam*'s. As God looks upon Believers as righteous through the righteouſneſs of Chriſt, as if it were their own; ſo he accounts them as if they were the Generation of Jeſus Chriſt himſelf.

1. *Chriſt came to ſave from ſin.* Salvation from ſin, was more his work, than barely ſalvation from Hell, *Mat.* 1. 21. *He ſhall ſave his people from their ſins.* From ſin, as the Cauſe; from Hell, as the Conſequent. If from ſin, was it only from the guilt of ſin, and to leave the ſinful Nature unchanged? Was it only to take off puniſhment, and not to prepare for Glory? It would have been then but the moiety of Redemption, and not honourable for ſo great a Saviour. Can you imagine, that the Death of Jeſus Chriſt, being neceſſary for the recovery of a ſinner, was appointed for an incompleat work, to remit man's ſin, and continue the inſolency of his Nature againſt God? It was not his end, only to ſave us from Wrath to come, but to ſave us from the procuring-cauſe of that Wrath; not forcibly and violently to ſave us, but in methods congruous to the honour of God's Wiſdom and Holineſs: and therefore to purifie us, *Tit.* 2. 14. *to redeem us from all iniquity*, all parts of it, *by puriſying unto himſelf a peculiar people, zealous of good works*; that we might have a holy Nature, whereby we might perform holy actions, and be as zealous of good works, and the honour of God, as we had been of bad works, and to bring diſhonour to him.

It was alſo the *end* of his Reſurrection, to *quicken us to a newneſs of life*, Col. 2. 12, 13.

12, 13. Eph. 2. 5, 6. If any man, without a new Nature, could ſet foot into Heaven, a great intendment of the Death and Reſurrection of Chriſt would be inſignificant.

Chriſt came to take away ſin, the guilt by his Death, the filth by his Spirit, given us as the purchaſe of that Death. In taking away ſin, he takes away alſo the ſinful Nature.

2. *Chriſt came to deſtroy the works of the Devil*, 1 John 3. 8. *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* Theſe works are Two; Sin, and the Miſery conſequent upon it. Upon the deſtruction of ſin, neceſſarily follows the diſſolution of the other which was knit with it. If the ſinful Nature were not taken away, the *Devil's* Works would not wholly be deſtroyed; or if the ſinful Nature were taken away, and a righteous Nature not planted in the ſtead of it, he would ſtill have his ends againſt God, in depriving God of the glory he ought to have from the creature: And the creature could not give God the glory he was deſigned by his creation to return, unleſs ſome Nature were implanted in him, whereby he might be enabled to do it.

Would it then be for the honour of this great Redeemer, to come ſhort of his end againſt *Satan*, to let all the Trophies of Satan remain in the errors of the Underſtanding, perverſity of the Will, diſorder of the Affections, and confuſion of the whole Soul? Or if our *Saviour* had only removed theſe, how had the *works of the Devil* been deſtroyed, if we had lain open to his aſſaults, and been liable the next moment to be brought into the ſame condition? which ſurely would have been, were not a righteous and divine Nature beſtowed upon the Creature.

3. *Chriſt came to bring us to God*, 1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* Was it to bring us to God with all our pollutions, which were the cauſe God caſt us off? No; but to bring us in ſuch a garb, as that we might be fit to converſe with him. Can we be ſo without a new Nature, and a ſpiritual likeneſs to God? Would that man who would bring another to a Prince to introduce him into favour, bring him into his *preſence* in a ſlovenly and ſordid habit, ſuch a garb which he knew was hateful to the Prince? Neither will our Saviour, nor can he bring ſinners in ſuch a plight to God; becauſe it is more contrary to the Nature of Gods holineſs to have communion with ſuch, than it is contrary to the Nature of Light, to have communion with Darkneſs *. Can it be thought, that Chriſt ſhould come to ſet Humane Nature right with God, without a change of that Principle which cauſed the firſt revolt from God? Beſides, ſince the coming of Chriſt was to pleaſe God, and to glorifie him in all his Attributes, as well as to ſave us; how can God be pleaſed with the effects of Chriſt's Death, if he brought the creature to him, without any change of Nature, but with its former enmity and pollution? Will you ſay his mercy would be glorified? How can that be, without a wrong to his Purity, and a provocation to his Juſtice? Suppoſe ſuch a diſpute were in God, would not Holineſs, Wiſdom, Juſtice, joyned together, over-vote Mercy?

* 1 John 1. 5, 6, 7.

But ſince there can be no ſuch Diſpute, how can we conceive that Mercy, an infinite Perfection in God, can deſire any thing to the prejudice of the honour of his Holineſs, Juſtice, and Wiſdom?

Well then: if we expect happineſs without a renewed Nature, we would make Chriſt *a Miniſter of ſin*, as well as of righteouſneſs *. As there is a juſtification by him, ſo his intent was to plant a living Principle in us, whereby we might be enabled to live to him. It is in vain then, to think to find any benefit by the Death of Chriſt, without a new Nature, any more than from God without it.

* Gal. 2. 17, 18.

6. *The end of the Spirits coming, manifeſts it to be neceſſary.* We are ſaid therefore to be *ſaved by the waſhing of regeneration, and renewing of the Holy ghoſt* *. As God by his Spirit, moving upon the face of the Waters, created the World; ſo God by his Spirit, moving upon the face of the Soul, new creates all the Faculties of it. Can the coming of Chriſt, and the coming of the Spirit, the moſt ſignal Favours of God to Mankind, be intended for no other end, than to con-

Prop. 6.

* Tit. 3. 5. 2 Theſ. 2. 13.

vey to us the mercy of God, with the diſhonour of his holineſs; to change our Miſery without changing our Nature, and putting us in a capacity both to glorifie God, and enjoy him? To what purpoſe doth the Spirit come, if not to renew? Whatſoever was the Office of the Spirit, cannot be ſuppoſed to be exerciſed without this foundation. Can there be any Seal of the Spirit, without ſome impreſſion made upon the Soul like to the Spirit, which is the Seal whereby we are ſealed? Can he witneſs to us, that we are the children of God, if there be no Principle in us ſuitable to God, as a Father; no child-like frame? Is the Spirit only to bring things to remembrance for a bare ſpeculation, without any operative effect? Is he to help us in prayer? How can that be, without giving us firſt a ſenſe of what we need, and a praying heart? And how can we have a praying heart, till our Natures, ſo averſe from God, and his Worſhip, be changed? He is a *quickning Spirit**, 2 Cor. 3. 6. *the ſpirit gives life.* How can that be, while we lye rotting in our former Death? 'Tis a *Spirit of holineſs.* Can he dwell in a Soul that hath an unholy Nature? Tho he find men ſo at his firſt coming, would he not quickly be weary of his houſe, if it continued ſo? He comes to change our old Nature, not to encourage it. What fruits of the Spirit could appear, without the change of the Nature of the Soil?

* Rom. 1. 4. 1 Theſ. 4. 8.

Prop. 7. 7. From all this it follows, *That this new birth is neceſſary in every part of the ſoul.* There's not a Faculty but is corrupted; and therefore not a Faculty but muſt be reſtored. Not a wheel, nor a pin in all this Clock of the heart, but is out of frame: Not one part wherein ſin and Satan have not left the marks of their feet, *Tit.* 1. 15. *Their mind and conſcience is defiled.* 'Tis clearer to a regenerate ſoul, that it is ſo, ſince by the light of Grace he diſcerns a filth in every Faculty. The more knowledg of God he hath, the more he diſcovers his ignorance; the more love to God, the more he finds, and is aſhamed of his enmity: And tho in our imperfect Regeneration here, Grace and Sin are in every part of the Soul, as Wine and Water mingled together, are in every part of the Veſſel; yet every Faculty is in part renewed: And Grace and Sin lye not ſo hudled together, but that the ſoul can diſtinguiſh them, and be able to ſay, This is Grace; this is part of the new *Adam*; and this is ſin, and part of the old *Adam* in me.

Becauſe there was an univerſal depravation by the Fall, Regeneration muſt anſwer it in its extenſiveneſs in every Faculty. Otherwiſe it is not the birth of the man, but of one part only. 'Tis but a new piece, not a new creature. This, or that Faculty may be ſaid to be new, not the Soul, not the Man. We are all over bemired by the puddle of ſin; and we muſt be all over waſhed by the Water of Grace. A whole Sanctification is the proper Fruit of Reconciliation, 2 *Theſ.* 5. 23. *The God of peace ſanctifie you wholly.* Reconciliation was of the whole man; ſo muſt Regeneration. Sin hath rooted it ſelf in every part; Ignorance and Error in our Underſtandings; Pride, and Self-love, and Enmity in our Wills; all muſt be unrooted by a new grace, and the Triumphs of ſin ſpoiled by a new birth.

Prop. 8. 8. *'Tis ſo neceſſary, that even the dim eye of natural Reaſon, has been apprehenſive of ſome need of it.* And therefore 'tis a wonder, that there ſhould be a need of preſſing it upon men under the light of the Goſpel. Thoſe Doctrines that are purely intellectual, and ſupernatural, are not ſo eaſily apprehended by men, as having no footing in Reaſon, whereby Reaſon is rendred more unpliable to conſent to them. But thoſe Doctrines that tend to the Reformation of man, carry a greater conviction, as having ſome Notion of a depravation, which give them ſome countenance in the minds of men, tho not in their Affection. Men cannot conceive any notion of God's Greatneſs, Majeſty, and Holineſs, but they muſt alſo conceive ſomething neceſſary to an enjoyment of him (wherein their Felicity conſiſts), beſides thoſe natural Principles which they find in themſelves. Natural Reaſon muſt needs aſſent to this, that there muſt be ſome other complexion of the Soul, to fit us for a converſe with ſo pure a Majeſty. The wiſer ſort of *Heathens* did ſee themſelves out of frame: the tumult and diſorder in their Faculties, could not but be ſenſible to them. They found the flights of their Souls too weak for their vaſt deſires: They acknowledged the wings of it to be clipt, and that they

they never came ſo out of the hands of God: That therefore there was a neceſſity of ſome Reſtorative above the art of man, to compleat the work. And I think I have read of one of them that ſhould ſay, *That there could not be a Reformation, unleſs God would take fleſh.* They had the *work of the Law written in their hearts* *: They knew ſuch works were to be done: they found themſelves unable to do them. Whence would follow, that there muſt be ſome other Principle to enable them, than what they had by Nature. To this purpoſe they invented their purgative Vertues; and by thoſe, and other means, hoped to arrive to an ὁμοίωσις τῦ θεῦ, which they much talked of, as neceſſary to a converſe with God. As they were ſenſible of their guilt, and therefore had Sacrifices for the expiation of that; ſo they were ſenſible of their filth, and had their purifications and waſhings for the cleanſing of that. Hence it was, that they admired thoſe men that acted in a higher ſphear of Moral Vertue and Moderation than others. Some of them have acknowledged the Malady, but deſpaired of a Remedy, judging it above the power of Nature to cure. Certainly that which the wiſeſt *Heathens*, in the darkneſs of Nature, without knowledg either of Law or Goſpel, have counted neceſſary; and ſince it is ſeconded by ſo plain a declaration of our Saviour, muſt be indiſputably neceſſary *. *Plato* in ſeveral places ſaith, That there was a certain *divine principle in our minds at firſt*; but that it was aboliſht, and God would again renew, and form the Soul with a kind of Divinity.

* Rom. 2. 15.

* *Ficinus in Dionyſ. de divin. nom. cap.* 12.

How vain then are men, how inexcuſably fooliſh, to neglect both the light of the Goſpel, and that of Reaſon too! that ſpend not one hour, one minute in a ſerious conſideration of it, and enquiry after it! in ſlighting their own Reaſon, as well as the expreſs declaration of Jeſus Chriſt! Oh that men were ſenſible of this which is of ſo great concernment to them.

2. I come to ſhew that *Regeneration is neceſſary.*

1. *'Tis neceſſary to a Goſpel-ſtate.*

1. *Nothing can exiſt in any ſtate of being, without a proper form.* That which hath not the form of a thing, is not a thing of the ſame *ſpecies.* He cannot be a man, that wants a rational form of a man, a ſoul. And how can any man be a *Chriſtian*, without that which doth eſſentially conſtitute a Chriſtian? We can no more be Chriſtians, without a Chriſtian Nature, than a man can be a man without Humane Nature. Grace only gives being to a Chriſtian, and conſtitutes him ſo, 1 *Cor.* 15. 10. *By the grace of God, I am what I am: and his grace which was beſtowed on me, was not in vain, but I laboured more abundantly than they all.* Grace there, is meant of habitual Grace, becauſe he ſpeaks of his labour, as the Fruit of it. In bodily life, Brutes go beyond us; in the vigor of ſenſes, greatneſs of ſtrength, temperance, natural affection. In Reaſon, and Moral Vertues, many *Heathens* have excelled us. There is ſomething elſe then neceſſary for the conſtitution of a Chriſtian, and that is, Chriſts living in him by a new forming of his Soul by his Spirit. As the body lives by the ſoul, which diſtributes Natural, Vital, and Animal Spirits to every part of the body, for the performance of its ſeveral Functions; ſo the ſoul lives by Grace, which diffuſeth its vigor to every part, the underſtanding, will, and affections.

2. *There's no ſuitableneſs to a Goſpel-ſtate, and Government, without it.* In all changes of Government in the World, there is a change in the whole ſtate of Affairs, in thoſe that are the inſtruments of Government, in the principles of thoſe that ſubmit to the Government. After the Fall of man, God ſet up a new mode of Government. All Judgment was committed to the Son, *John* 5. 22. *For the Father judges no man, but hath committed all judgment to the Son.* Ver. 27. *And hath given him authority to execute judgment.* The whole adminiſtration of Affairs is put into his hand: Not excluding the Father, who ſtill gave out his Orders in the Goverment; wherefore he ſaith, *ver.* 30. *I can of my ſelf do nothing; as I hear, I judg.* There muſt be therefore ſome agreement between the frame of this Government, and the Subjects of it. As there is a new *Adam*, a new Covenant, a new Prieſthood, a new Spirit; ſo there muſt be a new Heart, new Compacts,

new Offerings, new Reſolutions. New Adminiſtrations, and old Services, can no more be pieced together, than new Cloth, and old Garments. The Goſpel-ſtate of the Church, is called a *new Heaven*, and a *new Earth*. Man is by the inclinations of his corrupt Nature, obedient to the Law of ſin. There muſt be a cure and change of thoſe inclinations, to make them tend to an obſervance of the Orders of this new Government, and an hearty obſervation of it, 2 *Cor.* 5. 17. *Old things are paſt away, behold all things are become new, and all things are of God* (ſo they were before), but now in a new manner and frame; and this is the Reaſon rendred, why every man in Chriſt muſt be a new creature.

3. *All the Subjects of this Government, have been brought in this way*, not one excepted. Tho God hath choſen ſome that he would bleſs for ever under this Evangelical Government, yet notwithſtanding the purpoſe of God, they are in as great unfitneſs for this ſtate, as the worſt of men, till God exerting his power, faſhions them to be Veſſels of Honour to himſelf. 'Tis not Gods choice of any man, which puts any man into a Goſpel-ſtate, without the operation of the Spirit, renewing the mind, and fitting him for it. All that were deſigned by Gods eternal purpoſe, were to be brought in by this way of the new birth, as 2 *Theſ.* 2. 13. *God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.* And by this they were fortified againſt all thoſe workings of the myſtery of iniquity, againſt the Government of Chriſt, and the ſtate of the Goſpel, which would be damnable and deſtructive to many: for he had ſpoken of that before, upon which occaſion he brings this in. A *choſen generation*, a *holy nation*, a *peculiar people*, are joyned together *. Peculiar they could not be, unleſs they had ſomething of an intrinſick value in them above others, and a peculiar fitneſs for ſpecial ſervice, and to offer ſpiritual Sacrifices; therefore called alſo a *Royal Prieſthood.*

* 1 Pet. 2. 9.

4. *The end of the particular inſtitutions, of initiation, or admiſſion, under the Two different adminiſtrations of this Government, was to ſignifie this:* of *Circumciſion* under the Law, and *Baptiſm* under the Goſpel. Both ſignified the corruption and filthineſs of Nature, and the neceſſity of the circumciſion of the Heart, and the purification of Nature. Hence *Baptiſm* is called *the laver of Regeneration*, Tit. 3. 5. *. many underſtanding it of Baptiſm. Not that theſe did confer this new Nature in a *Phyſical* way, or that it was alway conferred in the adminiſtration of them; but the neceſſity of having this, was alway ſignified by them. Therefore one of the *Jews*, againſt the Opinion of his Country-men, ſaith abſolutely, 'Tis a madneſs to think that thoſe Ceremonies, under their adminiſtration, were appointed only for the purification of the body, without that of the ſoul. And *Rom.* 2. 29. ſaith the *Apoſtle*, *He is a Jew which is one inwardly, and circumciſion is that of the heart in the ſpirit.* So that partaking of Baptiſm, and being intruſted with the Oracles of God, make a man no more a *Chriſtian*, than circumciſion, *&c.* did make a man a *Jew*. He is only a Chriſtian that hath a Chriſtian Nature: The neceſſity of this Nature was evidenced and ſignified both by the one, and by the other.

* Rom. 6. 4. *Baptiſm ſignifies our burial with Chriſt, and our reſurrection to walk in newneſs of life.* *Maimond. more Nevoch. part 2. ch. 33.*

In every ſtate there are duties to be performed, and priviledges to be enjoyed. So likewiſe in the Goſpel-ſtate. Without a new birth, we cannot perform the one, or be capable of the other.

1. *'Tis neceſſary to the performance of Goſpel-duties.*

1. *There can be no preparation to any ſervice without it.* Man's Soul at firſt, could make a ſpiritual muſick to God, till the fleſh diſorder'd the ſtrings: and no muſick can be made, till the Spirit puts the Inſtrument in tune again. In Jeſus Chriſt we *are created to good works* *: Therefore no preparation can be before the new creation, no more than there was a preparation in the matter, without form, and void, to become a World. What Evangelical duties can be performed without an Evangelical impreſſion, without the forming of Chriſt, and the Doctrine of Chriſt in the heart; not only in the notion, but the operative and penetrating power of it? The heart muſt be firſt moulded, and caſt into the frame of the Doctrine of the Goſpel, before it can obey it; as *Rom.* 6. 17. *But ye have obeyed from the heart, that form of doctrine which was delivered unto you*; or, *unto which you were delivered.* The Mould wherein a thing is caſt, makes it fit for

* Eph. 2. 10.

for the Operation for which it is intended. The *Ship* that wants any material thing in its make, cannot ſail well, will not obey the directions of the Pilot; and he that wants Grace, will be carried away with the breath of every Sin and Temptation. All the motions and roulings naturally in ways of duty by other principles, cannot make an aptitude to divine Services, no more than a thouſand times flinging up a ſtone into the air, can produce any natural fitneſs in it for ſuch an elevation, any more than it had at firſt, which was none at all. Where ſhould we have any preparation? It cannot be from *Adam*; he died a ſpiritual death by his ſin, and had no natural fitneſs for any ſpiritual ſervice; and therefore cannot convey by Nature more to his poſterity than what he had by Nature. What grace he had afterwards, was beſtowed upon his Perſon, not upon the Nature which was to be tranſmitted to his Poſterity.

2. *Therefore we cannot act any Evangelical ſervice without a new nature.* If we have no natural preparation, we can have no natural action. The Law muſt be written in our hearts, before it be formed into the life, *Jer.* 31. 33, 34. *I will put my law in their inward parts, and write it in their hearts.* 'Tis then, and then only, that we have a practical and affectionate knowledg of God: *And they ſhall know me from the leaſt unto the greateſt.* Reſtauration to a ſupernatural Life, muſt be, before there can be ſupernatural Actions; a juſt Nature, before a juſt Walk; as *Hoſea* 14. 9. *The juſt ſhall walk in them*; that is, in the ways of God. The motion of the creature, is not the cauſe, but the effect of life: The Evangelical ſervice, is not the cauſe of righteouſneſs, but the effect. We cannot walk in one Commandment of God, till the *law be written in our inward parts* *. Thoſe that have not a new heart, cannot walk in Gods Statutes. We can never anſwer the terms of the Covenant, without a new Nature. For,

* Ezek. 36. 14.

1. *No act can tranſcend the principle of it.* There is a certainty in this Rule; That the elevation of an inferior Nature to the acts of a ſuperior Nature, cannot be, without ſome inward participation of that ſuperior Nature. The Operation of every thing, follows the Nature of the thing. A Beaſt cannot act like a Man, without partaking of the Nature of a Man; nor a Man act like an Angel, without partaking of the Angelical Nature. How then can a Man act Divinely, without a participation of the Divine Nature? Duties of a ſupernatural ſtrain, as Evangelick Duties are, require a ſupernatural frame of Spirit. Nothing can exceed the bounds of its Nature; for then it ſhould exceed it ſelf in acting. Whatſoever ſervice therefore doth proceed from meer Nature, cannot amount to a Goſpel-ſervice, becauſe it comes not from a Goſpel-principle. We cannot believe without a habit of Faith, nor love without a habit of Love: For this only renders us able to perform ſuch acts. Juſtification is neceſſary to our ſtate, as well as Regeneration: But Regeneration ſeems to be more neceſſary to our Duties, than the former; this principally to the performance of them; the other to the acceptance of them.

2. *The Nature doth always tincture the Fruit of it.* Our Saviour, by his *Interrogation*, implies an impoſſibility, That thoſe that are evil, ſhould ſpeak good things, *Mat.* 12. 34. *Oh generation of vipers, how can you being evil, ſpeak good things? for out of the abundance of the heart, the mouth ſpeaks.* The very hiſſings of a Viper, proceed from the malice of its Nature. As the Root is, ſo is all the Fruit. From one Seed many grains ariſe, yet all partake of the Nature of that Seed. Streams partake of the quality of the Fountain. If the Seed, Root, and Fountain be good, ſo is whatſoever ſprings from them. There is not one righteous man by Nature, neither *Jew* nor *Gentile*, all are concluded under ſin, *Rom.* 3. 10. *There is none righteous, no, not one; none that underſtands and ſeeks God*, &c. He adds *not one*, twice; he exempts none: not one righteous by Nature; not one righteous action by Nature: *none that doth good, no, not one.* He applies it to all Mankind. A poyſonous Nature can produce nothing but poyſonous Fruit. Our actions ſmell as rank as Nature it ſelf. Whatſoever riſeth from thence, tho never ſo ſpecious, and well coloured, is evil, and unprofitable. If therefore we would produce good Fruit, we muſt have a new Root, Seed, and Spring. Our ſowr Nature muſt be changed into a ſweetneſs and purity. If the Vine be

empty,

empty, the Fruit will be ſo too, *Hoſea* 10. 1. *Ephraim is an empty vine; he brings forth fruit to himſelf*, or, *equal to himſelf* *. Unleſs the Tree be good, the Fruit can never be generous, *Mat.* 7. 17, 18. *Neither can a corrupt tree bring forth good fruit.* We muſt have the Spirit, before we can bring forth the Fruits of the Spirit. All good ſervices are related to this, as effects to their cauſe. So that what a man doth by an act of Reaſon, and natural Conſcience, and good Education, if his Underſtanding, and Conſcience, remain wholly under their natural pollution, the ſervice is not good, becauſe the ſoul is corrupt: much leſs are thoſe ſervices good, which are the Fruit only of humour. How the ſoul can be habitually ſinful, and yet the acts flowing from it, be good, is not eaſily conceivable; 'tis againſt the ſtream of natural Obſervation. 'Tis true indeed, that a man that is habituated to one kind of ſin, may do an action that receives no tincture from that particular habit, becauſe it doth not proceed from it: as a Drunkard gives an Alms; His giving Alms hath no infection inherent from that particular habit of Drunkenneſs; but from the Nature, which is wholly corrupt, it hath: *Who can bring a clean thing out of an unclean? not one* *. Who can bring a clean ſervice out of a miry heart? Not one man in the World. We cannot therefore perform any Evangelical ſervice, if thoſe Foundations be conſidered.

* ישוה.

* Job 14. 4.

1. *Not ſpiritually, becauſe we are fleſh.* God muſt be *worſhipped in ſpirit* *; in a ſpiritual manner, with ſpiritual frames. The *Apoſtle* ſpeaks of *walking in the ſpirit*, ‖; *and praying in the holy ghoſt* *. None can act ſpiritually, but thoſe that are *born of the ſpirit:* And no action is ſpiritual, but what proceeds from a renewed Principle. The moſt glittering, and refined fleſh, is but fleſh in a higher ſphere of fleſh: Therefore whatſoever ſprings up from that Principle, is fleſhly, upon the former Foundation, That nothing can riſe higher than its Nature. You may as well expect to gather Grapes of Thorns, as ſpiritual Duties from carnal hearts, *Mat.* 7. 16. *Do men gather grapes of thorns, or figs of thiſtles?* If a natural man *cannot receive*, and *cannot know the things of God, becauſe they are ſpiritually diſcerned* *, how ſhould he perform the duties belonging to God, ſince they are ſpiritually to be performed? We are naturally more averſe to motions upon our wills, than to the illuminations of our minds. An Appetite for knowledg, and a flight from God, being both the Fruits of *Adam*'s Fall, who was both curious to know, as God, and fearing to approach to God after his Fall. There may be ſome ſervices in natural men, which may look like ſpiritual; but in the Principle they are not ſo. Many acts are done by irrational creatures, which look like rational acts. As the order among Bees, like the acts of States-men, regulating a Commonwealth; their carrying Gravel in their Fangs, to poiſe them in a ſtorm, and hinder them from being carried away by the violence of the Wind; yet theſe are not rational acts, becauſe they proceed not from Reaſon, but from a natural inſtinct put into them by God, the ſupreme Governor. So that as no action of an Ape, tho like the action of a man, can be ſaid to be a humane act; ſo no action of an unregenerate man, tho like a ſpiritual action, can be called ſpiritual, becauſe it proceeds not from a ſpiritual Principle, but from a contrary one paramount in him. And all actions have their true denomination from the Principle whence they flow. They may be Fruits of Morality, and Fruits of Conſcience, but not ſpiritual Fruits which God requires.

* John 4. 44.

‖ Phil. 3. 3. *which worſhip*, &c. Gal. 5. 16.

* Jude 20.

* 1 Cor. 2. 14.

Well then: we muſt be firſt built up a *ſpiritual houſe*, we muſt be a *Prieſthood*, before we can offer *ſpiritual ſacrifice* *. We muſt have the powerful operation of the Holy Ghoſt in us, before we can have a tincture of the Holy Ghoſt upon our ſervices. In all humane acts, we ſhould act as rational creatures: In all religious acts, as ſpiritual creatures. Now as a man cannot act rationally, without Reaſon; ſo neither can we act ſpiritually, without a Divine Spirit in us. We are indeed to ſerve God, and worſhip him as men: Therefore rational acts are due to God in worſhip, and we are conſtituted in the rank of rational beings to that purpoſe. But ſince our Minds are defiled, they muſt be purified; ſince our Underſtandings are darkned, they muſt be enlightned. There muſt be a Grace infuſed, a Lamp ſet up, a ſpiritual awakening, and invigorating our Reaſons, and Wills, before we can worſhip God, as God, in a ſpiritual manner.

* 1 Pet. 2. 5.

2. *We*

2. *We cannot perform any Evangelical ſervice, vitally, becauſe we are dead.* Our ſervices muſt be living ſervices, if in any wiſe they be ſuitable to a living God. The *Apoſtle* wiſhes us, *Rom.* 12. 1. *to preſent our bodies a living ſacrifice.* He doth not mean only our bodies, conſiſting of fleſh and bones, or a natural life; but he names the body, as being the inſtrument of motion and ſervice, or it may be, *Synecdoche partis pro toto*, a part for the whole. Preſent your ſelves as a ſacrifice conſecrated to God, and living to him, and as living by him.

Upon the loſs of Original righteouſneſs, another form, or principle, was introduced, called in Scripture, *fleſh*, and a *body of death.* Hence by Nature we are ſaid to be *dead* *; and all our works before repentance, are *dead works* ‖: And theſe works have no true beauty in them, with whatſoever gloſs they may appear to a natural eye. A dead body may have ſomething of the features and beauty of a living; but 'tis but the beauty of a Carcaſs, not of a Man. A *Statue*, by the *Stone-cutter*'s art, and the *Painter*'s skill, may be made very comely; yet 'tis but a Statue ſtill; where is the *life?* Such ſervices are but the works of Art, as Flowers painted on the Wall, with curious Colours; but where is the vegetative Principle? Since man therefore is ſpiritually dead, he cannot perform a living ſervice. As a natural death doth incapacitate for natural actions; ſo a ſpiritual death muſt incapacitate for ſpiritual actions: Otherwiſe in what ſenſe can it be called a *death*, if a man in a ſtate of Nature were as capable of performing ſpiritual actions, as one in a ſtate of Grace? No vital act can be exerciſed without a vital principle. As *Adam* could not ſtir to perform any action, tho his body was framed and perfected, till God breathed into him a living ſoul; ſo neither can we ſtir ſpiritually, till God breathe into us a living Grace. Spiritual motions can no more be without a ſpiritual life, than bodily motions can be without an enlivening ſoul. *The living, the living, they ſhall praiſe thee:* And *Pſalm* 80. and 18. *Quicken us, and we will call upon thy name.* There can be no living praiſe, nor no living prayer, without a renewed heart. If it be one effect of the Blood of Chriſt, to *purge our conſciences from dead works, to ſerve the living God*, as *Heb.* 9. 14. then it is clear, That till our Conſciences are purged from dead works, we cannot ſerve the living God: For what ſuitableneſs can there be between a living God, and dead ſervices? Is a putrified rank Carcaſs, a fit Preſent for a King; or a man full of running ſores and boils over his whole body, fit to ſerve in a Princes Chamber? Our beſt ſervices, without a new Nature, tho they may appear varniſht and glittering to man, yet in the ſight of God they have no life, no ſubſtance, but ſtinking rotten duſt, becauſe coming from a dead and rotten heart.

* Eph. 2. 1.
‖ Heb. 6. 1.

Well then, we muſt be born again: 'Tis not a dead Nature, nor a dead Faith, can produce living Fruit for God. We may as well read without eyes, walk without legs, act without life, as perform any ſervice to God without a new Nature; no, we cannot perform the leaſt: A dead man can no more move his finger, than his whole body.

3. *Not graciouſly, becauſe we are corrupt.* By the ſame Reaſon that we are to *ſpeak with grace* *, and to *ſing with grace in our hearts to the Lord* ‖; we are to do every other duty with an exerciſe of grace to God: And without grace, our praiſes are but *hollowings*, our prayers but *howlings*, as the *Scripture* terms them, *Hoſea* 7. 14. *They have not cried to me with their hearts, when they howled upon their beds.* How can there be an exerciſe of that which is not? The skill of the Muſician cannot diſcover it ſelf, till the Inſtrument be made tunable. The heart muſt be ſtrung with Grace by the Spirit, before that Spirit can touch the ſtrings, to make harmony to God in a Goſpel-ſervice. Our Tempers muſt be changed, our Hearts fitted, before we can make melody to God. The principal beauty and glory of a duty, lies in the internal workings of the heart: and how can that heart work graciouſly, that hath nothing of God, and his Grace in it? 'Tis ſaid, *Folly is bound up in the heart of a child* *. So is corruption in the heart of a man, like poyſon in a bundle of ſtuff. It is entred into the very compoſition of us. A *law of ſin* is predominant in a natural man *, which doth influence all his actions. (Strong habits will intereſt themſelves in all that we go about): and all a man's ſervices are regulated by it: for he hath no other Law in his mind, to check the motions of it,

* Col. 4. 6.
‖ Col. 3. 16.
* Prov. 22. 15.
* Rom. 7. 23.

and

and to ſcent his duties, whereby they may carry a pleaſing ſavour to God. The gift of Prophecy, the underſtanding of Myſteries, the depth of Knowledg, the removing Mountains, beſtowing Alms, dying for Religion, are brave, and noble Acts; but without *Charity* (love to God), without which, no other Grace
* 1 Cor. 13. 2, 3. can work, all theſe profit *nothing* *. There is a moral goodneſs in feeding the poor; but no gracious goodneſs without Charity. A little of this, would make thoſe as a Diamond doth Gold, wherein it is ſet, more valuable. If all thoſe profit nothing without this Grace of Charity, they would profit much with it. How doth Grace alter the very Nature of ſervices? Thoſe acts which are ſenſitive in a Brute, were he transformed into a man, and endued with Reaſon, would become rational. Thoſe actions which are but moral in a meer man, when changed into Chriſtian, become Evangelical: They would be of another Nature, and another value.

Well then, look after the *new birth*, ſince it is ſo neceſſary. There cannot be gracious Practiſes, without gracious Principles. Can any thing fly to Heaven without wings? We are to walk as Chriſt walked: How can we do it without a principle of Kin to that which Chriſt had? We are bound to act from a principle of Righteouſneſs. *Adam* was, and his Poſterity are; and ſhould we not look after that which is ſo neceſſary a perfection, requiſite for our ſervices? No doubt but the *Devil* could find matter enough for prayer, and from the excellency of his knowledg, frame rare ſtrains (as ſome word it): But would it be a ſervice which came from ſuch a Nature? As long as we are allied to him in our Nature, our ſervices will be of as little value. He transforms himſelf into an Angel of light, but is ſtill a Devil; and many men do ſo in their religious acts, yet ſtill remain unregenerate.

4. *Not freely, and voluntarily, becauſe we are enmity.* A natural man's ſervices are forced, not free. The averſion of our Natures from God, is as ſtrong as their inclination to evil. We have no fervent deſires to love God; and therefore no deſires to do any thing out of affection to him. When ſenſual habits are planted in the ſoul, there is an enmity to God in the mind: *It will not be ſubject to the law of*
* Rom. 8. *God* *: and whilſt that habit ſways, it cannot. This inclination to ſin, and conſequently averſion to good, is incorporated in Nature, like blackneſs in a *Negro*,
‖ Jer. 13. 23. or ſpots in a *Leopard*; they are *accuſtomed to ſin*, and *cannot* do good ‖. There is no agreeableneſs between God and man's ſoul, whilſt there is a Friendſhip between the heart and ſin: He affects the one, and is diſguſted with the other: One is his pleaſure, the other his trouble. He hath no will, no heart to come to God in any ſervice; and when he doth, he is rather dragged, than ſweetly drawn. The things of God are againſt the bent of a natural heart: there's nothing ſo irkſome as the moſt ſpiritual ſervice. When Men engage in them, they row againſt the ſtream of Nature it ſelf. There muſt therefore be ſomething of a contrary efficacy to over-power this violent Tide; a Law of Grace to renew the mind, and turn the motions of the will to another Chanel. Reſtraining Grace may for a while ſtop the current, but not turn and change the natural courſe. A *carnal mind* conceits the things of
* 1 Cor. 1. 23, 24. God, and his ſpiritual ſervice, to be *fooliſhneſs*; and therefore contemns them *. The eye of the mind muſt be opened, to diſcern the Wiſdom of God in them, before he can affect them. The heart ſhould be lifted up in the Evangelical ways of God. Can meer fleſh be thus? Force can never change Nature. You may hurl Lead up into the air, but it will never aſcend of it ſelf, while it is Lead, unleſs it be rarified into air, or fire. Keep up Iron many years in the air, by the force of a Loadſtone, it will retain its tendency to fall to the Earth, if the obſtacle be removed: The natural gravity is ſuſpended, not altered. Till the Nature of the Will be altered, it can never move freely to any duty. There muſt be a power to will, before there is a will to do; as *Phil.* 2. 13. *It is God which works in you both to will and to do.* A ſupernatural renewing Grace, muſt expel corrupt habits from the Will, and reduce it to its true Object. When Faith is planted, it brings Love to work by: When the Soul is renewed, there is an harmony between God and the Heart, between the Mind and the Word, between the Will and the Duty: When the Appetite, and true taſte of the Soul, is reſtored in *Regeneration*, then ſpring up ſtrong deſires to apply it ſelf to every holy ſervice, 1 *Pet.* 2. 2, 3. *The ſin-*

cere

cere milk of the word, is fervently *deſired*, after it is ſpiritually *taſted*.

Well then, there muſt be a change in us, or in the Law. The *Law is ſpiritual*, man is carnal *; the Law can have no Friendſhip for man, nor man no Friendſhip for the Law in this ſtate, ſince their Natures are ſo contrary. What the Law commands, is diſguſtful to the Fleſh; what the Fleſh deſires, is diſpleaſing to the Law. There muſt then be a change; the Law muſt become carnal, or man become ſpiritual, before any agreement can be between them. Where do you think this change muſt light? It can never be in the Law; therefore it muſt be in man. The Wound in our Wills muſt be cured; the Tide of Nature, that never carries us to God, muſt be turned, and altered by a ſtream of Grace, to move us to him and his ſervice. Man hath been a ſlave to his luſt by the loſs of Grace, and is never like to be reſtored to his liberty in the ſervice of God, till he be re-poſſeſt of that Grace, the loſs of which, brought him into ſlavery. The Goſpel is a *Law of Liberty* *. A ſervile Spirit doth not ſuit a free Law, neither is it a fit frame for an Evangelical Service.

* Rom. 7. 14.

* James 1. 25.

5. Nor *delightfully*. *We can never perform ſpiritual ſervices with delight, becauſe we are alienated.* This we are to do. *Paul delighted in the law of God* *; and the Law was the *delights* of *David* ‖: His whole pleaſure run in this channel. Now becauſe of that averſion to God, there is no will and freedom in his ſervice; much leſs can there be a delight. A corrupt Nature can have no divine ſtrains: A diſeaſed man hath no delight in his own acts; his Diſtemper makes his very motion unpleaſant to him. Things that are not natural, can never be delightful. There is a mighty diſtance between ſpiritual duties, and a carnal heart. Things out of their place, can never be at reſt. Sin is as much a natural man's Element, as Water to a Fiſh, or Air to a Bird. If he be ſtopt in the ways of the Fleſh, he is reſtleſs till he return. He may indeed have ſome delight ſometimes in a ſervice; not as it reſpects God as the Object, or God as the End: There is no ſuch Friendſhip in a natural man's heart to him; but as there is an agreement between a ſervice, and ſome carnal end he performs it for. His delight is not terminated in the ſervice, but in ſelf-love, ſelf-intereſt, or ſome external reward; anchored in it by ſome hopes of carnal advantage; not ſpringing from a living love, or a gracious affection to God. He hath no knowledg of God; and therefore can have no delight in God, or in his ſervice. 'Tis impoſſible we can come before him without pleaſure and delight, if we know how amiable he is in his Perſon, and how gracious in his Nature: But we naturally think God a hard Maſter. And Man having no delight in God, he can have none in thoſe means which lead him to God, and as they are appointed to bring God and his ſoul together. He hath wrong Notions of Duties, looks upon them as Drudgeries, not as advantages, *Mal.* 1. 13. *Ye ſaid, behold what a wearineſs it is*, &c. Without a change of Nature, we cannot deſire Communion with God; and therefore cannot delight in the means of it. We can no more do any ſervice chearfully, than the Saints without it, could receive *joyfully the ſpoiling of their goods* *; We can never be in a holy extaſie, without this inward principle, to make the Goſpel-ſervices connatural to us. This only makes high impreſſions upon the ſoul. 'Tis the Law within our hearts, which only makes us delight to do his will, *Pſal.* 40. 8. *Thy law is within my heart*, in my bowels: He had a natural affection to it, and then a high delight in it. It made our Saviour *delight to do* his work: And 'twas the *inward man* of the heart, wherein the *Apoſtles* delight in the Law was placed. Unleſs we have a divine impreſſion of God upon us, we cannot hear his Word with any joy in it; as our Saviour ſaith, *John* 8. 47. *Ye therefore hear them not:* that is, the Words of God, *becauſe you are not of God.* Unleſs we have God's *Light, and his Truth, ſent forth into us*, we can never make God our *exceeding joy*, or go to *his Altar* with ſuch a frame *.

* Rom. 7. 22.

‖ Pſal. 119. 92.

* Heb. 10. 34.

* Pſal. 43. 3, 4.

Well then: There is a *neceſſity* of the new Nature, to have a warm frame of heart in Evangelical Duties. What is connatural to us, is only delightful. So much of wearineſs and bondage we have in any holy ſervice; ſo much of a legal frame; ſo much of love and delight, ſo much we have of a new Covenant-Grace. A Spirit of Adoption, and Regeneration only can make us delight to come to our Father, and to cry *Abba* to him.

6. *Without Regeneration, we cannot perform Evangelical Duties ſincerely, becauſe*

we are a lye, and in our beſt eſtate vanity. We muſt *worſhip God in truth*, as well as *ſpirit* ‖. God is a Spirit, and therefore muſt be worſhipped in Spirit. God is Truth, and therefore muſt be worſhipped in Truth. Without a new Nature we cannot worſhip God in Truth. The old Nature is in it ſelf a Lye, a meer falſity, ſomething contrary to that Nature God created. It was firſt introduced by a Lye of the Devil (*ye ſhall be as gods, knowing good and evil* *) ; and thereupon a fancy that God lied in his command. How can we ſerve God with this Nature, which had nothing but a Lie for its Foundation ; a Lie of the Devil, a Lie in our Fancy? Therefore our old Nature is no better than a Lie. How can we ſerve God with that Nature which is quite another thing to that of his framing? Man in his Fall is a Liar, *Rom.* 3. 4. *Let God be true, and every man a Liar* ; a Covenant-breaker, that kept not his Faith with God. God, in reſpect of Truth, and Man, in reſpect of Lying, are ſet in oppoſition by the *Apoſtle* there. No man, but would ſlight and ſcorn that ſervice from another, which he knew to be a lying ſervice in the very frame of it. There is no truth can be in any ſervice which is founded only upon an old Nature, and performed by one that is acted by the Father of Lies: And ſo is every unregenerate man, every *child of diſobedience*, Epheſ. 2. 2.

‖ John 4. 24.

* Gen. 3. 5.

Now *ſincerity* cannot be without a new Nature,

(1.) Becauſe *there are no divine motives which ſhould ſway the ſoul.* Moſt ſervices of natural men, have ſuch dirty Springs, ſo unſuitable to that raiſed Temper men ſhould have in dealing with God, that they produce Sacrifices not fit to be offered to an earthly Governor, *Mal.* 1. 8. *If you offer the blind for ſacrifice, is it not evil,* &c. *offer it now unto thy governor, will he be pleaſed with thee?* Had they had divine motives, they had never brought ſuch ſickly ſervices: What was not fit for themſelves, they thought fit for God. Did but *Princes* know what motives many had in their ſervices, they would with as much ſcorn reject them, as they do ignorantly receive them with affection. But it is otherwiſe with God, who knows all the Springs and Wards in that Lock of the heart of his own framing. Do not moſt ſervices take their riſe from Cuſtom, or from an outward religious Education barely ; or at beſt, from natural Conſcience ; which tho it be all in a man, which takes God's part, yet it is fleſh, and defiled? And what pure Vapours can be expected from a lake of *Sodom?* Tit. 1. 15. *To them that are defiled, and unbelieving, nothing is pure ; but even their mind and conſcience is defiled.* The Mind, which is the Repoſitory of natural light ; and the Conſcience, which is the Advocate of natural light, and applies it upon particular occaſion, are defiled, and that in every unbelieving perſon. Can the motives which Conſcience takes from a dark and defiled principle, as the Mind is, be divine? 'Tis fear of Death, Wrath, and Judgment, which it moſtly applies. Theſe are the motives of defilement. Fear is the natural conſequence of pollution: Without ſin and corruption, we never had had any fear of Hell. That cannot be gracious, which ſprings naturally from the commiſſion of ſin ; and can this be divine? Were there no puniſhment feared, there ſhould be no duty performed. Conſcience hath naturally no *baſis* to ſtand upon, but this. What is the principle of his fear? *Self.* 'Tis not therefore obedience to God, but ſelf-preſervation, ſways a man. Fear is but a ſervile diſpoſition ; and therefore cannot make a ſervice good. All ſuch extrinſick motives which ariſe not from a new life, are no more divine, than the Weights of a Clock may be ſaid to have life, becauſe they ſet the Wheels on running. The ſame action may be done by ſeveral perſons, upon different *principles* and *motives* ; for which, one may be rewarded, the other not, as *Math.* 9. 41, 42. *He that receives a righteous man, in the name of a righteous man, ſhall receive a righteous man's reward ; and whoſoever ſhall give unto one of theſe little ones a cup of cold water, only in the name of a diſciple, he ſhall in no wiſe loſe his reward.* One may receive a Member of Chriſt, out of reſpect to Chriſt, and the relation the perſon hath to him. Another may receive the ſame perſon out of a common principle of Humanity ; the action is the ſame ; the good redounding to the Object, is the ſame: nay, it may be greater in him that acts from a commiſeration of him, as a man, than a cup of cold Water from the other, becauſe his ability is greater ; but the inward reſpect to the Object is different. One reſpects him as a man of the ſame Nature with himſelf in miſery ; the other reſpects him as a Mem-

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ber of Chriſt in miſery. One reſpects him as a man, the other as a righteous man. The principle is different; one relieves him out of a natural compaſſion, common to a *Heathen* with him; the other out of a Chriſtian-affection to his head. The actions are therefore different, becauſe of their motives: One is rewardable, and promiſed to be rewarded; the other not: One may be from Grace [I do not ſay, it always is, unleſs there be a conſtant tenor of ſuch motives in our actions: For a natural man, under the preaching of the Goſpel, may do ſuch a thing out of a preſent and tranſient reſpect to Chriſt, whom he hears ſo often of, and hath ſome preſumption to be ſaved by; but it is not his conſtant frame]; I ſay, one may be from Grace, the other from Nature.

Therefore from hence reſults a Neceſſity of the alteration of the frame of our Souls, to furniſh us with Divine and Heavenly motives for our actions. A man may do a thing by Nature, from a good principle, a principle of common honeſty, good in its kind (*Braſs* is good in its kind, but not ſo good as *Silver*), but not Evangelically good, without a renewed affection to God, *John* 14. 15. *If you love me, keep my commandments:* Keep what I command you, out of affection to me. Where the *imagination of the heart is evil, and only evil, and that continually*, Gen. 6. 5. all the ſervice a man in that ſtate performs, riſeth from this Spring, and hath ſome infectious imagination in it, highly abominable to God; either wrong notions of God in it, or wrong notions of the duty, or corrupt motives, ſomething or other of the evil imagination of the heart, mixes it ſelf with it.

(2.) Without a renewed Nature, as there are no divine motives, *ſo there can be no divine ends.* We are bound to refer our natural actions, much more our religious ſervices, to the glory of God. The end is the moral principle of every action. 'Tis that which confers a goodneſs or badneſs upon the ſervice, *Luke* 11. 34. *If the eye be evil, the whole body is full of darkneſs* (This is commonly underſtood of a man's aim). If the intention be evil, there is nothing but darkneſs in the whole ſervice. The perfection of every thing conſiſts in anſwering the end for which it was framed: That which was the firſt end of our framing, ought to be the end of our acting; *viz.* the *glory of God.* But man hath taken himſelf off from this end, and hath been fond of making himſelf his chief good, and ultimate end. Men naturally have corrupt ends in good duties. Pride is the cauſe of ſome mens Vertue: And they are ſpiritually vicious, in avoiding crimes, becauſe they intrench too much upon their Reputation. The *Phariſees* made their Devotion contribute to their ambition, *Matth.* 6. 5. *They pray to be ſeen of men:* and *Matt.* 23. 5. *But all their works they do to be ſeen of men.* Not one work wherein they had not reſpect to this. Their works might well be called the works of the Devil, whoſe main buſineſs it was to ſet up Pride and Self. All their pretences of Devotion to God, were but the Adoration of ſome Golden Image. Have not many in their more ſplendid actions, the ſame end with Brutes, the ſatisfaction of the ſenſitive part, Covetouſneſs, Pride, Emulation, ſenſe of Honour, Qualities perceivable in the very Brutes, as the end of ſome of their actions? The acting for a ſenſitive end, is not ſuitable to a rational, much leſs can it be the end of a gracious creature. Have not men ſinful ends in their religious ſervices? in their prayers to God, in their acknowledgments of God? The *Devil* could intreat our Saviours leave to go into the Herd of Swine. Was this a prayer, tho directed to Chriſt, when his end was to deſtroy, and ſatisfie his malice in it? At beſt, a man without Grace, is like a Picture in a Room, which eyes all, and hath no more reſpect to a Prince, than his Attendants. A natural man's reſpect to God, is but equal to a reſpect to all his other Worldly Concerns. Indeed it were well if it were ſo. He parcels out one part for God, one part for himſelf, and one part for the World; but God hath the leaſt ſhare; or at beſt, no more than the reſt. And truly, as a Picture cannot give a greater reſpect, to fix its eyes more upon a Prince, than a Peaſant, becauſe it hath no life; ſo neither can a natural man, pay a ſupreme reſpect to God in his ſervice, without a ſpiritual life. There is a neceſſity then of removing thoſe depraved ends, that man may anſwer the true end of his Creation. The Principles then upon which ſuch ends do grow, contrary to the will of God, muſt be rooted out, that the ſoul may move purely to God in every ſervice. We are come ſhort of the glory of God, *Rom.* 3. 23. *All have ſinned, and come ſhort*

of the glory of God: ſhort of aiming at it, ſhort of his approbation of our acts. Being thus come ſhort, our ends cannot riſe higher than the frame of our ſoul. Grace, Grace only can advance our wills to thoſe ſupernatural ends for which they were firſt framed. We can never aim at the glory of God, till we have an affection to him: We can never honour him ſupremely, whom we do not ſupremely love. An affection to God can never be had, till the Nature wherein the averſion is placed, be changed into another frame. We are to glorifie God, as God: How can we do this, without the knowledg of him? How can we know him, but by the Goſpel, wherein he diſcovers himſelf? How can we have right conceptions of the Goſpel, till Goſpel-impreſſions be made upon us? How can we act for the glory of God, to whom naturally we are enemies? There's none of us born with a ſpiritual love to God. There muſt then be an alteration of the end, and aim in us; our actions cannot elſe be good, tho ordered by God himſelf. God employs *Satan* in ſome things; as in afflicting *Job* *: But is his performance good? No: becauſe his end is not the ſame with God's. He acts out of Malice, what God commands out of Soveraignty, and for gracious deſigns. Our end without it, is not the ſame with the end of the action: for moral acts tend to God's glory, tho the Agent hath no ſuch intention. So the Action may be good in it ſelf, but not good in the Actor, becauſe he wants a due end.

* Job 1.

Well then, thoſe actions only can be ſaid to be Evangelical, when the great end of God's glory, which was his end both in Creation and Redemption, hath a moral influence upon every ſervice; when we have the ſame end in our redeemed ſervices, as God had in his redeeming love.

7. *Not humbly. We cannot without Regeneration perform Goſpel-duties humbly, becauſe of natural ſtoutneſs and hardneſs.* Evangelical duties muſt be performed with humility. Self-denial is the chief Goſpel-Leſſon, and is to run through the Veins of every ſervice. Therefore God ſpeaks of giving a *heart of fleſh*, in Goſpel-times, *Ezek.* 11. 19. *I will take the ſtony heart out of their fleſh, and give them a heart of fleſh, that they may walk in my ſtatutes, and keep my ordinances, and do them.* Goſpel-duties require a pliableneſs, and tenderneſs of heart. *Adam*'s over-valuing himſelf, and ſwelling with deſigns of being like God, brought an incapacity upon himſelf of ſerving his Creator. And man ever ſince, is too much aſpiring, and too well opinioned of himſelf, to perform duties in an Evangelical ſtrain, with that meltingneſs, that nothingneſs in himſelf, which the Goſpel requires. Our ſwelling and admiring thoughts of our own natural righteouſneſs, hinders Chriſt from ſaving us, and our ſelves from ſerving him. There muſt then be an humble, and melting, and ſelf-denying frame. The *Angels* are ſaid to *cover their faces* before God *, as having nothing to glory in of their own. And the chief deſign of the Goſpel, is to beat down all glorying in our ſelves, 1 *Cor.* 1. 29, 31. *That no fleſh ſhould glory in his preſence; let him that glorieth, glory in the Lord.* And indeed it humbles us no more, than what, upon due conſideration, will appear very neceſſary. Nature then muſt be changed, before this Pride be rooted out: Old things muſt paſs away, that God may be all in all in the Creature. We cannot without a new Nature, make a true eſtimate of our ſelves, and lye as vile and baſe in the preſence of God. A Stone, with all the hammering, cannot be made ſoft. Beat it into ſeveral pieces; you may ſever the continuity of its parts, but not maſter its hardneſs; every little piece of it, will retain the hardneſs of its Nature. So it is with a heart of ſtone: The Nature muſt be changed, before it be fit for thoſe ſervices which require melting, humble, and admiring frames. There is a neceſſity of a reſiding-Grace, like fire, to keep the ſoul in a melting temper.

* Iſa. 6. 2.

8. *Not conſtantly.* Without a new Nature, we cannot perform Goſpel-ſervices conſtantly, *becauſe of our natural levity.* Where the Nature is fleſh, the heart *minds the things of the fleſh* *. The Mind thus habituated, will not be long employed about the things of the Spirit. There is a natural levity in man's Nature. Do not many ſeem to begin in the Spirit, and end in the Fleſh? ſeem to ariſe to Heaven, and quickly fall down to Earth? Do not our very promiſes vaniſh with the next wind of temptation; and like ſparks, expire as ſoon as they be born, unleſs Grace be in the heart to keep them alive? The *Iſraelites* are accuſed of not having a heart

* Rom. 8. 5.

heart *ſtedfaſt with God*, Pſal. 78. 37. *Their heart was not right with him, neither were they ſtedfaſt in his covenant.* Are our Natures better than theirs? Do we not all lye under the ſame charge; ſo uncertain naturally, about divine things, as if there were nothing but wind in our compoſition? Nothing can be kept up in motion againſt its Nature, but by force. A Top hath no inward principle of motion, but is moved by ſome outward force: When that is removed, the motion languiſheth. Any motion that depends only upon outward Wires, expires upon the breaking of them. When external motives, which ſpurr'd men on to this or that ſervice, ceaſe, the ſervice dies of courſe, becauſe the ſpring of the motion falls. If fear of Hell, terrors of Death, ſome preſſing Calamity, be the ſpring of any Duty; when theſe are removed, there will be no more regard to the duty they engendred. But what is natural, is conſtant, becauſe the ſpring always remains. Intereſt changeth, Conſcience is various; and therefore the Operations ariſing from thence, will partake of the uncertainty of them. *Stony ground* may bring forth *Blades*; but for want of Root, they will quickly wither *. A man may mount high in Religion, by the mixture of ſome religious paſſion, as *Meteors* in the Air; but by reaſon of the groſs and earthy parts in them, will not continue their ſtation. There's no being *without*, ſtable, but God; and no principle ſtable *within*, but Grace, *Heb.* 13. 9. *It is a good thing that the heart be eſtabliſhed with grace.* Whatſoever ſervice is undertaken upon changeable motives, is as changeable as the bottom upon which it ſtands. If Credit, ſlaviſh fear of God, Worldly intereſt, inſpire us with ſome ſeeming holy reſolutions, they will all fly away upon the firſt removal of thoſe props. There is therefore a neceſſity of a change of Nature and Diſpoſition. Where there is no approbation of things that are excellent, there can be no conſtant Operation about them. All action about an Object, continues according to the affection to it, and delight in it. We ſhall then be filled with the Fruits of Righteouſneſs, to the glory of God, when we have a ſincere approbation of the excellency of them, *Phil.* 1. 10, 11. firſt, *approve things that are excellent*; and then follows, *without offence, till the day of Chriſt.* A ſtately Profeſſion can no more hold out againſt the Floods of Temptation, than a beautiful Building can ſtand againſt the Winds without a good Foundation under ground. 'Tis the *ſpirit of the Lord within*, as well as *without*, can only maintain the ſtandard againſt Temptation *.

* Mat. 13. 5, 20.

* Iſa. 59. 19.

Well then, upon the whole, there is *a neceſſity of Regeneration*, for the performance of Goſpel-duties. We cannot elſe perform them ſpiritually, becauſe we are *fleſh*; nor vitally, becauſe we are *dead*; nor graciouſly, becauſe we are *corrupt*; nor voluntarily, becauſe we are *enmity*; nor delightfully, becauſe we are *alienated*; nor ſincerely, becauſe we are *falſity*; nor humbly, becauſe of our *ſtoutneſs*; nor conſtantly, becauſe of our *levity*: Our Natures muſt be changed in all theſe reſpects, before we can be fit for any Goſpel-ſervice.

2. Regeneration is *neceſſary for the enjoyment of Goſpel-priviledges:*

1. *For the favour of God, and his complacency with us.* We are not fit for Gods delight, without it. That perſon who hath his love, muſt have his image. If ever God could love an old Nature, which he once hated, and delight in that which he once loathed, he muſt diveſt himſelf of his immutability. He never hated the perſon of any of his Creatures, but for unrighteouſneſs. And upon the removal of this cloud of ſeparation between him and them, the beams of his love break out in their former vigour. God's love is not ſtraitned, nor his kindneſs exhauſted, no more than his hand is ſhortned, or his ear grown heavy, that he cannot hear, *Iſa.* 59. 1, 2. *But your iniquities have ſeparated between you, and your God: and your ſins have hid his face from you, that he will not hear.*

(1.) For firſt, *What did make the firſt ſeparation? was it not ſin?* God told *Adam* before, what the iſſue would be, upon his eating the Forbidden Fruit, *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* 'Tis not a temporal death there only meant; for he ſhould then have died that day wherein he fell; the word *ſurely* importing ſo much. And the puniſhment of a temporal death was pronounced afterwards, *Gen.* 3. 19. *Duſt thou art, and unto duſt ſhalt thou return.* Thou ſhalt ſurely die; thy integrity, and righteouſneſs, will expire that very moment, and thou ſhalt die in my juſt diſpleaſure. 'Tis a ſpiritual death that is moſt properly

properly meant. The puniſhment of ſin, is *death*. The chief part of this death
* Eph. 4. 18. is an *alienation from the life of God* *: that is, not to have God, and the righteouſneſs of Gods Image, living in him; but to be impure, corrupt, a hater of God, and ſervant of ſin. Now from this puniſhment no man can be freed, but by a contrary Regeneration; the proper effect whereof, is to love God, to know his Name, to
* *Cocceius more Novoch. p. 65.* partake of his Holineſs, to imitate his Vertues *. Man forfeited all Gods favour upon his Fall, and can challenge nothing of it.

(2) *What then can reſtore man to God's favour?* Can that which firſt deprived us of it? The cauſe of our deſtruction can never be the means of our reſtauration. Did the loſs of *Adam*'s integrity, make him unfit for Paradiſe, the Garden of God, from whence he was expelled, as a Token of God's diſ-favour? And can the continuance of that loſs, be a means to regain that love which caſhier'd us? It was a ſpiritual death. And is the carcaſs of a ſoul, fit for God's complacency? There muſt be not only a ſatisfaction to his Juſtice for the re-inſtating man into his favour (This is done by Jeſus Chriſt): But a reſtoring of his Image, this is done by the Holy Ghoſt. 'Tis as impoſſible the ſoul can be beautiful without life, and without holineſs, as for a body to be beautiful without a good colour, and proportion of parts. Take away this, Beauty muſt ceaſe, and Deformity ſucceed in the place. 'Tis impoſſible therefore, that where ſin remains in its full vigor, where there is nothing of an original integrity reſiding, but that the ſoul muſt be monſtrous, vile, and deformed in the eyes of God. To make it therefore a fit Object for God's favour, it is neceſſary it be beautified with a holy Nature, and adorned with its due proportions and vigor. The righteouſneſs of *Iſrael* muſt go forth as brightneſs; he muſt be called by a new Name; that is, a new Nature: for what is a Name without a Nature? And then it ſhould be *Hepnzibah, the Lord delights in thee.* Iſa. 62. 1, 2, 3, 4. *The righteouſneſs thereof ſhall go forth as brightneſs, and the glory thereof as a lamp that burns.* Righteouſneſs is the glory of a Soul, as well as of a Church. *Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory. Thou ſhalt be called by a new name*; a new Nature wrought by the word of God; *which the mouth of the Lord ſhall name.* Then ſhe ſhould be in favour with God; *a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.* Righteouſneſs is the glory of a ſoul, and Gods delight and complacency is the conſequent of a righteous Nature.

3. *The Elect themſelves have no intereſt in God's favour of delight, without it.* This follows upon the former. God cannot love the very top of Mankind, his own choice, with a love of complacency, without Regeneration, without a righteous Nature. There is a favour of intention and purpoſe before it: There is alſo an executive love in the very infuſing the habits of grace, which is a ſupernatural favour, becauſe there is both a purpoſe, and then an actual conferring a ſupernatural good. God is free, and may will to give his gifts how, and to whom he pleaſes. But an elect perſon, whileſt he continues in a ſtate of Nature, is not ſimply beloved, tho there be a purpoſe of love; becauſe there is no gracious quality in him, which is the Object of God's ſpecial favour. 'Tis Regeneration only, which is the Object of God's delight in us.

(4.) Hence will follow, *That no Priviledges under Heaven, without it, can bring us into God's favour.* No, not if any man were related to Chriſt, according to the fleſh. The *Apoſtle Paul* would not think the better of himſelf, for a fleſhly relation to Chriſt, for being of the ſame Country, deſcended of the *Jewiſh* Nation, 2 *Cor.* 5: 16. *Though we have known Chriſt after the fleſh, yet henceforth know we him no more. Therefore if any man be in Chriſt, he is a new creature.* Tho it be an honour to be of the ſame deſcent with Chriſt, according to the fleſh; to be of the ſame Nation and Country; yet this doth not make a man any more beloved of God. Nothing avails in Chriſt, but a new creature. And our Saviour himſelf pronounceth it ſo. It was the higheſt priviledg to be the Mother of our Saviour, according to the fleſh: yet this had been nothing, without her being born again of the Spirit: *Who is my mother, and who are my brethren? Behold, my mother, and my brethren,* point-
* Mat. 12. 48, 49. ing to his Diſciples *, *my mother, and my brethren, are thoſe which hear the word of God, and do it,* Luke 8. 21. Thoſe that hear the Word, that have the gracious effect of the Word wrought in them by the Spirit, are equal to my Mother, and my Brethren, and ſuperior to any of my fleſhly Relations, if they be without it. There is a neceſſity of Regeneration upon this account.

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2. As there is no favour, ſo *there's no union with God and Chriſt without it.* Man hath ſome kind of natural Union with all things in the World: He hath being with all Creatures, rational Faculties with Angels, Senſe with Animals, Vegetation with Plants. He wants only that with God, which would beautifie all the reſt. And this can only be by partaking of the Image of God's Holineſs by a new birth. There muſt be a capability for this Union on man's part. A ſuperior and inferior Nature, may be united together; but never contrary Natures. There muſt be ſome proportion between the Subjects to be united, which proportion conſiſts in a commenſuration of one thing to another. What proportion is there between God and our Souls? There can be none without a ſupernatural Grace, infuſing a pure Nature. As we come out of the quarry of Nature, rough and unpoliſht, we are not fit to be cemented with the corner-ſtone in the heavenly Building; we muſt be firſt ſmooth'd, and alter'd by Grace.

(1.) *How can things be united to one another, which are already united to their contraries?* Separation from one body, muſt make way for union to another. Naturally we are united to the Devil, as the Head of the wicked World. We are by Nature his Members. Our Underſtandings and Wills were united with his in *Adam*, when *Adam* gave up his Underſtanding and Will to him: And ever ſince he *works* in the *children of diſobedience* *. Working, and working in, as an united Nature to him, and Principle in him. 'Tis neceſſary this Union ſhould be broken, before we can partake of the influence of another Head. The Diabolical Nature and Principle therefore, which we have got by ſin, muſt be removed, and another Nature, which is Divine, put in the place, firſt (in order of Nature) before we can be united to Chriſt, and enjoy the benefits of Union with him.

* Eph. 2. 2. *Who now works in the children of diſobedience,* ἐνεργοῦντος τοῦ ἐν ὑμῖν.

(2.) *How can things of a contrary nature be united together?* Can Fire and Water be united, a good Angel, and an impure Devil? Can Heaven and Hell ever meet friendly, and compoſe one body? We are united to the *firſt Adam* by a likeneſs of Nature: How can we be united to the *ſecond*, without a likeneſs to him from a new Principle? We were united to the *firſt* by a living ſoul; we muſt be united to the *other* by a quickning Spirit. We have nothing to do with the heavenly *Adam*, without *bearing an heavenly image* *. We are earthly as in the *firſt Adam*; we muſt be heavenly to be in the *ſecond*, becauſe his Nature is ſo: If we are his Members, we muſt have the ſame Nature which was communicated to him by the Spirit of God, which is holineſs. This Nature muſt flow from the ſame Principle; otherwiſe it is not the ſame Nature. An old Nature cannot be joyned to a new *Adam:* There muſt be one Spirit in both; as 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one ſpirit.* And if it were an Union barely of affections, as ſome would only make it, 'tis not conceivable how it can be, without a change of diſpoſition. But ſince it is an Union by indwelling of the ſame Spirit in both (*Rom.* 8. 9. *If any man hath not the ſpirit of Chriſt, he is none of his*), 'tis leſs intelligible, how it can be without an aſſimilation of our Nature to the Nature of Chriſt. It can never be ſuppoſed, the Spirit ſhould unite a pure Head, and impure Members. Such an Union would make our bleſſed Saviour like *Nebuchadnezzar's* Image; an Head of Gold, Arms of Silver, and Feet of Clay. Shall we loath to have naſty things about us? and will the holy Jeſus endure a loathſome putrifying ſoul tobe joyned to him?

* 1 Cor. 15. 48, 49.

(3.) *How can any thing be vitally united to another, without life?* 'Tis a vital Union, by Vertue of which Believers are called Chriſt (1 *Cor.* 11. 12. *As all the members of that one body, being many, are one body, ſo alſo is Chriſt*): And it is compared to the Union of the Members of a natural body, *Rom.* 12. 4, 5. Members have not only life in their Head, but in themſelves, becauſe the ſoul, which is the life of the body, is not only in the Head, but in all the parts of the body, and exerciſeth in every part its vital Operations. The Spirit therefore, which is the band of this Union, communicates life to every Member wherein he reſides, as well as in the Head. What man would endure a dead body to be joyned to him, tho it were the carcaſs of one he never ſo dearly loved? If a man were united to Chriſt, without Regeneration, Chriſts body would be partly alive, partly dead, if any one Member of it had not a ſpiritual life. A dead body

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and a living Head; a Member of Chriſt, with a Nature contrary to him, is an unconceivable *Paradox*. Did God ever deſign ſuch a monſtrous Union for his Son?

Upon theſe accounts doth reſult the *neceſſity of Regeneration*; without it, no Union with Chriſt.

3. *There can be no juſtification without it.* We are not juſtified by an inherent righteouſneſs; yet we are not juſtified without it. We cannot be juſtified by it, becauſe it is not commenſurate to the Law, by reaſon of its imperfection: we cannot be juſtified without it; for it is not congruous to the Wiſdom and Holineſs of God, to count a perſon righteous, who hath nothing of righteouſneſs in him, and whoſe Nature is as corrupt as the worſt of men. With what reſpect to God's Honour can it be expected, that God ſhould pardon that man's ſins, whoſe will is not changed, who ſtill hath the ſame habitualneſs in his will to commit ſin, tho he doth not at preſent act it. 'Tis very congruous in a moral way, that the perſon offending ſhould retract his ſin, and return to his former affection. There is a *diſtinction* between *Juſtification*, and *Regeneration*, tho they never are aſunder. Juſtification is *relative*; Regeneration *internally real*. Union with Chriſt, is the ground of both; Chriſt is the meritorious cauſe of both. The Father pronounceth the one, the Spirit works the other: 'Tis the Father's Sentence, and the Spirit's Work. The relative, and the real change, are both at the ſame time, 1 *Cor.* 6. 7. *But you are ſanctified, but you are juſtified:* Both go together. We are not juſtified before Faith, becauſe we are juſtified by it, *Rom.* 5. 1. And Faith is the vital principle whereby we live, *Gal.* 2. 20. *The life which I now live, I live by the faith of the Son of God.* 'Tis the Root-Grace, and contains the Seeds of all other Graces in it: 'Tis habitually, and ſeminally, all other Grace. So that unleſs we be new born, no Juſtification can be expected; no Juſtification can be evidenced. God never pardons ſin, but he ſubdues iniquity, *Micah* 7. 18, 19. *Who is a God like unto thee, that pardons iniquity? He will ſubdue our iniquities.* The Conqueſt cannot be made, while the Nature, the Root of the Rebellion remains. When he turns his compaſſion to us, he will turn away our hearts from iniquity. If a man were juſtified before he were regenerate, then he were righteous before he was alive: Being *in Chriſt, as free from condemnation*, is alway attended with a *walking after the Spirit*; and walking is not before living *. Pardon would be unprofitable, unleſs he that were pardoned, were made righteous *inchoatively* here, and had a right to, and hope of a perfect righteouſneſs hereafter. If Righteouſneſs were not imparted in this manner, it would be an Argument a man were ſtill under the Law; which ſaith, *He that doth them ſhall live in them* (which is impoſſible in a man that hath once ſinned, tho his ſins are remitted). But it is clear, that righteouſneſs is imparted, ſince there is no man in the World, whoſe ſins are pardoned, but finds ſome principle in him, whereby he is enabled to conteſt with ſin, more than before he was. Therefore do not deceive your ſelves; there is no pardon without a righteous Nature, tho pardon be not given for it.

* Rom. 8. 1.

4. There's *no Adoption without Regeneration.* We can no more be God's Sons, without ſpiritual Regeneration, than we can be the Sons and Daughters of Men, without natural Generation. Adoption is not a meer relation, without an inward form. The Priviledg, and the Image of the Sons of God, go both together. A ſtate of Adoption, is never without a ſeparation from defilement, 2 *Cor.* 6. 17, 18. *Come you out from among them, be you ſeparate, and I will be a father unto you, and you ſhall be my ſons and daughters.* The new Name in Adoption is never given, till the new Creature be framed. *As many as are led by the Spirit, they are the ſons of God*, Rom. 8. 14. οὗτοι, thoſe very perſons; that is the ſignal mark, that they are led by the Spirit; therefore firſt enlivened by the Spirit. A child-like Relation, is never without a child-like Nature. The ſame method God obſerves in declaring the Members his Sons, as he did in declaring the Head his Son, which was *according to the ſpirit of holineſs, by the reſurrection from the dead.* So he declares believers to be his Sons, by giving them a Spirit of holineſs, and by a Reſurrection from ſin, and ſpiritual death. The Devils may as well be adopted Sons of God, as we, without a change of Nature. To be the *Sons of the living God*, was the great promiſe of the Goſpel propheſied of, *Hoſ.* 1. 10. *Ye are the ſons of the living God.* How well will it ſuit, a living God, and a dead Son? God

Rom. 1. 4.

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is not the God of the dead, but of the living. Our Saviour's argument from the immortality of the Soul will evidence not only a Reſurrection, but a neceſſity of a ſpiritual life. What advantage is there in being the Sons of the living God, if we had no more life in us, than his greateſt Enemies? *Regeneration*, as a Phyſical act, gives us a likeneſs to God in our Nature: *Adoption*, as a legal act, gives us a right to an Inheritance; both the great intendments of the Goſpel, both accompanying one another. No Sonſhip without a new Nature.

5. *There's no acceptation of our ſervices without it.* We are not fit to perform any duty without it; and God will never accept any duty from us without it. In the 1ſt of *Epheſians*, 1. *Election*, 2. *Regeneration*, expreſt by being holy; 3. *Adoption*, 4. *Acceptation*, are linkt together, *ver.* 4, 5, 6. *He hath choſen us, that we ſhould be holy, and without blame before him in love; having predeſtinated us to the adoption of children:* after follows Grace, *wherein he hath made us accepted in the beloved.* Our acceptation is only upon the account of Chriſt; but the acceptability is upon the account of Grace. Faith makes our perſons and our duties acceptable; and Chriſt makes them both accepted. Acceptability ariſeth from Grace, as damnability ariſeth from Sin. God damns none, unleſs they be damnable: neither doth God accept any in Chriſt, unleſs they be acceptable. * The *Papiſts*, that plead for merit, acknowledg nothing of it before Grace, but after Grace, becauſe then the ſervices have a greater proportion to God, from the dignity of the perſon, they being acts of God's children, and wrought by his Spirit. God can love nothing but himſelf, and what he finds of himſelf in the Creature. All ſervices, without ſomething of God's Image and Spirit in them, are nothing. As the product of a *million* of *Cyphers*, tho you ſtill add to them, ſignifies nothing; but add one Figure, an Unit, the Spirit, Grace, it will make the product to be many Millions of high account with God. All the ſignificancy depends upon the Figure, which if abſent, the reſt would be nothing. All moral perfections, without a new Nature, are but *Cyphers* in God's Account, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God.* Grace is only a good work, *Phil.* 1. 6. *He which hath begun a good work in you, will perform it till the day of Chriſt.* Intimating, that their morality, and their natural wiſdom, before their Regeneration, were not good works in the ſight of God. They were good in their kind; as a *Crab* may be ſaid to be a good *Crab*, but not a good *Pippin*. 'Tis not good, unleſs it be Fruit brought forth in Chriſt: neither is it ordained as good to the day of Chriſt, to appear glorious at the time of his Triumph. God looks into our ſervices, whether the Spirit frames them, and Chriſt preſents them: All that we do, muſt go through their hands, before they can reach God's heart. Acceptation can never be without a renewed Nature. The ſervices of the fleſh cannot pleaſe God, *Rom.* 8. 8. *They that are in the fleſh cannot pleaſe God.* Their perſons cannot, therefore their actions cannot, becauſe they are the products of a Nature at variance with him; a Nature that is not, nor cannot be ſubject to his Law. So that God muſt be diſpleaſed with his own ſpiritual Law; yea, with his own holy Nature, and change his Judgment, and change his Nature, before he can be pleaſed with fleſhly ſervices; for at the beſt, they are but refined brutiſhneſs. The Image of the Devil, can never be grateful to God. Services flowing from Nature, may ſeem in the outward form of them, to be as acceptable as the duties of a good man: But conſidering what a Dunghill of filthineſs the heart is, from whence they proceed, they cannot be ſo. Good Water is ſweeteſt, and bad Water corrupteſt neareſt the Spring or Fountain: The ſtreams may loſe ſome of their corruption in their paſſage. A gracious man's duties are moſt pleaſant to God, neareſt the heart: A natural man's ſervices are moſt diſtateful, neareſt the Spring. When the heart is a good Treaſure, what comes from it, is regarded as a rich Gift, becauſe it comes from a valuable *Treaſure* *. Hence it is, that a leſs work, coming from a pure and holy principle in a renewed man, is more acceptable to God, than a greater work (in reſpect of the external glorification of him in the good of mankind), coming from an impure principle in a natural man. As a cup of cold Water given to a Diſciple, is more valuable than the gift of a Prince, from another principle. In the one, God ſees a conformity of affection with his holineſs: in the other, only a conformity with his providence. One intends God's glory, and the other only acts it, propoſing ſome other end to himſelf. And we uſe to value gifts, rather by the affection

* *Leſſius de Perfect. Divin. p.* 56.

* Luke 6. 45.

of the Friend, than the quantity of the Gift. Well then, conſider it: Without a new Nature, all our ſervices, tho they ſhould amount to many Millions in number, have no intrinſick value in them with God. For where the Nature is diſpleaſing, the actions flowing from that Nature, can never pleaſe him. *He that turns away his ear from hearing the law*; that is, from a ſpiritual obedience to the Law, *even his prayer is an abomination* *. 'Tis formed by a noiſome ſoul.

* Prov. 28. 9

6. *There's no communion with God, without a renewed ſoul.* God is uncapable on his part, with the honour of his Law and Holineſs, to have communion with ſuch a creature. Man is uncapable on his part, becauſe of the averſion rooted in his Nature. What way can there be to bring God and Man together, without this change of Nature? What communion can there be between a living God, and a dead Heart? God loaths ſin, Man loves it; God loves holineſs, Man loaths it. How can theſe contrary affections meet together in an amicable Friendſhip? What communion with ſo much diſagreement in affections? In all friendſhip there muſt be ſimilitude of diſpoſition. Juſtification cannot bring us into communion with God, without Regeneration. It may free us from puniſhment, diſcharge our ſins; but not prepare us for a converſe wherein our chief happineſs lies. There muſt be ſome agreement, before there can be a communion. Beaſts and Men agree not in a life of Reaſon; and therefore cannot converſe together. God and Man agree not in a life of Holineſs; and therefore can have no communion together. We are by ſin, alienated from the life of God; and therefore from his fellowſhip *. We muſt have his life reſtored to us, before we can be inſtated in communion with him.

* Eph. 4. 18.

(1.) *God can have no pleaſure in it.* God took a delight in the Creation, and did rejoice in his work. Sin deſpoil'd God of his reſt. It can give God no content, no ſatisfaction: for to be in the Fleſh, is to be in that Nature which was derived from *Adam*; which brought the diſpleaſure of God upon all Mankind. Regeneration by the Spirit, reſtores the Creature to ſuch a ſtate, wherein God may take pleaſure in him; and ſtrips him by degrees of that ſin which ſpoil'd his delight in the work of his hands; as it grows, communion is enlarged. God made man at firſt after his own Image, that he might have communion with him. Since the loſs of that, what fitneſs can there be for communion, till the reſtoration of that which God thought fit for his delight? Suppoſe that ſome one work of a natural man, may be good and pleaſing to God, it will not argue a communion of God with the perſon: He may be pleaſed with the work, but not with the man; For all the goodneſs he hath, being in the act, and the act being tranſient, when that is paſt, his goodneſs is as the morning dew, vaniſhed. He cannot be the Object of God's delight, becauſe he hath no habitual goodneſs in him. If a man be abominable, and filthy naturally, he cannot have a converſe with God, without a Nature ſuitable to God, and a Nature ſo animated, as that God may put ſome truſt in it, and not be at uncertainty, *Job* 15. 14, 15, 16. *What is man, that he ſhould be clean; he which is born of a woman, that he ſhould be righteous? Behold, he puts no truſt in his ſaints*, &c. No man is clean; but thoſe that delight in ſin, are much more abominable; *that drink up iniquity like water.* Now God being infinitely holy, can have no communion with that which he doth abominate: And he cannot have a fixed, and a delightful communion with that which he cannot confide in. It muſt be therefore ſuch a Nature as is produced, and preſerved by his own Spirit. If the Heavens are not clean in his ſight, we muſt have a Nature purer and cleaner than the Heavens, before God can delightfully behold us, and pleaſingly converſe with us.

(2.) *As God can have no pleaſure in it, ſo man is contrary to it.* Man, as he is by corruption, is at variance with God, and cannot but be at variance with him. An uncircumciſed heart, will not love God; or at leaſt, will not pay him ſuch a proportion of love, and love of ſuch a quality, as is due to him. For if the end of the circumciſion of the heart, be to love the Lord with all our hearts, as *Deut.* 30. 6. *And the Lord thy God will circumciſe thy heart, to love the Lord thy God with all thy heart*; then it will neceſſarily infer, That he whoſe heart is not circumciſed, doth not love God with all his heart. Holineſs and iniquity, are ſo contrary, that no agreement can be made between them. God muſt deny his Nature, before he

can

can deny his hatred of ſin; and man muſt be ſtript of his Nature, before he can leave his affection to ſin. 'Tis equally impoſſible for wickedneſs to love holineſs, and for purity to love pollution: *There can be no fellowſhip with God, whilſt we walk in darkneſs, and he is light* *. * 1 John 1.6,7.

(3.) Nay Thirdly, *Man naturally reſiſts all means for it.* 'Tis the Spirit only which is the band of Union, and conſequently the cauſe of communion: The Spirit can only bring God and us together. *Walking in the ſpirit* hinders us from *fulfilling the luſts of the fleſh*, which make us uncapable of communion. *Gal.* 5. 16. *Walk in the ſpirit, and you ſhall not fulfil the luſts of the fleſh.* But every man by Nature (as well as the *Jews*) *reſiſts the Holy Ghoſt*, Acts 7. 51. And while this reſiſtance of the great *medium* of it remains, this communion can never be: This reſiſtance therefore muſt be removed, and there muſt be a divine ſtamp and impreſſion upon our very Nature, to make it pliable. You ſee more and more the neceſſity of Regeneration.

7. As there is no communion with God without it, ſo no *communications of Chriſt to our ſouls, can be reliſht and improved without it.* All the communications of Chriſt, reliſh of that fulneſs of Grace which was in his Perſon; and therefore cannot be reliſht by any principle, but that of the ſame Nature. Whenever Jeſus Chriſt comes to bleſs us with the great bleſſings of his purchaſe, he *turns away our hearts from iniquity* *. * Acts 3. 26.

(1.) *Ordinances cannot be improved. The word hath no place in them* *. There * John 8. 37.
is no footing naturally for any divine and ſpiritual Truth. The Nature of the Soil muſt be changed, before this heavenly Plant will thrive. Plants grow not upon ſtones, nor this heavenly Plant in a ſtony heart. The Vine and the Weed draw the ſame moiſture of the Earth, which in the Vine is tranſmuted by the Nature of the Plant, into a nobler ſubſtance than that in the Weed. The new Nature of a good man, turns the juice of the Word into a nobler Spirit in him: And according as the Nature of a good man is inricht with Grace, the more doth he *concoct* the Word, and improve it, to the bringing forth Fruit, and Fruit of a diviner Nature, than another: The juice it affords to all, is the ſame; but the Nature of the Creature turns it in the concoction. Nature muſt be changed then, to make any profitable improvement of the Word, and other Inſtitutions. A ſtone receives the water upon it, not into it: it falls off, or dries up as ſoon as ever it falls. But a new heart, a heart of Fleſh, ſucks in the dew of the *Word, and grows thereby.* The new Birth and Nature, makes us ſuck in the milk, and grow thereby *. * 1 Pet. 2. 2.

(2.) *There can be no communication of comfort.* The Spirit comforts, by exciting Grace, and by diſcovering Grace, not by Flaſhes and *Enthuſiaſms.* What comfort can there be, when Grace, the foundation, is wanting? Can the Holy Ghoſt ever ſpeak a Lye, and give any man comfort, and tell him he is a child of God, when he hath the Nature of the Devil, ſo contrary to him? This were to witneſs, not *with our ſpirits*, but againſt the frame and habit of them, which is not the Spirits work *. * Rom. 8. 16.
Jeſus Chriſt will not trifle away his comforts upon ſuch as have no conformity to him. This were to put a Jewel in a Swines Snout, a Crown upon a Beaſts Head. Thoſe that are not Heirs by a new Nature, to Heaven, cannot claim any Title to the firſt Fruits and Cluſters of it, the comforts of the Goſpel. As there is a neceſſity of a likeneſs to Chriſt, to make us capable of communications from him in a ſtate of Glory: ſo it is as certainly neceſſary, to the lower degrees of it in this World. Veſſels of Wrath muſt be changed into Veſſels of Honour, before they are capable of being filled with ſpiritual comforts. Our bleſſed Saviour keeps his choiceſt ſhowers, and richeſt beams, for his dreſt Garden, not for the wild Deſart.

8. *We cannot be in covenant without it.* This ſhould have been firſt, (as the Foundation of all). Had not *Adam* had an habitual righteouſneſs in his Nature, he had not been a fit perſon for God to have entred into covenant with. There muſt therefore be a reſtored righteouſneſs, that we may come into the bond of the new Covenant, for eternal life. The very terms of it are, a new heart, a heart of fleſh, a new Spirit, the Law written in the heart. Without this new Nature, we cannot depend on him by Faith, which is the Condition of the Covenant. For we cannot confide in him to whom we have an enmity, and of whom we have a jealouſie. We can-

not have God to be our God, unleſs we be his People, have the Nature and Diſpoſition of his People, turn to him, act towards him as our God: whereas in our firſt defection, we made the Devil our God. God requires righteouſneſs ſtill, to our being in Covenant; but diſpenſeth with the ſtrictneſs of the firſt Covenant, and gives our Saviour a power to that end, in committing all Judgment to the Son. As the Covenant is ſpiritual, ſo there muſt be a ſpiritual life, to anſwer the terms of it: Without it, we cannot walk in the way wherein we engage by Covenant to walk. Neither can we have any right to the promiſes and benefits of the Covenant. Doth God promiſe to be our God? 'Tis upon the Condition we be his People. Doth he promiſe never to leave us, nor forſake us? 'Tis upon condition we continue not in our Original Apoſtacy. Doth he promiſe to be preſent with us? 'Tis more than his Holineſs will endure, while we continue in our filthy Nature.

2. The Second General. As Regeneration is neceſſary to a Goſpel-ſtate, *ſo it is neceſſary to a ſtate of Glory.* It ſeems to be typified by the ſtrength and freſhneſs of the *Iſraelites*, when they entred into *Canaan* *. Not a decrepit and infirm perſon, ſet foot in the promiſed land: none of thoſe that came out of *Egypt*, with an *Egyptian* Nature, and deſires for the *Garlick* and *Onions* thereof, with a ſuffering their old bondage, but dropped their Carcaſſes in the Wilderneſs, only the *Two Spies*, who had encouraged them againſt the ſeeming difficulties. None that retain only the Old Man, born in the Houſe of Bondage; but only a new regenerate creature, ſhall enter into the Heavenly *Canaan.* Heaven is the Inheritance of the ſanctified, not of the filthy, *Acts* 26. 18. *That they may receive an inheritance among them which are ſanctified, through faith that is in me.* So our Saviour himſelf phraſeth it in his diſcourſe to *Paul*, upon his converſion by Faith, the great renewing Principle. Upon *Adam*'s expulſion from Paradiſe, a flaming Sword was ſet to ſtop his re-entry into that place of happineſs. As *Adam* in his forlorn ſtate, could not poſſeſs it, we alſo, by what we have received from *Adam*, cannot expect a greater privilege than our Root. Had *Adam* retained the righteouſneſs of his Nature, he had been fit for that place, and that place for him: But poor decrepit *Adam* could have no leave to enter. The Prieſt under the Law, could not enter into the Sanctuary, till he were purified, nor the People into the Congregation: Neither can any man have acceſs into the Holy of Holies, till that be conſecrated for him by the Blood of Jeſus, and he ſprinkled by the ſame blood for it, *Heb.* 10. 19, 22. 'Tis by the Blood of Jeſus ſprinkled upon our hearts, that we enter into the Holieſt by a way which he hath conſecrated. For *there ſhall in no wiſe enter into it, anything that defileth, neither whatſoever works abomination, or a lie,* Rev. 21. 17. as every unclean thing was prohibited entrance into the Temple. Whoſoever ſhall enter into the reſt of God, muſt ceaſe from his own works of darkneſs and corruption, as *God did from his works of creation* *. If man fell the Sixth day, the day of his Creation, the reſt of God in his lower works was diſturbed by the entrance of ſin upon them, as well as it had been diſturbed by the ſin of the Angels in Heaven. God reſted from his works of Creation, but not in them, but in Chriſt, the Covenant of Redemption, and Reſtauration by him. We muſt therefore ceaſe from our own works, to enter into his reſt. This entrance we cannot have in an unbelieving unregenerate ſtate, becauſe by unbelief we approve not of that for our reſt, wherein God ſetled his own repoſe; and by unregeneracy we oppoſe the great intendment of it, the reſtauration of the creature to be a fit Object for Gods reſt and complacency. 'Tis neceſſary to a ſtate of glory.

* *Fuller Piſgah, book* 4. *chap.* 36. 9. *P.* 45.

* Heb. 4. 10.

Suarez de grat. lib. 7. *c.* 1. *numer.* 12.

(1.) *Not that there is a natural connexion between a regenerate ſtate and glory, that in its own Nature gives a right to Heaven: but a gracious connexion by the will of God.* Tho it be morally impoſſible in Nature, that a man can have communion with God without a renewed ſtate; yet when he hath a new Nature, it is not abſolutely neceſſary, that God ſhould love him ſo intenſly, as to give him an eternal reward; but conditionally neceſſary, upon the account of the Covenant, wherein God hath ſo promiſed. Tho it be abſolutely unavoidable to God, to love goodneſs (for becauſe he is perfectly good, he cannot hate it), yet it is not abſolutely neceſſary he ſhould inſtate it in ſo unconceivable a glory. A new Nature indeed, makes a man capable of eternal glory, without which it is not poſſible for him to have it: but it

it gives him not a right to it, nor inſtates him in it, in its own Nature, but by the gracious indulgence of God. For as I have ſaid before, in the general Foundation of this Doctrine, That God may give grace without glory, is intelligible: but how he can admit a man to glory without grace, is unconceivable. The very having of grace, is a reward in it ſelf. 'Tis an enobling of our Nature, a ſetting us in our right ſtation (the purity of the body is a pleaſure, tho a man hath no hopes upon it, to be preferred to a better condition), which may appear to us, upon the baniſhment of *Adam* from Paradiſe. Had there been any natural connexion, he had not been diſpoſſeſſed, ſuppoſing him to have Faith infuſed into him at the time of the promulgation of the Promiſe: Or if afterwards, he would have had a re-entry, had there been a natural connexion between a new Nature, and a ſtate of Glory.

(2.) *Nor is there any meritorious connexion between a regenerate ſtate, and glory*; becauſe there is no exact proportion between a new Nature, and eternal Glory. The *Papiſts* ſay, That before habitual grace, a man cannot merit: but after it is infuſed by the Spirit of God into the Soul, a merit doth reſult from the dignity of the perſon brought into a ſtate of grace. No ſuch thing. Glory indeed is merited; but the merit reſults, not from the new Nature, but from the new Head, our Lord Jeſus Chriſt. That righteouſneſs whereby God is engaged to give us a Crown of glory, for a garland of grace, is not a commutative Juſtice: As if grace were of equal value to glory, and Heaven no more than a due compenſation, 2 *Tim.* 4. 8. *There is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judg, ſhall give me at that day.* But it is the veracity and faithfulneſs of God, which is meant by Righteouſneſs there, and other where in Scripture. It is a Juſtice due to the Promiſe, not to the nature of the grace; and due to the Covenant made with Chriſt, which was, that he ſhould have a ſeed to ſerve him. Upon which compact, our Saviour ſo peremptorily demands his Peoples being with him in glory, *John* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am.* As much as to ſay, Father, I will not remit a tittle of that Article, which is part of the Covenant between thee and me; I will have that performed to the full. And it is obſervable, tho he mentions their Faith, and their keeping his Word, in other parts of the Chapter, as Arguments for God to take notice of them, and preſerve them; yet his deſire of the ſtate of glory, he founds only upon his will, which muſt be grounded upon ſome antecedent agreement, whereby he had a right to plead for it. So that it is from the faithfulneſs of God to his promiſe, and the full merit of Chriſt; and thereupon his fixt reſolution to have it performed; not from any meritorious dignity in the new Nature it ſelf. Grace only fits for glory, but doth not merit it.

(3). *It is neceſſary by a fixt determination of God.* Suppoſing that God could in his own Nature, congruouſly admit an unregenerate dead creature, to a fruition of him in Heaven: Yet ſince he hath decreed otherwiſe, and appointed other methods, God is now by his own free reſolution, under an immutable neceſſity not to admit him. As God having by a determinate Counſel, ordained the Death of Chriſt, as the *medium* to Redemption, could not in our apprehenſions, afterwards appoint another way, becauſe his counſel had pitched, not only upon the Redemption of man, as the end, but the Death of Chriſt as the means: And had there been a change, it muſt either be in the end, or in the means. If in the end, and he would not have man redeemed, there had been an alteration in his love and kindneſs. If in the means, it muſt be either a worſe, or a better means: if a worſe, and not ſo fit to effect Redemption, it had ſtill implied a change in his kindneſs. If a better means, it would argue a defect of Wiſdom in his firſt choice, that he did not foreſee the beſt. By the like counſel and wiſdom, he hath ſetled this of Regeneration, as the way to glory: *Without holineſs, no man ſhall ſee the Lord* *. Without a fixed, and permanent holineſs, which muſt be an holineſs of Nature, not only of action. Suppoſing any holineſs in an action, without a new Nature, 'tis yet but a tranſient holineſs; and tho it may make the action acceptable to God, yet it can never make the perſon that did it, acceptable to him.

* Heb. 12. 14.

(4.) *Regeneration is neceſſary in a way of aptitude and fitneſs for this ſtate.* A fitneſs in both Subjects is neceſſary to the enjoyment of one another. Since therefore

fore our happineſs conſiſts in an eternal fruition of God; and that naturally we are a Maſs and Dunghill of putrified corruption; there muſt be ſuch a change, as to make an agreement with that God, whom to enjoy is our happineſs. For all aptitude is a certain connexion of the Two Terms, whereby they may touch, and receive each other. We cannot enjoy God in his Ordinances, without an holy Nature, much leſs in Heaven. As we are under the condemnation of the Law, by reaſon of our guilt; ſo we are under an unfitneſs for Heaven, by reaſon of our filth. We have a remote natural capacity for it, as we are creatures endued with rational Faculties. But we have a moral unfitneſs, while we want a divine impreſſion to make us ſuitable to it. Juſtification and Adoption, give us a right to the inheritance; but Regeneration gives us a *meetneſs to be partakers of the inheritance of the Saints in light* *. We are not meet for it, while we are unholy, and while we are darkneſs, becauſe it is an inheritance of Saints, and an inheritance in light. As the body cannot be made glorious, without a reſurrection from a natural death; ſo neither can the ſoul, which is immortal, be made glorious, without a reſurrection from a ſpiritual death. Our *corruptible bodies* cannot poſſeſs an incorruptible Kingdom, unleſs made like to the glorious body of Chriſt; much leſs our ſouls, which are the chief Subjects of communion with him in Heaven. A depraved ſoul is as much unfit for a purified Heaven, as a corruptible body is for an incorruptible glory. Our Saviour aſcended not into Heaven, to take poſſeſſion of his glory, till after his reſurrection from death; neither can we enter into Heaven, till a reſurrection from ſin. As Jeſus *Chriſt became like unto us*, that he might be a merciful and faithful high Prieſt for us, *Heb.* 2. 17. *It behoved him to be made like unto his brethren*; ſo it behoves us to be made like unto him, that we may be fit Offerings in the hand of our high Prieſt, to preſent to God, for him to take pleaſure in. The Father of the Prodigal, forgave him at the firſt meeting, after his return: but before he admitted him into the pleaſure of his houſe, he took away his garments that ſmelt of draff, and put other Robes upon him. God is ſaid therefore, *to work us to this thing*, that we may be fit to be clothed upon with our Heavenly Houſe *. If God be happy in his Nature, man cannot be happy in a Nature contrary to him. For we can never expect to enjoy a felicity in ſuch a Nature, which if God himſelf had, he could never be happy in himſelf. 'Tis holineſs in God, which fits him to fill Heaven and Earth with the beams of his glory: And it is an holy Nature in us, which makes us fit to receive him. As without holineſs, God could not be glorious in himſelf, *Iſa.* 6. 3. *Holy, holy, is the Lord of hoſts; the whole earth is full of his glory*; ſo without holineſs in our Natures, we could not be glorious with God. We are no more fit for Heaven in a ſtate of Nature, than a piece of putrified fleſh is fit to become a Star. In Heaven there are duties to be done, and priviledges to be enjoyed. The work cannot be done, the reward cannot be received, without a new Nature. The glorifying God, and enjoying him, is the glory of Heaven. How can we do the one, or receive the other, without the change of our affections? Can God have a voluntary glory from his enemy? or can his enemy delight in the enjoyment of him?

* Col. 1. 12.

1 Cor. 15. 50.

* 2 Cor. 5. 5. κατεργασάμενος, *poliſh.*

(1.) *Regeneration, and the new Nature, is neceſſary to the duty of Heaven.* Eternity cannot free us from duty. Some duties are eſſential to the relation of a creature: Some reſult only from this or that ſtate of the creature. The alteration in the ſtate, changeth the duty proper to that ſtate: but no place, no ſtate, can exempt a creature from thoſe duties which are eſſential to him as a creature. 'Tis impoſſible to conceive any relation, without ſome new debt, or ſervice. From every change in relations in the World, there doth ariſe ſome new duty, which was not incumbent upon a man before. The relation which a regenerate man hath to God here, is the ſame which it is in Heaven: but it is manifeſt there in an higher degree, and a choicer fruition. Thence therefore will ariſe, tho not any new duty that we can conceive; yet freſher obligations to thoſe ſervices which are proper for that place. Without a change of Nature, it is not poſſible for any man (were he admitted thither) to perform the duties of Heaven. Holy work is troubleſome to a natural man here: and the more heavenly it was in it ſelf, the more diſguſtful to corrupt Nature. What was in a little meaſure holy, was a drudgery upon Earth: and what is in a greater meaſure holy, cannot be a ſatisfaction in Heaven to an old

frame.

frame. There are ſome natural motives to ſome duties here; and our indigency takes part with them (as in that of prayer): but thoſe of a more elevated ſtrain, as love, and praiſe, and admirations of God, our Natures are more averſe to. What duty can be performed without a will? 'Tis concluded by moſt, That the happineſs of Heaven conſiſts as much, if not more, in the frame of the Will, than in that of the Underſtanding. If the Will be not new framed, what capacity is there to perform the ſervice requiſite to that happy ſtate? We muſt firſt be made juſt here, before we can be made perfect above, *Heb.* 12.23. *Spirits of juſt men made perfect.* Juſt by an *imputed* righteouſneſs, holy by an *inherent* righteouſneſs, before they were tranſplanted to a ſtate of perfection. Without a perfect frame, none can perform the choice duties of Heaven: and without righteouſneſs here, we cannot be made perfect there.

Queſt. *What are the duties of Heaven, that cannot be performed without a new Nature?*

Anſ. 1. *Attendance on God.* Some kind of ſervice which we cannot underſtand, in the ſtate here below. The Angels ſtand before God, and wait his commands; there is a pleaſure of God which they do, *Pſal.* 103. 21. *Ye miniſters of his that do his pleaſure.* There is a *will of God done in heaven, as well as upon earth:* There are acts of adoration performed by them; They *cover their faces* *: They are commanded to *worſhip the Lord Chriſt* ||. Their holineſs fits them for their attendance; therefore called the holy Angels. 'Tis againſt the Nature of Devils to perform ſuch acts as thoſe, which the holineſs of Angels fits them for. Glorified ſouls ſhall be as the Angels of God in Heaven, *Matth.* 22. 30. *But are as the angels of God in heaven.* Equal to Angels in their ſtate, as they are Angels in Heaven: *Equal to Angels* in their work, as they are Angels of God, attending on God, and miniſtring unto him *; tho what that Miniſtry ſhall be, is not eaſily known in the extent of it. Is it uſual in this World, to take up a perſon from under an Hedg, and bring him to an immediate attendance on a Prince, without cleanſing him, and begetting other diſpoſitions and behaviour in him, by ſome choice Education? God picks ſome out for an immediate attendance on him in Heaven; but he ſends his Spirit to be their Tutor, to breed them up, and grace their deformed ſouls with beautiful Features, and their ulcerous and cancerous Spirits, with a ſound Complexion, that they may be meet to ſtand before him. When God calls any to do him ſervice in a particular ſtation in the Word, he gives them another heart; So he did to *Saul for the Kingdom* *. Is there not much more neceſſity of it for an immediate ſervice of God in Heaven? A Malefactor, by pardon, is in a capacity to come into the preſence of a Prince, and ſerve him at his Table: But he is not in a fitneſs, till his noiſome Garments, full of his Priſon-Vermine, be taken off. Can one that is neither pardoned nor purified; one with the guilt of Rebellion upon him, and a Nature of Rebellion in him, be fit to ſtand before God?

* Iſa. 6.
|| Heb. 1. 6.
* Dan. 7. 10.
* 1 Sam. 10. 9.

(2.) *Contemplation of God, is a work in Heaven.* There ſhall be a perfect knowledg; therefore a delightful ſpeculation. *The Angels behold his face* *, and that *always.* The Saints *ſhall ſee him as he is* ||. 'Tis not a ſtupid ſight, but a gazing upon the Face of this Sun, with a refined, and raviſhing delight. For this work, there muſt be,

* Mat. 18. 10.
|| 1 John 3. 2.

(1.) *A change of Judgment.* The eye muſt be reſtored. 'Tis as poſſible for a blind eye to behold the Sun, or a blear eye, to ſtare in the face of it, without watering, as for a blind underſtanding to behold God. For it is not a being in the place of Heaven, but having a Faculty diſpoſed, which doth elevate us to the knowledg of him. Things that are corporeal, cannot know things that are ſpiritual. We cannot in this ſenſitive body, view the Face of an Angel, and underſtand his Nature; much leſs with a body of a total death, ſee the Face of God, which is above all created beings, more than any ſpiritual creature is above ſenſe. *In Heaven the Saints ſhall know him, as they are known of him* *, perfectly, as far as the capacity of a creature can extend: Has God any ſcales upon his eyes? Doth he not know perfectly what he knows? So ſhall the glorified Saints. But if a natural man were admitted into Heaven, what proſpect could he have with a blind underſtanding? As men under the Goſpel-adminiſtrations, cannot ſee the Kingdom of

* 1 Cor. 13. 12.

God,

God, even in the midſt of it, without a new birth; ſo neither could they ſee the Kingdom of God in the midſt of Heaven it ſelf, without a new frame: if not ſee it, much leſs enjoy it.

(2.) *There muſt be a change of Will.* Men *like not to retain God in their knowledg*, when he is repreſented to them in the dark, yet pleaſant glaſs of Nature, *Rom.* 1. 28. The *Apoſtle* there ſpeaks it of the *Heathens*, and the wiſeſt of them, their *Philoſophers*, who tho pleaſed with the contemplation of Nature, yet were not pleaſed with the contemplation of God in Nature: much leſs will they like him, when he diſcovers himſelf clothed with the light of holineſs as a garment: That vicious eye, which is too weak to behold, with any delight, the image of the Sun in a Glaſs, or a Pail of Water, will be much more too weak, to gaze upon it in its brightneſs in the Firmament. If there be no delight to know God here, what pleaſure, what fitneſs can there be in the ſame frame, to contemplate him above? Let me ask you; Have you any pleaſure in the ſtudy of God? What is the reaſon then, that in your retirements, when you have nothing to do, your thoughts are no more upon him? What is the reaſon, that if any motion doth offer to adviſe you to fix your thoughts upon him, you ſo ſoon ſhift it off, as a troubleſome companion, and ſome ſlight jolly thought is admitted with gladneſs into thoſe embraces which the other courted? Can ſuch a Temper be fit for Heaven, where nothing but thoughts of God run through the Veins of glorified ſouls? If the diſcovery of God's glory in the Goſpel, is accounted no better than folly by *natural men*; *and therefore not received* *; the manifeſtation of it above, would meet with no better valuation of it, unleſs the Temper both of Judgment and Will were changed: They are ſpiritually to be diſcerned here, and no leſs ſpiritually to be diſcerned above. The weak and wateriſh eye muſt be cured by ſome powerful Medicine, before it can ſtare upon the light of the Sun, or delight it ſelf in its glory.

* 1 Cor. 2. 14.

(3.) *Love is a duty in Heaven.* Love is a grace that ſhoots the gulf with us, and attends us not only to the Suburbs, but into the very heart of Heaven, when other graces conduct us only to the gates, and then take their leaves of us, as having no buſineſs there. *Charity never faileth* *. And indeed, 'tis ſo eſſentially our duty in every place, that it is concluded, that God cannot free us from the Obligation of it, whilſt we remain his creatures; becauſe God being infinitely good, and therefore infinitely amiable, and infinitely gracious to them, it would ſeem unrighteous, and inconſiſtent with ſupream goodneſs, to forbid the creature an affection to that which is infinitely excellent, and a gratitude to its Benefactor, which can be paid only in love. Now tho we are bound to love God in the higheſt degree, yet every new mercy adds a freſh Obligation to return our affection to him. So when we ſhall have the cleareſt beams of God's love, darting upon us from Heaven, we ſhall alſo have higher Obligations to love him, both for his excellency, which ſhall be more viſible; and his love, which ſhall be more ſenſible. Now can the heart of a natural man cling about God? Can it forget its Fathers houſe, and be wholly taken up with the Creator's excellency? Can he that *loved pleaſures more than God* * in the World, love God more than pleaſures in Heaven, without an alteration of his ſoul? No: The heart muſt be firſt *circumciſed* by God, before we can *love God with all our heart* *. If we will not be ſubject to the Law of God here, how can we be ſubject to the Love of God, which is the Law of Heaven? How can we cleave to God without love, or reliſh him without delight? No man in a natural Eſtate, could ſtay in Heaven, becauſe he doth not love the perſon, whoſe preſence only makes it Heaven. How can there be a conformity to God in affection, without a conformity to his Holineſs? A choiceneſs of love, with a perverſeneſs of will; a ſupremacy of delight, without a rectitude of heart; a love of God, without a loathing of Sin; a fervency of love, with a violence of luſt: all theſe are contradictions. He that hath a hatred of God, cannot perform the main duty of Heaven; and therefore what ſhould he do there?

* 1 Cor. 13. 8.

* 2 Tim. 3. 4.

* Deut. 30. 6.

(4.) *Praiſe is a ſervice in Heaven.* If a pure Angel be not ſufficient for ſo elevated a duty, how unfit then is a droſſy ſoul? What is the *Angels* Note, *Holy, holy, holy Lord God* *, can never be a natural man's: For how can he poſſibly praiſe

* Iſa. 6. 3.

Praiſe that which he hates? What is the note of glorified Saints? 'Tis *Allelujah*, Rev. 19. 1. *Salvation, and glory, and honour, and power unto the Lord our God:* And again they ſaid, *Allelujah*, ver. 3. *Allelujah, for the Lord God Omnipotent reigneth*, ver. 6. Nothing but *Allelujah* four times, *ver.* 1, 3, 4, 6. How can that heart frame an *Allelujah*, that is ſtuft with Jealouſies of him? How can he exalt the Honour of God, who was always pleaſed with the violations of it? How can he rejoice at the Lord's reigning, that would not have One luſt ſubdued by his power? How can a natural man, as natural, ever be wound up to a height, fit for ſuch ſtrains, ſince *out of the abundance of the heart, the mouth ſpeaks?* The Tongue can never be framed to praiſe, while the heart is evil. Our bleſſed Saviour muſt be *glorified in us*, before he can be glorified by us*. If a man in a meer natural ſtate, be unfit for this heavenly Work, how unfit are then their Tongues to ſound his praiſe, which are always filled with reproaches of God? And how can their ears endure to hear it from others, which were never offended with the blaſphemies of him? They could never rejoice in this heavenly conſort, were they admitted. Nay, their enmity to the Work, would not permit their ſtay. The ſmoke of pure Incenſe, is fitter, rather to drive a Swine out of the Room, than to invite his continuance.

* 2 Theſ. 1. 10, 12.

2. The new birth is neceſſary, as to the duty, *ſo to the reward of Heaven.* As the reward is exceeding glorious the preparation thereto, muſt be exceeding gracious. The rewards of Heaven are ſomething incorporated with us, inlaid in the very frame of our ſouls, and cannot be conceived enjoyable, without a change in the nature of the Subject. Man was firſt formed, before he was brought into the garden of *Eden*, or pleaſure*: *There he put the man whom he had formed.* Man muſt be new-formed, before he be brought into that place, which is the *Antitype* of *Eden*, the place of eternal and ſpiritual pleaſure. A natural man can no more reliſh the rewards of Heaven, than a dead carcaſs can eſteem a Crown, and a Purple Robe: or be delighted with the true pleaſure of Heaven, than a Swine that loves to wallow in the Mire, can be delighted with a bed of Roſes. A diſorder in Nature, is a prohibition to all happineſs belonging to that Nature. A diſtempered body, under the fury of a Diſeaſe, can find no delight in the pleaſures of the healthful. A *wicked man*, with a troubled and foaming *Sea* of ſin, and luſt in his mind *, would find no more reſt in Heaven, than a man, with his diſ-joynted Members upon a Rack, can in the beauty of a Picture. We muſt be *ſpiritually minded*, before we can have either *life or peace**. Righteouſneſs in the ſoul, is the neceſſary qualification for the peace and joy in the Kingdom of God, *Rom.* 14. 17. *The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy ghoſt.* While Malice remains in the *Devil's* Nature, were he admitted into Heaven, he would receive a torment inſtead of a content. A wicked man would meet with Hell in the midſt of Heaven, as long as he carries his own Rack within him, boiling and raging luſts in his heart, which can receive no contentment, without Objects ſuitable to them, let the place be what it will. Heaven indeed, is not only a Place, but a Nature; and it is a contradiction to think that any can be happy with a Nature contrary to the very Eſſence of happineſs.

* Gen. 2. 8.

* Iſa. 57. 20.

* Rom. 8. 6.

The Pleaſure and Reward of Heaven is,

(1.) *A perfect likeneſs to God and Chriſt.* This is the great priviledg of Heaven, which the *Apoſtle*, in the midſt of his ignorance of other Particulars, reſolves upon as certain, as that which reſults from Regeneration, and being the Sons of God, and is the full preparation for the beatifick Viſion, 1 *John* 3: 2. *Now we are the ſons of God, and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* He ſeems to intimate this, that we can never be like him when he doth appear, unleſs we be now, while we are here, the Sons of God; nor ever be admitted to a ſight of him. As Chriſt preſented himſelf without ſpot to God, when he laid the Foundation of our Redemption; ſo he preſents his People *without blemiſh to God*, when he lays on the top-ſtone of it in our glorification *. Now as we cannot be like to Chriſt in our walk here, without a new Birth; neither can we without it, be like to Chriſt in glory hereafter. 'Tis not the place makes us like to

* Eph. 5. 27.

God, but there muſt be a likeneſs to God, to make the place pleaſant to us. When once the Angels had corrupted their Nature, the ſhort ſtay they made in Heaven after, did neither pleaſe them, nor reform them. And when *Satan* appeared before God, among the *Angels* *, neither God's preſence, nor his ſpeaking to him did any wiſe better him. He came a *Devil*, and he went away ſo, without any pleaſure in the place, or preſence, but by the permiſſion of God to wreak his malice on holy *Job*. An unlikeneſs to God, is the miſery of the creature. 'Tis therefore impoſſible, whileſt the ſoul remains in that ſtate, that it can arrive at bleſſedneſs, becauſe it is a contradiction, to think a felicity can be enjoyed in a contrariety to, and ſeparation from the Fountain of it, *Pſal.* 73. 27. *Lo, they that are far from thee, ſhall periſh.* 'Tis by Faith, beholding the glory of the Lord in the glaſs of the Goſpel here, that we muſt be *transformed into his Image*, before we can be *changed into his glory* *. And we cannot be like God by holy actions only, tho we had performed as many of them, as all the holy men in the World ever did, as to the matter of them, abſtracted from the Principle and End: and the Reaſon is, becauſe God is not only holy in his Actions, but holy in his Nature; and therefore we muſt not only have actions materially good, but a holy Nature ſuitable to the holineſs of God; otherwiſe we neither are, nor never can be like him.

* Job 1. 6.

* 2 Cor. 4. 18.

(2.) *The fruition of God is a priviledg of Heaven*, which neceſſarily follows this likeneſs. God is the eternal portion of glorified ſouls, upon which they live. *He is the ſtrength of their hearts:* There is none but God in Heaven is the chief Object of their love and delight. The preſence of God makes the fulneſs of joy, *Pſal.* 16. 11. His favour, and the light of his glorious countenance, conſtitutes Heaven and Happineſs; not the place, but the countenance. God's frown kindles Hell, and his ſmile renders any place an Heaven. Now an old Nature cannot have a good look from God: For ſince he is infinitely holy, he muſt hate unholineſs; infinitely true, he muſt hate falſity. As it is impoſſible a man can love truth and falſity, righteouſneſs and unrighteouſneſs, as ſuch, at one and the ſame time, in an intenſe degree; Therefore an impure Nature cannot be happy, unleſs God be mutable. God cannot ſmile on the old *Adam*, unleſs he hate himſelf. What ſatisfaction can ſuch an one poſſibly have in God's preſence? How can he favour the ſociety of God, that never loved it? Do we naturally love any warm mention of God? Have we not a ſtony deadneſs to any heavenly motion that falls upon us? A mighty quickneſs to receive ſinful motions in that which we love. Do not our countenances fall, and our delight take wings to it ſelf, and fly away, at any lively appearance of God? If we have ſuch an enmity to his Law, which is but a tranſcript of his Holineſs, much greater muſt our enmity be to the Original Copy. Hence in Scripture men are ſaid to *refuſe his law*, Pſal. 78. 10. to *forſake his law*, Pſal. 119. 53. to be *far from his law*, Pſal. 119. 150. Darkneſs doth not more naturally vaniſh at the appearance of the *Sun*, than an old Nature will fly from the glory and brightneſs of God. A maſs of black darkneſs, and an immenſe ſphear of light, may as ſoon be eſpouſed together, as a friendly amity be ſtruck up between God and an unrenewed man. *God is light without darkneſs*, 1 John 1. 5. Man is darkneſs it ſelf, as if nothing elſe entered into the compoſition of his corrupt Nature, *Eph.* 5. 8. If there be therefore a diſagreement, contrariety, and unwillingneſs on both ſides, how can any pleaſing correſpondence be effected? If God ſhould bring a man, with his corrupt Nature, into local Heaven, God could not pleaſe himſelf in it, nor ſuch an one delight himſelf in God, no more than a Swine can be pleaſed with the preſence of an Angel, or a Mole ſport it ſelf with the beauty of Flowers, or a vitiated eye rejoyce at the brightneſs of light. We muſt really make God ſuch an one as we ſhape him in our natural fancy, and like to us, before we can take any pleaſure in converſe with him. Our Nature therefore muſt be changed, before we can pleaſe him, or be ſatisfied in him. His preſence elſe will cauſe fear, while our ſinful ſtate remains, an affection inconſiſtent with happineſs.

Pſal. 73. 25, 26.

3. *The Company of the Saints is an adjunct of that happineſs in Heaven.* A ſitting down with *Abraham, Iſaac, and Jacob in the kingdom of Heaven*, in a feſtival converſe,

Mat. 8. 11.

verſe, is a part of that felicity: The coming to be with an *innumerable company of Angels, with the general Aſſembly, and Church of the firſt-born*, is not the leaſt thing in the compoſition of this happineſs *. What joy is that man capable of, which ſhould be ſurrounded with company he hath the greateſt diſaffection to, where he could not meet with any one perſon, without the holy quality he hath an antipathy againſt? A natural man never loved holineſs, as holineſs here. The more beautiful the Image of God was in any, the more burdenſome was their company. The more degrees any good man wanted of perfection in righteouſneſs, the more tolerable was a familiarity with him. If holineſs in others, in a lower degree, were diſ-affected by you, how can you bear the perfection of it? If the mixt and dark goodneſs in renewed men, which was but a weak flaſh of the glory of Heaven, were unwelcome, how will you be able to endure the luſtre of it? Again, glorified Saints could not have the leaſt converſe with ſuch an one. If carnal Nature were a trouble to them here, when they had many Reliques of corruption, much more muſt it be above, if they were admitted into that place of glory, becauſe the more holy any creature is, the more it hates that which is contrary to that holineſs: The more ſetled we are in any thing, the more we loath that which is oppoſite to it: All the folly in their hearts here, which was the Principle of any Agreement between the one and the other, is done away, and the diſagreeing Principle perfected in the bleſſed. There muſt therefore be a change in them, to take pleaſure in you; or a change in you, to take pleaſure in them. They muſt return to the frame of *old Adam*, and put off the renewed Image of God, before they can delight in you; or you muſt come up to the frame of the *new Adam*, and be new created after the ſame Image, before you can delight in them. The truth is, ſuppoſing a man admitted into the heavenly place, with an old Nature, he could not continue there. For the Saints muſt either leave Heaven, or he muſt. Light and darkneſs cannot agree: What makes the one happy, cannot beatifie the other. Saints ſhall not leave it, becauſe 'tis their Inheritance; it was prepared for them, and they for it: A natural man muſt, becauſe it was never prepared for him, nor he fitted for it.

* Heb. 12. 22, 23.

4. *Spiritual delights unconceivable are in that ſtate:* Which without a new and heavenly Nature, it is impoſſible to reliſh. In the *light* of God, *they ſee light*, and they *drink of the rivers of* God's *pleaſures*, and are *ſatisfied with the fatneſs of his houſe* *. Now is it a fleſhly fatneſs? Are the pleaſures of God carnal or ſpiritual? What is God's pleaſure, ſhall be the pleaſure of glorified ſouls. How can the ſordid old Temper be fit for ſpiritual delights? Fleſh can never ſavour but the things of the fleſh: Another palate is neceſſary to reliſh the things of the Spirit, *Rom.* 8. 5. *They that are after the fleſh, do mind the things of the fleſh; but they that are after the ſpirit, the things of the ſpirit.* There muſt be a transformation by the renewing of the mind, *Rom.* 12. 2. which is the palate of the ſoul, before we can know what the will of God is, or taſte what the pleaſures of God are. Without it, we can no more reliſh the pleaſures of God, than we can know his will. All ſatisfaction doth not reſult from the intrinſick excellency of the Object, or the beauty of a place, or a power in any thing to affect us; but from a Faculty rightly diſpoſed to the Object, and a congruity and agreement between that and the underſtanding, and between that and the will. Brutes cannot be delighted with intellectual pleaſures, becauſe they want a Faculty; nor Fools, becauſe they want a right diſpoſition of that Faculty. Purity of heart only gives us a reliſh of the purity of pleaſure, *Tit.* 1. 15. *To the pure, all things are pure; but unto them that are defiled, and unbelieving, is nothing pure.* An ill humour on the palate, tinctures the meat, and imbitters that which was ſweet in it ſelf. It muſt be freed from that vitious juice, before it can reliſh the ſweetneſs of Food. Natural men, becauſe of the impurity of their Natures, ſavour not thoſe ſpiritual delights, which the Word, and Prayer, and other holy duties afford in themſelves. What fitneſs then is there in this ſtate, for the delights of Heaven, which are as much ſuperior to thoſe delights in duties, as the Sun doth ſurmount a Star in brightneſs? The beſt unregenerate man is ſunk in ſenſe, ſwallowed up in ſenſe: And what ſuitableneſs can there be between a ſpiritual delight, and a ſenſual frame?

* Pſal. 36. 8, 9.

φρονεῖν, *ſignifies to ſavour, or reliſh.*

True pleaſures, and contrary deſires, can never abide together. A carnal man hath no apprehenſions of ſpiritual delights, but by the meaſures of animal pleaſures. And if there be no conception of them in the underſtanding, what motion to them can there be in the will, or what fitneſs for them in the affection? Without a new Nature, a new Frame, we are no more able to underſtand, or enjoy the pleaſures of Heaven, than a *Bat* is to take pleaſure in a *Mathematician*'s Lines, or a *Philoſopher*'s Books. 'Tis not conceiveable how God can make any man happy againſt his will, becauſe all pleaſure conſiſts in the agreeableneſs of the Will to the Object. The whole Scheme of Heaven muſt be changed, to make ſuch men happy, that have not Tempers ſuited to its preſent ſtate. The bright Hangings of Heaven muſt be taken down, and others put in their place, to pleaſe a vitious Nature.

USE. If Regeneration be abſolutely neceſſary to a Goſpel-ſtate, and the enjoyment of eternal glory in Heaven; then it informs us,

1. *How much the Nature of man is depraved.* For otherwiſe there were no need of his being born again: And no reaſon could be imagined, why our bleſſed Saviour ſhould ſo preſſingly urge the neceſſity of it. If man's Nature were according to his Original frame, it would pleaſe God, becauſe it was of his own Creation. But we are fleſh by our natural birth; and therefore to be happy, we muſt be ſpiritual by a ſecond birth. 'Tis not a new mending, a new repairing, and patching, but a new birth. We are by ſin as diſtant from God, and Grace, as death from life, as nothing from being. 'Tis not a death in appearance, but a certain death. God foretold it to *Adam*, Gen. 2. 17. *But of the tree of the knowledg of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt ſurely die* *. I ſuppoſe there is nothing here of a corporal death meant (as I have ſaid before); but a death of his Integrity, and righteous Nature, upon this act of diſobedience: And the reaſon is, becauſe a temporal death did not enſue preſently. And God uſes to be punctual, when he fixed a time to any threatning, as here he did, *in the day*, at that very time thou ſhalt die. Had it been meant of a temporal death, he had died at that inſtant. When God threatned *Pharaoh*, *To morrow* ſuch and ſuch a plague ſhall come, it was certainly ſo: The deſtruction of *Nineveh* in *Forty* days, had been too, had they not repented. When he promiſed any mercy, or deliverance at ſuch a time, it was certainly performed: The *very day*, at the end of the time appointed, the *Iſraelites* came out of *Egypt* *. And tho God threatned *Hezekiah* with death, and bids him ſet his houſe in order, yet he fixed no time, *Iſa.* 38. 1. Beſides, a temporal death was not neceſſary to his puniſhment: God might have flung both body and ſoul away together into Hell. Beſides, a temporal death, or death of the body, was fixt after the *promiſe of the ſeed* *, as a puniſhment ſuperadded upon his ſin, as well as the reſt, of his eating his bread in the ſweat of his brows, and the pain of Womens Conception and Travail, which were to put him in mind of his ſin in his redeemed ſtate. Therefore I queſtion whether a temporal death, or an obnoxiouſneſs to it, were at all meant there; but a ſpiritual death, the death of his righteous Nature. 'Tis a certain death, a mighty depravation, a loſs of a noble frame, a beautiful rectitude. How may we cry, as the *Prophet* in another caſe, *Iſa.* 14. 12. *How art thou fallen from heaven, oh Lucifer, ſon of the morning! how art thou cut down to the ground!* How is our beauty not only defaced, but changed into deformity! How dreadfully are we fallen, not only to lame our ſelves, but dead our ſelves, that we cannot riſe again, as a man fallen may! We are ſo unconceivably changed from what we were, that we cannot be recovered without a new make, without a new birth. Oh that we had a true and ſenſible proſpect of this! Give me leave to ſay, That tho the Fall be the cauſe of all our miſery, yet the true conſideration and ſenſe of it, is the firſt ſtep to all our happineſs. And we cannot take ſo full a view of it, in the extent of the Nature of it, as in the conſideration of this Doctrine, *viz.* The *neceſſity of Regeneration.*

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* Exod. 12. 41.

* Gen. 3. 12.

2. If Regeneration be ſo neceſſary, then *how much to be lamented is the ignorance of this Doctrine in the world?* And ſtrange and ſad it is, that it ſhould be ſo little conſidered. The common talk is, of ſerving God, and reforming the life;

life; but who of a thouſand, ſpeaks of the neceſſity of a new Nature? 'Tis a ſad caſe, that when a Doctrine is ſo clear, men ſhould be ſo ſtupid, and deludingly damn themſelves; that they ſhould be ſo ſottiſhly ignorant of this, who have Bibles in their hands and houſes; yet not underſtand this, which is the great purpoſe for which God even ſent the Scripture among the ſons of men. 'Tis a ſhame not to have the knowledg of this great and neceſſary truth. As the *Apoſtle* in another caſe, 1*Cor.* 15. 24. *Some have not the knowledg of God: I ſpeak it to your ſhame.* How ſtrange and uncouth doth this Doctrine ſound in the ears of the carnal World, which wonder at it, as *Nicodemus* did at our Saviour's propoſal; and think all our diſcourſes of it, an heap of Enthuſiaſtick Non-ſenſe? 'Tis as if we ſhould ſpeak *Parables*; as if you ſhould talk of *Aſtronomy* to the natural Fool, or read *Divinity* in *Arabick* to a man who underſtands only his native Language. How little ſenſible is the World, of the neceſſity of this work? They expect Chriſt ſhould change their miſery into glory, without changing their hearts, and fitting their Spirits for it, which will never be. They think it enough for them, that Chriſt was conceived in the Womb of the *Virgin*, without being formed again in their ſouls; as the poor *Jews* at this day expect a *Meſſiah*, not to alter the frame of their Souls, but the frame of the World; not to ſubdue their ſpirits, but to conquer the Nations to be their Vaſſals. How ſhould this ſtupidity of men, be a matter of lamentation to us!

3. If Regeneration be ſo abſolutely neceſſary, *how ſhould Chriſtian Parents endeavour all they can, to have their children regenerate?* There is no neceſſity they ſhould have great Eſtates, and live bravely in the World: but there is a neceſſity, a great neceſſity, they ſhould be new creatures, and live ſpiritually. In leaving the one to your children, you leave them but Earth; in leaving the other, you convey Heaven to them. There is an obligation upon you; their old polluted Nature was derived from you by carnal generation; make them amends, by endeavouring to derive grace to them by ſpiritual inſtruction: You made them Children of Wrath; why will you not endeavour to make them Children of God, and Heirs of Heaven. Education of it ſelf will not produce this noble work; nor the bare hearing of the Word, or any outward means whatſoever, by their own ſtrength; yet the Spirit doth often bleſs them, and very much; and I doubt not but a great number that are regenerate, had the firſt ſeeds ſown in them by a religious Education; and I have made the *obſervation* in many: *Timothy* had a religious Education, both by his *Mother* and *Grandmother*, tho this did not renew him; for *Paul*, by the preaching of the Goſpel, was the inſtrument of that: He calls him *his own ſon in the faith* * : Yet no queſtion, his religious inſtructions from his Parents, did much facilitate this work. Uſe all endeavour therefore, to convince them of the neceſſity of a new birth: be earneſt with them, till you ſee it produced, that they may not curſe you for being the inſtruments of their beings, but bleſs you for being the inſtruments of their ſpiritual life.

* 1 Tim. 1. 2.

4. *This Doctrine acquaints us with the inſufficiency of every thing elſe without this, to enable us to enter into the Kingdom of God.*

(1.) *Great knowledg is not ſufficient. Natural knowledg* is not. All the Wiſdom of *Solomon* in a man, tho it may enable him to take an exact meaſure of Nature from the higheſt ſtar, to the meaneſt inſect, doth no more fit him for Heaven, than the *ſtone* in the head of a *Toad* expels his venomous Nature. We have more Relicks of *Adam's* Nature in knowledg, than we have in righteouſneſs. To be a *Philoſopher*, *Phyſician*, or *States-man*, is not eſſential to happineſs in this World; much leſs can it prepare a man for the happineſs of another. But grace is as eſſential to it, as natural heat, and radical moiſture, are to the life of a man. Jeſus Chriſt came not to make us Scholars in Naturals, but to endue us with ſuch a knowledg, as is in order to eternal happineſs; and with ſuch a renewing principle, as might make us capable of Heaven. Knowledg and Wiſdom are ſome of the choiceſt Flowers in Natures Garden: But it will be a ſmall advantage, to deſcend to Hell with our brains full of Wit and Sophiſtry. One ſaving cry from a new-born-Infant-ſoul, is of more value, than the knowledg of all *Philoſophers*. *Spiritual knowledg* is not; that is, the knowledg of ſpiritual Doctrines, the knowledg of Scripture it ſelf. *Nicodemus* had a good ſtock of this; he underſtood

ſtood the letter of the Scripture; was well read in all the parts of the Law; he was thought fit to be one of the great *Sanhedrim*: Something elſe was requiſite beſides this; a new birth was ſtill wanting. What if we underſtood the mind of the Spirit of God in every Verſe in the *Bible*; were able to diſcourſe profoundly of the great Myſteries of the Goſpel; had the gift of Prophecy, and knowledg of things to come; had the interpretation of the whole Book of the *Revelation* writ in our minds; what will all this avail us? An Evangelical Head, will be but drier Fuel for eternal burning, without an *Evangelical* impreſſion upon the heart, and the badg of a new Nature. Men may propheſie in Chriſt's Name; in his Name caſt Devils out of bodies, and Devils of error out of mens brains; yet not be regarded by Chriſt: but he ſays to them, *I never knew you: depart from me ye that work iniquity* *. If they had had this mark, and Goſpel-impreſſion, our Lord would have known them. Chriſt in Heaven would have owned himſelf formed in the heart: He could not have been ignorant of his own Nature and Off-ſpring.

* Mat. 7. 22, 23.

Well then: A man may have all the learning of Chriſtians and Heathens ſtored up in his head, and not the leaſt ſtamp of it in his heart. He may be wiſe in knowledg, and a fool in improvement. A heap and pack of knowledg, is not wiſdom among men, without an application of that knowledg to particular exigencies and uſefulneſs.

(2.) *Outward Reformation is not ſufficient.* Regeneration is never without Reformation of life: But this may be without that: We may be outward Chriſtians, without an inward principle, tho we can never be inward Chriſtians, without an outward holineſs.. The *new birth* is properly an internal work, and ſhows it ſelf externally; as the heat of the heart, and vital parts, will evidence it ſelf in outward motions: *The kings daughter is all glorious within*, as well as without, *Pſal.* 45. 13. What a Vanity would it be, to boaſt of Freedom from other Diſeaſes, if thou haſt the *Plague* upon thee? What a poor comfort is it, to brag of thy being without groſs immoralities, whileſt the plague of thy Nature remains uncured? Outward Reformation only (tho of excellent uſe), is but a new appearance, not a new creature; a change of life, not of the heart: Whereas this work we diſcourſe of, is a new birth in the underſtanding and will; it begins at the Spirit, and deſcends from thence to the body, 1 *Theſ.* 5. 23. 'Tis a ſanctification in *Spirit*, *Soul*, and then *Body*. Can that which can be no evidence to us in ſelf-examination, be of it ſelf ſufficient to waft us to Heaven? If you retire to take a view of your ſelves, whether you belong to God, will you judg by your outward Actions, or inward Frame? There is no Characteriſtical difference in any external Action, between a true Chriſtian, and an Hypocrite: That therefore which is not a ſufficient Evidence to us, of a right to happineſs, cannot be a ſufficient preparation of our ſelves for it.

This Reformation may proceed either,

(1.) *From force and fear.* Such a Reformation is from impediments, not from inclination. The cutting a Bird's Wings, takes not away its propenſity to fly, but its ability. The cutting the Claws of a Lion, or pulling out his Teeth, changes not his Lioniſh Nature. Fear reſtrained *Herod* from putting *John* to death, when his will was inclin'd to the act *. Fear may pare the Nails of ſin; Grace only can hinder the growth, and take away its life. This doth but only ſtop the ſtreams, not choak the Fountain.

* Mat. 14. 5.

Or (2.) *From ſenſe of outward intereſt.* It may be a rational abſtinence from thoſe ſordid pleaſures, which debaſe a man's Eſteem, and prey upon his Reputation; and in the mean time, his inward Luſts may triumph, while outward appearances are ſtopt. Such a ſplendid life may conſiſt with thoſe inward Vermine, more contrary to the pure Nature of God, and as inconſiſtent with a man's happineſs. The River which ran in open view, may ſink, and run as fiercely through ſubterranean Caverns. Men may caſt out One groſs Devil, to make way for Seven more ſpiritual ones. The intereſt which reſtrains outward acts, will not reſtrain inward luſts.

Well then: an outward Reformation, without an inward Grace, can no more rectifie Nature, than an abſtinence from Luxury, can cure a Diſeaſe a man hath con-

contracted through Intemperance, without ſome other Phyſick to pluck up the root of the Diſtemper. Outward applications of Salves and Oyntments, will do little good in a *Fever*, unleſs the ſpring of the Diſeaſe be altered, and a new *craſis* wrought in the Blood. All outward acts are but *bodily exerciſe, which profit little* *. Outward Reformation doth but ſweeten the converſation, but doth not purge the man: He only is a Veſſel unto Honour, who hath purged himſelf from theſe things, 2 *Tim.* 2. 21. *If a man therefore purge himſelf from thoſe, he ſhall be a veſſel unto honour.* Outward Reformation only, 'tis a cleanſing of our life, but not our ſelves. Self-Nature muſt be purged.

* 1 Tim. 4. 8.

(3.) *Morality is not ſufficient.* By *Morality*, I mean, not only an outward Reformation, but ſome love to moral Vertue, as the *Heathens* had, raiſed upon the thoughts of the excellency of it. *Nicodemus* was a moral man: He had ſome affection to Chriſt, upon the conſideration of his Miracles; he had never elſe ventured to come to him, ſo much as by night. He had no blot upon his Converſation; he had deſires to be inſtructed. This was more than a bare abſtinence from ſin; yet notwithſtanding, *beſides* thoſe moral qualifications, he muſt have a new birth, before he can ſee the Kingdom of God. Men may do much good, be very uſeful to others in their Generation, yet be in the very bottom of unregeneracy. An healing Witch, as well as a hurting one, is the *Devil's Client*, and in covenant with him *. There is not ſo great a difference between the higheſt degree of Glory in Heaven, and the loweſt degree of Grace on Earth, as there is between the loweſt degree of ſaving Grace, and the higheſt degree of natural Excellency, becauſe the difference between theſe is ſpecifical, as between a rational and irrational creature; the difference between the other, is only in degree, as between an infant and a man. 'Tis one thing to have a love to moral Vertue, another thing to have a love to God in it; one thing to move for ſelf, and another thing to move for the glory of the Creator; one thing to be animated by Reaſon, and another thing to be inſpired by the Holy Ghoſt. What can a moral honeſty profit that man, who values the World's dung above the Creator's glory? What tho he be honeſt, and uſeful to his Neighbours, muſt his affection to God be meaſured by his honeſty among men? The great buſineſs is from what principle it flows. What if he doth good to others, whileſt he doth his Creator wrong, by foſtering any one thing in his heart above him? Can his goodneſs to others, make a compenſation for his diſeſteem of God? The braveſt man in the whole World, who hath no other deſcent than from *Adam*, muſt have a new quality put into his heart, before he can be happy: For if a new birth be neceſſary, all endowments below it, are to no purpoſe for the attainment of that ſtate for which it is intended. Whatſoever is of the *old Adam* in us, tho it be a beautiful Flower, muſt wither and die, 1 *Pet.* 1. 23, 24. *For all fleſh is as graſs, and the glory of man, as the flower of graſs; the graſs withers, and the flower thereof fadeth away.* The *Apoſtle* ſets in oppoſition, the incorruptible Seed, whereby they were born, and the fairer Flowers in Natures Garden. The beſt thing which a man glories in, is a Flower, but withering: 'Tis a glory, but the glory of the fleſh: It hath no luſtre in the ſight of God: 'Tis not a Flower to be ſet in Heaven: 'Tis only the Word of God, and the impreſſions made on us by that Word, which endure for ever. As Herbs cannot grow without partaking of the natural influence, and beams of the Sun, ſo nothing ſtands and flouriſhes, but what partakes of the Nature and Spirit of Chriſt. Nay, it is ſo far from being ſufficient, that it is a great hinderance of Regeneration, without the over-powering Grace of God, becauſe it is the glory of a man; that is, that wherein a man glories. Men are apt to reſt upon their Morals, without reflecting upon their Naturals. They ſee no ſpots in their lives; and therefore will not believe there are any in their hearts. They are ſo taken up with the *Phariſee*, their proud thoughts of their being above others; that they never think how much they have inwardly of the *Publican*, in coming ſhort of the glory of God. Unregenerate Morality therefore is not ſufficient. The heart muſt be changed, before moral Vertues can commence Graces. When this is once done, what were Moral before, become Divine, as having a new principle to quicken them, and a new end to direct them.

* *Burrough's Moſes choice, p.* 711.

(4.) *Religious profeſſions are not ſufficient.* Can you upon a ſerious conſideration

tion conclude, that this only is the import of all those Scriptures which speak of being born of God, raised from a death in sin, quickned and led by the Spirit, created in Righteousness and true Holiness? are not these things in the very manner of speaking them, elevated above any meer profession, which may be declared to the world without any such work, which is the evident intendment of those Scriptures? 'Tis not the naming the name of Christ, but the departing from iniquity; a departing from it in our nature, as well as in our actions, that is the badg whereby the Lord knows who are his, 2 Tim. 2. 19. *The Lord knows who are his: and let every one that names the name of Christ, depart from iniquity.* Religious profession only is but a Form, a Figure, a Shape of Godliness: A Picture made by Art, without Life, and Power, and an enlivened Faculty, and a Divine Principle whence it should proceed; 'tis but a name of Life at best under a state of death, Rev. 3. 1. *Thou hast a name, that thou livest, and art dead.* Professions without a new nature, are no more the things God requires of us, than Sacrifices under the Law, without a Broken Heart: 'Tis not a following our Saviour in Profession, but in Regeneration, which gives the Apostles a Title to that promise of sitting upon his Throne in Glory, Mat. 19. 28. *Ye that have followed me in Regeneration, ye shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.* *Judas* had followed Christ till that time, and after, in a Profession, but not in the Regeneration, not from a Regenerated Principle.

5. *Multitudes of External Religious Duties and Priviledges, are not sufficient.* Men are very apt to place their security here: It was the great labour of the Prophet *Isaiah*, to bring the *Jews* in his time off from them: God doth not require attendance on ordinances, as the ultimate end, but as means to the beginning and promoting a New Birth, Isa. 11. 16. *To what purpose is the multitude of your Sacrifices to me? Wash ye, make ye clean.* The resting in these, is the manifest destruction of mens souls, when thousands of Sacrifices to God, cannot be acceptable without a new nature. We naturally affect an easy Religion, and outward acts of Worship, especially under the Gospel, have no great difficulty in them. Men would rather be at great expence of sacrificing, than crucifie one beloved sin; and cringe a Thousand times before the Cross of Christ, than nail one corruption to it: How easie a work were it, to get to Heaven, if nothing else were required but to be a member of the Christian Visible Church? Circumcision was a priviledg, but it *availed nothing* without a *new Creature**. There was another Circumcision made without hands, the work of God, that was required*; A *new Creature*, without which, Outward Circumcision signified nothing. The Practise of some Duties may stand with an inward hatred of them, as the abstinence from some sins may stand with an inward love to them. Outward Worship is but a Carkass, when the Soul is not conform'd to God, the Object of Worship, and doth not attain an Union to, and Communion with God, which is the end of Worship. what are all acts of Worship without a nature suitable to the God we approach unto in them? Judge not therefore of your state, by any external actions; No outward act, but unregenerated persons may do, yea, they may express much zeal in them; They may have their bodies as *Martyrs* consumed by flames, without having their Corruption consumed by Grace; a stinking breath may make as good Musick to the ear in a Pipe, as a sound one: There is something more necessary than a bare performance of Duties.

‖Gal. 5.6.
*Col. 2. 11.

(6.) Nay more, *Convictions are not sufficient.* *Nicodemus* was startled by our Saviours Miracles, believes him to be a *Prophet sent by God*, acknowledgeth that God was with him*, yet still the necessary qualification of a new birth was wanting. Your spirits may be torn in pieces by terror, the heart of stone may be rent asunder, and yet no heart of flesh appear; the ground may be plowed, yet not sown: Sensuality and Lust may be kept under by a Spirit of Bondage, when it is not cast out by a Spirit of Adoption: The Sun may scorch you, and not enliven you: The knowledg of the foulness of sin, and the fierceness of wrath, is the work of the Spirit in the Law; The New Birth is the Work of the Spirit in the Gospel; the Stone may be cut and hewed by the Law, and yet never polisht by the Gospel, never brought into Covenant, Hos. 6. 5, 7. *I have hewed them by my Prophets, but they like men have transgrest the Covenant.* 'Tis not then great Knowledg,

*John 3. 2.

ledg, fair coloured Fruit, Oil in the Lamp of Life, Loud Profeſſions, Glittering Services, or Tearing Convictions, which are this Badg, whereby Chriſt knows his own from all the world beſides; all theſe will be anſwered, *I know you not*: Is it not then a worthy work, and high time to get that new nature, whereby God will know thee to belong to him? Profeſſions may be falſe, outward Reformation may be but as a Painted Sepulcher: Knowledg only elevates the Underſtanding; but as our Communion lies in the Acts of the Will, there muſt be ſome work upon that to fit us for our great Happineſs. If theſe things are not ſufficient, then Profane men cannot expect Heaven by the Way of Hell.

USE 2. If Regeneration be ſo abſolutely neceſſary to Salvation; *How miſerable is the condition of every unregenerate man!* What a miſerable caſe is it, that ſinners ſhould dream on in their deluſions, till everlaſting burnings confute their Fancies, and turn their Hopes into dreadful deſpair? Oh, how do moſt men live, as if this Doctrine were a mere falſity; and act as if they would take Heaven by the violence of their Luſts, not by the Induſtry of Grace? Know you not that *an unrighteous* nature *ſhall not inherit the Kingdom of God?* 1 Cor. 6, 9. *Know you not that the unrighteous ſhall not inherit the Kingdom of God? be not deceived*, &c. Is it poſſible you ſhould be ignorant of that which ſtares you in the Face, in every Page in the *Bible*? if you know not this, you know nothing. *Be not deceived*: Nothing is ſo natural as heart-deceit, and preſumptuous confidence; the *Apoſtle* elſe would not have ſpoken of it, with ſuch an *Emphaſis*, but that he knew how apt men are to delude themſelves with hopes of Mercy in a State of Sin. Self-flattery is one of the ſtrongeſt branches, which grows upon the Pride of Nature. How vain is it to fancy to your ſelves a fitneſs for Heaven, while there are only preparations for Hell? Whence ſhould ſuch imaginations ariſe? Not from God; 'tis contrary to all his profeſt declarations; Is it from your ſelves? What Reaſon have you to believe your Fancies in Spiritual things, who are ſo often miſtaken in Temporal? Is it from the Devil? What Reaſon have you to believe your greateſt Enemy? If this Work be wrought, he hath for ever loſt you: 'Tis he that cheriſhes ſuch notions, for he hath no pleaſure to undo his Kingdom, and loſe his Subjects. Never did any man uſe ſo much diligence to get a new Nature, as the Devil doth to hinder him.

Will you ſeriouſly conſider,

(1.) *'Tis highly irrational to expect ſecurity and glory in an unregenerate ſtate.* Is it for us to ſeparate thoſe things, which God hath joined, fleſh and deſtruction, a New Birth and a Kingdom? that which doth naturally tend to Hell, can never conduct us to Heaven: Can the Old Nature, which frames a fit ſubject for eternal vengeance, ever faſhion it to be a Veſſel of Eternal Glory? There is as great a tendency in the Old Nature to Hell, as there is of a Stone, or Lead, to the Earth. If men may be ſaved in their Unregeneracy.

(1.) *God muſt be falſe to himſelf.* Falſe he muſt be to his Truth, falſe to his Holineſs, falſe to his Son, falſe to the whole Tenor of the Goſpel. God muſt change the Covenant of Grace, blot out all his Threatnings in Scripture, give the lie to all his declarations in the word, proclaim himſelf unwiſe in all his adminiſtrations, if ever ſuch a man be happy; and is it not a damnable conceit, and a provoking wiſh, to deſire, that God ſhould bely himſelf, to befriend us? There muſt be a New Goſpel, before any can be ſaved without a New Nature; this cannot be: Muſt God change his Law, or we our Luſts? God hath ſetled and declared a decree, that none that are not born again, ſhall enter into the Kingdom of God; his Decree ſtands irreverſible, the change muſt neceſſarily therefore be on our ſide.

(2.) As far as I can underſtand, *God muſt put himſelf out of Heaven, before that ſuch a man can come thither*: There can be no pleaſure on either ſide with unſuitableneſs: If God be abſent from Heaven, as to his glorious preſence, how can there be happineſs? He loves his own Righteouſneſs better than to endure ſuch mens preſence; and they love their unrighteouſneſs ſo much as not to bear his. No man cares for coming into a place, which is poſſeſſed by one that he hates; they can have no pleaſue to be in a Heaven with God, who were delighted to be *in a world without him**.

* Eph. 2. 12.

(3.) *Jeſus Chriſt muſt be a liar, and the Goſpel falſe, if ever there be a Heaven enjoyed by an old nature.* He hath aſſerted it, that is truth it ſelf; and is it not a madneſs to imagine a poſſibility of coming thither in ſpight of him? You may upon better grounds hope to be crowned Monarch of the whole World to morrow, than to enter into Heaven without being born again. Chriſt values his Truth, tho he did not his life, above our Souls, and his Word will ſtand firm againſt all preſumptuous confidence whatſoever.

(4.) *Suppoſe God ſhould reverſe his Goſpel,* (which cannot be) *and declare another, I cannot ſee how the caſe would be mended*; For what Goſpel can God frame with a ſalvo to his own Honour, without the creatures being righteous, to enjoy the benefit of it? Muſt God conform himſelf to the will of our luſts? Muſt he caſt his Holineſs into the depths of the Sea? Muſt he paint himſelf black to agree with our hue? As the *Negroes* picture him of their own colour: In a Word, muſt God ceaſe to be God, that you may ceaſe to be miſerable? To deſire happineſs without a New Nature, ſhows a contempt of God, ſince it is to deſire it on terms on which it is diſhonourable for God to give it.

Well then: This *Doctrine* is ſo certainly true, that if an Angel from Heaven ſhould declare the contrary, he ought not to be believed, Gal. 1. 8. *Let him be accurſed*, that is, he would be more a Devil than an Angel, and it would be an accurſed Doctrine: He muſt found his Doctrine upon another Goſpel, and a Goſpel printed in Hell, but impoſſible to have an *Imprimatur* from Heaven. Is it poſſible then for any man, after ſuch an aſſertion of our Saviour, to live under the hearing of the Chriſtian Doctrine, and fancy a Heavenly Glory belonging to him without a Heavenly Nature?

(2.) As it is highly irrational, *ſo it is highly ſinful, to lie in an unrenewed ſtate.* To continue in it after the declaration of Gods Holineſs, in ſo eminent a manner, in the death of his Son, is a high approbation of unrighteouſneſs, and a contempt of his Infinite Purity; for ſince he hath ſhown himſelf a hater of ſin, and the old nature of *Adam* in the death of the Redeemer, more than he could any other way; the foſtering the Old Nature in us, is a valuing that which God hath manifeſted his hatred of, and a ſlighting all the expreſſions of his love. It draws a greater guilt upon our perſons, than *Adam* did by his fall upon our natures, Joh. 15. 22. *If I had not come and ſpoken to them, they had not had ſin.* If I had not told them thoſe things, and preached Heavenly Doctrine to them, their ſin had been as it were a petty lareeny in compariſon of what it is now, a Treaſon againſt my Fathers Crown and Dignity, *but now they have hated me and my Father.*

(3.) Hence it follows, that *ſuch a mans condition muſt be exceeding miſerable.* Thoſe that *have a part in the firſt reſurrection*, *on them it is ſaid the ſecond death ſhall have no power*, Rev. 20. 6. Whether he means the reſurrection of Chriſt, or the ſpiritual reſurrection of the ſoul; The ſecond death then ſhall have power over them that have no part in the firſt Reſurrection.

(1.) *Such are peculiarly miſerable.* Such a man had better have been any other Creature, a Toad, a Serpent, a Beetle, liable to be trod to death by the next comer, than have been a man, and live and die with a Serpentine Nature, and without renewing Grace, would be glad one day to change ſtates with them; and it had been better to have been born in the darkeſt part of *America* than in *England*; and better to have lived in the blindeſt corner in *England* than in *London*, where he hath heard ſo much, and ſo often of the neceſſity of the New Birth, and yet cheriſhed an Old Nature: 'Tis an aſtoniſhing madneſs this; better never to have been born a man, than not be a real Chriſtian, which he cannot be without this New Birth, this neceſſary Regeneration; better never to have entred by the Door of *Baptiſm* into the Chriſtian ſociety, than not have a nature anſwerable to the Baptiſmal intendment. There is not the meaneſt beggar that creeps in the ſtreet, the moſt ulcerous *Lazarus* that lies at a door, but if renewed, is infinitely happier than any one unrenewed can be with all worldly felicity.

(2.) *Such are unavoidably miſerable.* The Mercy of God can never make you happy againſt his truth, the Righteouſneſs of God can never do it without the neceſſary qualification. Is it juſt with God to give his worſt enemies the ſame reward of glory with his choiceſt Friends? To thoſe that never endeavoured to reform

reform their lives according to the methods of the Goſpel, as to thoſe who have had the Holy Image of his Son drawn and wrought in their hearts; in 2 *Tim.* 4. 8. He is ſaid to be a *righteous Judg*, which could not be, if he gave the ſame rewards to both the contrary qualifications. The *Devil* may as ſoon be ſaved as any man without a New Birth: Tho there be enough written againſt the Salvation of Devils, yet there is more written in the Book of God againſt the Salvation of men living and dying in an unregenerate ſtate, than againſt the Salvation of Devils. Do they expect to ſee the Kingdom of God without it? Why, that form on which you ſit, that duſt under your feet, far cleaner than our ſelves by Nature, are fitter to be brought into that place of glory; the Holineſs of God can better endure them than an unrenewed man; he pronounced their kind good at the Creation; but never was an unrenewed nature pronounc'd good by God. You can no more ſhun an eternal miſery without it, than you can a temporal death with it; you can no more fly from Hell than from your ſelves. Our Bleſſed Saviour, the Redeemer of the world, will know none for admiſſion into happineſs, without his badg upon them, Mat. 7. 23. *I never knew you*: You had nothing in you worthy my knowledg and affection: Where is the Evangelical impreſſion upon your ſoul? will be the only Queſtion then askt.

Well then; I wiſh every unregenerate man would put the queſtion to his ſoul, Can I dwell with everlaſting burnings? Can I with a chearful ſecurity meet the Wrath of God in its march againſt me? Is eternal darkneſs a delightful ſtate? Is an eternal ſeparation from the Bleſſed God to be deſired? Is a preſent ſenſual life to be preferred before a joyful Eternity? Is there any one Scripture in the whole Book of God can give me comfort in this ſtate? What then doſt thou, Oh my ſoul, ſpend thy thoughts about, ſince there is nothing to procure thy felicity, but this New Birth?

USE 3. Is *of Comfort.* Is it ſo, that without Regeneration there is no ſalvation? Then how great is the comfort of that perſon, who hath attained this neceſſary thing? What a foundation is here for the compoſition of new Songs for Spiritual exultings? what a diffuſion may there be of pleaſure through the whole ſoul? That little Regenerating principle within you is more neceſſary than the Wiſdom of *Solomon*, the Power of *Nebuchadnezzar*, the Glory of *Ahaſuerus*, the reaching heads of the moſt knowing men in the world, and ſhall make you happy, when others in their unrenewed wiſdom, and unſanctified wealth, ſhall deſcend to deſtruction.

1. *The leaſt true Grace hath comfort from hence.* Except a man be *born again*, he cannot ſee the Kingdom of God; therefore if he be born again, he ſhall ſee it: Our Saviour doth not ſay, except a man hath been born ſo long, arriv'd to ſuch a ſtature, but ſimply born again; it lies upon the eſſence, not upon the degree: A Child that cries the firſt minute it is born, is in a ſtate of life, as well as a Man in the Prime of his Strength: A Child hath the Nature of a Man, tho attended with ſome ſtrong diſeaſe and great infirmities; tho every true Chriſtian hath not the ſame growth, yet he hath the ſame birth, the ſame renewing Spirit. If a man be in Chriſt, he is a new creature; the *Apoſtle* doth not ſay, he is a ſtrong creature, or a tall creature. *St. John* reckons Three different States of Chriſtians*; *Children*, *Young Men*, and *Fathers*, and all in a ſtate of the Knowledg of God. * 1 Joh. 2. 13, 14.

2. *Here is Comfort in the ignorance of the time of the New Birth.* Except a man be *born again*, not except he know the time of his being born again; the want of the knowledg of the time hath troubled ſome; but 'tis no matter for the time, if we find the eſſential properties; our happineſs is ſecured by the eſſence, not by the circumſtance. 'Tis the Glory of thoſe that were *born in Sion*, that they were *born there**, tho the time *of their birth were not exactly known by them*: Many may tell the firſt preparations to it, the firſt ſtrong conviction, the firſt time they found their hearts affected; this is more eaſy, than to tell the very time when ſpiritual life was infus'd, any more than to tell the punctual time when the Child was quickned in the Womb; this is no more known, than that particular minute, when this or that addition was made to our ſtature and growth, tho the growth it ſelf be diſcernable. * Pſal. 87. 5.

3. *Such are New Born to the enjoyment of God in glory.* If none ſhall ſee God without

without it, then thoſe ſhall certainly ſee God who have it; 'tis for the undefiled inheritance, that God did firſt beget you, 1 Pet. 1. 3. *He hath begotten us to a lively hope, to an inheritance undefiled, incorruptible, that fadeth not away, reſerved in Heaven for you*: Had not God intended you for an everlaſting converſe with himſelf, he would not have taken ſuch pains, but have let you lain in your blood, and run down the ſtream of Nature into the Ocean of a miſerable Eternity, with the common Maſs of the World. What comfort will this be, when you ſee the old houſe of your bodies, full of gaps, ready to fall, that your reborn ſouls are ready to take poſſeſſion of their eternal inheritance? *Paul* was one of the higheſt rank in Chriſtianity, both in grace and office, yet the *Crown of Righteouſneſs* was not only laid up for *him*, and to be given to *him*, but to all that *love the appearing of Chriſt**, that is, to all thoſe that from the Principles of the New Nature, aſpire to that perfection, which ſhall be at the appearance of Chriſt: There is as certain a tendency by the ordination of God of a renewed ſoul to Heaven, as of flame into the air. Grace and glory are in Nature the ſame thing as a ſeed and a plant.

* 2 Tim. 4. 8.

4. 'Tis Comfort upon this account, *If New-born to Heaven, then to all things which may further your paſſage thither, and aſſiſt you in it.* To God as your God and King to protect you, as your Father to cheriſh you; to the promiſes as your promiſes, as aſſurances and deeds for Heaven; to a Sanctification of all ſtates for a furtherance of you in your travel to, and fitneſs for this Kingdom; to a ſight of God in his Ordinances, and in his Providences; he will not deny a beam here in his inſtitutions to thoſe, for whom he reſerves his full face hereafter; to a fellowſhip with God in duties of Worſhip, as a foretaſte of a perpetual Communion with him; to an improvement of all graces; to the perfecteſt dreſs at laſt of all beautiful grace, which may compleatly fit you for an everlaſting ſight of God in Heaven.

USE 4. If without the New Birth there's no entring into Heaven; *Then it ſtands you upon to clear up your Evidences for the New Birth.* If the exiſtence of it be neceſſary for our felicity, the knowledg of it is neceſſary for our comfort: This is the great diſtinguiſhing Evangelical ſign; without an inward Principle of Life, we have not reached the intendment of the Goſpel, Joh. 6. 63. *The words of Chriſt are ſpirit and life.* Joh. 10. 10. *I am come that you might have life*: He hath no intereſt in the Goſpel that hath not this in his heart: Every man in Chriſt muſt be a New Creature.

To encourage you in this Work, Conſider,

1. *'Tis by this you muſt know your Juſtification.* Juſtification is our Bleſſedneſs, Rom. 4. 8. *Bleſſed is the man to whom the Lord will not impute ſin*; And this is the way to know our bleſſedneſs; forgiveneſs of ſin precedes the inheritance, and both this and that are received only by the ſanctified through faith in Chriſt, Act. 26. 18. *That they may receive forgiveneſs of ſin, and inheritance among them which are ſanctified by faith which is in me.* The alteration of our frame is *notius*, more diſcernable to us, than that of our relative ſtates; the new Creature diſpoſitions diſcover what relation we ſtand in to God: This is a certain truth, he that doth not find the draught of Gods image in him, hath no reaſon to conclude he hath any ſaving intereſt in the propitiatory ſacrifice of the Redeemer: As the Blood and Water were not ſeparated in their effuſion upon the Croſs, neither are they in their application to the ſoul; water to renew us, and blood to juſtifie us; The *Waſhing of Regeneration* evidenceth our being juſtified by grace *; The *Apoſtle* infers the one from the other.

* Tit. 3. 5, 7.

2. Therefore *by the knowledg of this only you can gain comfort.* The great Deſire is, Oh that I were aſſured. Let it be your great buſineſs to clear up the New Birth. 'Tis the Office of the Spirit, not only to comfort but renew, and to comfort by renewing: The *hope of eternal life* is founded upon the renewing of the Holy Ghoſt, as well as on *Juſtification by Grace* *: The *ſpirit as a comforter is to guide into all truth* ||, *into that truth which is ſanctifying* *: The Property of the Spirit is to guide us into ſanctifying truth, and ſanctifie us by that truth; the Spirit doth witneſs with our Spirits, that we are the Children of God; its witneſs is by ſomething within us, not without us: There muſt be ſomething in our hearts as a

* 1 Tit. 3. 7.
|| Joh. 16. 13.
* Joh. 17. 17.

foundation

foundation of this teſtimony; what witneſs can there be in an Old Nature? Look after therefore thoſe eſſential properties of the New Nature: Chriſt preached Duty and Comfort together; his *firſt Sermon*, *Mat.* 5. is made up of both. The clear evidence of a New Life ſeated in the Center of the Soul, will be a ſurer Teſtimony of out Right to, and fitneſs for glory, than if an Angel from Heaven ſhould aſſure us in the name of God, that we are ſome of his heirs; The Teſtimony of an Angel, is but that of a Creature, lower than the Verbal teſtimony of the Son of God. The evidences of the beginnings of glory, by the Operations of Grace, and a Godlike Nature, are more uncontrolable, than the higheſt aſſurances all the Angels in Heaven can give us. Clear up this therefore. There are many counterfeits; men may take morality, outward Reformation, heaps of Religious Duties, to be this work, but theſe are all inſufficient, and men without good examination may cheat themſelves, and take Copper for Gold, and Tin for Silver; There is a natural or moral integrity, and an Evangelical integrity: The natural integrity God owns in *Abimelech*, Gen. 20. 6. *Yea, I know that thou didſt this in the integrity of thy heart*: He was King of the place where *Abraham* thought there was no fear of God, *v.* 12. And it is likely there was not: God puts none of them upon prayer for themſelves, but *Abraham* upon praying for them.

Then ask your ſelves theſe *Two* or *Three Queſtions*.

(1.) *How ſtand your hearts to God, and Sin?* Is there a *Byas* in the Will, which doth naturally carry it to God? What Light is there in your minds? What Flexibleneſs and Tenderneſs in the Will and Conſcience? What Spritelineſs in your affections to the Things of God? What readineſs to meet him in his motions to you? What cloſing with Chriſt? Are there ſtrong cries, ſtrugling, wreſtling, *Jacob*-like prayers? A new born Babe not to cry; a Child not to call to his Father and follow him and preſs to him! it is inconſiſtent with ſuch a Nature, ſince it is the firſt fruit of the *Spirit of Adoption* received by us, to cauſe us to cry *Abba* Father*. How ſtand your hearts to ſin? are there deep humiliations for it, utter deteſtation of it? are your affections dead to the fleſh and the world, and alive and quick to the things of God? Rom. 8. 10. *The body is dead becauſe of ſin, and the ſpirit is life becauſe of righteouſneſs.* What humbling of inward pride, what ſtriving againſt inward ſins, what loathing of inward corruptions? * *Rom.* 8. 15.

(2.) *What delight have you in Spiritual Duties?* Do your ſouls ſpring up in a Service? Are your hearts in Heaven, before the words are out of your mouth? what is agreable to Nature, is not burdenſome. Spiritual ſervices are as pleaſant to a New Nature, as ſin is to an old, as ſweet wines and delicious food is to a gluttonous diſpoſition, Pſal. 119. 103. *How ſweet are thy words unto my taſte, yea ſweeter than hony to my mouth!* Hony, one of the ſtaple excellencies of *Canaan*, which is deſcribed to be a land flowing with Milk and Hony. Doth your delight in the Law of God ſpring up from the inner man? There is a delight in doing ſome things of the Law (The *Gentiles* did by Nature the things contained in the Law*,) by a moral Nature, not a new Nature; if by Nature, they had then a delight in them, and it was as all delight is, inward in the ſoul and heart; no doubt but many of them had pleaſure in their morality; that is not the meaning of the *Apoſtle*; but he doth diſtinguiſh his delights from theirs by the *Object* of it, and by the *Subject* or *Spring* of it. It was the Law of God, as it was the Law of God, that he did delight in; and it was not only an inward delight, but a delight ariſing from an inner Nature, a man diſtinct from that man compoſed of ſoul and body; it did ariſe from a ſpirit poſſeſſed with nobler principles and higher ends. * *Rom.* 8. 22.

Well then: Is it your meat and drink to do his Will? Has the Glory of God been dearer to you than the deareſt worldly concerns you have? Are your converſes with him very delightful to you? Do the thoughts of God, and delights in him, frequently return upon you? What bears the moſt grateful reliſh in your ſouls, holy thoughts and duties, or ſinful and fooliſh Vanities?

(3.) *How do you live?* Have you another life, *by the faith of the Son of God* *? Another faith beſide the common faith, not reſting in aſſent, but *working by love* *: Do you live to your ſelves? That is proper to a ſtate of Nature. Or do you live to God? that is proper to a ſtate of Grace, Gal. 2. 19. *I am dead to the law, that I might live unto God.* Is there a cloſing with Chriſt not only as your Saviour, but as the * *Gal.* 2. 20. ‖ *Gal.* 5. 6. * *Cor.* 2. 5. 17.

the principle and end of your lives? Is there a living the life of God, the life of Chriſt? Can Chriſt be formed in the heart, and there be nothing of the qualities of Chriſt, nothing of the ſpirit of Chriſt? Is Chriſt formed in the heart, a hard, low, dead, cold, dark, liveleſs Chriſt? This frame is a quite contrary thing to Chriſt. If we are born of the Will of God, we are born to anſwer the Will of God. Is it the Will of God, that we ſhould be looſe in our hearts, and vain in our lives? That is the Will of the Fleſh, not the Will of God. According as our hearts are, ſo is our birth; ſin or Grace muſt have dominion in the ſoul; they cannot live amicably together; a man cannot be a ſinner and a Saint with the ſame will, cannot equally love Holineſs and iniquity; we may as well ſay, that a man may be in Heaven and Hell at the ſame time; Not but that a renewed man may in a ſudden fit do a thing againſt his Nature, as *Moſes*, one of a mild diſpoſition, was tranſported with a ſtrain of paſſion againſt his Nature. If ſin reigns in the heart, tho it doth not in outward acts: If we yield our ſelves ſervants, to obey it in the luſts thereof, tho not in the outward fruit of thoſe luſts; this New-Creature principle was never ſetled in the heart, Rom. 6. 12. *Let not ſin reign therefore in your mortal body, that you ſhould obey it in the luſts thereof, neither yield ye your members as inſtruments of unrighteouſneſs unto ſin.* He makes a manifeſt difference between the inward luſt obeyed, and the outward commiſſion of it in the members, and places the reign of ſin in one as well as the other; and v. 16. concludes them in a ſtate of Nature or a ſtate of Grace, according as they yield themſelves ſervants to this or that. A regenerate practical Atheiſt, is juſt as true as to ſay a regenerate Devil.

(1.) *Be diligent obſervers therefore of what ſolid alterations you find in your ſpirits,* What motions, ſtarts, principles, ends you can perceive there; And if you find you have this excellent and neceſſary New Birth, admire Gods Grace in you, that he ſhould paſs by ſo many thouſands in the world, and renew you; that he ſhould leave many ſoaking in their ſins, and ſwimming to deſtruction in their Old Nature, and beſtow this heavenly plant upon your ſouls: And prize it too. *Aquinas* hath an excellent Saying: The good of one Grace is greater than the good of all Nature; which words *Cajetan* commends as fit to be writ upon our minds, and conſtantly reviewed by us, to raiſe our admirations of God and his Grace.

I ſpeak now but little of theſe things, becauſe the next Diſcourſe will lead me to ſpeak more of them.

(2.) *Seek it. If it be neceſſary to be had, 'tis neceſſary to be ſought.* We are all at this preſent before God in an Old or New Nature; and if we die in the Nature we have received from *Old Adam*, without another from the *New*, 'tis as certain that every one of us ſhall be excluded out of the Kingdom of God, as it is certain we live and breath in the places where we ſtand or ſit. We are born of the earth, we muſt be born from heaven; we muſt have a ſpiritual as well as an animal life. Oh that every man and woman had the ſame thoughts of the neceſſity of it, as they have who are paſt hope in hell of ever attaining it. Riches are not neceſſary, Honours are not neceſſary; this is of abſolute neceſſity; were you like *Solomon* in all his Glory, you could not have the priviledg of entring into Gods Kingdom without a New Nature; but a New Nature without the Glory of *Solomon*, nay without a rag to your backs, will admit you: If thoſe that are already renewed muſt be every day *putting off the old and putting on the new man* *, Eph. 4. 22. 24. How much more need have you, who have not dropt one ſcale, or ſweat out one ſpirit of the Old man, nor have a grain of the new man in you? As Original Corruption ſtood up in the place of Original Righteouſneſs: ſo a gracious Regenerate Frame, muſt riſe up in the place of Original Corruption; for God will never befriend corrupt Nature ſo much as to give a happineſs to that which he hates. Men do not chuſe Weeds, but Flowers to plant in their delightful Gardens. God indeed doth chuſe weeds, but they are turned into the Nature of Flowers before he tranſplants them to Glory: We muſt have a Wedding-Garment, to fit us for his Feaſt; and Oil in our Veſſels, to prepare us for his Nuptials.

Burgeſs.

Seek it, For,

(1.) *'Tis an indiſpenſable Duty.* God hath reſolved, that only the *pure in heart ſhall ſee God* *. 'Tis a duty incumbent on us to love God; ſince we are bound to love God, we are bound to love whatſoever hath any relation to him. Therefore

* Mat. 5. 8.

fore we muſt love our ſelves, not with a ſordid carnal love, but as we are the image of God: Hence we are bound to do what we can to brighten and clear this image, and reſtore it to its primitive perfection in our ſouls. We are anſwerable to God for the preſenting this image of God in the ſame ſtate wherein it was, when he conferred it upon *Adam*, and upon us in his loins. Since the Redeemer hath undertaken to reſtore it, 'tis our duty to ſeek to this Redeemer for the Reſtauration of it, for he came *that we might have life* *: A vital principle in us to fit us for eternal life; and to *have it more abundantly*, in a more glorious and fixed manner than *Adam* had. * John 10.16.

(2.) Seek it, *For ſomething of this nature, or equivalent to it, ſeems neceſſary to all rational and intellectual creatures.* The firſt nature of man was ſown in mutability, and there was a neceſſity of ſomething equivalent to this Regeneration, to fix and eſtabliſh his nature: as the confirmation of Angels under the Head Chriſt is in ſome ſort a Regeneration of them; for it is an alteration of their ſtate, from mutable to immutable, not by nature, for ſo God only is immutable, but *by grace*, Eph. 1. 10. *He hath gathered together in one all things in Chriſt.* There is need now of it to change our nature, and afterwards to fix us in it. Moſt think that *Adam*, had he ſtood ſome time, had been confirmed in the ſtate of innocency, and advanced to a more excellent ſtate than that of *Paradiſe*, which would have been an alteration of his ſtate: If then an alteration of ſtate was neceſſary for the fixing his happineſs; an alteration of ſtate is much more neceſſary for us for regaining the happineſs we fell from.

(3.) Seek it, *Becauſe in not ſeeking it, you act againſt your own reaſon and natural experience.* You have by the light of Nature, improved by the light of the Goſpel, ſo much knowledg as to perceive that you are not as God firſt made you; you cannot but acknowledg it impoſſible, that ſo filthy and diſorderly a piece can come out of his hands; that there is ſomething wanting to you. And are thoſe reliques of Nature left only to ſhew us our indigence, and not alſo to ſpur us on to ſeek a remedy? *Melanchon* ſaith, *I have ſeen many Epicures who being in ſome grief for their ſins, have argued, How can I expect to be received by God, when I find not a new light, and new virtues infuſed into me?* When you are *ſtilled* after the rage of carnal affections, or glut of pleaſures, and you do in ſilence turn in upon your ſelves, and make enquiry after your future ſtate, if your conſciences do not lie and flatter, will they not tell you to your faces, that you are men of death prepared againſt the day of ſlaughter? Beſides, will not every man confeſs in his moſt raiſed retirements, that he cannot find any real ſatisfaction in things below? and are there not ſometimes ſome natural aſpirings to ſomething above theſe? Do not all men one time or other enquire, * *Who will ſhew us any good?* Have you ever a more delightful pleaſure, than when you find your ſelves enflamed with ſome deſires for it? But alas! Do you not feel your ſelves in a depraved ſtate, and that theſe motions are but weak flutterings, and that the ſoul is quickly wearied in them? Is not this an evidence, that there muſt be a more vigorous nature infuſed both to attain and enjoy them? Is it not then an acting againſt your own ſentiments, not to ſeek it? Do you not offer violence to that little reaſon in you, to cut the wings of ſuch Motions? Let me add this too, you act in a way contrary to the nature of every thing, not to ſeek that ſtate which was deſigned for the perfection of humane nature? Is it not natural for every thing to endeavour its recovery to its primitive purity, and ſtruggle under that which is preternatural to it? A fountain will not reſt, till it hath wrought out the filth which hath been caſt into it; ſo neither ſhould man be quiet, till he recover himſelf from the dominion of ſin in his nature, and his pollution by it? Are you contented with a naſty, impure and diſeaſed body? are you not reſtleſs till it be cleanſed and cured? and is it no trouble to you, to have your ſouls in a dirty and foul condition? Do you not hereby act againſt your own nature in other things? * Pſa. 4. 6.

4. *Not to ſeek it, is to deſpiſe the general mercy of God, and the general kindneſs of the Mediator to human nature.* There are in man deſires for, and inclinations to happineſs, and ſome knowledg that this happineſs lies in God: Theſe deſires were left in man by the mercy of God upon the interpoſition of the Mediator: therefore ſome call them not reliques of nature, but reſtored principles, as a foundation

to

to work upon; for upon the fall man did forfeit all, and ſin deſpoil'd him of all *de Jure*, but by the mediation of Chriſt, thoſe were left, (Col. 1. 17. *By him all things conſiſt*), otherwiſe there had been no ſtock to work upon. Theſe are left as foundations upon which God grafts this Grace of Regeneration *; as they that ſpin, do not ſpin out the whole thread, but leave ſome end, that they may add to it another thread; ſo God having a purpoſe to do good on man in renewing him, did not ſuffer the ſtock of nature to be wholly rooted out, but left that as a root to graft upon, to make him the better capable of happineſs; had not man had a natural deſire to happineſs, there were no ground to work upon him to induce him to ſuch a thing; therefore in not ſeeking it, you reproach God for leaving this ſtump in you; and ſeem to be ſo well pleaſed with corrupt nature, as if you would not have any remainder of the former. 'Tis a ſtriving againſt the relique of Original Nature left in us.

* *Stoughtons* righteous mans Plea. *Ser.* 1. *P.* 30.

(5.) Seek it, For *'tis as neceſſary as Juſtification.* You ſhould therefore ſeek it with as high an eſteem of it as you have of pardon; none but would deſire pardon of ſin; you muſt be as deſirous of the Regeneration of your Nature; they are equally neceſſary: Thoſe who will not have an inherent Righteouſneſs, can never expect an imputed righteouſneſs from Chriſt, he never came to that end. Two things happened to us by the fall, Another *State*, and another *Nature*; the regaining of the former, muſt be equally ſought with the latter, a being in another Covenant by Juſtification (for naturally we are in the Covenant with *Adam*) and a being beautified with another image, becauſe naturally we are deformed by the image of *Adam*. As long as we are only in a ſtate of deſcent from, and union with the *firſt Adam*, we are under the ſtrictneſs of his Covenant, and the deformity of his Image; when we are united to the *ſecond Adam*, and ſpiritually deſcend from him, we are in his Covenant of Grace, and are adorned with his Image. Both therefore muſt be looked after as equally neceſſary, Rom. 5. 21. *That as ſin hath reigned unto death, ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord*: Let us then look after this reign of Grace; let not that be the laſt, which ſhould be firſt in our thoughts: Since our natural deſcent from *Adam*, we are born Gods enemies, we muſt be ſpiritually new-born before our enmity can expire.

(6.) *The advantages that accrue by Regeneration are high.* When we are renewed, we part with Impurity for Purity, with Droſs for Gold, with Corruption for Holineſs, with Fleſh for Spirit, with Nature for Grace, with Sin for God, and the enjoyment of him for ever. Our preſent Nature is a Nature of Death and Bondage, a New Nature is like the new Law, a Law of Life and Liberty *. It will put our ſouls in order, and ſet the *Iſraelite* free from the *Egyptian* Taſkmaſter; it will quell the rage of ſin, and diffuſe a ſerenity in our ſouls. *Grace* and *Peace* are not unfitly joined together by the *Apoſtle*, in reſpect of peace in our ſelves, which cannot be without habitual Grace; as well as peace with God, which cannot be without his Favour. It will enable us to perform ſpiritual ſervices; as all natural actions flow from a natural form in the creature, ſo all ſpiritual actions flow from a ſpiritual nature in the ſoul, and without it a carnal heart can no more do any ſpiritual work, than a Rock can perform the work of a *Balſom*-Tree. 'Tis but highly reaſonable and juſt, we ſhould endeavour to regain that ſtate wherein we were created, as the beſt for us; ſince the eſtate wherein God created us, was certainly the beſt; 'tis unconceivably better to be a righteous man, than to be a man.

* James 1. 25.

7. Seek it; *You will never repent your labour, becauſe it is neceſſary.* Neceſſity makes us contend with the greateſt difficulties: Men will do more at a pinch, than they can do at other times, when no neceſſity is upon them; never did any repent of it, never any will, it hath been a comfort upon a death-bed to all that had it, it never was any mans ſorrow. The univerſal conſent of all who have found it wrought, ſhould quicken our deſires and endeavours for it. Ask a renewed man, whether ever it troubled him that he was regenerate? whether he would be without that ſtate, rather than undergo the ſame pains again? Would not his anſwer be, No not for all the world? When the Bleſſed *Apoſtle Paul* conſidered his late regeneration, he expreſſeth it with ſome regret *. As *one born out of due time.* It implies a ſorrow that he was not born ſooner; and *Auſtin* cries out, *Sero te amavi*

* 1 Cor 15. 8.

ui Domine; I have loved thee too late Lord: So doth every renewed man repent that he was not regenerate ſooner. A regenerate man come under the Yoke of Chriſt, finds ſuch a pleaſure in it, ſuch a ſuitableneſs, ſuch an advantage to his intereſt, that he would not be free from thoſe delightful engagements, and the ſweetneſs of that Yoke, for all the delights and commodities of the World.

3. Exhortation. *Seek it preſently*, Let not a minute paſs without ſome ejaculation to God for the new Birth; and when you come home, fall upon your knees, and riſe not till you find a change of reſolutions and diſpoſitions: If you did well underſtand the neceſſity of it, you would not be one hour without begging it. You have heard the neceſſity of it now, are you ſure you ſhall ever hear the Doctrine preached on again? Are you ſure you may not be paſt the hope, as well as the happineſs of the new Birth before many days be run, if the preſent opportunity be neglected? When God commanded *Abraham* to circumciſe himſelf and his Family, 'tis ſaid, *he did it that very day*, wherein God commanded him*; Why ſhould you not imitate *Abraham* in the ready and ſpeedy Circumciſion of the Heart? Tho God doth wait long, it cannot be thought he ſhould alway be courting dead ſouls. It muſt be now; there is no hope of ſuch a change after death; *The redemption of their ſoul ceaſeth for ever** ; no more under the offers of a redeeming Saviour, no more under the motions of a renewing ſpirit. Chriſt breaks the nations *like a potters veſſel**. A Veſſel before it be burned, may be macerated in Water, and formed anew; but when it hath been burned in the furnace, it cannot be changed. Well, if thou wilt be new born this day, God will bleſs the memory of this day; for he will gain a Son; Jeſus Chriſt will by his Blood put this day in Red Letters in his Calender, for he will gain a Brother; the Spirit will rejoice, for he will gain a Temple; Angels will rejoice, for they will gain a fellow-ſervant; You will gain a fitneſs for an everlaſting inheritance. Let me therefore preſs Young Men and Women to this neceſſary and important concern; I know not when I may have ſo fit an opportunity or ſubject for it: 'Tis not ſaid, except an old man be born again, but except *a man*; therefore be not careleſs, as if you were not concerned in it, nor put it off to a longer day, from the probability of the length of your life in a courſe of Nature. Conſider,

(1.) *An early Regeneration makes for Gods Honour.*

(1.) *In preventing much ſin.* How ripe are young ones, yea even Children when they are ſcarce green in age, as tho iniquity had been their tutor in the Womb? Youthful Blood is the Devils Tinder. *Job* knew it; therefore when his ſons feaſted, he *ſacrificed* *. He was jealous of their inbred corruption, from the ſence of the ſins of his own youth, which we *find* him complaining of*; therefore he feared his children having the ſame Temptations, might fall into the ſame tranſgreſſions. Now by an early Regeneration, many diſeaſes of the ſoul are prevented, as well as the great crack of nature cured; as the diſtempers of the body are prevented by altering the habit of it in the Spring. Tho by a late Regeneration, that of an Old Man, the ſoul is fitted for Heaven, yet it will be greivous to him to think, that his former diſhonouring of God in his natural ſtate was not prevented. 'Tis otherwiſe with the early Regenerate, they cannot complain as *Paul* did, Oh how have I perſecuted the Church of God! how have I breathed out threatnings againſt Chriſt and his people! how have I wallowed in all kind of ſin! They have indeed as much reaſon to complain of the ſtock of the Old Nature within them, but not of ſo many bitter fruits of the fleſh as others. How doth the Devil hang the wing, when he is deprived of an active ſervant? As nothing makes Heaven ſo glad, ſo nothing makes Hell ſo ſad, as to be fruſtrated of the full crop of ſin it expected from ſuch an inſtrument.

(2.) *In doing much ſervice for God.* Young men are uſually of active ſpirits, and vigorous affections, whereas age doth freez all youthful warmth: Such, like *Peter, can gird themſelves**, *and go whither they pleaſe*, and travel about for God; but age damps the ſpirits. We are not ſo fit for ſervice when the Vigour of our Youth is ſpent. And would you be ſaved and God have no more Glory from you? Now what parts, or ſtrength, or mettle a young man hath, Grace will *byas*, put into a right channel, and direct to an uſeful end. The early regenerate will be eminent

* Gen. 17. 23.

* Pſal. 49. 8.

* Pſal. 2. 9.

* Job 1. 5.
* Job 13. 26.

* Joh. 21. 18.

in piety; For in a courſe of Nature, they have a longer time to grow in: Their Faith and Love, by a larger exerciſe, will be the ſtronger; and the ſtronger the Grace, the more Glory will be brought to God, *Rom.* 4. 20. *Abraham*, 'tis ſaid, *was ſtrong in faith, giving glory to God.* He that riſes betimes in the morning, will do more work, than he that lies in bed till Noon, or loiters till the Sun declines.

(3.) *In manifeſting the power of the grace of God.* An early Regeneration, is the great Ornament of the Goſpel. It evidenceth the dignity and *ſtrength* of habitual Grace, in quenching youthful heats, and powerful temptations; in making ſuch to deny themſelves, and prefer God's Precepts before their own pleaſures: It magnifies Grace, when the Devil is beat upon his own Dunghill, where he had ſo great an intereſt, by reaſon of the corruptions ſuch are ſubject to. What an *Elogy* is it to the beauty and power of Grace, to ſee a young flouriſhing Plant in God's Garden? It ſhows the power of his Grace upon ſuch to ſalvation, that they are ſtrong in the power of the might of God, to wreſtle againſt Principalities and Powers, as well as againſt Fleſh and Blood. It manifeſts the power of God's Grace in the work of Faith, and that there is a Spirit of power reſiding in them.

(2.) As an early Regeneration makes for God's Honour, ſo *it makes for your own intereſt.*

(1.) *Your new birth will be the gentler.* The work of Conſcience will be more kindly, without the horrors they have, who have lain many years ſoaking in the old Nature. More of Hell muſt be flaſht in an old ſinners face, to awaken him from his dead ſleep. *Paul*, who had ſinned ſome years with an high hand, was ſtruck to the Earth: Chriſt, as it were, took him by the Throat, and ſhook him, *Acts* 9. 6. *He trembling, and aſtoniſhing, ſaid*, &c. There will be more amazing aggravations of ſin to rack the Conſcience, and conſequently more anguiſh. Putrified Wounds require more lancing; and therefore are more painful in the cure, than thoſe which are but newly made. The more we are alienated from the life of God, the harder it will be to return to live that life again. The further a man is gone out of his Road, the longer he muſt travel to come in again; and the more pains he muſt take in running, or riding, than he that wandred but a little from it.

(2.) *Your new birth will be the gratefuller to God.* God loves the *firſt Fruits:* He would not have the Gleanings, but the firſt Crop of every thing under the Law, which was laid upon the Altar as God's portion. The kindneſs of the Youth is moſt reſpected by God. He cheriſhed *Iſrael*, becauſe they were *the firſt fruits of his increaſe*, Jer. 2. 2, 3. *I remember the kindneſs of thy youth, the love of thy eſpouſals, when thou wenteſt after me in the wilderneſs*; under many diſcouragements. God writes down the time of the new birth, and it runs in his mind a long time after. *Epenetus, the firſt fruits of Achaia*, is ſaluted by *Paul*, juſt after the ſalutation of the whole Church, with the Title of *Well-beloved*, Rom. 16. 5. *Greet the church that is in their houſe; ſalute my well-beloved Epenetus, who is the fruits of Achaia unto Chriſt:* And ſurely more beloved by the Lord, than by the Servant. God hath moſt affection for ſuch as come in at the firſt ſound of the Goſpel. *Daniel* was a young man, yet the holieſt man of his Age; and God hath ſo great an affection to him, that he joins him with *Noah*, that famous Preacher of Righteouſneſs; and *Job*, that Mirrour of Patience, *Ezek.* 14. 14. *Though theſe three men, Noah, Daniel, and Job, were in it, they ſhould but deliver their own ſouls by their righteouſneſs:* as thoſe that had the greateſt power with him, to keep off Judgments from the place where they were.

(3.) *Comfort will be the greater by an early new birth.* What a long time will ſuch an one have to enjoy the comforts of the Spirit! whereas thoſe that are renewed later, have fewer comforts, becauſe their grieving the Spirit hath been the longer. You will be always ready, and fit for the Kingdom of God, let God call when he will: Your fore-taſts of Heaven greater, and much acquaintance with the life of it, before you arrive at the place of full enjoyment. *John*, the youngeſt Diſciple, lay in Chriſt's boſom; he had afterwards the moſt ſpiritual illuminations,

luminations, and the diſcoveries of the whole ſtate of the Church in after Ages, revealed to him. When our ſluggiſhneſs makes God wait for our return, his Juſtice will make us wait long for his Comforts. The earlier your new birth, the ſweeter will be your death, as being more ſtored with Experiences of God's Grace, and Goodneſs, and Truth, wherewith to anſwer all the Devil's affrighting Charges in your departing hence. No doubt can ariſe, but there will be a Treaſure of Experiences whence to draw an anſwer. The longer acquaintance you have with God, and the longer likeneſs to him in your Natures, the more joyful will be your paſſage to him, and the more confidence againſt the fear of death.

(4.) *The earlier your new birth, the ſincerer and ſtronger will be your Grace.* To row againſt the ſtrong Stream, and Tide of Nature, temptations of a youthful Age, the inconſtancy and lightneſs of your Humor, and the inconſiderateneſs of your Temper, are Arguments of ſincerity. To ſeek God, when a man hath fair and frequent invitations to ſin, is not ſo liable to ſuſpicion, as when a man can live no longer: The later proceeds rather from a fear of Wrath, than love to their Creator, or affection to his Glory. Grace will be the ſtronger, the more full of juice. He that is new-born betimes, when he is young, will grow to a greater ſtature, and a mighty ſtrength in his Age; for it is not with Grace as it is with our Bodies, the older the weaker; but *as the outward man decays, the inward man grows, and is renewed day by day* *. A young Plant in the Houſe of God, will be fat and flouriſhing, and full of *fruit in old age* ||. The weakneſs of the Body in ſuch, is the youthfulneſs of Grace.

* 2 Cor. 4. 16.

|| Pſal. 92. 13, 14.

(5.) *The earlier the new birth, the weightier will be your glory in the Kingdom of God.* God rewards according to our works, *Rev.* 2. 23. *I will give to every one of you according to your works.* Not only to the wicked, the Children of the Woman *Jezabel*, according to their works, but to them whoſe *Charity*, *Service*, *Faith*, *Patience*, he knew, *ver.* 19. The longer you are without a new life, a vital principle, the fewer will your works be, and the ſhorter your wages. Tho God in Regeneration works as a Soveraign, and hath mercy on whom he will have mercy; yet in rewarding, he acts as a righteous Judg, according to the Rules of Juſtice, 2 *Tim.* 4. 8. *The crown which the Lord, the righteous Judg ſhall give me:* and ſo doth proportion the Glory to every man's Service. Young ones regenerate, that bear Head againſt the Temptations of their violent Nature, ſhall have Crowns ſet with more Jewels: They ſhall not only have an entrance, but *an abundant entrance into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt* *. They ſhall enter into the Port with a full Gale: The more violent ſtorms they bear up againſt, the brighter will be their Glory: For if he that endures Temptation, but one Temptation, ſhall have a Crown, by proportion he that endures many, ſhall have a greater, *James* 1. 12. *Bleſſed is the man that endures temptation, for when he is tried, he ſhall have a crown of life.* How comfortable will it be to feel the weight of your Crown, and the richneſs of your Robes, according to your years of Service. If there be any ſorrow in Heaven, 'tis becauſe they were not ſooner new-born, that they might more have glorified God on Earth, who beſtows ſo much Honour upon them in Heaven. If any of you were ſure to be regenerate, after you had ſpent ſo many years after the courſe of the World, and fulfilling the Luſts of the Fleſh; yet how great would your loſs be, both of the comforts of the Spirit in this life, and of degrees of Glory in the other?

* 2 Pet. 1. 11.

(3.) *Deferring the ſeeking after this new birth, till more years grow upon you, is a mighty folly.* 'Tis a matter of the higheſt concern, the greateſt neceſſity, in compariſon of which, all other things are but Toys and Superfluities. Is it not folly to prefer ſuperfluous things before neceſſary? Is it not a madneſs for a man to be mending the Mud-Wall about his Garden, and neglect to quench the Fire which hath got hold of his Houſe? You are poyſoned in your Nature; you have *Plague*-ſpots upon your hearts. Would it not be ridiculous for a man that hath drunk Poyſon, and ſpilt ſome upon his Clothes, to be more careful to have the ſtains fetch'd out of his Garments, than the Poyſon out of his Stomack? You are careful about the concerns of the Body and Fleſh: Oh! be

not ſuch fools, as to let the Poyſon within, get the greater head, and the *Plague* continue in the heart.

Folly it is,

(1.) *Becauſe of the uncertainty of life.* You are not Lords, and Keepers of your own times; they are in God's hands *; *My times are in thy hands.* What if he ſhould fling that time out of his hand to morrow? what would your condition be? Thoſe that are in a dead ſtate now, as they are here, if judgment find them ſo, are irrecoverable. Becauſe thou art a child of Wrath, if he take thee thus away *with his ſtroke*, as *Job* ſpeaks *, then a *great Ranſom cannot deliver thee.* Hell followed Death cloſe at the back, *Rev.* 6. 8. Shall ſin reign in a Body? That is baſe; but in a *mortal body*, a Body that may drop into the Grave every hour? that is folly in the higheſt degree. 'Tis the *Apoſtle's* Exhortation, *Rom.* 6. 12. *Let not ſin therefore reign in your mortal bodies.* Many a Candle hath been put out, before half burnt: How often hath a clear Sun in the Morning, been over-caſt before Noon? Were none of you the laſt Week at the Funeral of ſome ſtrong and vigorous perſon? Perhaps there is no more time left you, than juſt what will ſerve for to ſeek this new birth. God ſeizeth upon ſome ſuddenly, that they have not time, ſo much as to cry out what aileth them, *Job* 36. 13, 14. *They cry not when he bindeth them. They die in youth, and their life is among the unclean.* 'Tis better to be new-born many years too ſoon (if it can be ſuppoſed to be too ſoon), than to defer it one minute too late. He that defers the new birth to day, may not have a morrow to be new born in. And to be ſurpriſed by Death before you are new born, better for you you had never been born at all.

* Pſal. 31. 15.

* Job 36. 18.

(2.) 'Tis Folly, *becauſe if you neglect the preſent time, tho you may live, yet your return to God by a new birth may be very uncertain.* There is ſuch a thing as a day of Grace, ſhorter than the days of a man's life, *Luke* 19. 42. *the things of their peace* were then *hid from* their *eyes*, tho their deſtruction was deferred Forty years. There is ſuch a reſolve in Heaven ſometimes, that the *Spirit ſhall ſtrive no longer* with this or that man, *Gen.* 6. 3. *My ſpirit ſhall not always ſtrive with man*, or *in man*; with this, or that man; *for that he alſo is fleſh.* 'Tis a threatning to thoſe in the Church, in oppoſition to the prophane World, *ver.* 2. The Church began then to be corrupted. My Spirit ſhall not ſtrive with them: Tho they make a profeſſion of me, and attend upon me in Worſhip, yet they are Fleſh, degenerated into meer Fleſh, and Fleſh they ſhall be. And ſometimes 'tis confirmed by a ſolemn Oath, *Rev.* 10. 5, 6. The Angel ſwears in a moſt ſolemn manner, *by him that lives for ever, who created heaven and earth*, &c. *that there ſhould be time no longer*; that is, no time of Repentance, as appears, if you refer it to *Rev.* 9. 20, 21. 'Tis not therefore without great Reaſon, that the *Apoſtle* doth double both the Notes of Attention, *Behold*; and the time too, *Now, now*, when he exhorts them not to receive the Grace of God in vain; that is, ſit under the Goſpel-Adminiſtration to no purpoſe, without having a Goſpel impreſſion and ſignature upon their hearts. *Behold now is the accepted time, behold now is the day of ſalvation*, 2 *Cor.* 6. 2.

(4.) As 'tis a Folly to neglect it, ſo *if it be not preſently ſought, and endeavoured for, the more difficult it will be every day to attain it.*

(1.) *In regard of the increaſe of moral indiſpoſition and unfitneſs.* 'Tis true indeed, there is in every man a moral indiſpoſition to a ſpiritual renovation; but the indiſpoſition is greater, when the habits of ſin are more than ordinarily ſtrengthned. The more the ſoul is frozen, the harder it will be to melt. A body dead ſome few hours, is a ſubject more capable of having life breathed into it, than when it is putrified, and partly mouldred to duſt. A young Tree may more eaſily be taken up, and tranſplanted, than a ſtrong old Oak, which hath ſpread its Roots deep into the Earth. The more rooted the habit of ſin, the harder the alteration of the ſoul. Every ſin in an unregenerate man, is an adding a new ſtone to the former heap upon the Grave, to hinder his Reſurrection. 'Tis a fetter and *bond*, Acts 8. 23. *bond of iniquity.* And the more new chains are put upon thee, the more unable wilt thou be to ſtir. The habits of ſin will become more connatural to the ſoul, and fortifie themſelves with new recruits.

(2.) *In*

(2.) *In regard of the induſtry of the Devil.* If you remain in a ſtate of Nature till you are old, that Devil which blinds you now, will have increaſed your blindneſs by that time: He will beſtir himſelf in your Age, that he may not loſe that which he hath poſſeſſed ſo long. 'Tis a ſhame for *Satan*, as well as for a man, *deficere in ultimo actu.* He that ſtruck the firſt fatal blow to us, and occaſioned this degenerate Nature, will not want watchfulneſs and care to ſtrengthen it in you: He will be diligent to keep up his own work: The longer his poſſeſſion, the more difficult his departure. *Judas* was a Devil in our Saviour's Judgment all his time, *John* 6. 70. *One of you is a devil.* But when he had withſtood the force of our Saviour's Diſcourſes, and nouriſhed his covetouſneſs againſt his Maſters frequent convictions, the Devil *entered into his heart* *. Perhaps there had been before, ſome ſtruglings of natural Conſcience in *Judas*, as there may be in ſome of you; but when he had, againſt the ſight of our Saviour's Miracles, the hearing of his Sermons, the checks of his own Conſcience, continued in a natural ſtate, *Satan* enters into him in a more peculiar manner, in a way of more ſpecial efficacy; and by an uncontroulable power, breaks the Bridle of Conſcience, which had held him in ſo long, and runs furiouſly with him to what wickedneſs he pleaſed. Satan reigned in him before: but as the regenerate being by degrees filled with ſpiritual Gifts, and having additions of Grace, are ſaid to be *filled with the Spirit*; ſo natural men as they increaſe in ſin by degrees, are ſaid to have a new entrance of Satan into them, becauſe there is an increaſe of his efficacy in them, and power over them, binding them in ſtronger Chains and Fetters of Iron.

* John 3. 17.

(3.) *In regard of ſpiritual Judgments, which will make it impoſſible.* Such Judgments upon men that ſit under the Goſpel, and admit not the influence of it, are more frequent than is uſually imagined, tho they are not ſo viſible. Open ſins, God puniſhes many times by viſible Judgments; but wilful unregeneracy by ſpiritual. Tho a man may ſit under the ſame means of Grace which God doth bleſs to regenerate others, they may be an accidental means to harden him. *The miry places ſhall not be healed, but be given to ſalt*, as it is, *Ezek.* 47. 11. when others ſhall grow like Trees on both ſides the River, and bear a never-fading Leaf. If once your neglects and provocations, put God to his Oath, and make him *ſwear*, as he once did, that you ſhall *not enter into his reſt* *, his Oath will be irreverſible; he will blow up Heaven and Earth, before he will break it. And that it may not be evaded, that this was an Oath againſt the *Iſraelites*, it is intimated by the *Apoſtle*, that even in the times of the Goſpel, this Oath is of force, *ver.* 12. He from thence exhorts them at that time, to take heed of *an evil heart of unbelief.* What need of this Exhortation to them, if this Oath did only concern the *Iſraelites* murmuring in the Wilderneſs, and were not valid againſt unbelievers, and unregenerate men in the time of the Goſpel? 'Tis a terrible place, that in *Iſa.* 6. 9. *Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and underſtand with their heart, and convert, and be healed.* Which dreadful place, is no leſs than *Six times* quoted in the *New Teſtament*, as tho it belonged only to them that ſit under Evangelical light with a wilful unregeneracy. Certainly as the mercies of the Goſpel are moſt ſpiritual, ſo the Judgments inflicted upon the neglecters of it, are the moſt ſpiritual Judgments: Then a man is made the Center of divine fury, and his heart ſealed up from any ſeizure by ſanctifying Grace, *Ezek.* 24. 13. *Becauſe I have purged thee*; that is, offered thee purging Grace, *and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.* When God paſſes ſuch a ſecret ſentence, if all the Men in the World, and all the Angels in Heaven, ſhould with their moſt affectionate ſtrains of Reaſon, attempt the perſwading of you, they were not able to open an heart which God hath judicially lockt up and ſealed. 'Tis obſerved by ſome, that the work of the Goſpel, for converſion, is uſually done in thoſe places where it comes, in the ſpace of *Seven Years*, as to thoſe who have ſate under it ſo long; and they ground it upon *Dan.* 9. 27. *And he ſhall confirm the covenant with many for one week*; that is, one Week of Years. And that our Saviour preached *Three years and an half* among the *Jews*, and the *Apoſtles Three years and an half*, or thereabouts, before the *Jews* were diſcovenanted. I will not affirm it poſitively; but offer it, as worthy conſi-

* Heb. 3. 11.

deration,

deration, to thoſe that have ſate under the Goſpel more than *Seven Years*, without any renewing-work on their ſouls.

Well then: let me beſeech you, reſolve upon this work preſently. We are not *Prov.3.27,28. to bid a poor man, *go away, and come again to morrow* *; and ſhall we bid the Spirit, knocking at our hearts in the Goſpel, go away, and come again another time? Our bleſſed Saviour did not defer his Death for us till he was old; and ſhall not we live to him till we are old? As his Death is an Argument uſed by the *Apoſtle*, * 2 Cor. 5. 14, 15. to *move us to live to him* *, ſo the time of his Death ſhould be an Argument to us, to live to him betimes. How many hath this fooliſh *to morrow* deceived? And many have periſhed to day, before the dawning of *to morrow*. Defer it not therefore a night longer: Reflect upon your ſelves, and ſay, Have I lived ſo long, pleaſed with my old Nature? Oh Lord! what had become of me, without thy wonderful Patience? Let your motion be as the *lightning*, as the Prophet *Ezekiel* ſpeaks of the motion of *Four Beaſts*, Ezek. 1. 14. God may make up the Match between himſelf and you, before mid-night: There was leſs time in God's working upon the *Jaylor*.

Queſt. *What ſhall we do to get this new birth?*

Anſ. 1. *Begin with prayer*; ſeek it from that Saviour that firſt made ſo plain a declaration of it. *A man cannot receive any thing, unleſs it be given him from heaven* *: Then from Heaven beg it; let God hear of you as ſoon as ever you come * John. 3. 27. * *Jackſon* Vol. 3. chap. 28. p. 496, 497. home. * God uſually lets in renewing Grace at the ſame Gate, at which honeſt Prayer goes out. Prayer is a compliance with God's Grace. He never refuſeth it to them that heartily deſire it. Go therefore to God, give him no reſt; if you do ſo, it may not be long before you will hear that joyful word drop from his gracious lips, *My Grace ſhall be ſufficient for you*; ſufficient to renew you; ſufficient to cure you. Let the fervency of your Prayers be proportioned according to the neceſſity of the thing, and the greatneſs of your miſery without it. Plead therefore with God for it: Lord, is it not better to make me thy Friend, than to let me continue thy Enemy? Is it not more thy glory, to raiſe a ſoul from Sin, than a *Lazarus* from the Grave? Thy power and mercy are more illuſtrious in turning a dry ſtock into a fruitful and flouriſhing Tree. Overcome therefore my baſe Nature, by thy merciful power; change me from a venemous, to a dove-like Nature. Oh, how fain would I glorifie thee, by anſwering the end of my creation! Glorifie thy ſelf by new-creating my heart, that I may glorifie thee in a newneſs of life: I cannot get a new heart by my own ſtrength; but it is a work not too hard for thy power, and ſuitable to thy promiſe. Plead the Promiſe, *Ezek.* 11. 19. *I will take the ſtony heart out of their fleſh, and I will give them an heart of fleſh:* And *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you*; but he *will be enquired of, to do it* for them, *ver.* 37. Breathe and aſpire after it; beg for it as earneſtly as you would in extream hunger, for food for the ſatisfaction of your natural Appetite: God will not deny it to ſuch * Mat. 5. 6. as breathe after it *; *Hunger and thirſt after righteouſneſs, and you ſhall be filled.* Beg the operation of the Spirit. Our Saviour provided the Plaiſter, but left the Spirit to apply it. He provided the Colours, his Blood, to draw his Image; but none but the Spirit can lay them on. Ask therefore the Spirit of the Father in the Name of Chriſt. The Father ſends him into the World, and ſends him into the heart, but in the Name of Chriſt. 'Tis called a holy Spirit, becauſe without it there can be no holy Nature.

2. *Be deeply ſenſible of the corruption of Nature.* The more we are ſenſible of our inherent depravation, the more we ſhall breathe after a real change. Can he ever imagine the neceſſity of a cure, who underſtands not the greatneſs of his Diſeaſe? Be fully convinced, as *Paul* was, *that in you*, that is, *in your fleſh, dwells no good thing*, Rom. 7. 18. *I know, I am experimentally ſenſible of it.* Did we but truly ſee the defilement of our Nature, and the monſtrous alteration of it, from that of our creation, as we can the deformity of ſome Monſter in the World, we ſhould loath our ſelves, we ſhould fly, if we could, from our own nature, and ſend forth nothing but groans for a deliverance from the body of death, and have no reſt, till we were ſtript of ſo abominable a frame. Let us therefore turn in upon our ſelves, take a view of our condition, ſee if there be any ſuitableneſs between

tween our depraved Natures, and the glory of another World. There is not, unleſs we conceit Heaven a place filled only with carnal pleaſures. But reaſon will tell us the contrary; and a carnal ſoul can never, in that ſtate, be fit for a ſpiritual Glory.

3. *View often the perfection of the Law of God.* This will make us ſenſible of the contrariety of our Nature to God's Holineſs, and conſequently, make us look about for a Remedy. See whether your Nature anſwers the exactneſs of the Law: for altho you were alive without the Law, yet when the Commandment, and your Hearts come to look upon one another, you will ſee ſin in its life and power, and all the conceits of your own Excellency will die, *Rom.* 7. 9. *For I was alive without the law once; but when the commandment came, ſin revived, and I died. Paul* thought himſelf a righteous perſon, till he came to meaſure himſelf by the exact and ſpiritual Image of the Law. He had been inſtructed in the Literal Knowledg of the Law; for he was brought up a *Phariſee*: His Head and the Law were acquainted; and then he thought himſelf a living perſon: but when his Heart and the Law came to be acquainted, then he found himſelf dead, and his high opinion of himſelf, fell to the ground. Conſider then, how the Law requires a perfect righteouſneſs, an inward principle. All duties it commands, are not only to be done materially, but formally; for they are ſo commanded, in ſuch a manner, from ſuch a principle, to ſuch an end. Then reflect; Have I ſuch a Righteouſneſs? Can I anſwer the Law? Do I come up to the meaſures of it in any one action? Surely I do not. Then conſider further, Doth not this Law ſtand? will God lay it in the duſt; has he thrown it out of doors? Surely it is *holy, juſt and good*; and therefore a ſtanding Rule. I muſt have a principle ſuitable to that which Jeſus Chriſt came not to deſtroy, but eſtabliſh. How ſhall I do it with this corrupt Nature, wherein I do not one action that doth ſincerely reſpect it, as the Law of God, that is accompanied with a delight in it? Certainly this Temper, ſo contrary to the Law, muſt be changed. I muſt have an inner man to delight in this Law; a principle, that muſt in ſome meaſure, tho imperfectly, ſuit it. This orderly Conſideration, would put you upon the ſeeking out for ſuch a Righteouſneſs, as may in part anſwer it.

4. *Obſerve the motions of the Spirit.* There is an aſſiſting work of the Spirit, and an informing work. There's not a man, but hath, or once had the ſtrivings of this Spirit with him. There are the knockings of Chriſt by his Spirit at the door: There are calls; *Zacheus, come down; this day is ſalvation come to thy houſe.* Did you never hear a Voice from Heaven, ſaying, *Come to me, that you may have life?* Did you never hear a groan from Heaven, *When ſhall it once be?* Did you never ſee a Tear trickling down the Cheek of Chriſt, as when he wept over *Jeruſalem?* Did you never hear a Sigh of a grieved Spirit waiting upon you? Can you ſee, and hear, and hear again, yet no compliance, when that is of abſolute neceſſity you are exhorted to? Smother not thoſe motions; anſwer them with ſuitable affections. If Chriſt looks upon you, as he did upon *Peter*, think of what you are, and *weep* *. If the Spirit calls, anſwer preſently, *Thy face, Lord, will I ſeek.* The neglect of the time of the Spirits breathing, is the cauſe of a continuance in unregeneracy. Repel not thoſe ſweet motions that ſtrike upon your hearts.

* Mark 14.72.

5. *Attend diligently upon all means of Grace.* They are the Pipes through which the Spirit breathes; the Lungs of the Spirit, the Inſtruments whereby our Natures are altered. *Faith comes by hearing.* 'Tis by the hearing of Faith, that the Spirit is miniſtred, *Gal.* 3. 5: *He therefore that miniſters to you the ſpirit, doth he it by the works of the law, or the hearing of faith?* None can expect it, who will not uſe the means to have it, no more than men can expect to live, without eating and drinking. Would we be warm? We muſt approach to the Fire: Would we be clean? We muſt waſh in the Water: Would we be renewed? We muſt attend upon the breathings of the Spirit in the inſtitutions of God. This we may do, tho we cannot renew our ſelves: We may read the Word, as well as a piece of News; we may hear the Word, and attend to it, as well as to any worldly concern; we may meditate upon it, and conſider it, as well as a Story. This we have power to do, and it is by the Word that this great work is done.

By

By a powerful Word, Chriſt called *Lazarus* out of the Grave; and by his Word ſpoken by his Spirit, his great Deputy he ſent after him, he calls us out of our ſtate of Death. Beg of the Spirit to breathe upon you, before you come to attend upon his Inſtitutions. We profit little by the Word, and our old Nature attends us, becauſe we take no notice of the Spirit of God, who is appointed the principal Officer in this buſineſs. 'Tis he that is to *guide* us *into truth* *. Tho men may ſpeak Truth to us, yet the Spirit can only guide the Truth into our Hearts, and guide us into the Heart, and Bowels, and Inwards of Truth, to taſte the Marrow of it.

* John 16 13.

6. I might add, *Study the Goſpel.* Look upon Jeſus Chriſt in that Glaſs: This transforms us into his Image: as the beholding the light of the Sun in a Glaſs, paints an Image of that light in our Faces; ſo doth the beholding Chriſt in the Goſpel, 2 *Cor.* 3. 18. *But ye all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image.* The Goſpel is the cauſe of our firſt change, and of our growth in it, *from glory to glory*; but by the Spirit of God in the Goſpel, *as by the ſpirit of the Lord.* Study the Promiſes of the Goſpel, and the end of the blood of Chriſt, which was to purge our Conſcience from dead works: 'tis by believing the promiſes of pardon in the Blood of Chriſt, that the *conſcience is purged from dead works* *.

* Heb. 9. 14.

A DIS-

A DISCOURSE OF THE NATURE OF REGENERATION.

2 Cor. V. 17.

Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold, all things are become new.

THE *Apoſtle* in thoſe words *v.*13. *For whether we be beſides our ſelves, it is to God: or whether we be ſober, it is for your cauſe*, defends his ſpeaking ſo much of his integrity; though ſome men would count him out of his wits for it, yet he regards not their judgment; for if he were in an extaſy, or *beſides himſelf*, his purpoſe was to ſerve God and his Church, and therefore he did not regard the opinion of men, whether he were accounted mad or ſober, ſo he might perform the end of his Apoſtleſhip. The ſenſe therefore of it, as *Calvin* renders it, is this: Let men take it as they will, that I ſpeak ſo much of my Integrity, I do it not upon my own account, but have reſpect to God and the Church in ſpeaking of it, for I am as ready to be ſilent as to ſpeak, when my ſilence may glorify God and advantage the Church as much as my ſpeech. *For the love of Chriſt conſtrains me*, ver. 14. for whom I am bound to live; and ſo he paſſes on to inculcate the duty of every man that hath an intereſt in the death of Chriſt. *The love of Chriſt conſtrains us* actively; the Love wherewith Chriſt hath loved us, is a powerful attractive to make us live to him. 'Tis the higheſt equity and juſtice, that we ſhould live to him who died for us. Whence obſerve:

The true conſideration and ſenſe of the love of Chriſt in his death, hath a pleaſing force, and is a delightful bond and obligation upon us, to devote our ſelves wholly to his Service and Glory. There is a Moral conſtraint upon the Soul to this end, *if one died for all, then were all dead*, then all were obnoxious to Eternal death. Others * diſlike this Interpretation; and underſtand it not of the death to God, brought in by the *firſt Adam*, but a death to ſin and the fleſh, procured by the *ſecond Adam*, which death is ſpoken of *Rom.*6.2. *how ſhall we being dead to ſin*, &c. and called *a ſuffering in the fleſh, and a ceaſing from ſin* *. If one died for all, then all for whom he died are dead, *jure & obligatione*, dead to themſelves, that they might not be under their own power, but the power of him that died for them, and roſe again: ſince therefore we are dead to ſin, we ſhould take no care to maintain the life of it. And this ſeems by the following Verſe to be the true meaning of it, *ver.* 15. *And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but*

* *Vorſtius. Calvin.*

* 1 Pet. 4. 1.

unto him which died for them, and roſe again. He hath Redeemed us by the price of his blood, that he might have us in his own power, as his own propriety; ſo that we are no longer our own Maſters, and have no longer right to our ſelves *. They ought to die to themſelves, that they may live to Chriſt; It being fit they ſhould live, not to their own wills, or own honour, but to the Glory and Will of their Redeemer. It was to this end that Chriſt died, that he might have a ſeed to ſerve him, and live to him. 'Tis ingratitude and injuſtice to deny him our ſervice, ſince thereby we endeavour to fruſtrate the deſign of his coming, and the end of his death. Obſerve,

* *Calvin.*

1. *Self is the chief end of every natural man. That they which live, ſhould not henceforth live unto themſelves.* Implying, that all Men living, who are not under the actual benefit and efficacy of our Saviours death, do live to themſelves. The greateſt diſtinction between a Regenerate and a Natural Man is this, Self is the end of one, and Chriſt the end of the other. The life of a Natural Man, and all the dependancies of it, is to gratify corrupt ſelf, with the greateſt detriment to his Natural and Moral ſelf, the happineſs and good of his Soul: but the life of a New Creature, with all the dependancies of it, is for the Glory of God, and the Redeemer. This ſelf-dependance, and a deſire of independancy on God, which was the great ſin of *Adam*, whereby he would make himſelf his own chief end, hath run in the veins of all his Poſterity, and is the bitter Root upon which all the Fruits of Gall and Wormwood grow.

2. *The end of our Saviours dying and riſing again, was to change the corrupt end of the creature.* The end of Redemption, and conſequently the end of the Redeemer, muſt be contrary to the end of corruption, and the end of the *firſt Adam*. As *Adam* diſpoſſeſſed God of his Dominion, to ſet up ſelf; ſo doth Chriſt pull down Self, to advance God to his right of being our chief end. 'Tis called therefore a Redemption of us to God: *Rev.* 5. 9. *For thou waſt ſlain, and haſt redeemed us to God by thy blood*; Redeemed us from a ſlavery under ſordid Luſts, to God as our end.

3. *Therefore we muſt be taken off from our ſelves, as our end, and be fixt upon another, even upon Chriſt.* Elſe we anſwer not the end of Chriſts Death and Reſurrection: *he bore our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs* *. And if the ends of our Saviours Death and Reſurrection be not accompliſht upon us, the Fruits of it ſhall not be enjoyed by us. The whole Work of Regeneration, and Converſion, and Sanctification, and the Efficacy of the Death of Chriſt in the Soul, conſiſts in theſe *two things:* A taking us off from Self, and pitching us upon God and Chriſt, as our end. The *terminus a quo*, is Self; the *terminus ad quem*, is Chriſt. We are *redeemed by the precious blood of Chriſt, from our vain converſation received by tradition from our fathers* *; even from our firſt father *Adam*. This is properly to ſet up no other Gods before him, and to abhor the groſſeſt Idolatry.

* 1 Pet. 2.24.

* 1 Pet. 1.18.

4. *'Tis highly equitable, that if Chriſt died for us, and was raiſed for us as our happineſs, we ſhould live to his glory, and make him our end in all our actions, and the whole courſe of our lives.* The *Apoſtle* uſes this conſideration as an Argument, and as a Copy and Exemplar. As Chriſt died not for himſelf, nor roſe again for himſelf, but he died for Gods Glory and our Redemption; to vindicate Gods Righteouſneſs, and juſtify us in his ſight; and roſe again to make it appear, that he had done our buſineſs in Redeeming us, and went to Heaven to manage our cauſe for us: ſo we are to live to keep up the honour of Gods Righteouſneſs and Holineſs, and to juſtify Chriſt in our profeſſions of him, and conformity to him in the deſign of his Death and Reſurrection. 'Tis a high diſeſteem of our ſelves, not to live to Chriſt, which is both a more rightful and a more ſatisfying object of our affections, who returns our living to him, with a happineſs to our ſelves: By his Dying he purchaſed a dominion over us; by his Reſurrection his Dominion over us was confirmed, and thereby our obligation of Love and Service increaſed. He Died as our Surety to ſatisfy our Debts; and Roſe as our Saviour to juſtify our perſons; ſo the *Apoſtle* Rom. 4. 25. *He was delivered for our offences, and roſe again for our juſtification*: Therefore as he roſe to juſtify us, we muſt riſe to glorify him. And indeed it is a great ſign of a Spiritual growth, when we grow in our ends and aims for God.

5. *The*

5. *The Reſurrection of Chriſt, as well as his Death, was for us. He roſe again*, it muſt be underſtood, for them for whom he died; he died as a publick Perſon, bearing our ſins; and roſe again as a publick Perſon, and head of the believing World, acquitted from our ſins, *Heb.*9.24. *He is entred into heaven to appear in the preſence of God for us.* And in a conformity to theſe *two publick acts* of Chriſt, doth our Regeneration and Communion with Chriſt conſiſt; In a *mortification* of the body of ſin in conformity to his Death; In *newneſs of life*, by quickning Grace in Conformity to his Reſurrection *. * Coloſ. 2. 12.

The *Apoſtle* proceeds on, and makes his inference in the *16th.* Verſe. *Henceforth know we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* To *know*, is uſed in Scripture for love and delight; both on Gods part, *Pſal.* 1. 6. *The Lord knows the way of the righteous*, that is, loves, and delights in the way of the Righteous; and on mans part, *Hoſ.* 4. 1. *no knowledge of God in the land*, that is, no love of God. Not to know men after the fleſh then, is either not to judg of men according to the endowments, though never ſo glittering, which ariſe only from fleſhly principles. To eſteem no man according to his greatneſs, his knowledge and worth in the account of the World; or, not to love men for our ſecular intereſt; or, not to regard men according to thoſe fleſhly priviledges of Circumciſion and carnal ceremonies. Not our ſelves, which is included in *no man*; not to eſteem of our ſelves by our knowledge, wealth, credit, honour, or any other excellency which falls under the praiſe of men; but by inward Grace, living to God, fruitfulneſs to him, which falls under the praiſe of God. Men eſteem not their Fields for the gay wild Flowers in them, but for the Corn and Fruit; *yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* We do not glory in him, becauſe he was of kin to us, and our Countrey-man according to the fleſh. We look upon him no more, only as a miraculous man; but we have more noble thoughts of him, we know him as the great Redeemer of the World. We conſider him in thoſe excellent things he hath done, thoſe excellent Graces which he hath communicated, thoſe excellent offices he doth exerciſe; we know him after a Spiritual manner, as the Author of all Grace, appointed by God for ſuch ends; accepted by God upon ſuch works, glorified by God for ſuch purpoſes, we regard him as tranſacting our great affairs in Heaven, *where he is entred as a fore-runner for us* *; and as ſuch we ſerve and honour him; we deſire not his company in the fleſh, but in the Spirit, in his Heavenly appearance and glory. Obſerve, * Heb. 6. 20.

1. *Natural men have no delight in anything but ſecular concerns*; love nothing, but for their own advantage; admire not any true Spiritual worth; they know and love men; yea, what love they pretend to Chriſt, is only a fleſhly love; a love from education; a cuſtomary love.

2. *An evidence of being taken off from our ſelves, and living to Chriſt, is our valuation either of our ſelves or others according to holineſs.* Though a civil reſpect be due to men according to their ſtation in the world; ſuch a reſpect the writer of this *Epiſtle* gave to *Agrippa*: yet our inward valuations of men ought to be upon the account of the Image of God in them. God, who loves Righteouſneſs, knows no man after the Fleſh, but as he finds the Image of his own Righteouſneſs in him. And as a New Creature is framed after the Image of God; ſo his affections and valuations of men or things, are according to Gods affections to them, or eſteem of them.

3. *Our profeſſions of Chriſt, ſerving him and loving him barely for our ſelves, and for fleſhly ends, doth not conſiſt with Regeneration.* Such a love is a love to our ſelves, not to Chriſt; a making him only ſubſervient to us, not our ſelves ſubſervient to Chriſt.

4. *We ſhould eye Chriſt, and ariſe to the knowledge of him, as he is advanced and exalted by God.* Look upon him as our head, delight to come under his wing, and have our whole dependance on him, know him in his Righteouſneſs to juſtify us, know him not only as a Saviour riſen, but in the power of his Reſurrection in our Souls, and the fellowſhip of his ſufferings, and to be made conformable to his death: ſuch a knowledge the *Apoſtle* aims at *; the other knowledge, is a knowledge of him in the head; this a knowledge of him in the heart; the other is a * Phil. 3. 8, 9, 10

knowledge of him after *the fleſh*, this a knowledge of him *after the ſpirit*, in the draught of Chriſt in our hearts by the Spirit; an inward conception of him in the womb of our hearts.

The *Text* is another inference made from that poſition, *verſe* 15. If there be ſuch an obligation upon us to *live to Chriſt*, becauſe he hath died and roſe again for us: then certainly whoſoever hath an intereſt in the Death and Reſurrection of Chriſt, as to the fruits of it, muſt be a New Creature, a changed perſon; old things are paſt away, all things are become new in him. Whoſoever is in the Kingdom of Chriſt, engrafted into him, under the participation of his Death and Reſurrection, is a *new creature*. All other excellencies are defective, though they may be uſeful to the World; 'Tis a *new creation* only makes a man excellent and worthy of the Kingdom. *Old things are paſt away*; old affections, old diſpoſitions of *Adam:* thoſe things, the ἀρχαῖα, things that are very near of as *old a ſtanding* as the World. *Adam* would be his own rule and ruler, he would be the rule of good and evil to himſelf, he would be his own end: theſe things muſt paſs away: we muſt come to a fiduciary reliance upon God, under the New Head of his appointment, and make him our higheſt good, our chief end, our exact rule. And therefore what is called the *new creature*, Gal. 6. 15. is called, *faith working by love*, Gal. 5. 6. *Adam*'s great failures were unbelief and ſelf-love; he would not believe Gods precept and threatning; he would not depend upon God: to this is oppoſed Faith, which is a Grace that empties us of our ſelves, and fixes us in our dependance on another. He would alſo advance himſelf and be his own rule and end, to know as God; to this is oppoſed Love, which is an acting for God and his Glory. And theſe *two* are the eſſential parts of the *new creature*. Some of late would underſtand by the New Creature, only a converſion from Idolatry to the profeſſion of Chriſtianity. But there muſt be a greater import in the words than ſo. The *Apoſtle* makes it a qualification neceſſary both to *Jew* and *Gentile*; That neither the circumciſion of the one did avail without it, nor the uncircumciſion of the other prejudice them that poſſeſs it. Beſides, men may turn from one profeſſion to another, without living to God, and directing all their actions to the Glory of Chriſt. Some tranſlate it, *Let him be a new creature*; others, *He is a new creature*; one notes his ſtate, the other his obligation. *Old things are paſt away*; it is a reaſon rendred, there is a change in the whole frame of things. If you underſtand it of the Old Oeconomy, the Old Legal ſtate, then it is an Argument ſhowing the neceſſity of the *new creature*. Old things are withered, there is a New Frame in the Church, in the Kingdom; therefore there ought to be ſo in the ſubjects of it: for the *Prophets* uſe to ſpeak of the ſtate of the Goſpel under the names of a *new Heaven and new Earth* *. As old Rites in the Church are removed, ſo the old principles, and the old frames of *Adam* ſhould paſs away: the old rubbiſh muſt be thrown out, when the Houſe is new built. And they are paſt away in a regenerate man, *jure*, *obligatione*; *poteſtate*; though not wholly *in actu*. *All things are become new*, but not of our ſelves, but by the Grace of God; *ver.* 18. *and all things are of God.* 'Tis likely the *Apoſtle* expreſſeth himſelf thus, to pull down the ſwelling thoughts of the *Corinthians* which they had of themſelves: They were proud of their Gifts, wherein by the *Apoſtles* own confeſſion they came *behind no Church in the world* *, and he diſcourſeth to them much of the excellency of *charity*, above knowledge, and adviſeth them to *covet the beſt gifts* ‖; he depreſſeth their confidence in knowledge without Grace, which doth but puff up, not edify to eternal life. He wiſheth them therefore to look more to the *new creature* in them; to try themſelves whether they be *in Chriſt* or no, by the change they found in their hearts. *If any man be in Chriſt*, that is, be a member of Chriſt, engrafted into him.

* Iſa. 65. 17.

* 1 Cor. 1. 7.

‖ 2 Cor. 13.

In the words *obſerve*,

1. *The character of a true Chriſtian*, by his ſtate, *a new creature.*

2. *The neceſſity of this new creation: if any man*; if he be not a *new creature*, he is not in Chriſt, he hath nothing at preſent to do with him, he is no true member of his body.

3. *The univerſality: any man*; not a man can be in Chriſt by any other way, without this New Creation paſs upon him.

4. *The*

4. *The advantage of it:* if he be a New Creature, he is certainly in Christ, 'tis an infallible token, that the Redeemer did die and rise again for him.

5. *The nature of it.*

1. *Removal of the old form: old things are past away.*
2. *Introduction of a new: all things are become new,* as without in the Church, so within in the Soul.

6. *The note of attention: behold*; more particularly set to this passage, of all things becoming New, to remove the deceit that men are liable to. *Old things* in some measure may pass away, but look to that, whether *new things* come in the place contrary to those old, whether there be new affections, new dispositions; old things may pass away, when old sins are left, and no new frames be set up in the stead of them. The Doctrine I shall insist upon, is this:

Doct. *Every man in Christ hath a real and mighty change wrought in him, and becomes a new creature.*

I pitch upon these words to show the *Nature of Regeneration*, the *necessity* of which I have already discoursed of.

'Tis difficult to describe exactly the *Nature of Regeneration.*

1. *Because of the disputes about the Nature of it*; * Whether it be quality, or a Spiritual substance; whether, if a quality, it be a habit, or a power, or whether it be the Holy Ghost personally. Many controversies the wits of men have obscured it with. The *Scripture* discovers it to us, under the terms of the *new creature*, a *new heart*, a *law put into us*, the *Image of God*, a *Divine Nature*; these though Scripture terms, are difficult to explain. * *Baxt. Rest, part 1. chap. 3. 6, 7.*

2. 'Tis difficult, because *it is visible, not in it self, but in its effects.* We know Seed doth propagate it self, and produce its like, but the generative part in the Seed lies covered with husks and skin, so that 'tis hard to tell in what *Atome* or point the generative Particle doth lie. We know we have a Soul, yet 'tis hard to tell what the Soul is, and in what part it doth principally reside. We know there are *Angels*, yet what mortal can give a *description* of that Glorious Nature? 'Tis much like the Wind, as our Saviour describes it, *John* 3. 8. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, nor whither it goes: So is every one that is born of the Spirit.* The wind, we feel it, we see the effects of it, yet cannot tell how it ariseth, where it doth repose it self, and how 'tis allayed: And all the notions of *Philosophy* about it, will not satisfy a curious enquirer: So likewise it is in this business of Regeneration; the effects of it are known, there are certain Characters whereby to discern it; but to give a description of the Nature of it, is not so easy.

3. 'Tis difficult, *because of the Natural ignorance which is still in the minds of the best.* A man cannot understand all iniquity, for there is a *mystery of iniquity*; neither can he fully understand this work, for there is a *mystery of Godliness* *; not only in the whole Scheme of it without, but in the whole frame of it in the heart. 'Tis called the *hidden man of the heart* ‖; hidden from the world, hidden from reason, hidden from the sight sometimes of them that have it: a man can hardly somtimes see it in his own heart, by reason of the steams of corruption; As a beautiful *Picture* is not visible in a Cloud of smoke. The blindness the God of this world hath wrapt us in, that we might not know God, or the things of God, is not wholly taken off. And even what we know of the truths of God, suffers an *Eclipse* by our carnal conceptions of them; for all the notions we frame of them, have a tincture of sense and fancy. * 1 Tim. 3. 16. ‖ 1 Pet. 3. 4.

4. *'Tis hard for those to conceive it, who have no experience of it.* If we speak of the motions of Natural corruption, as wrath, passion, distrust of God, and enormous sins, men can easily understand this; because we have all sad experiments of an inward corruption; but the methods and motions of the Spirit of God in this work, are not comprehended, but by those that have felt the power of it. The motions of sin are more sensible, the motions of the Spirit more secret and inward, and men want as much the experience of the one, as they have too much of the other. Hence it is that many carnal men, love to have the nature of sin ript up and discovered; partly perhaps, for this reason among others, That they can better understand that by the daily evidence of it in their own practises; whereas other

other things, out of the reach of their experience, are out of the graſp of their underſtanding; and therefore ſeem to them *Paradoxes* and incredible things: the Spiritual man is not judged or diſcerned by any, but them that are Spiritual *. ‡ 'Tis certainly true, that as a *Painter* can better Decipher a ſtormy and cloudy Air, than the ſerenity of a clear Day, and the ſpectator conceive it with more pleaſure: So it is more eaſy to repreſent the agitations and affections of Natural corruption, than the inward frame of a Soul wrought by the Spirit of God. I ſhall therefore *deſcribe* it conſonantly to the *Scripture*, thus: *Regeneration is a mighty and powerful change, wrought in the Soul by the efficacious working of the Holy Spirit, wherein a vital principle, a new habit, the Law of God, and a Divine Nature are put into, and framed in the heart, enabling it to act holily and pleaſingly to God, and to grow up therein to eternal Glory.* This is included in the term of a *New Creature* in the *Text*. There is a change, a Creation, that which was not, is brought into a ſtate of being. If a New Creature, and in Chriſt, then ſurely not a dead but a living Creature, having a principle of life; and if a living Creature, then poſſeſſed of ſome power to act, and habits to make thoſe actions eaſy: and if a power to act, and a habit to facilitate that act, then a Law in their Nature as the rule of their acting; every Creature hath ſo: In this reſpect the Heavens are ſaid to have Ordinances; *knoweſt thou the ordinances of heaven* *? and they ſeem to act in the way of a *covenant*, Jer. 33. 25. according to ſuch Articles as God hath pitched upon. And laſtly, as in all Creatures thus endued, there is a likeneſs to ſome other things in the rank of beings: ſo in this New Creature there is a likeneſs to God, whence 'tis called the Image of God in Holineſs and Righteouſneſs, and a Divine Nature. So that you ſee the divers expreſſions whereby the *Scripture* declares this work of Regeneration, are included in this term of the *new Creature*, or the New Creation, as the word is καινὴ κτίσις. 'Tis a certain *Spiritual* and Supernatural *Principle*, or permanent form, *per modum actus primi*, infuſed by God, whereby it is made partaker of the Divine Nature, and enabled to act for God.

* 1 Cor. 2. 15. ‡ *Moulin. Serm. Decad.* 1. *Ser.* 7. p. 180, 181.

* Job 38. 33.

Let us therefore ſee,

1. *How 'tis differenced from other ſtates of a Chriſtian.*
2. *What it is not.*
3. *What it is.*

First, How it is differenced from the other ſtates of a Chriſtian.

1. *It differs from Converſion.* Regeneration is a Spiritual change, Converſion is a Spiritual motion. In Regeneration there is a power conferred; Converſion is the exerciſe of this power. In Regeneration there is given us a principle to turn; Converſion is our actual turning; that is the principle whereby we are brought out of a ſtate of Nature, into a ſtate of Grace: and Converſion the actual fixing on God, as the *terminus ad quem*. One gives *poſſe agere*, the other *actu agere*.

1. First, *Converſion is related to Regeneration, as the effect to the cauſe.* Life precedes motion, and is the cauſe of motion. In the *Covenant*, the New Heart, the New Spirit, and *Gods putting his Spirit into them*, is diſtinguiſht from their *walking* in his Statutes *, from the firſt ſtep we take in the way of God, and is ſet down as the cauſe of our motion: *I will cauſe you to walk in my ſtatutes.* In renewing us, God gives us a power: in converting us he excites that power. Men are naturally dead, and have a Stone upon them: Regeneration is a rouling away the Stone from the heart, and a raiſing to newneſs of life; and then Converſion is as natural to a regenerate man, as motion is to a living body. A principle of activity will produce action.

* Ezek. 36. 27.

2. *In Regeneration, man is wholly paſſive: In Converſion, he is active:* as a Child in its firſt formation in the Womb, contributes nothing to the firſt infuſion of life; but after it hath life, it is active, and its motion natural. The firſt reviving of us, is wholly the *act* of God, without any concurrence of the Creature; but after we are revived, we do actively and voluntarily live in his ſight *; *he will revive us, he will raiſe us up, and then we ſhall live in his ſight*, then we ſhall walk before him, then ſhall we *follow on to know the Lord.* Regeneration is the motion of God in the Creature; Converſion is the motion of the Creature to God, by vertue of that firſt principle; from this principle all the acts of believing, repenting, mortifying, quickning, do ſpring: In all theſe a man is active; In the other meerly paſſive;

* Hoſ. 6. 2.

passive; all these are the acts of the Will, by the assisting Grace of God, after the infusion of the first Grace: Conversion is a *giving our selves to the Lord* *: giving our own selves to the Lord is a voluntary act, but the power whereby we are enabled thus to give our selves, is wholly and purely in every part of it from the Lord himself. A renewed man is said to be *led by the Spirit*, Rom. 8. 14. not dragged, not forced: the putting a *bias* and aptitude in the Will, is the work of the Spirit quickning it; but the moving the Will to God by the strength of this bias, is voluntary, and the act of the Creature. The Spirit leads as a Father doth a Child by the hand: the Father gave him that principle of life, and conducts him and hands him in his motion; but the Child hath a principle of motion in himself, and a Will to move. The day of Regeneration is solely *the day of* Gods *power*, wherein he makes men *willing* to turn to him *. So that tho in actual Conversion, the Creature be active, it is not from the power of man, tho it be from a power in man; not growing up from the impotent root of Nature, but setled there by the Spirit of God.

* 2 Cor. 8. 5. That place may be reduced to *Conversion*, though the proper meaning is not of Conversion.

* Psal. 110. 3.

2. *It differs from justification.* They agree in the *term to which*, that is God: by Justification we are reconciled to God; by Regeneration we are assimilated, made like to God. They alway go together. As our Saviours Resurrection, which was the Justification of him from that guilt which he had taken upon himself, and a publick pronouncing him to be his Righteous servant, is called a New begetting him, *Acts* 13. 33. *God hath raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee:* Because it was a manifestation of him to be the Son of God, who before, being covered with our infirmities, did not appear so to the World: so our justification from guilt, and new begetting us, and manifesting us to the Angels, to be the Sons of God, are at one and the same time, and both are by Grace; *by grace* you are Justified, *Rom.* 5. 1. the quickning and raising us together with Christ is *by grace* *. The blessing of *Abraham*, which is the application of Redemption from the curse of the Law, and the receiving the promise of the Spirit by Faith, are both together *.

* Eph. 2. 5, 6.

* Gal. 3. 14.

But 1. *it differs from Justification in the nature of the change.*

Justification is a relative change, whereby a man is brought from a state of Guilt, to a state of Righteousness; from a state of Slavery, to a state of Liberty; from the Obligation of the Covenant of Works, to the Priviledg of the Covenant of Grace; from being a Child of Wrath, to be an Heir of Promise. *Regeneration is a Physical change, and real*, as when a dead man is raised from death to life; 'tis a filling the Soul with another Nature, *Eph.* 2. 1. *And you hath he quickned, who were dead in trespasses and sins:* The Translators have inserted those words, *hath he quickned*, because those words are put in the *5th. verse*, but methinks the words refer better to the 23. *verse* of the *1st. chapter*, speaking of Christ, *who fills all in all*, and fills you too with a Spiritual life; or he passes from the power of God in raising Christ, to his power in raising us. 'Tis a change of Nature, and of that Nature whereby we are Children of Wrath, not only by the first sin, but by a conversation according to the course of the World. And this quickning respects the change of that Nature which was prone to a Worldly conversation, and a fulfilling the desires of the flesh. The first is a change of a mans condition, this a change in a mans dispostion. When a man is made a Magistrate, there is a change in his Relation; when a Servant or Slave is made a free-man, there is an alteration of his condition; but neither the ones Magistracy, nor the others Liberty, fills their hearts with new principles, or plants a new frame in their Nature. *Relation* and *Nature* are *two distinct things*. In Creation there is a relation of a Creature to God, which results from the meer being of the Creature: but there is also the Nature of the Creature in such a rank of Being, which is added over and above to its meer Being. The *Apostle* in the Verses following the Text, speaks of Reconciliation, or *non*-imputation of our Trespasses, as distinct from that change wrought in us in the New Creation. In *Justification* we are freed from the guilt of sin, and so have a title to life; in *Regeneration* we are freed from the filth of sin, and have the purity of Gods Image in part restored to us. *Amen.*

2. *They differ in the cause, and other ways.* Justification is the immediate fruit of the *blood of Christ*. *Being justified by his blood* *: Regeneration is by the immediate

* Rom. 5. 9.

2 Theſ. 2. 13. ate operation of *the Spirit*, therefore called *the Sanctification of the Spirit*; the matter of that is without us, *the Righteouſneſs of Chriſt*; the matter of the other within us, *a gracious habit*: The *form* of the one, is *imputing*; the form of the other, is *infuſing* or putting into us: they *differ* in the end; one is *from Condemnation to Abſolution*; the other *from Pollution to Communion*. In the immediate *effect*, one gives us a *right*, the other a *fitneſs*. In their *qualities*, the *Righteouſneſs of one is perfect* in our head, and imputed to us. The Righteouſneſs by Regeneration is actively *in us*, *and aſpires to perfection*.

3. It differs *from Adoption*. Adoption follows upon Juſtification, as a Dignity flowing from Union to Chriſt, and doth ſuppoſe Reconciliation. Adoption gives us the *priviledg of Sons*, Regeneration the *Nature of Sons*. Adoption *relates* us to God as a *Father*; Regeneration *engraves upon us the lineaments of a Father*.
* John 1. 12. That makes us *relatively* his Sons by conferring a power*. This makes us *formally*
‖ 1 Pet. 1. 23. his Sons by conveying a principle ‖. By that we are inſtated in the Divine Affection; by this we are partakers of the Divine Nature. Adoption doth not conſtitute us the Children of God by an *intrinſick form*, but by an *extrinſick acceptation*; but this gives us an intrinſick right; or Adoption gives us a *title*, and the Spirit gives us an *earneſt*; Grace is the pledg of Glory. Redemption being applied in Juſtification, makes way for Adoption. Adoption makes way for Regeneration, and is the foundation of it. *Gal.* 4. 5. *God ſent forth his Son to redeem them that were under the law, that we might receive the adoption of ſons. And* Verſe 6. *becauſe you are ſons, God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father.* Becauſe you are thus Adopted, God will make you like his Son, by ſending forth the Spirit *of his Son*, to intimate the likeneſs it ſhall produce in the hearts of men to Chriſt, that you may *cry, Abba, Father*, behave your ſelves like Sons, and have recourſe to God with a Child-like Nature. The relation to Chriſt as Brethren is founded upon this New Creature, *Heb.* 2. 11. *For both he that ſanctifies, and they who are ſanctified, are all of one:* they are all of one Nature, not the Divine Nature which Chriſt had by Eternal Generation, but that Divine Nature Chriſt had by the Spirits Unction. And being of one Nature, he is not aſhamed, tho Glorious in Heaven, to call them Brethren; and being Chriſts Brethren by a Divine Nature, thence reſults alſo the relation of the Sons of God.

4. *It differs from Sanctification. Habitual* Sanctification indeed is the ſame thing with this New Creature; as habitual rectitude was the Spiritual life of *Adam*: but actual Sanctification, and the gradual progreſs of it, grows from this principle as from a root. Faith purifies the heart, *Acts* 15. 9. *purifying their hearts by faith*, and is the cauſe of this gradual Sanctification; but Faith is part of this New Creature, and that which is a part cannot be the cauſe of the whole, for then it would be the cauſe of it ſelf. We are not regenerated by Faith, tho we are Sanctified by Faith; but we are New Created by the Spirit of God, infuſing Faith into us. Faith produceth the acts of Grace, but not the habit of Grace, becauſe it is of it ſelf a part of this habit; for all Graces are but one in the habit or New Creature; Charity, and likewiſe every other Grace is but the bubbling up of a
* 1 Tim. 1. 5. pure Heart and good Conſcience*. Regeneration ſeems to be the life of this gradual Sanctification, the health and livelineſs of the Soul.

2. The ſecond thing propoſed, is, *what it is not*.

1. *Tis not a removal or taking away of the old ſubſtance or faculties of the Soul.* Some thought that the ſubſtance of *Adam*'s Soul was corrupted when he ſinned, therefore ſuppoſe the ſubſtance of his Soul to be altered when he is renewed. Sin took not away the eſſence, but the rectitude; the New Creation therefore gives not a New Faculty, but a New Quality: The cure of the *Leproſie* is not a deſtroying of the Fabrick of the Body, but the Diſeaſe: yet in regard of the greatneſs of mans corruption, the Soul is ſo much changed by theſe New Habits, that it is as it were a New Soul, a New Underſtanding, a New Will. 'Tis not the deſtroying the Metal, but the Old Stamp upon it, to imprint a New: Humane Nature is preſerved, but the corruption in it expelled. The ſubſtance of Gold is not deſtroyed in the Fire, tho the Metal and the Flame mix together, and Fire ſeems to be incorporated with every part of it; but it is made more pliable

to

to what ſhape the Artiſt will caſt it into, but remains Gold ſtill: 'Tis not the breaking the Candleſtick, but ſetting up a new light in it; not a deſtroying the will, but putting a new *bias* into it. 'Tis a new ſtringing the Inſtrument, to make a new harmony. 'Tis an *humbling the loftineſs, and bowing down the haughtineſs* of the Spirit, to *exalt the Lord alone* in the ſoul *, ſpeaking of the times of the Goſpel. The eſſential Nature of man, his *Reaſon* and *Underſtanding*, are not taken away, but rectified. As a *Carver* takes not away the Knots and Grain in the Wood, but plains, and ſmooths it, and carves the Image of a man upon it, the ſubſtance of the Wood remains ſtill; ſo God pares away the rugged pieces in man's Underſtanding and Will, and engraves his own Image upon it; but the change is ſo great, that the ſoul ſeems to be of another *ſpecies* and kind, becauſe it is acted by that *Grace*, which is another *ſpecies* from that principle which acted it before. New Creation is called a Reſurrection: Our Saviour in his Reſurrection, had the ſame body, but endued with a new quality. As in Chriſt's *tranſfiguration* *, neither his Deity nor Humanity were altered, both Natures remained the ſame. But there was a *Metamorphoſis*, and a glorious brightneſs conferred by the Deity upon the Humanity, which it did not partake of before. So tho the Eſſence of the Soul, and Faculties, remain the ſame; yet another kind of light is darted in, and other qualities implanted. It was the ſame *Paul* when he complied with the body of Death, and when he complained of it, but he had not the ſame Diſpoſition. As *Adam* in a ſtate of corruption, had the ſame Faculties for ſubſtance, which he had in the ſtate of Innocency; but the power, vertue, and form in thoſe Faculties, whereby he was acceptable to God, and in a capacity to pleaſe him, was wholly aboliſht. * We loſe not our ſubſtantial form, as *Moſes* his Rod did, when it was turned into a *Serpent*; or the Water at *Cana*, was turned into *Wine*. Our Nature is enobled, not deſtroyed; enricht, not ruined; reformed, not annihilated.

* Iſa. 2. 11.

* Mat. 17. 2. μετεμορφώθη. Hal. Vol. 2. p. 391.

* Daille Sermons.

2. *'Tis not a change of the eſſential acts of the ſoul, as acts:* The Paſſions and Affections are the ſame, as to the Subſtance and Nature of the Acts; but the difference lies in the Object. And acts, tho for ſubſtance the ſame, yet are ſpecifically diſtinguiſht by the diverſity of Objects about which they are converſant. Whatſoever is a commendable quality in Nature, and left in man, by the interpoſition of the Mediator, is not taken away; but the Principle, End, and Objects of thoſe acts, ariſing from thoſe reſtored qualities, are altered. * The acts of a renewed man, and the acts of a natural man, are the ſame in the Nature of acts; as when a man loves God, and fears God; or loves man, or fears man, 'tis the ſame act of love, and the ſame act of fear; there are the ſame motions of the ſoul, the ſame ſubſtantial acts ſimply conſidered; the ſoul ſtands in the ſame poſture in the one, as in the other; but the difference lies in the Objects; the Object of the one is ſupernatural, the Object of the other natural. As when a man walks to the *Eaſt*, or *Weſt*, 'tis the ſame motion in body and joynts, the ſame manner of going; yet they are contrary motions, becauſe the Terms to which they tend, are contrary one to the other: Or, as when we bleſs God, and bleſs Men, 'tis with one and the ſame Tongue that we do both; yet theſe are acts ſpecifically different, in regard of the difference of their Objects. The Nature of the Affections ſtill remain, tho not the corruption of them; and the Objects to which they are directed, are different. If a man be given to thoughtfulneſs, Grace removes not this Temper, but turns his Meditations to God. The ſolitarineſs of his Temper, is not altered, but ſomething new offered him, as the Object of his Meditation. If a man be hot and earneſt in his Temper, Grace takes not away this heat, but turns it into zeal to ſerve the Intereſt of God. *Paul* was a man of an active diſpoſition; this natural activity of his Diſpoſition and Temper, was not dammed up by Grace, but reduced to a right Channel, and pitched upon a right Object: As he laboured more than any in perſecuting, ſo afterwards *he laboured more than any* in edifying *: His labour was the ſame, and proceeded from the ſame Temper, but another principle in that Temper, and directed to another term. As it is the ſame Horſe, and the ſame Mettle in the Beaſt, which carries a man to his proper Stage, that carried him before in a wrong way, but it is turned in reſpect of the term. *David's* Poetical Fancy is not aboliſht by this new principle in

* J. Goodwin.

* 1 Cor. 15. 9, 10.

him, but employed in deſcanting upon the praiſes of God, which otherwiſe might have been laviſht out in Vanity, and fooliſh Love-Songs, and deſcriptions of new Miſtreſſes. So that the ſubſtance and nature of the affections, and acts of a man remain: But anger is turned into zeal, by vertue of a new principle, grief into repentance, fear into the fear of God, carnal love into the love of the Creator, by another principle which doth byas thoſe acts.

3. *'Tis not an excitation, or awakening of ſome gracious principle, which lay hid before in Nature, under the oppreſſion of ill habits:* As Corn lay hid under the Chaff, but was Corn ſtill. Not a beating up ſomething that lay ſculking in Nature; not an awakening, as of a man from ſleep; but a Reſurrection, as of a man from Death; a new creation, as of a man from nothing. 'Tis not a ſtirring up old principles, and new kindling of them; as a Candle put out lately, may be blown in again by the fire remaining in the ſnuff, and burn upon the old ſtock; or as the life, which retired into the more ſecret parts of the body, in thoſe creatures that ſeem dead in Winter; which is excited, and called out to the extream parts, by the Spring-Sun. Indeed there are ſome ſparks of Moral Vertues in Nature, which want blowing up by a good Education; the Foundation of theſe is in Nature, the exciting of them from inſtruction, the perfection of them from uſe and exerciſe. But there is not in man the ſeed of one Grace, but the ſeeds of all Sin, *Rom.* 7. 18. *I know, that in me, that is, in my fleſh, dwells no good thing.* Some good thing may be in me, but it ariſeth not from my fleſh; 'tis not from any ſeed ſown by Nature; but it is another principle put into me, which doth ſeminally contain in it, all Grace; 'tis a putting a new ſeed into the ſoil, and exciting it to grow; *an incorruptible ſeed* *. Therefore the Scripture doth not repreſent men in a Trance, or Sleep, but dead: and ſo it is not only an awakening, but a quickning, a Reſurrection ||. We are juſt in this work, as our Saviour was when the Devil came againſt him, *John* 14. 30. *The prince of this world cometh, and hath nothing in me.* He had nothing to work upon in Chriſt. But he rakes in the Aſhes of our Nature, and finds ſparks enough to blow upon: But the Spirit finds nothing in us, but a ſtump, ſome confuſed deſires for Happineſs: he brings all the fire from Heaven, wherewith our hearts are kindled. This work therefore is not an awakening of good Habits, which lay before oppreſt, but a taking off thoſe ill Habits, which were ſo far from oppreſſing Nature, that they were connatural to it, and by incorporation, with it, had quite altered it from that original rectitude and ſimplicity wherein God at firſt created it.

* 1 Pet. 1. 23.

|| Eph. 2. 5. Col. 2. 12. Eph. 1. 19, 20.

4. *Nor is it an addition to Nature.* Chriſt was not an addition to *Adam*, but a new Head by himſelf, called *Adam*, in regard of the agreement with him in the notion of an Head and common perſon. So neither is the new Creature, or Chriſt formed in the ſoul, an addition to Nature. Grace grows not upon the old ſtock. 'Tis not a piece of cloath ſowed to an old Garment, but the one is caſt aſide, the other wholly taken on; not one Garment put upon another, but a taking off one, and a putting on another, *Col.* 3. 9, 10. *putting off the old man, putting on the new man.* 'Tis a taking away what was before; *old things are paſt away*, and beſtowing ſomething that had no footing before. 'Tis not a new Varniſh, nor do old things remain under a new Paint; not new Plaiſter laid upon old; a *new* creature, not a *mended* creature. It is called light, which is not a quality added to darkneſs, but a quality that expels it: 'Tis a *taking away the ſtony heart, and putting an heart of fleſh* in the room *. The old Nature remains, not in its ſtrength with this addition, but is crucified, and taken away in part with its Attendants, *Gal.* 5. 24. *They that are Chriſt's, have crucified the fleſh, with the affections and luſts.* As in the Cure of a man, Health is not added to the Diſeaſe; or in Reſurrection, Life added to Death; but the Diſeaſe is expelled, Death removed, and another form and habit ſet in the place. Add what you will, without introducing another form, it will be of no more efficacy, than Flowers and Perfumes ſtrowed upon a dead carcaſs, can reſtore it to life, and remove the rottenneſs. Nothing is the *terminus a quo*, in creation: It ſuppoſeth nothing before, as a Subject capable: nothing in a natural man, is a Subject morally capable to have Grace, without the expulſion of the old corrupt Nature. 'Tis called a new creature, a new man; not an improved creature, or a new dreſt man.

* Ezek. 36. 26.

5. *It*

5. *It is not external Baptiſm.* Many men take their Baptiſm for Regeneration. The *Ancients* uſually give it this Term. One calls our Saviour's Baptiſm, his *Regeneration* *. This confers not Grace, but engageth to it: Outward Water cannot convey inward Life. How can Water, a material thing, work upon the ſoul in a phyſical manner? Neither can it be proved, that ever the Spirit of God is tied by any promiſe, to apply himſelf to the ſoul in a gracious Operation, when Water is applied to the body. If it were ſo, that all that were baptized, were regenerate; then all that were baptized, would be ſaved; or elſe the Doctrine of *perſeverance* falls to the ground. Baptiſm is a means of conveying this Grace, when the Spirit is pleaſed to operate with it. But it doth not work as a *Phyſical* cauſe, upon the ſoul, as a Purge doth upon the Humors of the body: For 'tis the Sacrament of Regeneration, as the Lord's Supper is of nouriſhment. As a man cannot be ſaid to be nouriſhed without Faith, ſo he cannot be ſaid to be a new creature without Faith. Put the moſt delicious meat into the mouth of a dead man, you do not nouriſh him, becauſe he wants a principle of life to concoct and digeſt it. Faith only is the principle of ſpiritual life, and the principle which draws nouriſhment from the means of God's appointment. Some indeed ſay, that Regeneration is conferred in Baptiſm upon the Elect, and exerts it ſelf afterwards in Converſion. But how ſo active a principle as a ſpiritual life, ſhould lye dead, and aſleep ſo long, even many Years which intervene between Baptiſm and Converſion, is not eaſily conceivable.

* *Clem Alex.* Pedagog. lib. 3. cap. 6. p. 68.

3. Let us ſee *what it is poſitively.*

1. *It is a change*; and as to the *kind* of it, it is,

1. *A real change*; real from Nature to Grace, as well as by Grace. The term of creation is real: The form introduced in the new Creature, is as real as the form introduced by Creation, into any being. Scripture-terms manifeſt it ſo. *A Divine Nature*, the *Image of God*, a *Law put into the heart*, they are not nominal and notional: 'Tis a reality the ſoul partakes of; it gives a real denomination, *a new man*, *a new heart*, *a new ſpirit*, *a new creature* *, ſomething of a real exiſtence; 'tis called a Reſurrection, *John* 5. 25. *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* If Chriſt had ſaid only, that the hour *ſhall come*, it had been meant of the laſt Reſurrection; but ſaying, that it was already come, it muſt be meant of a Reſurrection in this life. There is as real a Reſurrection of the Soul, by the Trumpet of the Goſpel, accompanied with the vigorous efficacy of the Holy Ghoſt, as there ſhall be of Bodies by the Voice of the Son of God, at the ſound of the Trumpet of the Archangel. All real Operations ſuppoſe ſome real form whence they flow: as Viſion ſuppoſeth a power whereby a man ſees, and alſo a Nature wherein that power is rooted. The Operations of a new Creature are real; and therefore ſuppoſe a real power to act, and a real habit as the ſpring of them. 'Tis ſuch a being, that enables them to produce real ſpiritual actions; for the *ſpirit of power* is conveyed to them *; whereby as when they were out of Chriſt, they were able to do nothing; ſo now being in him, they are able to *do all things* ||.

* *Moulin.*

* 2 Tim. 1. 7.

|| Phil. 4. 13.

2. *'Tis a common change to all the children of God. If any man be in Chriſt, he is a new creature:* Every man in Chriſt is ſo. 'Tis peculiar to them, and common to all of them. The new Creation gives being to all Chriſtians. 'Tis a new being ſetled in them, a new Impreſs and Signature ſet upon them, whereby they are diſtinguiſht from all men, barely conſidered in their Naturals. As all of the ſame *Species* have the ſame Nature; as all *Men* have the Nature of Men, all *Lyons* the Nature of Lyons; ſo all *Saints* agree in one Nature: The Life of God is communicated to all, whoſe Names are written in the Book of Life. All Believers, thoſe in *Africa*, as well as thoſe in *Europe*; thoſe in *Heaven*, as well as thoſe on *Earth*, have the ſame eſſential Nature and Change. As they are all of one Family, all acted by one Spirit, the heart of one anſwers to the heart of another, as face to face in a Glaſs. What is a Spirit of Adoption in them below, is a Spirit of Glory in them above; what in the renewed man below, is a Spirit crying, *Abba Father*; that is in them above, a Spirit rejoycing in *Abba Father.*

the impreſs and change is eſſentially the ſame, tho not the ſame in degree.

3. *It is a change quite contrary to the former frame.* What more contrary to *light* than *darkneſs?* ſuch a change it is *, inſtead of a black darkneſs, there is a bright light. As contrary as fleſh and Spirit *; *that which is born of the fleſh, is fleſh; that which is born of the ſpirit, is ſpirit.* Where both are put in the abſtract, one is the compoſition of fleſh, the other of Spirit: As contrary as *Eaſt* to *Weſt*; as the Seed of the Woman to the Seed of the Serpent; as the ſpirit of the World, and the Spirit of God. The frame of the heart before the New Creation, and the frame of the heart after, bear as great a diſtance from one another as Heaven from Earth. As God and ſin are the moſt contrary to one another: So an affection to God, and an affection to ſin are the moſt contrary affections. 'Tis quite another bent of heart, as if a man turn from North to South. 'Tis a poſition quite contrary to what it was: the heart touched by Grace, ſtands full to God, as before to ſin, 'tis ſtript of its perverſe inclinations to ſin, clothed with holy affections to God: he abhors what before he loved, and loves what before he abhorred: he was alienated from the life of God, but now alienated from the life of his Luſts: nothing would before ſerve him, but Gods departure from him; nothing will now pleaſe him, but Gods rays upon him. He was before tired with Gods ſervice, now tired with his own ſin. Before, crucifying the motions of the Spirit, now crucifying the Affections and Luſts. That which was before his life and happineſs, is now his death and miſery; he diſaffects his fooliſh paſtimes and ſinful pleaſures, as much as a man doth the follies of his childhood; and is as cheerful in loathing them, as before he was jolly in committing them. 'Tis a tranſlation from one Kingdom to another; *Coloſ.* 1. 13. a tranſlation *from the power of darkneſs, into the kingdom of his dear ſon.* Μετίστασις, a word taken from the tranſplanting of *Colonies:* they are in a contrary Soil and Climate, they have other Works, other Laws, other Priviledges, other Natures: As Chriſts Reſurrection was a ſtate quite contrary to the former; at the time of his Death he was in a ſtate of guilt by reaſon of our ſin; at his his Reſurrection he is freed from it; he was before made under the Law, he is then freed from the curſe of it; he was before in a ſtate of Death, after his Reſurrection in a ſtate of Life, and lives for ever. God pulls out the *heart of ſtone*, that inflexibleneſs to him and his ſervice; and plants a *heart of fleſh* in the room, a pliableneſs to him and his will *. 'Tis as great a change, as when a *Wolf* is made a *Lamb*, that Wolviſh Nature is loſt, and the Lamb-like Nature introduced. * By corruption man was carnal and brutiſh; by the New Creation he is Spiritual and Divine; by Corruption he hath the Image of the Devil; by this he is reſtored to the Image of God; by that he had the Seeds of all Villanies; by this the Roots of all Graces: that made us fly from God, this makes us return to him; that made us Enemies to his Authority; this ſubjects us to his Government; that made us contemn his Law; this makes us prize and obey it. *Inſtead of the thorn, there ſhall come up the fir-tree; inſtead of the briar ſhall come up the mirtle-tree*, and God will preſerve it from being cut off, *Iſa.* 55. 13. ſpeaking of the time of Redemption.

* Eph. 5. 8.
* John 3. 6.
* Ezek. 36. 26.
* *Sabunde* tit. 275. p. 585.

4. *'Tis a univerſal change of the whole man.* 'Tis a New Creature, not only a New Power, or New Faculty: this, as well as Creation, extends to every part, Underſtanding, Will, Conſcience, Affections, all were corrupted by ſin, all are renew by Grace. Grace ſets up its Enſigns in all parts of the Soul, ſurveys every corner, and triumphs over every lurking Enemy; 'tis as large in renewing, as ſin was in defacing. The whole Soul ſhall be Glorified in Heaven; therefore the whole Soul ſhall be beautified by Grace. The beauty of the Church is deſcribed in every part, *Can.* 4. 1, 2, 3, 4, &c.

* Can. 4. 1, 2, 3, 4, &c.

1. *This New Creation bears reſemblance to Creation and Generation.* God in Creation creates all parts of the Creature intire. When Nature forms a Child in the Womb, it doth not only faſhion one part, leaving the other imperfect; but labours about all, to form an intire man: the Spirit is buſy about every part in the formation of the New Creature. Generation gives the whole ſhape to the Child, unleſs it be monſtrous. God doth not produce monſters in Grace; there is the whole ſhape of the New Man. You miſtake much, if you reſt in a Reformation of one part only; God will ſay, Such a work was none of my Creation. He doth not do things by halves.

2. *It*

2. *It bears proportion to Corruption:* As ſin expelled the whole frame of Original Righteouſneſs; ſo Regenerating Grace expels the whole frame of Original Corruption. It was not only the head, or only the heart, only the underſtanding, or only the will, that was overcaſt with the blackneſs of ſin; but every part of Man did loſe its Original rectitude. Not a faculty could boaſt it ſelf, like the *Phariſee*, and ſay, It was not like this or that *Publican*; the waves of ſin had gone over the heads of every one of them. Sin, like Leaven, had infected the whole Maſs; Grace over-ſpreads every faculty to drive out the Contagion. Grace is compared to Light, and Light is more or leſs in every part of the Air above the *Horizon*, for the expulſion of Darkneſs when the Sun ariſeth. The Spirit is compared to Fire, and therefore pierceth every part with its warmth, as heat diffuſeth it ſelf from the Fire to every part of Water. The Natural Man is denominated from Corruption, not an old underſtanding, or an old Will, but the *old man* *. So a Regenerate Man is not called a New Underſtanding, or a New Will, *but a New Man* ‖. * Eph. 4. 22. ‖ Eph. 4. 24.

3. *The proper ſeat of Grace is the ſubſtance of the Soul, and therefore it influences every faculty.* * 'Tis the form whence the perfection both of Underſtanding and Will do flow; 'tis not therefore placed in either of them, but in the eſſence of the Soul. 'Tis by this the Union is made between God and the Soul; but the Union is not of one particular faculty, but of the whole Soul. *He that is joyned to the Lord, is one ſpirit*; 'tis not one particular faculty that is perfected by Grace, but the ſubſtance of the Soul. Beſides, that is the ſeat of Grace which is the ſeat of the Spirit; but this or that particular faculty is not the ſeat of the Holy Ghoſt, but the Soul it ſelf, whence the Spirit rules every particular faculty by aſſiſting Grace, like a Monarch in the *Metropolis* ſending Orders to all parts of his Dominions. The Spirit is ſaid to *dwell in a man* *, in the whole man, as the Soul doth in the Body, in forming every part of it; if it dwelt only in one faculty, there could be no Spiritual motion of the other; the principles in the Will would contradict thoſe in the Underſtanding; the Will would act blindly, if there were no Spiritual Light in the Underſtanding to guide it: the light of the Underſtanding would be uſeleſs, if there were no inclination in the Will to follow it; and Grace in both thoſe faculties would ſignify little, if there remained an oppoſing perverſity in the Affections. The Spirit therefore is in the whole Soul, like fire in the whole piece of Iron, quickning, warming, mollifying, making flexible, and conſuming what is contrary: like *Aarons* Ointment, poured upon the heart, and thence runs down to the skirts of the Soul. * *Suarez, de gra.* l. 6. c. 12. Numb. 13, 14. *'Tis the heart to which the Spirit is directed in his Commiſſion to us.* * Gal. 4. 4. Rom. 8. 9.

4. *Therefore there is a gracious harmony in the whole man.* As in Generation two forms cannot remain in the ſame ſubject: for in the ſame inſtant wherein the New Form is introduced, the Old is caſt out: So at the firſt moment of infuſing Grace, the Body of Death hath its deadly wound in every faculty, Underſtanding, Will, Conſcience, Affection. The rectitude reaches every part; and all the powers of the Soul by a ſtrong combination, by one common principle of Grace acting them, conſpire together to be ſubject to the Law of God, and advance in the ways of holineſs, *Pſal.* 119. 10. 'tis with *the whole heart* that God is ſought. In the *underſtanding* there is light inſtead of darkneſs, whereby it yields to the Wiſdom of God, and ſearches into the Will of God; *the ſpirit of the mind is renewed* *. In the *will* there is ſoftneſs inſtead of hardneſs, humility inſtead of pride, whereby it yields to the Will of God, and cloſes with the Law of God. In the Heart and Conſcience, there is purity inſtead of filth (whereby it is purged from dead works ‖, ſetled againſt the approbation of ſin) and a reſolution to be void of offence *. In the affections there is love inſtead of enmity, delight inſtead of wearineſs, whereby they yield to the pleaſure of God, have flights into the boſom of God; *oh how love I thy Law! 'tis my delight day and night.* The memory is a repoſitory for the Precepts and Promiſes of God, as the choiceſt Treaſure. 'Tis a likeneſs to Chriſt; the whole humane Nature of Chriſt was Holy, every faculty of his Soul, every member of his Body, his Nature Holy, his Heart Holy. If we are not ſo formed, Chriſt is not formed in us: look therefore whether your Reformation you reſt in, be in the whole, and in every part of the Soul. * Eph. 4. 23. ‖ Heb. 9. 14. * Acts 24. 16.

5. *'Tis*

5. *'Tis principally an inward change.* 'Tis as inward as the ſoul it ſelf. Not only a cleanſing the outſide of the Cup and Platter, a painting over the Sepulcher, but a caſting out the dead bones, and putrified fleſh; of a Nature different from a *Phariſaical* and *Hypocritical* change *. 'Tis a *clean heart David* deſires; not only clean hands *. If it were not ſo, there could be no outward rectified change. The Spring and Wheels of the Clock muſt be mended, before the Hand of the Dial will ſtand right. It may ſtand right Two Hours in the day, when the time of the day comes to it; but not from any motion, or rectitude in it ſelf. So a man may ſeem by One or Two Actions, to be a changed man; but the inward Spring being amiſs, 'tis but a deceit. Sometimes there may be a change, not in the heart, but in the things which the heart was ſet upon, when they are not what they were: As a man whoſe heart was ſet upon uncleanneſs, change of Beauty may change his Affection; the change is not in the Man, but in the Object. But this change I ſpeak of, is a change in the Mind, when there is none in the Object; as the affection of a child to his Trifles, changeth with the growth of his Reaſon, tho the things his heart was ſet upon, remain in the ſame condition as before.

* Mat. 23. 25, 26, 27.
* Pſal. 51. 10.

(1.) *'Tis a change of Principle.*
(2.) *A change of End.*

(1.) *A change of Principle.* The Principle of a natural man in his religious actions, is artificial; he is wound up to ſuch a peg, like the ſpring of an *Engine*, by ſome outward reſpects which pleaſe him: But as the motion of the *Engine* ceaſeth, when the ſpring is down; ſo a natural man's motion holds no longer than the delight thoſe motions gave him, which firſt engaged him in it. But the principle in a good man, is ſpirit, an internal principle; and the firſt motion of this principle is towards God, to act from God, and to act for God. He fetches his Fire from Heaven, to kindle his ſervice: an heat and *fervency of Spirit* precedes his *ſerving the Lord* *. There may be a ſerving God from an outward heat, conveying a vigor and activity to a man; but the new creature ſerves God from inward, and heated affections. Examine therefore, by what principles do I hear, and pray, and live, and walk? For all acts are good or evil, as they ſavour of a good or bad root, or principle in the heart. The Two principles of the new Creature, are *Faith* and *Love*. What is called the new Creature, *Gal. 6. 15. is called faith working by love*, Gal. 5. 6.

* Rom. 12. 11.

Faith is a part of this new creature. The new creature it ſelf is the prime root of all motion.

(1.) *Faith:* This is the *firſt* diſcovery of all ſpiritual life within us; and therefore the immediate principle of all ſpiritual motion. A ſplendid action without Faith, is but moral; whereas one of a leſs glittering, is ſpiritual with it. The new creature being begotten by the ſeed of the Word, and having thereby an Evangelical frame, hath therefore that which is the prime Evangelical Grace, upon which all other Graces grow; and conſequently all the acts of the new creature ſpring from this principle immediately; *viz.* Faith in the *Precept*, as a Rule; Faith in the *Promiſe*, as an encouragement; Faith in the *Mediator*, as a ground of acceptation. Therefore if we have not Faith in the Precept, tho we may do a ſervice not point-blank againſt the Precept, yet it is not a ſervice according to a divine Rule; if we have not Faith in the Promiſe, we do it not upon divine motives; if we act not Faith in the Redeemer, we deſpiſe the way of God's ordaining the preſentation of our ſervice to him. All thoſe that you find, *Heb.* 11. acting from Faith, had ſometimes a Faith in the power of God, ſometimes in the faithfulneſs of God; but they had not only a Faith in the particular Promiſe, or Precept, but it was ultimately reſolved into the promiſe of the *Meſſiah* to come, *ver.* 14. *Thoſe all died in faith, not having received the promiſes, but having ſeen them afar off*, &c. The performance of particular promiſes, they had received; but not the performance of this grand promiſe; but that their Faith reſpected: They, as new Creatures, did all in obſervance of God promiſing the Mediator: and we are to do all in obſervance of God ſending the Mediator, being perſwaded of the agreeableneſs of our ſervices to him, upon the account of the Command; and of the acception of our ſervices by him, upon the account of the Mediator. This put a

difference

difference between *Paul's* Prayer, after the infusion of Grace into him, and before; so that our Saviour sets a particular *Emphasis* upon it, *Acts* 9. 11. *Behold he prays.* *Paul*, no doubt, had prayed many times before his believing, but nothing of that kind was put upon the File, as a Prayer: Before, they were Prayers of a self-righteous *Pharisee*, but these of an Evangelical Convert; These were Prayers springing from a flexibleness to Christ, a faith in him; from a *Lord*, *what wilt thou have me to do?*

(2.) *Love.* There are many principles of Action, hope of Heaven, fear of Hell, Reputation, Interest, force of natural Conscience, some of those are inward, some outward, which are the Bellows that blow up a man to some fervency in action; but the true Fire that contributes an heavenly frame to a service, is the Love of God. The desire of the heart is carried out to God; his heart draws near to God, because his sole delight is in God, and his sole desire for him, *Psal.* 73. 25. *Whom have I in heaven but thee?* Then Verse 28. *But it is good for me to draw near to God.* This choice affection in the new Creature, spirits his services, makes his soul spring up with a wonderful livelineſs. The new Creation is the restoration of the soul to God from its Apostacy; a casting down those rebellious principles which contended with him, and reducing his affections to the right Center; and when all the lines meet here in one Center, in God, all the returns to him flow from this affection. 'Tis but one thing setled in the soul, as the Object of its earnest desire; and that should be the spring of all its enquiries and actions, the *beholding the beauty of the Lord* *. Things may be done out of a common affection; as when a man will raise a child fallen into the dirt, out of a common tenderness; but a Father would raise him with more natural affection, which is a sphear above that common compassion. Every affection therefore, is not the renewed principle, but a choice affection to God. This is a mighty ingredient in this change, and doth difference the new creature from all others. One acts out of affection to God, the other out of affection to self. Men may be offended with sin, because it disturbs their Ease, Health, Estate, *&c.* He may pray, and hear, meerly out of a respect to natural Conscience: but how can these be the acts of the new creature, when there is no respect to God in all this? But a new creature would quench the fire of corrupt self-love, to burn only with a spiritual and divine flame: He depresseth the one to exalt the other, and would be disengaged from the burdensome chains of self-love, that he might be moved only by the spiritual charms of the other purer affection: 'Tis a death to him to have any steams of self-love rise up to smoak and black a service.

* Psal. 27. 4.

2. *A change of end, as well as principle.* The Glory of God is the *end* of the new Creature, Self the end of the old Man. Before this new Creation, a man's end was to please Self; now his end is to please God. A man that delights in Knowledg, to pleasure his Understanding, and for self-improvement, when he becomes a new creature, tho his desire for knowledg is not removed, yet his end is changed, and he thirsts after knowledg, not meerly to please his inquisitive disposition, but to admire and praise God, and direct himself in ways agreeable to him: As the end of the Sensualist, is to taste the sweetness in pleasure; so the end of a renewed man, is to know more of God, to taste a sweetness in him, and in every religious duty. This is the distinguishing character of the new Creature. This design for the Glory of God, was not to be found among any of the *Heathens*, who were so great admirers of Vertue. Most of them intended only an acquiring a Reputation among their Countrey men: And tho some of them might esteem Vertue for its native dignity, yet this was to esteem it by the moyety of it, when they referred it not to the Honour of God, from whence it flowed to the World. Man was not created for himself, and to be his own end: He therefore that doth chiefly aim at his own satisfaction in any thing, is not a new Creature; he hath his old deformed end into which he sunk by the Fall. But Grace carries a man higher, and reduceth all to God, and to his well-pleasing. *Col.* 1. 9, 10. the Apostle desires they may be *filled with the knowledg of the will* of God, that they may *walk worthy of the Lord, unto all well pleasing.* The very first motion of this new principle, is towards God,

to

to act for God. As the firſt appearance of a living ſeed in the Ground, is towards Heaven; thither it caſts its look, from whence its life came. What the new creature receives, is as from God, 1 *Theſ.* 2. 13. *They received it as the word of God*; and therefore what he doth is for God.

(1.) *The principal intent of God in the new creation, is for himſelf,* Hoſea 2. 23. *I will ſow her to me*; ſpeaking of the Church in the time of the Goſpel: Not to ſin, not to the World, not for her ſelf; but *I will ſow her to me.* Husbandmen ſow the ground for themſelves, for their own uſe, to reap the Harveſt; and the Corn grows up to the Husbandman that ſow'd it. What the ſeed doth naturally, the new creature doth intentionally, grow up for God. Since the new creature is a divine infuſion, it muſt needs carry the ſoul to pleaſe God, and aim at his Glory. God would never put a principle into the Creature, to drive it from himſelf, and conduct it to his own diſhonour: This conſiſts not with God's righteouſneſs; this would be a deceit of the creature. 'Tis impoſſible, but that which is from God in ſo peculiar a manner, and with gracious intentions to reſtore the creature to his happineſs, muſt tend to the advancement of God. Where there are no aims at the divine Glory, there is no divine Nature, nothing in the ſoul that can claim kindred with God. Regeneration is a *forming* the ſoul for *God's ſelf*, and *to ſhow forth his praiſe* *. Hence they are ſaid to be *a peculiar people*, in reſpect of their end, as well as their ſtate. Certainly that man, who makes not God his pattern, and his end, that doth not advance the praiſe and glory of God, was never new formed by him. What comes from God, muſt naturally tend to him. Is it poſſible, that the living Image of God, ſhould diſgrace the Original? that a divine impreſſion ſhould be unconcerned in the divine honour?

* Iſa. 43. 21.

(2.) *The new creation is an Evangelical Impreſſion, and therefore correſponds in its intention with the Goſpel.* This is the inſtrument whereby the new creature was wrought; and this was appointed and publiſhed for the glory of God; *Glory to God in the higheſt* *. 'Tis to promote holineſs in the creature, which is the only way whereby we can honour God: This is the prime Leſſon the Grace or Goſpel of God teaches, *to live godly* ‖; to live to God: What therefore is produced by the efficacy of ſuch an inſtrument, cannot but aim at the glory of God, which was intended in it: Otherwiſe the Goſpel would work an effect contrary to it ſelf, which no inſtrument doth produce, when managed by a wiſe Agent; and contrary to the end of the Agent too; *viz.* the Spirit of God, whoſe *end* is to *glorifie Chriſt*, John 16. 14. *He ſhall glorifie me.* The frame and acts of a renewed man, are like the Grain, or Seed of the Word ſown in the heart. Nothing the Goſpel deſigns more than the laying ſelf low, even as low as duſt and death. The firſt Leſſon is Self-denial. 'Tis in ſelf that the ſtrength and heart of the body of ſin and luſt lies: And it is the principal end of the Goſpel, to bring the creature to ſacrifice ſelf-love to righteouſneſs, ſelf-intereſt, ſelf-contentment, wholly to God, and his Law, and his Love, that God may be all in all in the creature. Before the heart was touched with the Goſpel, it had not the leaſt impulſe to bring forth the Vertues and Excellencies of God into the World; but when it is changed, 'tis filled to the brim with zealous deſires to have his Name exalted upon an high Throne among men.

* Luke 2. 14.

‖ Tit. 2. 12.

(3.) *A new creation is the bringing forth the ſoul in a likeneſs to God.* The end therefore of the new creature, is the Glory of God. As God is the cauſe, ſo he is the pattern of the new creature, according to which he doth frame the ſoul; 'tis *after God, created in righteouſneſs*, &c. *. There can be no likeneſs to God, where the Creature diſſents from him in the chief end. Without ſuch an agreement, there can be nothing but variance between God and the Creature. All the Commotions and Quarrels upon Earth, are founded upon the difference of ends. God aims at his own Glory; ſo doth the new creature; otherwiſe it were impoſſible he ſhould walk with God, or follow him, as a dear child. It conſiſts alſo in a likeneſs to Chriſt: His Reſurrection is the pattern, and cauſe of our Regeneration; *Ye are riſen with Chriſt* *; What, to contrary ends? Did Chriſt riſe only to live to himſelf? No; but to live to God, as the great end for which he was appointed Mediator. Did he deſign to glorifie God on Earth, and doth he live

* Eph. 4. 24.

* Col. 3. 1.

live to dishonour God in Heaven? No, he lives to the same end there, for which he lived and died here. Our spiritual Resurrection, is not only a restoring us to a spiritual life, but to the ends of this life, a living to God, and Christ, and to the ends of his mediation. Surely the new creature cannot be so brutish, as not to mind the honour of that Nature, to which it is so near allied, the glory of that God, unto whom it hath the honour to bear a resemblance. A new creature hath a mighty sprightliness, and a height of spirit in some measure, when any thing in his hands concerns God, more than when it concerns himself; for his will being framed according to the will of God, is filled with an ambition for the promoting the Excellency of his Name.

(4.) *The end of the new Creation is to advance the soul.* It can never be advanced by an end lower than it self, or equal to it self. Any Interest lower than God, would be a degrading of it, a disparagement to its state, and too sordid for the soul to drive at; for it is the excellency, or sordidness of the end, which doth elevate, or debase a man's Spirit, and his Action also: The one enlargeth, the other shrivels up the soul in its operation. All things below God, are unworthy of the boundless Nature of the soul of man, much more unworthy of a soul rectified by a new Creation. The soul is only perfected in a tendency to this end, and disgraced and lost in the mud and dirt of lower aims. That Grace that is most durable, and doth most ennoble the Spirit of a man, has this property, that it *seeks not her own* *, nor vaunts it self. * 1 Cor. 13. 4, 5.

(5.) *'Tis impossible the soul can have this new creation, without a change of end.* It is not conceivable, how any thing can return to that, which it doth not eye as its end. The Soul, as deriving its Original from God, hath an obligation in all its motions, to return to him, as its chief end. The new creature hath an higher obligation by Grace. Doth that therefore deserve the Name of the New Creature, that is so far from answering a gracious tye, that it doth not so much as answer a natural one? That is yet below the sphere of inanimate Creatures, who all run back to their Fountain, and one way or other, declare the glory of Gods. He is no new creature therefore, who is devotedly fawning upon himself, caressing himself: He is one that is yet bemired in his old Nature, and hath not yet partaked of the Fruit of Christ's Purchase, redeeming and renewing Grace. Those that are under the efficacious influence of it, and are the Temple of the holy Spirit, do *glorifie God in their body* and *spirit* too, inwardly as well as outwardly, because they are God's *. The Understanding and Will, are both elevated by Grace. The more intelligent any creature is, the more noble is his end, or ought to be; and the more he doth intend his end. The aim of a man, is higher than that of a child: The aims of men in this or that station, are still more noble than the ends of men in a lower rank. Since the new Creation therefore, endues man with the most excellent Nature he is capable of, it must fix a man upon the most excellent end, which is God and his Glory; it were not else a new creature, or worthy of such a Title. * 1 Cor. 6. 19, 20.

6. *This change of end doth only fit the soul for its proper service.* From this end doth arise a quickness, and an heartiness in every service. When God and his Glory is not our end, our Hearts flag, and we feel our Spirits tired at our entrance into any service for him. When the *Apostle* had made the Glory of God his end, in testifying the Gospel of the Grace of God, then his *life* was not *counted dear* to him, that he might *finish* this *course with joy* *. Where this end sits uppermost in the heart, all allurements to the contrary, are mightily despised. What a scornful eye doth the *Apostle* cast upon all other things? and sets no higher a value upon them, than he would upon dross and dung, when they were not conducing to his main end, which was the knowledg of Christ *. * Acts 20. 24. * Phil. 3. 8, 10.

Well then: this is one of the most essential properties of the new creature, and that which is the cleerest discovery of this state. A *new creature* is as earnest in secret, for the glory of God, and as industrious for God, as if the eyes of all the World were upon him; the bent of his heart alway stands this way; *he glorifies God in his spirit*, as well as *body* *. When men will be zealous in things that concern God, before men, and negligent in their Spirits, and inward part of the Soul, then the glory of God was not their end, but themselves. For what is a * 1 Cor. 6. 20.

man's end, ſets an edg upon his Spirit in private, as well as publick. But a new creature is of another frame, when he finds that he hath miſſed of his full aim, and hath not had that ſingle reſpect as he ought, he is unſatisfied, and troubled, that God hath been no more glorified by him. But he that is not renewed, is well pleaſed, if any concerns of ſelf have been advanced, tho God be not glorified; and his ſoul is at reſt in that act, as it hath lived to himſelf, and brought in ſomething to increaſe the treaſure of his ſelf-ends.

(3.) As it is an *inward change*, in reſpect of *Principle and End*; ſo Thirdly, *'tis a change of Thoughts.* Being new, he is new in the choiceſt Faculty. As when he was *after the fleſh*, he *minded the things of the fleſh*; ſo now being *after the ſpirit*, he *minds the things of the ſpirit* *. As a child hath not the thoughts of a man, ſo neither hath a natural man the thoughts of a new creature. A Principle is placed in his Underſtanding, which doth emit other Beams different from that ſmoaky light, which was in it before. Tho a new creature cannot hinder the firſt motions; yet he endeavours to ſuppreſs their proceeding any further, and excites others in his heart, to make head againſt them; and would, as far as he could, hinder the riſing of any Wave, the leaſt bubbling againſt right Reaſon, and the Intereſt of God. When *David* had an inclination in his heart to God's Statutes, the immediate effect of it, is to *hate vain thoughts*, Pſal. 119. 112, 113. *I have inclined my heart to perform thy ſtatutes:* And it follows, *I hate vain thoughts.* The vanity of his heart was a burden to him, and he loathed all the inward excreſcencies, any buds from that bitter ſtump he ſtill bore within him. A new creature is as careful againſt wickedneſs in the Head or Heart, as in the Life. He would be purer in the ſight of God, than in the view of Men: He knows none but God can ſee the workings of his heart, or the thoughts of his head; yet he is as careful that they ſhould not riſe up, as that they ſhould not break out. The ſoul is ſo changed, that it is no longer a ſtranger, and ill-willer to the motions of the Spirit; it will welcome them upon their entrance, conduct them into the innermoſt room, converſe familiarly with them, and delight in their company: It invites their ſtay, purſues them when they ſeem to depart, holds them faſt, and will not let them go, as the Church doth to Chriſt. He turns much in upon himſelf, ſets his eye upon his own heart, keeps that with all diligence, to obſerve what Iſſues of a ſpiritual life are there; as it is directed in *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* If he perceives any Weeds to ſpring up there, or *Muſhromes* (as they will in a night), he cuts them up, and throws them out. The Underſtanding is more quick and ſenſible, to diſcern them in the firſt riſings, to receive good ones, or check bad ones, than it was before: The new creature is ſenſible of any touch contrary to its Intereſt. A corrupt Mind draws to it the vileſt things, and unproportionable to the true Nature of the Soul, as a corrupt Stomach doth unwholeſome food; till by a new Creation it be ſet higher, and by a ſanctified Reaſon becomes more choice about its Objects; and then like *David*, the heart is *filled as with marrow and fatneſs*, when he *meditates* on God *in the night-watches* *. The thoughts of God are an inward ſpring of pleaſure to him, more than the thoughts of ſin can be to a deformed and depraved Soul.

* Rom. 8. 5.

* Pſal. 63. 5, 6.

4. *Change of comforts follows upon this.* Since there is a change of Nature, there is a change of his Complacency. The former Nature is his trouble; therefore all his delights which ariſe from it, are its diſcontents and burden. Every Nature hath a peculiar pleaſure belonging to it: The Nature of a Dove, will not acquieſce in that which pleaſes a Swine; nor the New Nature in that which pleaſed the Old. The comforts of Manhood are of another make than thoſe of a Child; and the comforts of a Prince more elevated than thoſe of a Peaſant, becauſe he hath another Spirit. That Spirit who is appointed to renew him, is appointed an Officer to comfort him: As therefore he gives him new Principles, ſo he gives him new Conſolations. He is, as a Comforter, to *glorifie Chriſt*, to *receive of his*, and *ſhew it* unto the new creature. They are Chriſt's own words, *He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhow it unto you*, being deſcribed before under the Title of a Comforter. He ſhall receive of mine, Grace from me, ſuitable to the Grace in me, wherewith to beautifie; and comforts from me,

John 16. 14.

me, ſuitable to thoſe comforts in me, wherewith to refreſh you. As they are brought to live the life of God in holineſs, ſo they are brought to live the life of God in joy and comfort. Righteouſneſs, Peace, Joy, are the Trinity which make up the Kingdom of God in the Heart, *Rom.* 14. 17. *The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.* As the Grace of God is their life, ſo the joy of the Lord is their ſtrength. Strangers to God intermeddle not with it, and have no ſhare in it. There is a joy put into the heart, together with this new creature; *Thou haſt put gladneſs into my heart* *. A gladneſs not founded upon any worldly conſideration, as the joy of men, not a joy of their own putting in; but the new creatures joy, is a joy of God's putting in: Other mens comforts are in the Creature; the new Creatures comforts in the Creator. Others cannot joy, if worldly things be removed, becauſe the foundation of their joy is without them: But theſe by the loſs of worldly things, have their comforts rather increaſed than impaired, becauſe the foundation of their joy is within them. The comforts of a natural man, are ſuckt from the dry Breaſts of Creatures. The comforts of a new creature, are derived from the full Fountain of Life, which makes their very ſufferings glorioufly comfortable to them *. The Prodigal by his change of mind, had a change of refreſhment, Robes for Rags, and a fatted Calf for Husks. 'Tis as much his comfort to loath himſelf, as derived from *Adam*, and to love the ſelf implanted by God, as it was before the contrary. He can never look upon the new creature in him, but with delightful views; and a pleaſure mingles it ſelf with every caſt of his eye upon it. For certainly from making God our end, and doing all things for his Glory, flows the higheſt delight; ſince God is the only happineſs of that ſoul that is in conjunction with him, as his main end, he muſt needs have a ſhare in the happineſs of God, as well as his Nature. Felicity and Conſolation follow it, as the ſhadow doth the body: and every act of the new Creature towards God, is edg'd with comfort in the very acting.

* Pſal. 4. 7.

* 1 Pet. 4. 13, 14.

6. As it is an inward change, ſo *'tis alſo an outward change.* I call it outward, *in regard of Objects, in regard of Operations*; tho it is principally inward, in regard of the prime ſeat of it; in regard of the form, which cauſeth the outward. The power of ſeeing is in the ſoul, tho the Viſion it ſelf be in the eye. The change our Saviour made in thoſe he cured, was in the Organ, when he made the blind to ſee, the deaf to hear, and the lame to walk, which did neceſſarily infer a change of Objects, and a change of Actions. So a man by this new creation, ſees the things of God, hears the voice of God, walks in the ways of God. All outward changes argue not an inward; but an inward is alway attended with an outward.

1. *In regard of Objects.* The World and Sin was before the Object of his inquiries and endeavours: Now he ſeeks the face of God; *his ſoul follows hard after him.* The World and God are ſo contrary, that the love of the one is enmity to the other. From multitudes of Objects which diſtracted him, he is come to Unity, which quiets and ſettles him, *Pſal.* 27. 4. *One thing have I deſired of the Lord, that will I ſek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.* 'Tis no lower an Object than this, that the ſoul is converſant about, about God himſelf, to embrace him; about what hath moſt of God in it, to value and cheriſh it; about the Word of God, to direct him in his ways, and to do his work. The Underſtanding is converſant about the things of God, in the apprehenſion of them; the Will in the election, the Affections in complacency in them. Spiritual Objects are ſet up by every Faculty, as the delightful things which it heartily embraceth. Before a man had no affection to God, you might as well have perſwaded a Swine to love the Muſick of a Lute, as a natural man ſupremely to love God: All his deſires were ſet upon the droſs of the World, the cuſtomes, courſe, corruptions, pleaſures of the World: But a truly regenerate man, can as little make the World his chief Object of deſire and affection, as a man uſed to choice Viands, can feed upon Chaff and Husks. The intendment of the Goſpel, is to ſet forth God in Chriſt, as an amiable Object, as infinitely glorious. It declaims againſt the World, to draw men from the affectionate conſiderations of

it. The renewed work then doth conſiſt in fixing upon God in Chriſt, as the main Object of Deſire and Affection: When the heart therefore complies with the Goſpel, there muſt be a compliance with the chief Subject of the Goſpel, and in ſuch a manner as may anſwer the intendment of the Goſpel. While *Paul* was in his Natural and Phariſaical ſtate, Chriſt and his Truth was accounted as dung, trampled upon as droſs, fit to be thrown out of the converſe of Mankind: But when his heart is changed, there is a change in the Object of his Valuation; Chriſt is then his Treaſure, his All; and other things but droſs, in compariſon of him *.

* Phil. 3. 8.

Operari ſequitur eſſe.

2. *In regard of Operations. Old things are paſt away*, old Actions as well as old Affections. Operations are never conſtantly againſt Nature; the Heart and the Actions do not alway contradict one another. According to the *abundance of the heart, the mouth ſpeaks* *. According to the ſpring of Grace in the heart, will the hand of the life ſtand. It will vent it ſelf more or leſs, according to the quantity of it. 'Tis an inward Baptiſm with Fire, which will quickly break out, and ſhow it ſelf in the Members, *Mat.* 7. 20. *By their fruits you ſhall know them.* New Apprehenſions infer new Operations. An alteration of judgment cannot be without an alteration of acting. As he hath *received Chriſt Jeſus the Lord, ſo he walks in him* *. The very intendment of God in the new Creation, was this, *Eph.* 2. 10. *created to Chriſt in good works, which God hath before ordained, that we ſhould walk in them.* If there be not then new Works, there is no new Creation: For the chief intention, and aim of God, cannot be fruſtrated. Chriſt formed in a man, is not a ſleepy and unactive being: Actions will ſcent of him. Fruits bear the Image of the Root whence they ſpring, and upon which they flouriſh. A new Root cannot bring forth old Fruits: If the Nature of a *Crab*-Tree, be changed into that of a Vine, it will bear no longer Crabs, but Grapes. Where holineſs is implanted in the Nature, holineſs will be Imprinted in the life. A man that hath Reaſon ſuperior to Senſe, doth uſe his Senſe rationally: A renewed man that hath Grace ſuperior to Reaſon, uſeth his Reaſon graciouſly. The Operations were rational, when bare Reaſon held the Scepter; but they are ſpiritual, when Grace aſcends the Throne. For it cannot be, that that perſon who is acted by the Spirit, *lives in the ſpirit, walks in the ſpirit* *, ſhould do any thing without a ſpiritual tincture, in that wherein he is acted by it. For it is impoſſible, but every Action muſt be died of the ſame colour with the Principle whence it flows, and by which it is directed. Actions of ſenſitive Nature, are by reaſon of Grace, ordered by a new Rule, directed to a new end. He eat and drank *to the fleſh* before, now *to God* *. He degraded his ſoul, to invent ways to pamper his body. Now he puts his body in its due poſture, to ſerve the ſoul, and both to exalt God. Yea, his religious duties are changed, not as to the matter, but the manner. He knew them before, as he did Chriſt, after the fleſh; he now knows them, and performs them after the Spirit. There is zeal inſtead of coldneſs, livelineſs inſtead of deadneſs, brokenneſs inſtead of preſumption, a Spirit of Liberty inſtead of the Whip of Conſcience, confidence in God inſtead of confidence in Duty, melting pleading of Promiſes, inſtead of a Phariſaical pleading of works: In a word, Grace inſtead of Nature, Spirit inſtead of Fleſh. *Paul*, of a Phariſaical boaſter, becomes a Chriſtian ſuppliant; *behold he prays.* This change is outward as well as inward: In a man of an exact Morality, it is chiefly inward; he walks in his old outward ways with a new heart: In a looſe man renewed, 'tis apparently outward; he hath left both his old ways, and his old Nature: But a man only outwardly reformed, without any inward change, walks in new ways with an old Spirit. *He that lacks theſe things*, ſaith the *Apoſtle*, after an enumeration of ſeveral Graces, *hath forgotten that he was purged from his old ſins* *: for indeed he never was.

* Mat. 12. 24.

* Col. 2. 6.

* Gal. 5. 18, 25.

* 1 Cor. 10. 31.

* 2 Pet. 1. 9.

Thus have I conſidered this new Creation in the Nature of a Change.

2. Let us conſider it *in the Nature of a vital Principle.* This new Creation is a Tranſlation from Death to Life, 1 *John* 3. 14. *We know that we have paſſed from death to life.* And we have not a ſpiritual life, till we are in Chriſt; *He that hath not the Son, hath not life* *. When our Saviour called *Lazarus* out of the Grave,

* 1 John 5. 12.

Grave, he gave him a principle of life and motion; the ſame he doth, when he calls Men from a Spiritual death in ſin: whatſoever we had from the *firſt Adam*, is Mortal; whatſoever we have from the *ſecond Adam*, is Vital; the one communicates a Spiritual Life, as the other propagated a Spiritual Death. The New Creature is a Vital powerful principle, naturally moving the Soul to the ſervice and obedience of God, and doth animate the Faculties in their ſeveral motions, as the Soul doth quicken the Members of the Body. 'Tis called the hidden Man, the inward Man, implying that it hath life and motion. As the life of the Body is from the Soul, as the effect from the cauſe; ſo the life of the Soul is from Grace; Chriſt is the Meritorious cauſe of this life in his perſon; the efficient cauſe of it by his Spirit; but Grace is the formal cauſe of this life: As God is the cauſe of our Bodily life *efficiently*, and the Soul the cauſe of it *formally*. 'Tis not then a guilding, but a quickning; not a carving, but an enlivening. Whatſoever doth proceed from an external cauſe, is not life, or a living motion. A piece of Wood may be Carved in the ſhape of a Man, but remains Wood ſtill, in ſuch a Form and Figure. But a Chriſtian hath a Spiritual Life breathed into him, as *Adam* had a Natural. When *Adam*'s Body was formed of the Earth, it was no more than Earth, till a Heavenly ſpark was breathed into him by God, to ſet him upon his Feet, and enable that piece of Earth to move. 'Tis diſtinguiſht therefore from Hypocriſie, which is but the ſhadow of Chriſtianity; this is a living principle; that a form, this a power; that a piece of art, this a nature. A *Picture* may have the lineaments of a Man, but not the life, underſtanding and affections of a Man.

3. Let us conſider it *as a habit*, and then ſee what light the conſideration of it, as a vital principle, and a habit, give us into the Nature of this New Creation. By Habit we muſt not underſtand, as we do in common ſpeech, a Clothing; as when we ſay, Such a one was in ſuch a Habit; but by Habit we mean an inward frame, enabling a man to act readily and eaſily; as when an Artificer hath the habit of a Trade. Since this New Creation is not a deſtruction of the ſubſtance of the Soul; * but that there is the ſame Phyſical being, and the ſame faculties in all men, and nothing is changed in its ſubſtance, as far as reſpects the nature of man: 'tis neceſſary therefore that this New Creation conſiſt in gracious qualities and habits, which beautify and diſpoſe the Soul to act Righteouſly and Holily. Corruption of Nature, is the Poyſon, the ſickneſs and deformity of our Nature; Grace is the Beauty, Health, Ornament of it, and that which gives it worth and value. When a debauched man is become Vertuous, we ſay, He is another Man, a New Man, tho he hath the ſame Soul and Body which he had before, but he hath quitted thoſe Evil Habits wherewith he was poſſeſſed. 'Tis impoſſible to conceive a New Creature without New Habits: nothing can be changed from a ſtate of Corruption to a ſtate of Purity, without them. The making Darkneſs to become Light, in the very Nature of it, implies the introducing a New Quality *. This is meant by the *ſeed*, 1 *John* 3. 9. *his ſeed remains in him.* As Seed makes the Earth capable to bring forth good Fruit; which had a Nature before to bring forth, not Corn, but Weeds, till the Grain was put into it: and it is expreſt by *a fountain of living Water ſpringing up into Eternal Life* ||.

* *Blanc.* Theſ.

* Epheſ. 5. 8.

|| John 4. 14. πηγὴ.

(1.) *There is ſuch a Habit.* * God doth provide as much for thoſe that he loves, in order to a Supernatural good, as for thoſe Creatures that he loves in order to a Natural Good: but God hath put into all Creatures ſuch forms and qualities, whereby they may be inclined of themſelves to motions agreeable to their Nature, in an eaſy and Natural way. Much more doth God infuſe into thoſe that he moves to the obtaining a Supernatural good, ſome Spiritual qualities, whereby they may be moved rationally, ſweetly and readily to attain that good: he puts into the Soul a Spirit of Love, a Spirit of Grace, whereby as their underſtandings are poſſeſſed with a knowledg of the excellency of his ways, ſo their wills are ſo ſeaſoned, by the power and ſweetneſs of this Habit, that they cannot, becauſe they will not, act contrary thereunto. And this habit of Grace, hath the ſame Spiritual force in a Gracious way, as thoſe principles in other Creatures in a Natural way. As the habit of ſin is called fleſh, in regard of its Nature, and death in regard of its conſequent; ſo the habit of Grace is called the New Crea-

* *Aquin.* 2æ. Q. 110. Art. 2.

ture

ture, and Spirit *, in regard of its term and conſequent, life. This habitual Grace is the principle of all Supernatural acts, as the Soul concurs as an immanent principle to all Works by this or that faculty. As Chriſt had a Body prepared him, to do the Work of a *Mediator*; ſo the Soul hath a habit prepared it, to do the Work of a *New Creature*. To this purpoſe there is a habit of truth or ſincerity in the Will, and a *hidden wiſdom* in the Underſtanding *. As the corrupt Nature is a habit of ſin, ſo the New Nature is a habit of Grace; God doth not only call us to believe, love, and obey, but brings in the Grace of Faith, and Love, and Obedience, bound up together, and plants it in the Soyl of the Heart, to grow up there unto Eternal Life: he gives a willingneſs, and readineſs to believe, love and obey.

* Gal. 5. 17.

* Pſal. 51. 6.

(2.) *This habit is neceſſary.* The acts of a Chriſtian are Supernatural, which cannot be done without a Supernatural principle; we can no more do a Gracious action without it, than the *Apoſtles* could do the works of their Office, unleſs endued with power from above, which our Saviour bids them *tarry at Jeruſalem* for *. If there were not a Gracious habit in the Soul, no act could be Gracious; or ſuppoſing it could, it could not be Natural, it would be only a force. New Creation is not from the Spirit compelling, but inclining: not like the throwing a ſtone contrary to its nature, but changing the nature, and planting other habits, whereby the actions become natural. As ſin was habitual in a man by Nature, ſo Grace muſt be habitual in a New Creature, otherwiſe a man is not brought into a contrary ſtate (though the acts ſhould be contrary) if there be not a contrary habit: for it is neceſſary the Soul ſhould be inclined in the ſame manner towards God, as before it was towards ſin; but the inclination to ſin was habitual.

* Luk. 24. 49.

(3) *This habit is but one.* For it is an intire rectitude in all the faculties, and an univerſal principle of working Righteouſly. As the Corrupt Nature is called the *Old Adam*, and a *body of death*; the Gracious Nature is called the *New Man* *; (as a Man is but one Man, a Body one Body) tho conſiſting of divers members, and ſeveral parts, all formed by one Spirit, and making up but one habit; ſo that as all ſins are parts of that Body of Death; ſo all Graces are but ſtrings of this one Root: As from that Primigenial Light, kindled at the firſt Creation by God, were framed the Stars and Lights of Heaven, which have their ſeveral appearances and motions, and are diſtinct from one another, tho all ariſing from the Womb of that firſt Light: ſo all particular Graces, tho they have their ſtated ſeaſons of action, and are diſtinct in themſelves; yet all flow from, and are contained in this habit as in a Root. They are as ſo many Grapes growing upon one ſtalk, cluſters proceeding from one Root of the New Nature. 'Tis from the participation of the Divine Nature, that all thoſe Graces ariſe, the exerciſe of which the *Apoſtle* exhorts them to, 2 *Pet.* 1. 4, &c. And indeed it being a Divine Nature, muſt needs include all the perfections due to it: As the Divine Eſſence of God is one, yet contains all perfections eminently; and if there were a deficiency of any, it could not be the Divine Eſſence: ſo the Grace infuſed into the heart, contains in it vertually all the perfections wherein it may agree with the Nature of Gods Holineſs, otherwiſe it were not a Divine Nature. If there were any defect in the nature of the habit, I ſay, in the nature of the habit. † And it cannot be otherwiſe: for tho the Spirit may give one Gift to one man, another Gift to another *; yet when he would make a New Creature, there muſt be a Nature or Habit containing all Graces. It could not elſe be a Divine Nature; for if the Spirit doth purpoſe to make a New Creature, he cannot but give all Grace, which belongs to the Eſſence and Conſtitution of that New Creature, otherwiſe he would either wilfully or weakly croſs his own intention.

* Col. 3. 9, 10.

† *J. Goodwin.*

1 Cor. 12. 8, 9.

4. This *habit* receives *various Denominations*; Either,

(1.) *From the ſubject.* 'Tis ſubjectively in the Eſſence of the Soul; but as it ſhows it ſelf in the *underſtanding*, 'tis called the knowledg of God; as it is the *will*, 'tis a choice of God; as it is in the *affections*, 'tis a motion to God: As the body of death is in the Underſtanding, ignorance; in the Will, enmity; in the Conſcience, deadneſs; in the Affections, diſorder and frowardneſs. As Diſeaſes receive ſeveral Names, as they are centred in ſeveral parts, yet are but the dyſcraſy or Diſtemper of the humors.

(2.) *From*

(2.) *From the Object* it is diverſified. As it cloſes with Chriſt dying, it is Faith; as it rejoiceth in Chriſt living, it is Love; as it lies at the Feet of Chriſt, 'tis Humility; as it obſerves the Will of Chriſt, it is Obedience; as it ſubmits to Chriſt afflicting, 'tis Patience; as it regards Chriſt offended, 'tis Grief; yet all ariſing from one Habit, and animated by Faith; ſo that it is the Love of Faith, the Joy of Faith, the Humility of Faith, the Patience of Faith: they all ſpring from one habit, ſeated in one Soul, converſant about one Object, God in Chriſt; ſuch a unity there is in all theſe diverſifications. As the *Holy Oyl* wherewith the Veſſels of the Tabernacle were Anointed, was but *one* Ointment, tho compoſed of many ingredients *; As all the perfections of Creatures are eminently in one God; all the evil diſpoſitions of the Creatures ſeminally in man by Nature; ſo all the beauties of Grace, are eminently included in this habit. * Exod. 30. 25, 26.

Hence we may take a proſpect of the Nature of the *New Creature*. It being thus a vital *principle*, and a habit, therefore the motion to God, and for God, muſt be:

1. *Ready, in reſpect of diſpoſition.* He ſtands ready and diſpoſed to every good Work, upon Gods Call. As the habit of ſin diſpoſeth the Soul to every evil work, ſo the habit of Grace prepares it for every good work, and makes it meet for its Maſters uſe, 2 *Tim.* 2. 21. *If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for his maſters uſe, and prepared unto every good work.* 'Tis juſt as it was with *Iſaiah*, Chap. 6. 5. at the firſt ſight of the Viſion he complains, *Wo is me, a man of unclean lips*; taken up with ſelf-reflection; no offers to act for God: But when a live Coal was taken from the Altar, and laid upon his Mouth; there is a ready anſwer to Gods queſtion, *Verſe* 7. 8. *Whom ſhall I ſend? Here am I, ſend me.* No demurs; 'twas a live Coal from the Altar had quickned him into a New Frame for God. *David* doth not ſay, he had performed the Statutes of God, but he had *enclined his heart* to perform them *. * Pſal. 119. 112.

That I may not grate upon any troubled ſpirit; conſider,

(1.) *This readineſs is ſeminally in every renewed perſon, yet it does not always actually appear.* As the Old Nature contains in it ſeminally all ſins, yet every man is more prone to one than another, according to education, temper of body, or a ſet of temptations; So the heart of a renewed Man hath an habitual diſpoſition to the exerciſe of all Grace, becauſe it hath the Seeds of all Graces in it; yet it doth not act all alike, for want of vigorous occaſions. As the Attributes of God, tho in the higheſt perfection, yet in their exerciſe in the World, ſometimes one appears more triumphant than another, ſometimes more of Patience, ſometimes Mercy, ſometimes Juſtice, ſometimes Wiſdom, one is more eminently apparent than another: So the Divine Nature hath ſeminally in this habit all Grace, and an agreeableneſs to every Duty enjoyned; a principle to ſend forth the fruits of all, when an object is offered, and the Grace excited by the Spirit of God; yet ſometimes one is more viſible than another, according to the call it hath to ſtand forth and ſhew it ſelf. This habitual diſpoſition may be, when there is not a preſent actual fitneſs for ſome ſervice of a higher ſtrain, by reaſon of ſome particular commiſſion of ſin, which hath ſullied the Soul. As a Veſſel of honour in reſpect of its formation, may be fit for uſe; but in reſpect of ſome foulneſs contracted, may not be immediately fit for ſome noble ſervice, till a new ſcouring hath paſſed upon it. A grown Chriſtian who hath his ſenſes exerciſed in the ways of God, doth not alway actually exerciſe this habit; yet he is ready upon the leaſt motion actually to do it: As a New Creature having a change of End, doth habitually mind the glory of God, yet he doth not in every action actually think of it, or will it as his End: but he is ready to bring this habitual aim into exerciſe upon the leaſt motion, and reaches out his Arm to embrace and ſtand right to that point. *David* had an habitual repentance in him, while he lay aſleep in his ſin; and by vertue of this habit, he doth without any reſiſtance comply with the firſt touch God gave him by *Nathan*. His Repentance flowed, and never ceaſed, till it had done its perfect work. 'Twas a ſign of a heart of fleſh; a heart of ſtone could not have been ſo flexible. *Job* was eminent for Patience; but being a New Creature, he had a diſpoſition to all the reſt, and had acted them with as high a ſtrain, had he had the ſame occaſions.

(2.) *That*

(2.) *This readineſs to every ſervice doth not actually appear in perſons Newly Regenerate.* I think the loweſt degree of this habit in one Newly Regenerate, is a purpoſe of heart to cleave unto the Lord, *Acts* 11. 23. *When he came, and had ſeen the grace of God, he was glad, and exhorted them, that with purpoſe of heart they would cleave unto the Lord.* Certainly when there is ſuch a fixed and conſtant purpoſe, 'tis a token of the Grace of God: yet to this purpoſe there may not alway be connext an actual readineſs to every ſervice: For at the firſt beginning of the New Creature there is a ſtrong reſiſtance; 'tis in a ſtrange Soyl; the Armies of Hell are in Array againſt it; 'tis like a *Daniel* in a *Lions Den*, or a *Lot* in *Sodom*, only God reſtrains the force of theſe Enemies. As it is in a Child derived from *Adam*, there is a principle in the Natural Corruption to exert all kind of wickedneſs; yet it doth not preſently riſe to the utmoſt of its force, till ripened by time and other intervening cauſes: So tho the New Creature hath in it a readineſs virtually to the moſt raiſed action, to be as Believing and laborious as *Paul*, as Zealous as *Elijah*, as Patient as *Job*, yet it mounts not preſently to this ſtate; a time muſt be allowed for growth. There is an infancy in Grace, as well as in Manhood. And as a Child, tho his Soul be of the ſame nature with that of a Man, yet he cannot exerciſe thoſe acts of underſtanding and reaſon, becauſe of the predominancy of ſenſe, and the indiſpoſition of the Organs: ſo neither can a young Chriſtian: he may have a diſpoſition equal to the beſt Chriſtians, but not an equal ſtrength; the reluctancy of the Corrupt Habits is more vigorous, not being much mortified; he wants alſo that additional ſtrength gained by exerciſe. There may be a greater reſiſtance to one Grace more than to another, from the ſtrength of ſome Corruption particularly oppoſite to that Grace; yet *to will is preſent with him*, tho he *cannot perform that which is good*, Rom. 7. 18. The poſture of the Soul to God, was as natural to him, as the poſture of the heart was before to ſin. As a young Boy firſt come to School, may have as ſtrong a purpoſe to get Learning, as a Man that hath taken all his Degrees in the Univerſity. The firſt graces which appear in a renewed Soul, are *Repentance* and *Faith*; becauſe Regeneration being a rooting up from the Old Stock, and ſetting up a New, as it relates to the Old Stock, it doth neceſſarily produce Repentance upon the ſight of his Miſery, and for being upon the Old Stock ſo long. And Faith, as a neceſſary Grace for cloſing with the Redeemer upon a ſight of him, and for ingrafting him upon a New Stock. And then Love, Admiration and Thankfulneſs walk the Stage, from a reflection upon the greatneſs of the miſery eſcaped, and the great deliverance attained. Sprouts from a Root grow up ſome faſter, ſome ſlower; yet all ariſing from the ſame Root. So ſome Graces appear at the very firſt ſetting this habit in the Soul, other Graces lie hid till new occaſions draw them out. This diſpoſition, inclination, will, readineſs, purpoſe, is the firſt Language of a habit.

2. A ſecond thing wherein you have a proſpect of the New Creature is this; As it is ready in reſpect of diſpoſition, ſo it is in *activity of motion.* Since it is a Life infuſed by infinite activity; ſince it is a Habit bearing the impreſſion of God, and maintained by a Union with him, 'tis impoſſible it can be ſleepy and dull in a conſtant way. All Life hath motion proper to the principle of it. Rational life is attended with rational actions. Senſitive life, with acts proper to ſenſe. 'Tis as impoſſible then that a Spiritual life ſhould be without acts conſonant to it, as that the Sun ſhould appear in the Firmament without darting forth its Beams. All life is accompanied with Natural heat, which is the band of it, whereby the Body is enabled to a vigorous motion. The New Creature is not a Marble Statue, or a tranſparent piece of Chryſtal, which hath purity, but not life. 'Tis a living Spirit, and therefore active; a pure Spirit, and therefore purely active, according to the degree of it. 'Tis the ſame habit in part renewed, which *Adam* had by Creation, which was not a ſluggiſh and unweildy principle; It muſt therefore have an activity, it could not elſe be a proper principle to conteſt with the contrary principle, which is active like the Sea, caſting out mire and dirt. Since the Old *Adam* conveyed ſuch a vigorous principle of Corruption, the New *Adam* is not wanting to endue the principle of his conveyance with a ſuitable activity. *Grace abounds* in its vigour, as well as *ſin hath abounded* in its kind *. Upon Chriſts call, *Matthew* left his Receipt of Cuſtom; the other *Apoſtles* their Nets;

* Rom. 5.20.

motion

motion presently follows an inlivening call of God. 'Tis first a *habit*, then an *act*; first a Spirit of Grace and Supplication, then a *looking upon him whom they have pierced*, by an act of their Understanding, and a *mourning* by an act of the Will ‖. First a *Sanctification of the Spirit*, then a *belief of the truth* to the obtaining of Glory *. When any thing ceaseth to act, there is either an oppression, or a death of Nature. ‖ Zech. 12. 10, 11. * 2 Thes. 2. 13.

(1.) This principle of the New Creature is *Naturally active*. All vital motions are Natural; sometimes in Men there are Natural actions without any actual exercise of reason; as when the Spirits flow out to any part for the defence of it upon the motion of any passion, as Blood starts to the Face upon shame, *&c.* which all the reason of a Man cannot hinder. 'Tis as natural to this New Habit to produce New Actions, as for any thing to engender according to its own likeness and species; as for a living Tree to spring out in Leaves and Fruits. A renewed Man, whose Seed is within himself, brings forth *Fruit* after its kind, as well as the *Herbs* and the *Trees* *. All living Creatures move agreeably to their Natures, with a spontaneity and freedom of Nature. The Bramble doth not more naturally bring forth thorns, than a habit of sin doth steam out sinful actions; nor a Fountain more freely bubble up its Water, than a habit of Grace springs up in Holy actions. For shall the Workmanship of God be more unapt to the proper *end* of it, than the workmanship of the Devil, since good Works are the End of Gods new creating us, that we should walk in them? Walking is a Natural motion; *Eph.* 2. 10. *We are his workmanship, created in Christ Jesus to good works.* A well-drest Vine doth not more naturally bring forth Grapes, than a Soul rooted in Christ doth the fruits of the Spirit; neither doth the Sun more naturally enlighten the World with its Beams, than the new Creature shoots forth its desires and affections to God; for it is impossible but this habit should tend to him, since it is planted by him. The new Creatures services are his Meat and Drink, not his Work; 'tis as natural to him to do it, as for a Creature to desire and take its proper Food; you need not hire a Child to suck, by the promises of fine things, it will Naturally, without imitation, take the Breast. The new Creature having a Righteous and Just Nature, cannot but do Righteous things; nothing can act against its Nature, while Nature is orderly, and not disturbed by some Disease or Frenzy. As God, whose Image a Regenerate Man bears, cannot but do good, because his nature is goodness. *Rom.* 6. 2. *How can you that are dead to sin, live any longer therein?* He can no more naturally do it, than a dead Man can walk. Not but that there are some mistakes sometimes, which proceed not from Nature, but from some obstructing humour. Nature doth not err in its right course, unless hindred by some Adversary: the errors renewed Men are subject to, proceed not from the regenerate principle in them, but from that remainder of Corruption, which by degrees is weakned by the other, and at last wholly put off. * Gen. 1. 12.

(2.) *It is voluntarily active*. There is a kind of natural necessity of motion, from life and habit, yet also a voluntary choice; 'tis a power which constrains and enclines the Will *. The *Apostle* tells us, there was a *necessity* laid upon him to preach the Gospel ‖, yet it was not a compulsion, but a voluntary act, after his Will was changed. The New Creature is not constrained from without, but flows freely, is not forced; the chief work is upon the Will; the proper effect of any work upon the Will, is voluntariness; the Spirit works to make it willing, its motion then is not by compulsion: there is a sweet necessity of the New Nature, and a gracious choice of Will, which meet together and kiss each other; a *natural*, not a *coactiven* ecessity. How freely doth the Soul, winged with Grace, move to and for God, as a Bird in the Air? With what a free and ready Spirit doth the New Creature go to prayer, reading, and hearing? How freely doth it breathe in the Air of Heaven? Not spurred by outward interest, or dragged by the threatnings of the Law, nor chid to it by the clamours of Conscience; but gently moved to it, and upheld in it, by a soft, and Dove-like, and free spirit *. How great is the difference between the flowing of a Fountain, and the dropping of a Spunge? one is free, the other squeezed. Between a Statue drawn upon Wheels, and a living Motion? One moves, the other is moved. Our Saviour by washing us from our sins in his own Blood, *hath made us kings and priests unto God* *. First Kings, * Psal. 110. 3. ‖ 1 Cor. 9. 16. * Psal. 51. 12. * Rev. 1. 6.

putting into the New Creature a Royal and Magnanimous frame, as he did into *Saul*, when he advanced him to the Kingdom: and then *Prieſts* to offer Sacrifices to God with this Royal and Generous Spirit: So that it is as troubleſom to a Soul, having this Royal Spirit, to omit things proper to this frame, as it is for a Legaliſt to do them. Therefore where there are frequent omiſſions of Duty, or a conſtant dulneſs in it, it ſhows the want of this Kingly frame, and conſequently that we are not waſhed from our ſins in the Blood of Chriſt. There is both ſuch a nature, and ſuch a choice, that as the *Apoſtle* ſaith, 2 *Cor.* 13. 8. *We can do nothing againſt the truth, but for the truth.* So the *New Creature* cannot but do the things which are Holy, Juſt, and Good, ſo far as he is Regenerate, were there no rule without to guide him, becauſe he hath a habit of Holineſs with him, a Will ſet to the right point. His former ſtate made him have an averſion from Holy Services; this makes all Spiritual Duties connatural to him: So that it is as irkſom for him to live without God in the World, as before it was to live with him: he can as ſoon ſtrip himſelf of his own Soul, as act from a renewed principle, contrary to God and Righteouſneſs.

(3.) It is *fervently active.* The nobler the being of any thing is, the greater degree of activity it is attended with; the more Spiritual the quality, the more vigorous the effect. Both the Spirituality of the principle, excellency of the Object, and Affection to the End, conſpire together to increaſe this activity. The principle is Spiritually vital; the operation therefore is vigorous: the Object is God as amiable; the warmer therefore the Zeal: the acts are, loving God, truſting in God, depending on God, promoting his Kingdom in the heart, acts delightful in themſelves, delightful in their iſſue, the motion in them more quick: the end is the Glory of God, the happineſs of the Creature; the higher the end, the more elevated the Soul. There is an innate principle in every thing to preſerve its happineſs, 'tis as natural as life it ſelf. Inanimate Creatures are endued with this Nature: The Flame aſpires to Heaven, and waves on this and that ſide greedily, to catch what may ſupply a fuel: much more will other Creatures act vehemently for that which preſerves their beings; the Toad to its *Plantain*, the Swallow to its *Celendine*, the Babe to the *Breaſt*, and the Chriſtian to the *Word*. There is in the New Creature an *impetus* and force, ſetled in the Soul to do good. 'Tis a Baptiſm of Fire following that with Water. The Spirit is firſt as Water, waſhing us from our filth; then as Fire, quickning us with Grace, *Matth.* 3. 11. *I baptize you with water, he ſhall baptize you with the holy ghoſt and with fire.* In this reſpect it is likened to Creatures of the greateſt activity: Fire, Wind, a ſpring of living Water; what more active, in the rank of corporeal beings, than Fire and Wind, either above or in the bowels of the Earth? Witneſs the many ſtately Buildings ſpeedily conſumed by the one, or overthrown by the other. The new principle in the Creature fills every part, diſſolves the hard, melts the lumpiſh Leaden heart, and makes it movable in the ways of God with a glowing heat. But above this, there is a higher denomination, the *New Creature* is called Spirit, *John* 3. 6. *That which is born of the ſpirit, is ſpirit*; that is, a Spiritual Creature. The activity of a Spirit doth unconceivably ſurmount that of a Body; what vaſt ſtrides can a Spirit take in a moment, from Heaven to Earth? The habit of ſin in reſpect of its vehemency to evil, is called a Spirit, *a ſpirit of whoredom* *; as well as the habit of Grace, in reſpect of its vehemency to good, *a ſpirit of love*, 2 *Tim.* 1. 7. How active is the New Creature in its motion to God? It can fly in a thought from Earth to Heaven, enter the boſom of God, claſp about him, hold him faſt, even till Almightineſs bids him let him alone. Where there are Rivers of living Waters in the Belly, they will flow *; where there is a Divine habit, the Soul will have a *paroxiſme* of Divine heat for the Glory God. *Acts* 17. 16. *Paul's* ſpirit was ſtirred in him upon the ſight of the *Athenians* Idolatry. If created to good works, then not to a dull and ſluggiſh motion in them; this was not the intendment of the Creator, and therefore not the diſpoſition of the Creature.

* Hoſ. 4. 12.

* John 7. 38.

(4.) It is *unboundedly active.* This New Creatures deſires are as large as his nature, he cannot be bound up in the narrow and contracted motions of his former diſpoſition. The Natural activity of the Soul overflows, like a ſwelled River, all natural bounds, ſince it is poſſeſſed by a Spiritual habit. A Man without a habit

bit in an Art, doth but bungle at his work, is quickly tired, desponds of attaining what he would; but he that hath a habit, suppose of Mathematical knowledg, finds one proposition following upon another, one deduction rising up from another, that he hath a largeness, he knows not where to end: So the New Creature finds one affection coming upon the neck of another many times in transports and out-goings to God, which know no limits. 'Tis unboundedly active.

(1.) *In affections to God.* The New Creature would be as unlimited in its affections to God, as God is in his affection to him. It will not fix lower than the Object it hath pitched upon in Heaven; all its Operations tend thither; nothing below can give them a cessation, tho they may suffer an interruption; it flies up, and is pulled back; it mounts again and again, follows hard on after the Lord. His affections are larger than his ability. *Whom have I in heaven but thee? and there is none in earth that I desire besides thee* *. He seems to scorn every thing else in comparison of God, tho it were an Angel. Like a Man that makes haste to some mark, turns the impediments on this side and that side: The New Creature puts by the temptations of the Flesh and the World, to make its way into the bosom of God, the center of its Rest, and the boundless limit of its Soul. The Sun, so many thousand Miles distant from us, sends its Rays as far as the lowest Valley of the Earth; and the New Creature, the dartings of his Soul to the highest Heavens. *Where the Spirit of the Lord is, there is liberty* *, the Vail is taken away, it *beholds, as in a glass, the glory of the Lord*; like an Eagle, mounts up as near as it can to the Sun, peers upon it till its Eyes be dazled with its brightness: he is never glutted with the views of him; his desires for him are never bounded but by him; one breathing after another, that he may fill God (as it were) with his affections, as he is filled by him with his Spirit. In his obedience too, he would have his *heart enlarged*, that he may *run*, not creep, in the ways of Gods Commandments; 'tis his grief that he cannot keep pace with Gods Commandments: 'tis his joy that God flies upon the Wings of the Wind to him; and and his sorrow that he cannot fly upon the Wings of the Wind to God. He groans under his dulness; and his pleasure consists much in a liberty in Gods service.

* Psal. 73.25.

* 2 Cor. 3. 16, 17.

* Psal. 119.32

(2.) *In disaffection to sin.* He hates that Body of Death which hinders the accomplishment of the desires of his Soul; and regards it at no other rate, than his Fetter, Disease and Torture. He is discomposed when he meets with any check in his Religious course; 'tis a violence to his New Nature, and he cannot bear it without regret. His anger and impatience rises with as much force against any obstacle to a free converse with God, as it did before against any impediment in the way of his Lust. Nature is restless till it hath got the conquest of the Disease and corrupt humors of the Body. Neither can a New Creature be at quiet, till all that is against the interest of the New Nature, be purged out; And to that purpose he daily knocks at Heaven Gates for new strength and recruits of power against sin in the Spiritual conflict. 'Tis a trouble to him, that he hath not as full a sense of his own corruptions as he would, and therefore he goes frequently to God to beg new discoveries of sin, that he may fetch his Enemy out of his holds and sculks, and beat it to death: for by this habit the understanding is more quick in discerning the first rising of any sinful motion, and sensible of the least touch contrary to the new interest of it.

(5.) The New Nature is *powerfully active.* There is not only an unbounded Affection, but there is a power inherent in this habit to enable the Soul to act; all habits add strength to the faculty. 'Tis therefore called *might in the inner man* *; *and a Spirit of power*, 2 *Tim.* 1. 7. 'Tis put as a stock into the heart, to maintain the acts of Holiness; as there is a stock of sap in the Root to produce Branches and Fruit: A power of acting is alway united with a form, and rooted in it. In regard the New Nature is implanted by a higher cause than any Moral Habits, even by the Spirit of God, it must be able to do more than any Moral Nature can; and being more excellent than Moral Nature, must produce more excellent operations, otherwise it were not of a more excellent kind, if it had not a more excellent power: Jesus Christ was appointed to be a quickning Spirit, to convey a powerful life, to enable us to live to God. *The kingdom of God in the heart*, as well as that in the World, is *not in word, but in power* *. Move Steel as often

* Eph. 3. 16.

* 2 Cor. 4. 20.

often as you will, you can never make it of it ſelf move towards the *North*; but by the impreſſion made on it by the *Loadſtone*, there is a power derived to turn, and ſtand that way of its own accord. By Nature we are *without ſtrength* *, becauſe *without life*, Eph. 2. 1. But in the renewing there is ſtrength conveyed together with life; an ability to walk in God's Statutes, conveyed with the new heart: Out of weakneſs the ſoul is made ſtrong; and the Grace within, in concurrence with the ſupplies of the Spirit, is ſufficient for it. 'Tis not only an outward ſtrength, as is from a ſtaff in a ſick man's hand; but an inward might. But beſides this inherent ſtrength, there is an adherent ability; for Chriſt, who is his *life*, Col. 3. 4. is alſo his *ſtrength*, Phil. 4. 13. *I can do all things through Chriſt which ſtrengthens me.* So that whatſoever active power is wanting in it ſelf, can be ſupplied by the Head. And therefore the new creature hath a kind of Almighty Power of Activity, by the communication of another, which is called a *greatneſs of power*, and a mighty power which works towards them, or, εἰς ἡμᾶς, *in them* that *believe* *. This power doth reſide in the heart, and this adherent power is ready for it; but neither of them is alway perceptible, but upon ſome emergency; as a ſound man hath a greater power to act, than he puts forth upon all occaſions.

* Rom. 5. 6.

* Eph. 1. 19.

(6.) *It is eaſily active.* Since that motion to God, and for God, is connatural and voluntary, and a power and ability alſo in the new creature, it muſt follow, that the motion is very eaſie. Habits are to ſtrengthen the Faculty, and facilitate the acting of it. Bubbling is no pain to a Fountain: Rivers of Water flow out of the belly eaſily, becauſe naturally. The motion of this Habit, is as eaſie as the motion of the Lungs, or the Pulſe of the Artery; tho conſtant, yet not troubleſome, or painful in it ſelf; but by reaſon of ſome imparted humor ſetled in them. This ſtock of Grace is called the *Unction*, 1 John 2. 20. *But you have an unction from the holy one*; the inward oyling the Soul; as Oyl communicates agility to the Body. This Unction ſome underſtand of habitual Grace, conveyed from the Holy One by the Spirit. As this Unction upon our Saviour, was the cauſe of his activity for God in doing good, *Acts* 10. 38. *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who went about doing good*; ſo it being the ſame in the new creature, will have the like effect upon him. Supernatural motions are as eaſie, by the ſtrength of a ſupernatural habit, as natural motions are by the ſtrength of natural habits. A Bird doth with as much eaſe fly upward, as a Beaſt walks upon the ground; and the Seed doth with as much eaſe ſpring up, and put its Ear out of the ground, as a bitter Root doth its unwholeſome Fruits and Flowers. So when the Soul is filled with this new habit, the walks in the ways of God are as eaſie by vertue of it, as a courſe of ſin and folly was before. The *Yoke* of it ſelf is eaſie *, and the motion under a light Yoke cannot be grievous: The very Yoke is not a ſhackle and burden, but a priviledg. There is indeed ſome reluctancy ſometimes, which ariſeth not from the will, as renewed, but from ſome evil habits reſident in the ſoul, not yet fully conquered by renewing Grace. You know how the *Apoſtle Paul* doth diſtinguiſh between the poſture of his Will, and the interruptions by that Sin which dwelt in him *.

* Mat. 11. 30.

* Rom. 18. 19, 20.

(7.) 'Tis *pleaſantly active.* Ἡδὺ μὲν τὸ κατὰ φύσιν, ſaith the Philoſopher. As all actions which flow from life, are pleaſant; ſo thoſe which flow from a divine life in the ſoul. 'Tis a joy to a juſt man to *do judgment* *. That is, the entire inclination of the ſoul, ſtands right to ſuch actions: And as much a joy to him to do judgment, when enabled thereunto by a gracious habit, as it is to a ſinful man under the bonds of iniquity, to commit it. His ſoul leaps as much at an opportunity of pleaſing God, as *John Baptiſt* did in his Mothers Womb at the appearance of Chriſt; as much as his heart ſprang up before, at the propoſal of a ſinful Object. Never did the Sun naturally rejoice ſo much *like a ſtrong man to run its race* in the Heavens *, as the new man doth ſpiritually rejoice to run his Race to Heaven. 'Tis a mighty pleaſure to have our ſpiritual enemies under our feet, to be eſtranged from them: 'Tis the pureſt delight to comply with God, and be emboſomed in him. He is ſwallowed up in theſe choicer pleaſures, as a man that hath had his full draughts of Learning, is in his Studies, whence his Diſeaſes cannot

* Prov. 21. 15.

* Pſal. 19. 5.

not draw him, tho in his childiſh time, he counted them his task and burden *. The delights of an heart ſeaſoned with habitual Grace, are more raviſhing than all the pleaſures of ſenſe, becauſe they ariſe from an habit planted in the ſoul by that Spirit, which is a Spirit of Joy as well as of Grace: The fatneſs of God's Houſe, the Sacrifices preſented by him, are his delight; and he drinks of a River of pleaſure in his very acts of Worſhip, *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the rivers of thy pleaſures. In keeping thy commandments there is great reward.* He finds much ſweetneſs in the very acts of Worſhip. Ah! how can the motions of the habits of ſin, under the quarrels of Conſcience, yield as much delight, as the habits of Grace under the breathings of the Spirit? The very marks of Chriſt in his body, are his delight and triumph: He takes pleaſure in diſtreſſes for Chriſt's ſake, 2 *Cor.* 12. 10. ſaith the Apoſtle, *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake.* The motions of his ſoul to Chriſt, are his life and joy. He chides his ſoul, that her flights to Chriſt are not as ſtrong as Chriſt's flights to him. He would have a delight in doing the will of God's Precept, as Chriſt had in doing the will of the Mediatory command. He rejoyces in his breathings after God, tho he wants him, and is glad his ſoul can have any flights towards him, tho he cannot find him. The Tabernacles of God are amiable, when his *heart and his fleſh cries out for the living God*, Pſal. 84. 1, 2. *How amiable are thy tabernacles, oh Lord? my ſoul longs, yea, even faints for the courts of the Lord.* And when by reaſon of ſome Diſtemper, he cannot move ſo readily, ſome Diſeaſe fetters him, ſome corruption hath caſt a clog upon him; yet he delights in the thoughts of what he had; As a man in the former Converſes with his friend, tho now at a diſtance; and cheers up his ſoul with the thoughts that he will again return, *Pſal.* 42. 5, 11. *Why art thou caſt down, oh my ſoul! hope thou in God, for I ſhall yet praiſe him.* He grieves, becauſe he at preſent cannot do what he would; and hopes for another frame, and rejoices in the Faith, that he ſhall repoſſeſs it: *He will turn again*, &c. *Micah* 7. 19. A natural man without an habit of Grace, may move in ſome ways outwardly good, but with ſome reluctance, and without any pleaſure in the goodneſs of the thing enjoyn'd; or the goodneſs of that God who enjoyns it. He may have a ſudden inclination to do a good action, but he is not pleaſed with that inclination it ſelf. *Ahab's* humiliation was good in it ſelf, no doubt but *Ahab* was pleaſed with it, but not as it was humiliation, or had a likeneſs to a gracious action, or a tendency to the pleaſing God; but as it was a means of removing the Judgment threatned: ſo that his pleaſure was only in the iſſue of it: But a gracious ſoul is pleaſed with the habit it ſelf; for he conſiders it as the perfection of his Nature, regards it as an ancient Inmate, tho ſeparated from his Nature by *Adam's* degeneracy; as friends long abſent, rejoice in one another. When this rectitude is in part reſtored, and underſtood to be of kin to it by Creation, but loſt, and now returned, there muſt needs be an high complacency in the ſoul, and a joyful compliance with it. And the ſtronger, and more vigorous this inward rectitude is in habit, the more pleaſure a man hath in the exerciſe of it. As God, who is infinitely righteous in all his ways, and in all his works, has an infinite pleaſure in the exerciſe of this righteouſneſs, and an infinite loathing of what is contrary to it, becauſe it is his infinite Nature; ſo the ſtronger the habit in a man, the more contentment there is in the exerciſe of it, becauſe his Nature is more elevated. And what is natural, is delightful; and the more natural, the more delightful. Mercy is natural to God, therefore he delights in it; and becauſe infinitely natural, therefore he doth infinitely delight in it.

Well then: ſince all the motions of Nature are pleaſant, the new Nature is not Inferior in the pleaſure of acting, to any other Nature whatſoever. It being the perfecteſt Nature, muſt beget the moſt delightful Operations. What a pleaſure is it to draw near to God, to melt before him, to pour out a Prayer to him, and diſſolve it ſelf into Love and Affection in any Addreſs to him!

* *Jacks.* Vol. 3. chap. 27. p. 474, &c.

Pſal. 19.

(8.) 'Tis

The Philoſopher ſaith of an Habit, ἐκ ἀυκίνητον ἐκ ἀυμετάβολον, *Ariſtot. Categ. cap.* 5.

(8). 'Tis a *permanent activity.* There is a ſpring of perpetual motion. The Fountain doth conſtantly bubble. The Sun doth conſtantly move, becauſe naturally. Whatſoever is natural, is conſtant in its poſture: Fire perpetually burns, and Water perpetually cools. What is the eſſential property of a thing, doth *competere ſemper:* A man is alway rational, and ready to act Reaſon: If there be any indiſpoſition, it is not in the Soul, but in the Organ, or ill Habit of the Body, which doth obſtruct the motions of the Soul, and is an unfit inſtrument for it to act by. This Habit is not a Paſſion, but a Principle; not a motion, but a ſpring of uniform motion: 'Tis wrought in the Nature, and like the heart, is continually beating. The Principle is permanent; 'tis an *abiding* anointing *: 'Tis ſetled by God, given to us in Chriſt, backt and aſſured by the earneſt of the Spirit in the heart, where this habit is ſeated. All is expreſt, 1 Cor. 1. 21, 22. *Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God, who hath alſo* (that is, beſide this) *ſealed us, and given the earneſt of the ſpirit in our hearts.* 'Tis a life and habit more fixed than that in *Adam:* His life depended upon the rectitude of his ſoul; but this depends principally upon the power of the Spirit, and the everlaſting life of Chriſt. 'Tis a Water which quencheth all thirſt, and never leaves ſpringing, till it mount up to eternal life, *John* 4. 14. 'Tis perpetually active and ſpringing, till it be ſwallowed up in Glory, as Rivers in the Sea. Others may move by ſome Wires, and have ſome ſtrains of a natural Religion by ſome ſudden impulſes, which touch the ſtrings and faculties of the ſoul; but the Wires break, the touch ceaſeth, and the motion with it; it hath no living ſpring. Nay, ſometimes thoſe motions in natural men under the Goſpel, may be more quick, and warm, and violent for a time, than the natural motion of this habit; as the motion of a ſtone out of a ſling, is quicker than that of life, but faints by degrees, becauſe it is from a force impreſt, not implanted and inherent in the Nature. They are juſt like Water heated by the Fire, which hath a fit of warmth, and may heat other things; but tho you ſhould heat it a Thouſand times, the quality not being natural, will vaniſh, and the Water return to its former coldneſs. But the new heart being in the new creature, cauſeth him to walk in the Statutes of God, not by fits and ſtarts, but with an uniform and harmonical motion, *Ezek.* 36. 27. *Ye ſhall keep my judgments, and do them:* You ſhall treaſure them in your minds, and act them in your lives. Not but that there are in the new Creature, ſome faintings: 'Tis ſometimes more vigorous, ſometimes more weak in its motion: It hath its ſickneſſes; it meets with Wounds, but none of them to Death. Every one that is *born of the ſpirit, is like the wind* *; it moves and bluſters, and when you think it is paſt away, it returns, reſumes its force, and you feel as ſtiff a motion as you did before. A man is never weary of that which is habitual to him. There may be a wearineſs *in* duty and ſervice, but not a wearineſs *of* it, ſo as to throw it off: but after he hath refreſht and recruited himſelf, his habit will put him upon a delightful return to it. Where the ways of God are in the heart habitually, ſuch ſhall go from ſtrength to ſtrength, till they appear in *Sion*, tho there may be ſome reſts and intermiſſions by the way, *Pſal.* 84. 5, 6. *in whoſe heart are the ways of them:* Some read, *the high ways of God in their hearts*, more conſonant to the *Hebrew.*

* 1 John 2.27.

* John 3. 8.

(9.) *It is an orderly motion and activity.* Natural motions are orderly. As affirmative Precepts bind *ſemper*, but not *ad ſemper*; ſo this habit enables the ſoul *ſemper*, but not *ad ſemper:* I mean, not to this or that ſervice at all times. Natural things have their ſtated times, places, and meaſures: As *trees bring forth* fruit in their ſeaſon, ſo doth the new creature bring forth fruit *in his ſeaſon* *: In a ſeaſon proper for that fruit. 'Tis alway producing ſome fruit or other, according to the particular ſeaſons, ſometimes Love, ſometimes Humility, ſometimes Patience. This Habit is ready at hand, whence he draws out fruits new and old. * As God doth all things in weight, and number, and meaſure; ſo doth this habit of his own implanting. As God gives every creature meat in due ſeaſon, ſo the new creature renders God his fruit in due ſeaſon. As a wicked man is always acting ſin, ſometimes one, ſometimes another, according to the ſea-

* Pſal. 1. 3.

* *Dr. Goodwin* Vanity of thoughts, *p.* 14.

ſons

ſons of them. So doth this habit in the New Creature, act Grace ſometimes one, ſometimes another.

From all theſe things put together, there follows,

1. *A predominancy of Grace in the New Creature.* As a ſtate of Nature conſiſts in the prevalency of the corrupt habit, which leavens the whole Man: So the ſtate of Grace in a predominancy of the gracious habit, which ſpreads it ſelf over the whole Soul, ſtriving with the powerful oppoſite, which in part reſides there ſtill: 'tis a habit put in to mate and deſtroy that habit of ſin which was there before; the Soul by it is made alive from the dead, *Rom.* 6. 13. *Yield your ſelves to God, as thoſe that are alive from the dead.* Life triumphs over Death; Grace over Nature; whereby the Members become inſtruments of Righteouſneſs unto God, inſtead of being inſtruments of unrighteouſneſs unto ſin. 'Tis put in to guide Reaſon and Will, and therefore is inveſted with the Sovereign Power. As Senſe was firſt in Man; but that veil'd when Reaſon ſtept into the Throne, as being a more excellent principle than Senſe: ſo muſt Reaſon deſcend and give place to Grace when that comes in, as being a more excellent principle than Reaſon: 'tis reaſon it ſhould have the Sovereignty, for it doth but regain its own right, and take poſſeſſion, which by the Law of Creation it ought to have kept till violently ejected by Man. He that hath this habit, hath a Spirit of might, as well as of the fear of the Lord, the ſame Spirit which was in Chriſt, which is a *ſpirit of might*, Iſa. 11. 2. *They that are Chriſts, have crucified the fleſh with the affections and luſts* *; *have*, not *ſhall*: as ſoon as ever they are Chriſts, which they are by this principle, a deadly wound is given to ſin: ſuch a one ſcorns to have any thing more to do with *Idols* *; he overcomes the World, 1 *John* 5. 4. *Whatſoever is born of God overcomes the World*; He can do all things, enter the Liſts with the ſtrongeſt *Goliah*; repel the ſharpeſt temptations, through Chriſt which *ſtrengthens him*, Phil. 4. 13. ſo that Grace is predominant.

* Gal. 5. 24.

* Hoſ. 14. 8.

2. There follows from hence a *difficulty to ſin.* No Creature can eaſily act againſt a rooted habit: how hard is it to make a Beaſt do that which is different from, and contrary to his nature? To act contrary to Nature is burdenſom and intolerable. What Creature would willingly change its Element? Will a Bird ſink of its own accord into the Water, or a Fiſh delight to leap upon the Land, whoſe only Element is the Water? What Creature would court the deſtruction of its life? What Man would willingly deform and gaſh his own Body? Men never do ſo by Nature, but when phrenzy hath diſpoſſeſſed them of their reaſon. Sin muſt diſpoſſeſs a Chriſtian of his Grace, before it can be eaſy for him to run into ways deſtructive to his nature and bleſſedneſs. That principle which is in all natures, muſt be more eminently in the higheſt nature, and proportionably in every nature that is of neareſt approach to it. Righteouſneſs and Holineſs is the very conſtitution of the New Creature, *Eph.* 4. 24. *That new man which after God is created in righteouſneſs and true holineſs.* 'Tis as impoſſible for the New Creature to ſin by the influence of habit, as for Fire to moiſten by the quality of Heat, or Water to burn by the quality of Cold. 'Tis as impoſſible for that habit to bring forth the fruits of ſin, as for the Sun to be the cauſe of darkneſs; or a ſweet Fig tree to bring forth ſowr fruit. Yet as there is darkneſs in the Air, tho the Sun be up, by the interpoſition of thick Clouds; ſo is there darkneſs in the New Creature from the habit of ſin in the Soul, which is not only a lodger, but an unwelcom *inhabitant*, *Rom.* 7. 20. *ſin that dwells in me* ſtill, and acts according to its Nature, tho much over-powered and weakened by degrees by the habit of Grace. Therefore it is a hard thing for him to ſin, 1 *John* 7. 9. *he cannot ſin.* 'Tis as hard for him to contradict the New Nature, as before to croſs the Old. *I cannot do this wickedneſs*, ſaith *Joſeph*, 'tis againſt the frame and diſpoſition of my Soul.

(1.) It muſt be difficult to ſin *againſt purpoſe of heart*, which is the loweſt ſtep of the New Nature *, tho it be not hard to ſin againſt a flaſhy reſolve.

* Acts 11. 23.

(2.) 'Tis hard for a Man to ſin, *who hath cordially choſen God for his portion*, which every New Nature doth, with a fixed reſolution to keep his word, *Pſal.* 119. 57. *Thou art my portion, O Lord: I have ſaid, that I would keep thy word.* When it is carried out with a free motion to God, it cannot eaſily be diverted from

from that charming Object: he cannot but value any diverſion at no better a rate than that of puniſhment.

(3.) 'Tis difficult for him to contradict the New Habit, *wherewith he is ſo highly pleaſed*, and which he is aſſured hath nothing but happineſs in the Womb of it.

(4.) It muſt be difficult for him to *act that, which by vertue of this habit he is daily in the mortification of.*

(5.) 'Tis difficult for *the habit of ſin in him, to do the ſame acts, after it hath received a deadly wound*, as for a wounded man to do that which he could when he was ſound.

(6.) This Nature cannot be in a Man *without an univerſal enmity to ſin*, tho it may without an univerſal victory; this belongs to the perfection of it; but enmity to the very conſtitution of it, *Gen.* 3. 15. *I will put enmity between the ſeed of the woman, and the ſeed of the ſerpent.* He can at the beſt but half ſin, and ſcarce that: he could not commit ſin very freely before, becauſe of the reluctancy of Natural Conſcience; he can leſs freely do it now, ſince there is a habit of Grace in him, which doth more powerfully fly in the face of ſin when it appears; therefore there can be but a partial Will to it, or delight in it. The New Man in the heart can never do it; the Old Man remaining cannot fully do it, becauſe of the contradiction it receives from the new habit. If he doth at any time ſin, this New Nature can be no more pleaſed with it, than the nature of a Man is with the Poyſon which he hath wilfully taken, which will conteſt with it, and endeavour to expel it, whether a Man will or no: ſo that if a New Creature be catched at a diſadvantage, and be be-mired by the remaining habit of ſin in the heart, his ſpirit is wounded, his ſoul bleeds, his conſcience upbraids him, he is diſpleaſed with himſelf, and with his ſin, runs to God, ſearcheth into himſelf, calls Heaven and Earth to his aſſiſtance, ſharpens his Spiritual weapons, and by vertue of this habit in him is diſſatisfied, and in little eaſe, till he hath overcome this Rebellion of Luſt, diſpoſſeſſed it, removed the guilt, and caſt out the filth.

4. As we have conſidered this Work as a change, a vital principle, a habit, ſo we will conſider it *as a Law put into the heart.* Every Creature hath a Law belonging to its nature, ſo hath the New Creature. Man hath a Law of reaſon; Beaſts a Law of ſenſe and inſtinct; Plants a Law of Vegetation; Inanimate Creatures a Law of motion. A New Creature hath a Law put into his heart, *Jer.* 31. 33. *I will put my law in their inward parts, and write it in their hearts:* cited by the *Apoſtle*, *Heb.* 8. 10. 'Tis called, the *law of the mind*, Rom. 7. 23. it beginning firſt in the illumination of that faculty. As ſin begun firſt in a falſe judgment made of the Precept of God, *You ſhall be as Gods, knowing good and evil.*

Now as to this *law put into the heart*, you may know what is meant by it, in ſome Propoſitions.

(1.) *This Law of the mind, or Law written in the heart, is not wholly the ſame with the Law of Nature.* * Some indeed tell us, that it is nothing but the Law of right reaſon. But certainly they are miſtaken, it is a Law of Grace. The Law of Nature was the Law of a Covenant of Works; this Law of the Mind is the Law of the Covenant of Grace. The Law of Nature is in all men; this Law of Grace only in ſome: the Law of Nature was in *Paul* before his Converſion, this Law of the Mind was in him upon his Converſion. The Law of Nature conſiſts not of Faith in a Mediator; but Faith is a main part of the Law of Grace. The Law of Nature acquaints not a Man with the knowledg of all ſins, not with unbelief; this Law of Grace doth; for the conviction of this, is a Work of the Spirit, *John* 16. 8, 9. *Of ſin, becauſe they believe not in me.* The Law of Nature is the general Work of the Mediator in all Men, *who enlightens every man that comes into the world* *. This is the peculiar Work of the Mediator by his Spirit, in the hearts of thoſe that believe: the Law of Nature doth not oppoſe ſin as ſin, this Law of Grace doth: the Law of Nature is no part of Sanctification, for this is in Men that are born of the fleſh, are fleſh ſtill; but the Law of the Mind is a part of Sanctification, and wars againſt the Law of the Members: there is indeed a war and a conteſt from the Law of Nature againſt ſome groſs ſins, but not

* Taylor's *Exemp. Preface*, p. 39.

* John 1. 9.

not againſt the Law of ſin in the Members. As ſin wars againſt the Law of the Mind, as a Law of direction; ſo the Law of the Mind, or the Law of Grace, wars againſt ſin, as it is a Law which pretends to guide and order the ways of a Man.

(2.) *Yet it is the reſtoring of that Law, which was the Law of Nature Originally.* It is a renewing in the heart that Law, which was writ in the heart of *Adam*, *Eph.* 4. 24. *That new man which after God is created in righteouſneſs and true holineſs*; or after God *was* created, κτισθέντα, alluding to that Righteouſneſs wherein *Adam* was created, loſt by him, and reſtored by Chriſt: This Righteouſneſs which *Adam* had, was the firſt Righteouſneſs of the Law. Holineſs towards God, which includes the duties of the Table. Righteouſneſs, including the duties of the ſecond Table. And Truth being added (as it may be referred both to Holineſs and Righteouſneſs) ſhows the ſincerity of it, in the manner and the end of being Holy to God, and Righteous to Man. This was the Law written in the heart Originally, which was defaced by the fall; and whatſoever relicks there were of this Law, in man, were only upon the account of the Mediation of Chriſt; 'tis this Law which is new Engraven in the Soul by Regeneration. God doth not ſay, I will write another Law in their hearts, but *my Law* *; that which was my ſtanding Law, my Law to *Adam*, and to your Fathers. The Law written in the heart is not ſubſtantially diſtinct from that in the Nature of *Adam*. Man by his fall did blot this Law, loſt his Righteouſneſs, had an enmity in his heart to it, and to the very reliques of it. He *is not* naturally *ſubject to the Law*, nor can be, as it is the Law *of God*, becauſe of his enmity to God *; the Law of ſin had taken place inſtead of it. Regeneration is a taking down the Law of Sin, and fixing the Law of God in its due place and poſture.

* Jer. 31. 33.

* Rom. 8. 7.

(3.) *This Law is written in the heart wholly.* The whole Law; every command which hath the print of God upon it, is written there. As God writ his whole Law in Tables of Stone, ſo he writes the whole Law in the *fleſhly tables of the heart* *. 'Tis *true* Holineſs and Righteouſneſs; true, as to its eſſential and integral parts. God doth not write one part of the Law upon the heart, and leave out another; 'tis not a moiety of it, the impreſſion of one command, and the defect of another. If it were not the whole Law, ſomething belonging to the eſſence of a New Creature would be wanting; It would not be a New Creature, becauſe it would be a Monſter, wanting ſomething neceſſarily requiſite to the conſtitution of it; and would not be a New Creature according to the Original Copy. Where there is an agreeableneſs in one Nature to another, 'tis to the whole Nature, the Nature of the Soul to the Nature of the Law.

* 2 Cor. 3. 3.

(4.) *This Law written in the heart doth not make the outward Law uſeleſs: for that is ſtill a Rule.* This inward Law written in the heart, is a conformity to the outward Rule; and therefore is not a Rule it ſelf. The Law in the heart is imprinted by the external word in the hand of the Spirit; and therefore to try the truth of the Law within, we muſt have recourſe to the Law written. If a Man hath notions of any human Law, he muſt conſult the Law written, to know whether his notions of it be right, and whether his actions be according to the Letter and Reaſon of the Law, or no: As the Law of ſin within a man is not the rule of judging of ſin, but the Law of God; ſo neither is the Law of Grace within the Rule of judging good, but the word of God. The Law within, tho it be commenſurate to the Law in its eſſential parts, yet it is imperfect as yet; but a Rule ought to be *perfect* *, and ſo the written *Law is* ‖. 'Tis this Law written in the *word*, that we are to *take heed to*, for the *cleanſinng* of our *ways*. *Thy word have I hid in my heart, that I might not ſin againſt thee.* When this writing of the Law in the heart was promiſed, *Verſe* 11. there was alſo an inward teaching promiſed, *Jer.* 31. 32. *And they ſhall teach no more every man his neighbour, ſaying, Know the Lord:* which is ſpoken in regard of the abundance of the knowledg which ſhould be in the time of Goſpel Light, above what was in the twilight of *Jewiſh* Ceremonies: ſo that the weakeſt Chriſtian under the Goſpel knows more of God and his Attributes in Chriſt, than the greateſt *Jewiſh* Doctor did before the coming of Chriſt. This was not ſo underſtood by Chriſt, as if teaching others were utterly uſeleſs: for then why ſhould he inſtitute *Apoſtles, Paſtors, Teachers*, &c. and promiſe to be with them to the end of the World, if

* Pſal. 19. 7.
‖ Pſal. 119. 9.

this promiſe of inward teaching made outward teaching uſeleſs? In like manner, neither doth the writing the Law in the heart, make the outward written Law uſeleſs, but rather it doth eſtabliſh and advance it, and the eſteem of it. The outward Law is the rule; as the Model of a Houſe is the rule by which a Carpenter is to make a Building, and to which he is to conform that *Idea* he hath in his mind of it; but that *Idea* or Figure of it which he hath in his mind, is to be ſuted to that Rule which is preſcribed to him in the outward pattern; and therefore that pattern is to be conſulted with. The Law of God is of Eternal duration; and as it is a Law of Holineſs and Love of God, doth oblige every reaſonable Creature, in what condition ſoever he be, whether of Nature, Grace or Glory.

Queſt. *Wherein doth this Writing of the Law in the heart conſiſt?*

Anſw. (1.) *In an inward knowledg of the Law, and approbation of it in the underſtanding.* The knowledg of Righteouſneſs, and the being of the Law in the heart, are put together as the proper Character of the People of God, *Iſa.* 51. 5. *Hearken to me ye that know righteouſneſs, the people in whoſe heart is my law.* Leſt they ſhould think a knowledge were enough, he adds, In whoſe heart is my Law: not in the head, but in the heart. There is in a renewed underſtanding, a principle teaching how to make uſe of the Law. 'Tis like the inward skill of a *Pilot*, who guides the Ship by the Compaſs and Rudder. The outward Law is the Compaſs by which we muſt ſteer; the inward Law is the practical knowledg of this; an inward skill to make application of it to particular occaſions. The word of God being a Seed, doth, as every Seed, produce a being like it ſelf, and like that Plant whoſe Seed it is; from the Seed of Corn ariſeth a Grain of the ſame Nature. This *ſeed* being ſown firſt in the underſtanding, is there cheriſhed, and grows up in principles and thoughts agreeable to it ſelf, whereby the mind becomes the *Epiſtle of Chriſt* *, and an Ark to preſerve the Tables of the Law; whence *David* ſpeaks of his *ſoul keeping* Gods Teſtimonies, and not *forgetting them* *. The New Creature by its New Light ſees an Amiableneſs in the Law, a Holineſs in the Precepts, and a filthineſs in himſelf thereby.

* 2 Cor. 3. 3.
* Pſa. 119. 167. Pſal. 119. 16.

(2.) It conſiſts *in an inward Conformity of the heart to the Law.* The Soul hath a likeneſs to the Word and Doctrine of the Goſpel within it; 'tis delivered into that Mould, *Rom.* 6. 17. *You have obeyed from the heart that form of doctrine, into which you were delivered.* He conſiders the Goſpel as a Mould, and the *Romans* as a Metal poured into it, and putting on the form of it. As melted Metal poured into a Mould, loſes its former form, and puts on a new ſhape, the ſame Figure with the Mould into which it is poured: The Soul which before was a ſervant of ſin, and had the Image of the Law of ſin, being melted by the Spirit, is caſt into the Figure and Form of the Law. As when a Seal hath maed its impreſſion upon Wax, the ſtamp in the one anſwers exactly to the ſtamp on the other, put the Seal on again, and they both will meet as cloſe as if they were one body, the Wax will fill every cavity in the Seal; but put this Seal to any impreſſion made by another Seal, there will be an inequality, the ſtamp on the Seal and that on the Wax will not cloſe. The Law of Sin and the Law of God being contrary impreſſions, cannot cloſe together; but the Law of Grace in the heart, and the Law of God, cloſe, they being but one and the ſame ſtamp. So that when any command of God appears, a New Creature finds ſomething within it of kin to it; as a Natural man finds ſomething ready to cloſe with ſin upon the appearance of it. The heart anſwers to the Law as a Lock to a Key, Ward for Ward; ſometimes it may not anſwer, but reſiſt, as a Lock doth, becauſe of ſome ruſt or ſome filth got up into it; but then it needs not a new making, but a new cleanſing, to anſwer exactly to the Key of the Law: So that as the *Gentiles having not the law, are a law to themſelves* *, having it writ upon their minds in thoſe notions common to mankind; ſo the New Creature, if he had not the written Law, would be a Law to himſelf. So natural is this Conformity, that were there no Law without, the renewed Soul would naturally be carried out in the ways of Holineſs *. The *Law*, ſaith the *Apoſtle*, *is not made for a Righteous man:* 'tis not chiefly intended for the Righteous, but for the unrighteous, who would not ſtir one ſtep in any good action without it, and will hardly ſtir with it. There would be no need of any written Law in a Common-

* Rom. 2. 14.
* 1 Tim. 1. 9.

Commonwealth, if all men had an exact Juſtice and Righteouſneſs in their own minds, and did jointly conſpire to the good of the Community. But when Diſturbers of the Peace and common Welfare ſtart up, there is need then of publick Laws to reſtrain them. But there is no need of a publick enacting of a Law for them that are good, becauſe what the Law enjoyns, they do by their own judgment and inclination. So that what a new creature doth in obſervance of the Law, is from natural freedom, choice and judgment, and not by the force of any threatnings annext to it.

(3.) It conſiſts *in a ſtrong propenſion to the obedience of it.* As there was a ſtrong *impetus* in the old Nature, enclining it to ſin; ſo there is a ſtrong impulſe in the new Nature, byaſſing it to obſerve the commands of the Law. In this reſpect it is chiefly called a *Law written in the heart*, in regard of the efficacious Vertue of this new Nature, ſweetly conſtraining, and directly conducting to the performance of it. The Law without us commands us; the Law within conſtrains us: That enjoyns a thing to be done; this enclines us to the doing of it. The *firſt Law* is written in the *Scripture*, or in the Conſcience, whereby we judg thoſe commands to be kept; the other conſiſts in the propenſion of Love, or Faith working by Love. As the impulſe of Concupiſcence is called *the law of ſin* *, ſo the impulſe of Grace is called the Law in the Heart; not as a thing diſtinct from the Law without, but only a counterpart of it; an Indenture anſwering to the other. They are but Two parts united between themſelves, and compoſe one perfect Law: one as the direction, the other as the practiſe: That lays the injunction; this embraceth it; and as naturally from the diſpoſition of the new Nature, as he did embrace the Law of Sin, from the diſpoſition of the old. 'Tis a powerful, operative Law of the Spirit of Life, which ſets us free from the *Law of ſin and death* *; not a dead Letter, but an active Principle, quickning the heart to cloſe with the Law, and delivering it from that which was the great hindrance to it. As the Devil doth act in *mens hearts* *, not perſonally, but by a Principle in the heart, the Law of ſin; ſo doth the Spirit of Life, by the Law of Grace: for being writ by a living Spirit, it is a living Law. This is the chief intent of the whole new Creation, to cauſe us to walk in Gods Statutes *. *Pſal.* 37. 31. *The law of God is in his heart, none of his ſteps ſhall ſlide.* The ſoul being thus Evangeliz'd, and Spiritualiz'd, may be ſaid to do by Nature the things contained in the Goſpel, as the *Gentiles* are ſaid to do by Nature the *things contained in the law*, Rom. 2. 14. becauſe there was a Law of Nature engraven in them.

Suarez *de legib. lib.* 10. *ch.* 3. *p.* 4.

* Rom. 7. 23.

* Rom. 8. 2.

* Eph. 2. 2.

* Ezek. 36. 26, 27.

(4.) It conſiſts *in a mighty affection to the Law.* What is in the Word a Law of Precept, is in the Heart a Law of Love: what is in the one a Law of Command, is in the other a Law of Liberty. *Love is the fulfilling of the law* *: The Law of Love in the Heart, is the fufilling the Law of God in the Spirit. It may well be ſaid to be written in the Heart, when a man doth love it. As we ſay, a beloved thing is in our Hearts, not Phyſically, but Morally; As *Calais* was ſaid to be in *Queen Marys* Heart: They might have lookt long enough, before they could have found there the Map of the Town; but grief for the loſs of it, kill'd her. 'Tis a Love that is unexpreſſible. *David* delights to mention it in *Two Verſes* together, *Pſal.* 119. 47, 48. *I will delight my ſelf in thy commandments, which I have loved: My hands will I lift up to thy commandments, which I have loved*: and often in that *Pſalm* reſumes the Aſſertion. Before the new Creation, there was no Affection to the Law: It was not only a dead Letter, but a devilliſh Letter in the eſteem of a man: He wiſh'd it ras'd out of the World, and another, more pleaſing to the fleſh, enacted: He would be a Law to himſelf. But when this is written within him, he is ſo pleaſed with the inſcription, that he would not for all the World be without that Law, and the love of it: Whereas what obedience he paid to it before, was out of fear, now out of affection; not only becauſe of the Authority of the Lawgiver, but of the purity of the Law it ſelf. He would maintain it with all his might againſt the power of ſin within, and the powers of darkneſs without him. He loves to view this Law; regards every lineament of it, and dwells upon every feature with delightful raviſhments. If his eye be off, or his foot go away, how

* Gal. 5. 14.

doth he diſſolve in tears, mourn and groan, till his former Affection hath recovered breath, and ſtands upon its feet? If he finds not his heart anſwering the Law, he longs after the Precepts, as the Prophet ſaith, *Pſal.* 119. 40. *I have longed after thy precepts, quicken me in thy righteouſneſs.* He longs to joyn hands again with the holineſs of them. As his heart is enclined to obey it, ſo it is wounded upon any neglect of it, and never at eaſe, till he be reduced to his former delight in it. He hath no mind ever to part with it, becauſe of its intrinſick goodneſs, as well as conveniency for him. 'Tis his pleaſure, not his confinement; his ornament, not his fetter: He hates every thing that is contrary to it. How doth *Paul* grieve, and groan under *the body of death*, when he conſi-
* Rom. 7. 23, 24. dered what oppoſition *the law in his members* made againſt *the law of his mind* *? The Law in his Members *brought* him *into captivity to the law of ſin:* Then, *Oh wretched man that I am!* tho he knew he was in part delivered from it: How doth he long for a perfect redemption from his ſhackles, which hindered him from following the Law of his delight! And he that never murmured at his ſufferings, but could glory in perſecutions and death for Chriſt, ſeems to be impatient, till he could hear the laſt expiring groan of this Enemy: All which was
* Ver. 22. the effect of his *delight in the law of God after the inward man* *. And that this writing the Law, doth principally conſiſt in this Affection, thoſe Two Expreſſions, *putting the law into the inward parts, and writing it in the heart*, intimate. The Nature of man being enmity againſt the Law of God, the writing it argues, not a change of the Law, but a change of the frame of the heart to the Law, that ſhould be ſo faſhioned, that the Law ſhould reign there, and all his Affections ſubſcribe to it. As the *writing the law* in the heart of Chriſt, was no-
* Pſal. 40 8. thing elſe but the agreeableneſs of the Mediatory Law to him, and his *delight in it* *; ſo it is with a new creature.

(5.) It conſiſts *in an actual ability to obey.* Writing the Law in the heart, implies a putting a power and ſtrength into the ſoul, enabling it to run the ways of God's Commandments, as well as to encline the Heart and Affections to them; the promiſe is made to the latter times: Not but that the ancient *Patriarchs* were regenerate; but not by the Law; not by any Covenant of Works: This Ability did not reſide in the Law, but was transferred to them from the Goſpel. In
* 2 Cor. 3. 6. this reſpect it is called *a Letter* *, becauſe it did only inſtruct the eye, or ear, when read, or heard; this teaches the heart; *that* a killing Letter, *this* a quickning Spirit; that exacted the obſervance of its Precepts, but writ nothing in the heart to anſwer it, but condemned upon neglect; *This* commands the obſervance of the Law, and gives an ability evangelically to perform it. *That* was
* 2 Cor. 3. 9. a miniſtration of *condemnation*, this of *righteouſneſs* *: *That* could do no other but condemn, becauſe it gave no intrinſick power to obſerve it. 'Tis through Jeſus Chriſt that we are enabled by vertue of this inward Writing, to ſerve with our minds the Law of God, tho in our fleſh we be captivated by the Law of Sin. As an unregenerate man is dragged to any good, but willingly obedient to the motions of ſin; ſo a regenerate man is ſometimes under the rape of ſin, but is willingly obedient to the motions of Grace. So that the Law is written in the heart, in reſpect of the the *aſſent* of the Underſtanding, *conſent* of the Will, *pleaſure* of the Affections: In the Underſtanding, by the clearneſs of the light of Faith; in the Will, by the heat of the Fire of Love. In the Underſtanding there is a judicious Approbation of it; in the Will, a motion to it, cloſing with it, and an Affection to keep it; and according to its ability, an endeavour to keep pace with it.

5. The *Fifth* thing. As there is a vital Principle, an Habit, a Law written in the heart; ſo *there is a likeneſs to God in the new creature.* Every creature hath a likeneſs to ſomething or other in the rank of Beings: The new Creature is framed according to the moſt exact Pattern, even God himſelf. In this the form of Regeneration doth conſiſt. The new creature is begotten; begotten then in the likeneſs of the begetter, which is God. As ſin is the impreſſion of *Satan's* Image, which was drawn over all by the Fall; ſo renewing Grace is the impreſſion of the Image of God; for it is a quite contrary thing to corruption. This likeneſs to God was man's original happineſs in Creation, and is his reſtored happineſs

pineſs in Redemption, *Col.* 2. 10. *renewed in knowledg after the image of him that created him.* His miſery conſiſted in loſing it; our felicity therefore doth conſiſt in recovering it. Hence it is called a *divine Nature* *. Every thing receives its denomination from the better part. A man is denominated rational, tho he hath both a ſenſitive Principle common with Beaſts, and a vegetative, or growing Principle, common with Plants: So a new Creature is denominated Divine, becauſe Grace, a divine Principle, is ſuperior in the ſoul. Every perfection in the creature is ſuppoſed to be eſſentially ſomewhere. Every impreſſion ſuppoſeth a Seal that ſtampt it; every ſtream a Fountain from whence it ſprang; every beam a Sun from whence it is ſhot. Grace being the higheſt perfection of the creature, muſt be ſomewhere eſſentially: Where can that be but in God? His Womb and Power is the Womb that bare it, and the Breaſts which gave it ſuck: It muſt then have a reſemblance to him, as a Child to the Father, the Copy to the Original. We are ſaid to be *born of God* *. Now to be born of any thing, is to receive a form like that, which the generating perſon hath. But,

* 2 Pet. 1. 4.

* 1 John 3. 9.

(1.) *'Tis not a likeneſs to God in eſſence:* 'Tis *no participation of the eſſence of God.* 'Tis a Nature, not the Eſſence; a likeneſs in an inward diſpoſition, not in the infinite ſubſtance, which is communicated by Generation, only to the Son, and by Proceſſion to the Holy Ghoſt. The divine Eſſence is incommunicable to any creature. Infiniteneſs cannot be repreſented, much leſs communicated. Man is no more renewed according to God's Image, than he was at firſt *created according to it* *; which was not a communication of the Divine Eſſence, but of a righteouſneſs reſembling the righteouſneſs of God, according to the capacity of *Adam*'s Nature; which Image of God in *Adam*, is by the *Apoſtle* reſtrained to that of *righteouſneſs and true holineſs* *. The likeneſs in a ſtate of Glory, is founded upon a *ſight of God as he is* *; which may more properly be meant of the ſeeing of Chriſt, as he is in Glory: for the *Apoſtle* goes on in the Diſcourſe, without naming of Chriſt; but without queſtion, means him, *ver.* 5. when he ſaith, that *he was manifeſted to take away our ſins.* We ſhall be like him, as we ſhall ſee him; Therefore not in Eſſence. His Eſſence is concluded by moſt, to be inviſible, even in Glory. How can finite Creatures behold an infinite Being? He muſt be God that knows God's Eſſence. We ſhall underſtand him in his Bowels, as a Father; in his wiſe Acts, as a Governour; in his judicial Acts, as a Juſtifier; in his merciful Acts, as a Reconciler: We ſhall ſee him in all his Relations to us. Such a Viſion we ſhall have, whatſoever it is, which ſhall transform us into as high a likeneſs to him, as a finite creature is capable of. There can be no participation of the ſubſtantial perfections of God, which are incommunicable: for then it would not be a participation, but an Identity, Oneneſs, or Equality. God put in one Letter, and the chiefeſt of his Name *Jehovah*, ה, which is Twice repeated in it, into the Names of *Abraham* and *Sarai*, reckoned *Nehem.* 9. 7. as one of his favours to *Abraham*; but not the whole Name; that is incommunicable; and *Jacob*'s Name is changed to that of *Iſrael*, putting in אל, a communicable Name of God.

Naturale eſſe Dei, is not communicated.

* Gen. 1. 27.

* Eph. 4. 24.

* 1 John 3. 2.

2. *Yet it is a real participation.* 'Tis not a Picture, but a Nature: 'Tis Divine. God doth not buſie himſelf about Apparitions. 'Tis a likeneſs, not only in Actions, but in Nature. * If God communicates to the Creature, a ſingular participation of the divine Viſion, and divine Love, why may he not alſo give ſome excellent participation of his Nature? There is a Nature; for there is ſomething whereby we are conſtituted the children of God: A bare Affection to God doth not ſeem to do this. Love conſtitutes a man a Friend, not a Son, and Heir by Generation. The *Apoſtle* argues, *If children, then heirs* *. He could not argue in a natural way, If Friends, then Heirs. And the Scripture ſpeaks of Believers being the children of God, by a ſpiritual Generation, as well as by Adoption. So that Grace, which doth conſtitute one a child of God, is another form whereby a Divine Nature is communicated. Generation is the production of one living thing by another, in the likeneſs of its Nature; not only in the likeneſs of Love; ſo is Regeneration. Were not a real

* Suarez *de gra. lib.* 6. *cap.* 12. *numb.* 3. 10.

* Rom. 8. 17.

a real likeneſs attainable, why ſhould thoſe Exhortations be, of being *holy as*
* 1 Pet. 1.15. *God is holy, pure as he is pure* *? The *new creature* receives the Image of God;
1 John 3.3. not as a Glaſs receives the Image of a Man, which is only an appearance, no real exiſtence; and tho it be like the perſon, yet hath no communion with its Nature: but as Wax, receives the Image of the Seal; which tho it receives nothing of its ſubſtance, yet receives exactly the ſtamp, and anſwers it in every part: So the Scripture repreſents it, *Eph.* 1. 13. *You were ſealed with that holy ſpirit of promiſe.* Something of God's Perfections are in the New Creature by way of Quality, which are in God by way of Eſſence. In a word: 'Tis as real a likeneſs to God, as the Creature is capable of, laid in the firſt draughts of it in Regeneration, and compleated in the higheſt meaſures in Glory.

(3) *'Tis the whole image of God, which is drawn in the New Creature.* 'Tis
* Col. 3.10. *the image of God* *; not a part: A Foot, or a Finger, is but the Image of thoſe parts, not of a man. The Members in a child anſwer to thoſe in a Parent, that is but a chip from the body of his Father, tho not in ſo great a proportion. The Image of a Man hath not only the Face, or Eyes, but the other Members. Tho a Chriſtian may have One or Two parts of this Image, more beautiful than the reſt; as a man may have a ſparkling Eye, that hath not a proportionable Lip; yet he hath all the Members of a Man. The *Painter*'s skill appears in ſome lineaments more than in others. So the Spirit's wiſdom appears in making ſome eminent in one Grace, ſome in another, according to his good pleaſure; yet the whole Image of God is Imprinted there; it would be elſe not a likeneſs, but a monſtrous birth in defect. *The fruit of the ſpirit is in all good-*
* Eph. 5.9. *neſs, righteouſneſs, and truth* *: And therefore the immediate effect of the Spirit in the Soul, is the engraving all goodneſs, righteouſneſs and truth in the eſſential parts of it. As God's Nature is holy, his perfections holy, his actions holy; ſo holineſs beautifies the Nature, ſpirits the Actions, and is writ upon all the Endowments of a renewed man. There is an impreſſion of the Wiſdom of God in the Underſtanding, and of the Holineſs of God in the Will.

(4) 'Tis *more peculiarly a likeneſs to Chriſt, wherein we partake of his Nature.*
* 1 John 3.7. *He that doth righteouſneſs is righteous, as Chriſt is righteous* *. There is a real likeneſs to Chriſt in righteouſneſs, tho not an equal perfection. The New Nature is a draught of Chriſt; ſomething of Chriſt put into the ſoul; ſuch a likeneſs to Chriſt, that it ſeems to be (as it were) another Chriſt; as the Image of the Sun, ſeems to be another Sun, in a Pail of Water; therefore called a
* Gal. 4.19. *forming of Chriſt in us* *. Not by any communication of his ſubſtance, either of the Divine, or Humane Nature; but by conveying ſuch Affections into us, which bear a likeneſs to the Affections of Chriſt. Hence we are exhorted to
* Phil. 2.5. have *the ſame mind which Chriſt had* *; and *to arm our ſelves with the ſame*
‖ 1 Pet. 4.1. *mind* ‖; which ſuppoſeth ſuch a mind put into the New Creature, which he is to excite, and put into actual exerciſe. And the *Apoſtle* ſpeaks of a conformity to Chriſt in his Death and Reſurrection *. And God did *predeſtinate* all
* Phil. 3.10. ‖ Rom. 8.29. his own *to be conformed to the image of his Son* ‖. Jeſus Chriſt conformed himſelf to us, by aſſuming the Humane Nature; and God conforms us to Chriſt, by beſtowing upon us a Divine. Hence we are ſaid to be the *ſeed of Chriſt*, Iſa. 53.10. Not a carnal ſeed, as the *Jews* ſay; and therefore deny Chriſt to be the *Meſſiah*, becauſe he left no Poſterity. Whereas ſeed is ſpiritually underſtood: As in the Firſt Promiſe, the ſeed of the Serpent, or the *Devil*. *Devils* do not beget, but Metaphorically, as they inſtill their curſed Principles into men. So Chriſt ſows his Principles in us, whereby we become his ſeed. Hence
* Heb. 1.9. alſo renewed men are called *his fellows* *. If Fellows with him in the Covenant, and Fellows with him in Glory, Fellows alſo with him in his Diſpoſition of loving Righteouſneſs, and hating Iniquity. This Diſpoſition was the inward motive of his Death, and the foundation of his Advancement. Without this diſpoſition we cannot be conformable to him in his Death, and conſequently not his Fellows in his Advancement. The New Creature is a likeneſs to Chriſt; therefore called the *New Man*; as the Natural Man is like to *Adam*, therefore called the

συμμόρφους, of the ſame form and ſhape.

Old

Old Man. The New Man and Old Man are titles of *Chriſt* and *Adam*, and transferred upon others by a *Figure* *. Theſe are the heads and Roots of the two diſtinct Bodies of Men in the World. All are in the *Old Adam* by Nature, and ſo partake of the Old Man. All believers are in the *New Adam* by Faith, and ſo partake of the nature of the New Man: as we did partake of *Adam*'s nature by our natural birth, ſo we partake of the nature of Chriſt by our Spiritual; by the one we have the *Image of the Earthly*, by the other the New Creature hath the *Image of the Heavenly* *; the one derives Sin, the other Righteouſneſs: they both imprint their Image according to the quality of their extraction. Chriſt is full of Purity, Righteouſneſs, Charity, Patience, Humility, Truth, and in a word, all the parts of Holineſs; then the Form and Image of Chriſt in the New Creature, can be no other, than a lively repreſentation of thoſe Divine qualities: a Soul glittering with Goodneſs, Humility, *&c.* which the *Apoſtle* comprehends in two words, *Righteouſneſs and true Holineſs*. Therefore if there be not a likeneſs to Chriſt in the frame and qualities of our Souls, we are not born of him. No Man will ſay an Ox, or a Sheep, or a Dog deſcends from *Adam*, becauſe they have not the likeneſs, ſhape and qualities of *Adam*; neither can any man without ſuch a likeneſs to Chriſt in Faith, Humility, Patience, Love, Obedience, and minding the Glory of God, number himſelf in the Spiritual ſeed of Chriſt. He retains the nature poyſoned by the Serpent, creeping upon the Earth, feeding upon the duſt; not the nature formed by the Eternal Spirit.

* *Metonymia cauſæ pro effectu.*

* 1 Cor. 15. 48, 49.

(5.) *'Tis a likeneſs to the Spirit, which is the immediate cauſe of it.* Therefore the New Creature is called *Spirit* in the abſtract, as a Natural Man is called Fleſh in the abſtract, *John* 3. 6. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit:* As that which is born of the Fleſh, is like to Fleſh in its Nature; ſo that which is born of the Spirit, is like to the Spirit in its Nature; As Light in the Air being the Natural effect flowing from the Sun, is like to that Light which is in the Sun: Its reliſhes, delights, breathings, are according to its Spiritual Original. Its motions, purpoſes, diſpoſitions, are like thoſe of the Holy Ghoſt, of whom it is born. The principles and impreſſions in the Nature muſt be agreeable to thoſe the Spirit hath. The Spirit is a Spirit of Holineſs, Grace, Love and Zeal to the Glory of God; his office is to exalt and glorify Chriſt. If we are renewed, then we ſhall have the ſame draught in our hearts, the ſame deſign, the Fleſhly principle will be changed into Spiritual. They will be habitual too, as the frame of the Holy Spirit is; a Natural Man may do ſome acts that look like Spiritual, by fits and ſtarts; but there is no ſetled principle. Whereas the Spirit in a New Creature is a Spirit of Meekneſs, and curbs the Paſſions; a Spirit of Humility, and overthrows Pride; a Spirit of Zeal, and fires the heart; a Spirit of Power, and arms the Soul againſt ſin; a Holy Spirit, and therefore cleanſeth it; an Heavenly Spirit, and therefore elevates it.

Queſt. *Wherein doth this likeneſs to God chiefly conſiſt?*

Anſw. 1. *In a likeneſs of affections.* God is no Bodily ſhape; we cannot be like him in our Bodies, but in our Souls, as they are Spirits: but if there be a diſſimilitude of affection and diſpoſition, the unlikeneſs to God is greater than a likeneſs to him in point of the Natural Being. There is no draught of this Image in us, unleſs we have a conformity of affections to God; 'tis then chiefly evidenced by a delighting in him, by *Faith* and *Love*, wherein we bear a reſemblance to him in his affection to himſelf; by delighting in his Image in others, wherein we imitate his affection to his Creatures. He that loves not that Image of God which is viſible, cannot love the inviſible Original, 1 *John* 4. 12, 20. and ſo having no likeneſs to God in his Affection, can have no likeneſs to him in his Nature. And the *Apoſtle* poſitively affirms, That *he that loves, is born of God*, 1 *John* 4. 7. The New Creature extends its Arms to every thing which hath a reſemblance of that whoſe Image it bears. The Divine Nature is chiefly ſeen in the Objects of the Affections: when they are ſet upon the ſame Objects, and in a like manner as Gods and Chriſts are. When we grieve moſt for ſin, for this grieves the Spirit; when we deſire moſt an inward Holineſs, this God moſt longs for; *Oh that there were ſuch an heart in them!* When we hate ſin as God hates it, becauſe of the inward filthineſs; when we love Grace as God loves it, becauſe

of

of its native beauty; when we can love God and Chriſt above all the World, and other things in order to him and his Glory; when we can truſt Chriſt with all our concerns, as God doth truſt him with his Glory; then, and not till then, there is an Image of God in us, which God values above all the World. When the Soul is thus touched and quickned by Grace, ſhe can no more ſtrip her ſelf of the Object and manner of her Affections, than ſhe can of the Affections themſelves. And when ſhe doth reach out her ſelf to all that is good, and hath a complacency in it, 'tis her happineſs, becauſe it is the great likeneſs to the ſpring of happineſs. When we have the like Affections with God, we have in our meaſure a like happineſs and bleſſedneſs with God.

* Eph. 4. 17. 2. *In a likeneſs of Actions.* Men by ſin are *alienated from the life of God* *, by reſtoring Grace then they are brought to have Communion with God in his life, to live as God lives; by Nature Men live the life of Beaſts and Devils; by Grace they come to live the life of Chriſt. If he lives then the life of God, he muſt be conformable in his actions to the acts of God. No Nature is ſtript of Affections and Actions proper to it; it would be elſe a *Picture* without breath, a Body without motion, a liveleſs colour. The Divine Image is not a painted Statue, but an active Being. The nearer any thing approacheth in its Nature to the Fountain of Life, the more of livelineſs and activity it muſt needs partake of. The communicable perfections of God are inſtampt upon the Soul as a pattern to imitate, and as a principle to quicken. A New Creature acts like God; as melted and enflamed Gold will act after the nature of Fire, by the aſſiſtance of that quality communicated by the Fire to it; ſo doth the Soul by that Divine quality it partakes of. 'Tis as impoſſible that this Image of God can produce any thing but Divine acts, as that the Image of the Sun in a burning-Glaſs ſhould produce a darkneſs and coldneſs in the Air. There will be the manifeſtation of the life of Chriſt in the motions of our Soul, as the *Apoſtle* ſpeaks in caſe of *ſufferings* for him there will be in our Bodies *. Natural Men are called the Devils Children, becauſe they reſemble him in Nature and Works, egging on to ſin, and delighting themſelves in their *own and others iniquities* ‖: ſo renewed Men are Gods Children, becauſe they live the life of God, and abound in the *Works of God* *. As there is the ſame Nature, and the ſame Spirit which Chriſt had, there will be a following of him in his Works: all Creatures of the ſame *Species* have the ſame inſtinct, the ſame nature, the ſame acts that the firſt Creature of that kind had Originally in its creation. Grace being a new excellency advancing the Soul to a higher ſtate, endues it with a more noble kind of Operation. Nothing is lifted up to a more perfect ſtate of Being, but in order to a more perfect manner of Acting; If a Beaſt ſhould be elevated to the nature of Man, would you then expect from him the actions of a Beaſt ſtill? And can any have the implantation of the Divine Nature, who hath only the actions of a man, which bear no reſemblance to God?

Intellectus reformatus in Deum agit tanquam Deus, ſay the *Platoniſts.*

* 2 Cor. 4. 10.

‖ John 8. 44.

* 1 Cor. 15. 58.

3. This *likeneſs to God conſiſts principally in a likeneſs to him in Holineſs.* 'Tis only *he that doth righteouſneſs, is born of him.* 1 John 2. 29. *If you know that he is righteous, you know that every one that doth righteouſneſs, is born of him.* 'Tis by this the Children of God are manifeſt from the Children of the Devil, 1 *John* 3. 10. in doing Righteouſneſs. If we are unlike to God in this, we are like him in nothing; God hath not a pretence of Holineſs, but a real Purity. He that hath not *eſcaped the corruption that is in the world through luſt*, is no *partaker of the divine nature*; the *Apoſtle* puts that as a neceſſary qualification, 2 *Pet.* 1. 4. If by afflictions good men are partakers of Gods Holineſs, much more by Regeneration. *Heb.* 12. 10. *He chaſtened us for our profit, that we might be partakers of his holineſs.* If God aim in his corrections at the bringing his People to partake with him in Holineſs, as a Father doth at the reformation of his Child, that he may be a follower of his vertues; much more doth God aim at it in Regeneration, when a Spirit of Holineſs is infuſed into the Soul. The New Creation is a drawing this excellency of God in the Soul: If any Attribute lift up his head above another, 'tis this; In this we chiefly are to imitate him; this is the greateſt evidence of the *Divine Nature.* By ſin we *come ſhort of that which is the glory of God* *; by the renewing of the Soul we attain the Glory of God; that is, attain

* Rom. 1. 10.

a ſtate

a ſtate of Holineſs, and at laſt a perfection of it, a communion with him in Holineſs here, and a full enjoyment of it hereafter. Whatſoever our fancies, our hopes, our preſumptions are, if this be not drawn in our Soul, if we have not an internal Holineſs, we are not New Creatures, and therefore not in Chriſt.

USE 1. It ſerves for *Information.* If Regeneration be ſuch an inward change, a vital principle, a Law put into the heart, the Image of God and Chriſt in the Soul: Then,

1. *How few in the World are truly New Creatures?* Is the Law tranſcribed in many mens lives? Nay, can we all all read it Copied in our own hearts? Cannot many ſee the Image of the Devil ſooner than the Image of God in their own Souls? Is not the Law of Sin writ in Text Letters, and with many flouriſhes; when the Law of God is writ in Characters hardly legible, and crouded into a narrow room? How many are changed from Childhood to Youth, from Youth to Manhood, from Manhood to Age, and the Old Nature ſtill remaining in its full ſtrength, and the body of death more vigorous than twenty or thirty years ago? *Changed years, and unchanged hearts*, are a very ſad ſpectacle.

(1.) *Prophane men are numerous.* None will offer to rank theſe in the number of New Creatures. Such naſty Souls are no branches of Chriſt, nor habitations for him; we read of the Devil in Swine, but never of our Saviour in Swiniſh Souls. Are ſuch Regenerate? Can Brambles be ever accounted Vines, or Thiſtles Fig-trees? Theſe rather look like Helliſh than Divine Creatures; Diabolical, not God-like natures. A devotedneſs to the ſins of the fleſh is inconſiſtent with the Circumciſion made by Chriſt, *Coloſ.* 2. 11. *putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt:* that is, the body of ſins which exert themſelves in the fleſh or natural Body; whereas ſuch have the body of ſin, with an activity in every Member of it. * Is the Image of Chriſt in ſuch men? Is not he meek as a *Lamb?* are not they fierce as *Lyons?* Is not he Holy, and they defiled with intemperance? Did not he labour for nothing but the Glory of his Father, and the Salvation of Souls? and they mind nothing but the diſhonour of God, and the deſtruction of themſelves and others. Did not he do good to his Enemies, and they ſcarcely ſpare their Friends? Alas, with this contrariety, how can they pretend the Image of Chriſt, when they have nothing but what looks like the Image of his Enemy the Devil? Is not the Goſpel counted as great a fooliſhneſs by ſuch, as at the firſt times of its publiſhing? Are not the great Myſteries of God, and the contrivances of Eternity, entertained with coldneſs, and ſometimes with ſcoffs, and the Word, the great inſtrument of this change, unregarded? Are ſuch New Creatures, that contemn the very means to attain it? Surely they are ſo far from being near the Kingdom of God, that they are in the very Suburbs of Hell. Is a hugging baſe Luſts againſt the Light of Nature, a contempt of Gods Law and Authority, the Nature of Chriſt? Were any ſuch ſpots upon our Saviours Garment? Is this to be like him who was Holy, harmleſs, ſeparate from ſin and ſinners?

* *Daille.*

(2.) *Among profeſſors, is there much evidence of a New Creation?* When men ſhall ſay, All that the Lord ſpeaks to us we will do, has not God as great occaſion to ſay as he did of old, *Deut.* 5. 24. *O that there were ſuch a heart in them, that they would fear me, and keep my commandments* *! We may find a change of Language in ſome, a change of outward Actions in others; but how few are there among many, who ſtand up before God with the breath of Life? Here and there a Man or Woman, wherein God may ſee the Image of his own Nature. How few are they with whom Chriſt can ſhake hands, and juſtly call them his fellows! Chriſt may be in the mouth, and the Devil formed in the heart; the Name of Chriſt may be upon them, and the Nature of Chriſt not in them. They may be born of the will of Man in a Religious Education, but not born of the Will of God in a Spiritual Regeneration. Is it not a graceleſs Chriſtianity in many Men, a Faith without Holineſs, a Chriſtianity without Chriſt? Regeneration is never without Faith, Love and Righteouſneſs; they depend upon Grace as the property upon the form; wherever the New Creation is, theſe are, for they are the qualities created; wherever they are not, there is nothing of a New Creature, let the

* Deut. 5. 24.

pretences be never ſo ſplendid. There may be a *nearneſs* to the Kingdom of God by profeſſion, when there is no right to it for want of Regeneration. Inſtead of Humility, according to our Saviours pattern, doth not *pride compaſs men as a chain* *? Counting that their Ornament, which is the ſtrength of their Old Nature. Inſtead of Patience, roaring Paſſions; inſtead of Meekneſs, boiling Anger; inſtead of Love, a glowing Hatred. How few then are renewed? But few ſhall be ſaved, and therefore few Regenerate. How little is the report of a likeneſs to God believed by the incredulous World? How few are the ſtrivings of any towards Heaven? Moſt lie quiet without any ſuch motions, like the duſt on the ground, unleſs ſome ſtormy affliction raiſe them a little towards Heaven, whence they quickly fall back to their old place.

* Pſal. 73. 6.

2. It informs us, *That a Dogmatical change, or change of Opinion is not this New Creature.* It is not, if any man change his opinion from *Gentiliſm* to Chriſtianity, he is a New Creature; but if any man be in Chriſt, by a vital participation from Union with him. As men generally place ſaving Faith in Dogmatical aſſents, ſo they place the New Creation in a change of Opinion, as well from Truth to Error, as from Error to Truth, though there be no Spiritual knowledg of God, nor Internal Cordial cloſing with the Goſpel, nor practiſe of it. Such a change may endue the head with a knowledg which never gently ſlides down to the affections. It may indeed have ſome influence upon the life, as this or that principle comes neareſt to, or is Divine Truth, and is ſettled as an Opinion in the Soul; yet this great change may not be wrought. That is but a change in the head, this in the heart; that of opinion, this of affection; that perfects the underſtanding, this both the underſtanding, and will, and the whole Soul. There is a natural deſire of knowledg, but a natural averſion from Grace; whence this change becomes eaſy, the New Creature-change difficult. A hot contriving head may have a cold and ſapleſs heart. A head informed by the knowledg of truth, may be without a heart enlivened by the Spirit of Truth. A head changed in opinion only, will deſcend into the bottomleſs pit, when the leaſt grain of renewing Grace ſhall not receive ſo much as a ſinge from thoſe flames. A change from Error to Truth, without a heart framed to the Truth, doth but more ſettle a man upon his lees, and makes him not only more regardleſs, but oppoſite to a true change to God: It ſtores up wrath for him, and his very judgment will be a witneſs for the condemnation of his practiſe. The knowledg of God will not juſtify, but condemn a practical denial of him; but for all that, they are *abominable*, Tit. 1. 16. This New Creature-change is not from one Doctrine to another, barely conſidered as Doctrine; but a change to the Goſpel in the main intendment of it, as it is *a doctrine according to Godlineſs*, 1 *Tim.* 6. 3. as it may affect, purify and direct the Soul in its motion. And by the way, *obſerve* this: when ever you are ſollicited to a change of Opinion, conſider the truth of it by this Rule, whether it have a tendency to encourage and promote internal Godlineſs; Since this Doctrine of Regeneration was the firſt Goſpel-Leſſon taught, to which all ſucceeding Truths refer as to their end and center. The *Apoſtle* tells us what the iſſue of all ſuch Doctrines are, that refer not to this, *pride, doting about queſtions, envy, ſtrife, railings, and evil ſurmiſings*, Verſe 4. A heap of notions may conſiſt with a body of death in its full ſtrength, but a Spirit of Grace cannot; a Notionaliſt may ſpeak great things, but a New Creature acts them. Great ſpeculations only are but Leaves without Fruit, like Cedars that by their ſhadows may give a refreſhment, but have no Fruit to fill the Soul hungring after Righteouſneſs.

3. *Morality is not this New-Creature-change.* That is, Moral honeſty, freedom from groſs Vices, *&c.* I have before ſpoken ſomething about it, ſhewing it inſufficent, when I handled the neceſſity of Regeneration; we cannot ſpeak too much againſt it, it being a ſoft pillow, from whence many ſlide inſenſibly into deſtruction. How many upon this account think themſelves New Creatures, who are yet deeply under the Image of *Satan*; and tho they have blown off ſome duſt from the Law of Nature, yet never had a ſyllable of the Law of Grace writ in their hearts? Nay, the Image of the Devil may be more deeply engraven in a Soul, whoſe life is free from an outward taint. Prophane Men expreſs more of the

he Beaſt; a civil and moral converſation may have more of the Devil and Serpent within, in ſpiritualized wickedneſs.

(1.) Yet *Morality is to be valued.* 'Tis a comely thing among Men, a beauty to humane ſocieties, ſatisfaction to natural conſcience, ſecurity to the body, example to others; men are to be applauded for it, and encouraged in it. 'Tis a fruit of Chriſts Mediation, left for the preſervation of human ſocieties, without which the World would be a meer *Bedlam* and Shambles: the works of Kindneſs, Juſtice, Mercy, Love, Pity, *&c.* are uſeful and commendable. 'Tis a thing which our *Saviour* loved, yet not with ſuch a Love as eternally to reward it; he looked upon the young man with *ſome affection*, Mark 10. 21. but ſcarce upon the *Phariſees* without anger and diſdain.

(2.) *Yet we muſt not ſet the crown belonging to Grace, upon the head of it, and place it in a throne equal to that of the New Creation.* 'Tis too amiable for men to be beaten off from it; yet with juſt reaſon we may perſuade them to ariſe to a higher elevation. 'Tis a curious Paint, a delightful Picture, an uſeful Artifice, but not a vital principle: a glow-worm is a lovely Light, yet it is not a Star. We preſs not men to throw off Morality, but to advance it, to exchange it for Chriſt, that their Moral vertues may commence Chriſtian Graces. 'Tis an elevation near the Kingdom of God, not a tranſlation into the Kingdom of God; 'tis nature improved, not nature renewed; 'tis a well-coloured Picture without a principle of life; an outward reſemblance, not an *inward power*, 2 Tim. 3. 5. a form of Godlineſs; As a change that is made upon Cloth in the draught of a Picture, but no change in it by the conveyance of life. For,

(1.) *It removes not the Body of Death.* 'Tis a cutting away the outward Luxuriances, not the inward Root. It removes the ſtench and putrefaction, not the death; an Embalmed Carcaſs is as much dead as a putrified one, tho not ſo lotahſom. It removes not that wherein the ſtrength of ſin lies, tho it doth ſomewhat of the ſtench of ſin. It may check thoſe degenerate Luſts inconſiſtent with the peace of Natural Conſcience, but not heal the Corrupt Nature. It may be a change from ſcandalous to Spiritual ſins; from vanity in the outward life, to vanity in the mind; from debauched practiſes, to a vain-glorious and envious ſpirit, *Eph.* 4. 17. 18. *Henceforth walk not as other Gentiles walk, in the vanity of their minds. Having the underſtanding darkned, being alienated from the life of God.* By the *Gentiles* from whom the *Apoſtle* would have the *Epheſians* differenced, he means not the lower ſort, but the whole rank, *Verſe* 21. there was a *truth in Jeſus* which they had been *taught*; he makes no diſtinction between the looſer rabble, and the profeſſors of Wiſdom, whom he calls *fools*, Rom. 1. 22. the followers of the divine (as they called them) *Philoſophers*, were alienated from the life of God, and walked in the vanity of their minds. The New Man he exhorts them to put on, was another kind of thing than what the greateſt Moraliſts among the Heathen were acquainted with. It was at beſt human, not divine; an Old nature purified, not a New implanted; or as the *Apoſtle* phraſeth it, a *walking in the vanity of their mind*, in the *darkneſs* of their *underſtandings*, tho not in a vanity of groſs actions. It can never remove that body of death which was introduced into the World, while this outward Morality ſtood. What Immorality againſt the Light of Nature do you find in *Adam*? He did break a poſitive command in eating the forbidden fruit; you find nothing of Drunkenneſs, Lying, Swearing; his great ſin was inward pride and unbelief; nothing of thoſe ſins, the freedom from which you boaſt of, and reſt on. Some would make *Adam* guilty of the breach of every command in the Moral Law; virtually I confeſs they may; expreſly I do not ſee how they can; and alſo virtually the higheſt meer Moraliſt is guilty of the breach of the whole; yet all his Morality after the breach of this one command, could not preſerve him in *Paradiſe*; nor all the Morality without a New Nature, reſtore you to it. You may have *Adam*'s Morality with *Adam*'s Corruption; a freedom from groſs vices, with a heap of ſpiritual ſins in your hearts, as *Adam* had; but not a true Righteouſneſs without the *New Adam*, the quickning Spirit.

(2.) *Therefore the higheſt Morality without a New Creation, is but fleſh:* all men out of Chriſt agree in a fleſhly Nature. 'Tis the higheſt thing in the rank of fleſh,

but it is not yet mounted to Spirit. Water heated to the higheſt pitch, is but Water ſtill; and Morality in the greateſt elevation of it, is but refined Fleſh; an Old Nature in an higher form. A prophane man reduced to a Philoſophical Morality, is putrified Fleſh reduced to ſome ſweetneſs, endued with a freſh colour, but wanting life as much as before: It is an Old Nature new mended. But a New Creature is Chriſt formed in the ſoul. Moral Vertue colours the skin, renewing Grace enlivens the heart; *that* changeth the outward actions, *this* the inward affections; *that* paints the man, *this* quickens him; *that* is a change indeed *in* the Fleſh, not of the Fleſh into Spirit; 'tis a new action, not a new creation. There is a difference indeed among men in this reſpect; as there is of cleanly Lambs from a filthy Swine, or a ravenous Wolf, yet both are in the rank of Beaſts. There ſeems to be a difference in the wickedneſs and malice of Devils: Our Saviour tells us of a kind that are *not caſt out but by faſting and prayer*, Mat. 17. 21. intimating, that there are other kinds of them, not altogether ſo bad, or ſo ſtrong; yet all agreeing in one common Diabolical Nature: As there is a difference in gracious men, one ſhining like a Star, another of a leſſer light; yet all agree in the Nature of light, and light in the Lord. So tho there be a difference among men, in point of Moral Vertue, yet all agree in the Nature of Fleſh; *That which is born of the fleſh, is fleſh*, Joh. 3. 6. Let it be what it will, a *Nicodemus* as well as *Judas*, 'tis Fleſh, a more refined ſenſuality, an animal life.

(3.) It muſt needs be differenced from the New Creature, *becauſe its birth is different.* Moral Vertue is gained by humane induſtry, natural ſtrength, frequent exerciſes: 'Tis made up of habits, engendred by frequent acts. But Regeneration is an habit infus'd, which grows not upon the ſtock of Nature, nor is it brought forth by the ſtrength of Nature: for man being fleſh, cannot prepare himſelf to it. *That* may be the fruit of Education, Example, *Philoſophy*; *this* of the Spirit: *that* is a fruit of God's common Grace, *this* of his ſpecial Grace: *that* grows upon the ſtock of ſelf-love, not from the Root of Faith, and a Divine Affection: *that* is like a wild flower in the field, brought forth by the ſtrength of Nature; *this* like a flower in the garden, tranſplanted from Heaven, derived from Chriſt, ſet and watered by the Spirit. And therefore the other being but the Work of Nature, cannot bear the Characters of that Excellency, which the Affections planted by the Spirit do. *That* is the product of Reaſon, *this* of the Spirit; *that* is the awakening of natural light, *this* the breaking out of ſpiritual light and love upon it: *that* is the excitation of an old Principle, *this* the infuſion of a new; *that* a riſing from ſleep by the jog of Conſcience, *this* a riſing from death by the breath of the Spirit, working a deep contrition, and making all new.

(4.) It differs from the New Creature, *in regard of the contractedneſs of the one, and the extenſiveneſs of the other. That* is in part a purifying of the fleſh, *this* a purging both of *fleſh and ſpirit*, 2 Cor. 7. 1. *that* binds the hands, *this* clears the heart; *that* purgeth the body, *this* every part of the ſoul; *that*, at the beſt, is but Oyl in the Lamp of Life, *this* Oyl both in Lamp and Veſſel: *that* is a change of outward poſtures, modes, and faſhion of walking, *this* of Nature, Heart and Spirit; *that* ſeems to be a diſlike of ſome ſins, *this* of all. If any thing in moral honeſty be given to God, 'tis but a certain part; the greateſt and beſt is kept back from him. That may be a caſting away ſome Iniquity, but not making a new heart, when both are commanded together, *Ezek.* 18. 31. *Caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit. That* is a caſting away the loathſome Works of the Fleſh, *this* a new Root to bring forth the Fruits of the Spirit.

(5.) It differs from the New Creature *in the immediate principle of it, and its tendency. That* is a cleanſing the outward fleſh in the fear of man, out of Reverence to Superiors (as 'tis ſaid of *Jehoaſh*, he did that which was right, while he was under the awful inſtructions of *Jehojada*, 2 Kings 12. 2.) *This* is a *perfecting holineſs in the fear of God*, 2 *Cor.* 7. 1. *That* is an outward reformation from the hearing of the Word; ſome acts materially performed from the newneſs of the thing, *John* 5. 35. *this* from a judicious and hearty approbation of the Law and

Will

Will of God: *That* ariſeth from a natural love to Reaſon, Juſtice, Equity; *this* conſiſts of love to God: *that* avoids ſome ſins, becauſe they are loathſome, *this* becauſe they are ſinful: *That* tends not to God for himſelf, but for ſomething extraneous to him: 'Tis an acting for ſelf, not for the praiſe of God. The actions of unregenerate morality, as well as loathſome prophaneſs, are to gratifie the Fleſh in ſome part of it: They all meet in that point, as the cleareſt Brooks as well as the moſt rapid and muddy Streams, run to feed the Sea.

Well then: deceive not your ſelves; conclude not your ſelves New Creatures by your Moral Honeſty: It will not follow, that becauſe you have ſome Vertues, you have therefore true Grace; but it will follow, that if you are New Creatures, and have Faith and Love, you have all Graces in the Root; and they will appear in time, tho they may lye hid a while in that ſeminal Principle: The greater Vertues contain the leſs, but the leſs do not infer the greater.

4. It will certainly follow from hence, That *reſtraints are not this New Creature.* Reſtraining Grace, and renewing Grace, are two different things; the one is a *withholding*, Gen. 20. 6. *I withheld thee from ſinning againſt me:* the other an enlivening with a free Spirit againſt it. Reſtraint may be from a chaſtiſement, attended alſo with ſomething of natural Conſcience. *Abimelech* had ſome natural integrity in his Conſcience, not to meddle with another man's Wife, which God acknowledges; *I know that thou didſt this in the integrity of thy heart; for I alſo withheld thee:* Yet without this reſtraint by a puniſhment, this natural integrity might have been baffled by the temptation. Reſtraints may ſpring from the Law in the hand of the Magiſtrate, when it doth not ſpring from the Law of God in the heart. Men may love that which they do not act; at leaſt, they may love it in others, tho not in themſelves, for ſome extrinſick conſiderations; and wiſh they had as fair a way to commit it, as others have. They may hate what they practiſe. Do all that hear the Word, love the Word, hide it in their hearts, and let it ſink down into the bottom of their ſouls? Do all that abſtain from ſin, loath what they abſtain from? The reſtraints of many being barely outward reſtraints, are no more arguments of Regeneration, than God's withholding the Devils by the Chain of his powerful Providence, is a ſign of the New Creation of them. The damned are hindered from committing many of thoſe ſins, which were their pleaſure upon the Earth: 'Tis not a change of their Diſpoſition, but of their Condition. Neither puniſhments in Hell, nor puniſhments upon the Earth, alter the Nature; tho after lying a thouſand years in Hell, they ſhould have leave to dwell upon the Earth again, they would have the ſame inclinations, without an inward change. Do we not ſee it daily in mens afflictions, tho the ſenſe of the ſmart nips a little thoſe inclinations, yet when that ſenſe is extinguiſht, thoſe inclinations bud forth afreſh? The bare pruning a tree, makes it bear more fruit of the ſame kind, as long as the root remains, rather than diminiſheth it, *Iſa.* 1. 5. *Why ſhould you be ſtricken any more? you will revolt more and more: the whole head is ſick, and the whole heart is faint.* While the Head is ſick, and the Heart faint, tho there may be a weakneſs to act ſome ſins under the ſtroak, yet afterwards the revoltings are more violent many times than they were before. The beſt that Reſtraints work of themſelves, is but a cautiouſneſs to ſin more warily. The act may be repreſt, while the habit remains.

5. *A ſerious fit of melancholy*, or *a ſudden ſtart of affections, is not this work of the New Creature.* 'Tis an habit, a Law writ in the heart; not a tranſient pang, or a ſudden affection; not a skipping of fancy, or a quick ſparkling of paſſion; but a New Nature, a Divine Frame ſpreading it ſelf over every Faculty; Knowing God in our Underſtandings, complying with him by our Wills, aſpiring to him by a ſetled and perpetual flame of our Affections, riſing Heavenwards, like the fire upon the Altar, conforming our ſelves to him in the whole man, a denial of whole ſelf for God. 'Tis not a working of the imagination, or a melancholy Vapour, which may quickly be removed, or a flaſh of joy and love; but a ſerious humility, a conſtant grief under the remainder of corruption

yet

yet unextirpated; a perpetual recourſe to God, and delight in him through Jeſus Chriſt. Are your affections raiſed ſometimes to God? and are they not oftentimes raiſed higher to Objects extrinſical to God? Such affections may ariſe rather from the conſtitution of the body, than alteration of the ſoul. They are but *a taſte of the heavenly gift, and the good word of God*, Heb. 6. 4, 5. A taſte, and no more; and is but a tranſient work. The Object about which our affections are ſtirred, may be divine; yet the Operation but meerly natural. May not ſometimes affections be ſtirred much at the hearing the ſufferings of our Saviour pathetically expreſt, yet only out of a natural compaſſion, from an agreeable impreſſion upon the fancy? The ſtory of *Joſeph* in the Pit, and *Chriſt* upon the Croſs, may be heard with the ſame workings of paſſion. And may not the ſame be done at a well-humored Play, or at the hearing a report of the lamentable Death of a *Turk*, or *Heathen*, pathetically expreſt? Theſe are but the workings of natural Spirits. Some affections are as movable as Quickſilver, upon the leaſt touch; they ſweat like Marble in moiſt Weather, but reſemble it alſo in hardneſs. You do not find the affections to be the chief ſeat of the Law. This would be as to write Letters upon melted Wax, or running Water: but the Tenor of the Covenant runs upon the mind; *I will put my law into their minds*, Heb. 8. 8, 10. And when God works upon the mind, the affections will attend the dictates of that, and the motions of the Will. But a work upon the Affections only, is like Water in a Spunge, eaſily ſuckt up, and upon the leaſt compreſſion, ſqueezed out. Theſe may be where there is no root of Grace; they ſuddenly riſe, and ſuddenly vaniſh. When unrooted Notions are received only into the fancy, without any illumination of the Underſtanding, or determination of the Will, the Affections to them will be as volatile as the Fancy which entertained them. Thoſe in *Mat.* 13. 20, 21. *that received the word with* a ſudden *joy*, were as ſuddenly offended for want of a *root: anon with joy receives it, by and by he is offended.* The word tranſlated *anon*, and *by and by*, εὐθὺς, is the ſame, a lightning of affection, and a ſudden vaniſhing. Therefore this is not the New Creature, ſudden affections, or a melancholy fit. The Law of God ſeated in the heart, mind and will; tho a conſtant courſe of affection, is a very good character to judg of the New Creature.

6. It informs us of *the excellency of the New Creature.* How excellent is this New Creature? 'Tis a Change, a divine Nature, a likeneſs to God, an excellency above that of the greateſt Moraliſt under Heaven. The *Apoſtle* calls it a change *from glory to glory*, 2 Cor. 3. 18. implying, that the firſt change wrought upon the ſoul, is glorious, and a New Creature excellent in its firſt make, more glorious in its progreſs, unconceivably glorious when God ſhall put his laſt hand to the compleating of it. Regeneration is more excellent than Creation. 'Tis more noble to be formed a Son of God by Grace, than made a man by Nature: Nature deforms, Grace beautifies. By Nature we are the Sons of *Adam*; by the New Nature the Members of Chriſt. As Grace excels Nature, and *Chriſt* ſurmounts *Adam*; ſo much more excellent is the ſtate of a Chriſtian, a real Chriſtian, above that of a man. Can there be a greater excellency, than to have a divine beauty, a formation of Chriſt, a proportion of all Graces, ſuited to the imitable perfections of God? Man is an higher Creature than others, becauſe he hath an higher Principle: A life of Reaſon is more noble than that of Senſe. To live by Senſe, is to play the part, and live the life of brutes: To live by Reaſon, is to live the life of a man: But he that lives by the Spirit, lives the life of God, anſwers the end of his Creation, uſeth his Reaſon, Underſtanding, Will, Affection for God, by whom they were firſt beſtowed; acts more nobly, lives more pleaſantly, than the greateſt Angel could do without ſuch a Principle. A New Creature doth exceed a rational Creature, conſidered only as rational, more than a rational doth a brute. The *Apoſtle* makes a manifeſt diſtinction between the *natural*, or the ψυχικὸς, the *rational*, and the *ſpiritual man*, 1 Cor. 2. 14, 15. A man with the richeſt endowments, is no more to be compared in excellency, with a regenerate man, than the top of a craggy Mountain is with a well-dreſt Garden. That muſt needs be excellent, the forming of which is the end of all God's Ordinances in the World, the end of the Spirit's being among the

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Sons of men, the end of keeping up of Mankind, the end of his patience in forbearing his puniſhment upon contempt of the Goſpel. The end of his preſerving the World, is to form Chriſt in the heart: and when the laſt New Creature is formed, God hath no more to do in the World. When all that are given to him, ſhall come to believe, Chriſt ſhall then come *to be admired in them*, 2 Theſ. 1. 10. He doth not come therefore, till all his choſen ones are brought in, to believe in him; for then he would not be admired by all thoſe that are Saints in his purpoſe. This therefore muſt needs be excellent. One New Creature is more excellent than the whole unrenewed World, with their choiceſt Ornaments. It was never pronounced of them, that they were *partakers of the Divine Nature.*

7. *How much therefore ſhould New Creatures be eſteemed and valued?* Is any thing, next to God, more worthy our eſteem than that which bears his Image? Is any thing, next to a crucified Chriſt, glorified in Heaven, more worthy our valuation, than Chriſt formed in the heart of a believer? What eſteem have men had for thoſe who have had Tempers like to ſome *Heroes*, ſome generous and uſeful men in the World? How much more reſpect ſhould be given to them that bear the characters of God upon them, and have communion with God, and Chriſt, and the Spirit, in their Nature? If the dead Image of God in a natural man, ought to be reſpected, much more the living image of God in a renewed man. If a *Picture* is to have reſpect, much more the Life. To ſlight them therefore, redounds to the ſlighting that infinite perfection, whoſe Image it is. They are his living Images, ſent into the World to repreſent him. He then that diſeſteems them for that work, diſeſteems him that wrought and engraved them, by the ſame Rule, That he that deſpiſed the Diſciples, deſpiſed Chriſt, and the Father that ſent him, *Luke* 10. 16. 1 Theſ. 4. 8. *He therefore that deſpiſeth you, deſpiſeth not man, but God, who hath alſo given us his holy Spirit.* Yet no better muſt be expected here: for the contracted Spirit of the World, can love no other birth but its own, no other ſimilitude but what draws near unto it: *If you were of the world, the world would love his own: but becauſe you are not of the world, therefore the world hates you*, Joh. 15. 19. The Copy can expect no better uſage than the Original. The nearer any approach in likeneſs to Chriſt, the more they will be expoſed to contempt and ſcorn in the World.

8. If the New Creature be ſuch a thing as you have heard, then *the ſin of a regenerate man, hath a greater aggravation than the ſins of any in the World.* If you ſlip into ſin, the ſins of the whole unregenerate World have not ſo great a blackneſs. 'Tis true, a New Creature may, and doth ſin: For tho a New Man is created in him with all his Members, and eſſential and integral parts, yet the body of Death doth remain ſtill with all its Members, and a ſeed-plot ſtill, tho not in the ſame ſtrength and fruitfulneſs as before: For the *Apoſtle Paul* doth not complain of a Member of Death, or a piece of ſin, but the whole *body of it*, and the *law of ſin in his members*, Rom. 7. It ſeems it did reſide there ſtill; and ſo it doth in all the renewed, tho but faint and feeble, an Old Man indeed, growing older every day, loſing its teeth and ſtrength, leſs able to bite, leſs able to aſſault. Yet ſometimes a New Creature may fall into ſin, but not without great aggravation. For other men ſin againſt natural, you againſt ſpiritual Principles; others ſin againſt an habit of common notion, you againſt an habit of Divine Grace. A natural man ſins againſt the *light* of God in his Conſcience, a renewed man againſt the *life* of God in his heart *. Others ſin againſt a Chriſt crucified, and riſen from the Grave; he ſins againſt a Chriſt new-formed, and riſen in his heart. Others ſin againſt the Law of God in the Word, he againſt the Law written in his Mind and Word too. Such caſt dirt upon the Spirits work, croſs the end of ſo noble a peice, bring a Thief into the Spirits Temple, and grieve the holy Spirit, who inſtructed him better. Whenever you ſin, it muſt coſt you more grief, becauſe your ſins are more grievous; and you muſt grieve the more for them, becauſe the Spirit is grieved by them. Greif for ſin is a ſtanding Grace in the New Creature, and part of a likeneſs to the Spirit of God, whatſoever ſome men dream to the contrary.

* Gurnal, *part* 2. *pag.* 218, 219.

USE 2.

USE 2. Is of *comfort.* There is ground of joy unſpeakable and full of Glory that reſults from this. Are you of this New Creation that I have been diſcourſing of? Then take your portion of comfort. The Jewel of comfort belongs only to the Cabinet of Grace. 'Tis fit you ſhould have the comforts of Heaven in your hearts, who have a fitneſs for Heaven in your Nature. The day of the New Birth was a happy day, to be brought from under the rule of ſin and death in it, to the rule of the Spirit of God and Life in it; from bearing fruit to death, to bringing forth fruit to God and Everlaſting Life: If ſin be a torment to the Womb that bare it, no joy can reſide in an unregenerate Spirit; if ſin be the Souls rack in its own Nature, Grace muſt be its pleaſure; for it carries as much contentment and ſatisfaction in its Bowels, as ſin doth diſquietneſs and ſorrow.

1. *You have by the New Creation, a relation to the Bleſſed Trinity.* Such are the *ſons of God*, the *ſeed of Chriſt*, the *temple of the Spirit*; what a connexion is there between you and the *three Perſons?* God in Chriſt, and Chriſt in you, that you may be made *perfect in one*, John 17. 23. God in Chriſt reconciling the World; you in Chriſt reconciled to God. God in Chriſt, as a Father in a Son; you in Chriſt as members in the Body; Chriſt in you, as a head in the body; the Spirit in you as an informing and enlivening principle. It makes you related to the Father as his Friends, by the ceaſing of your enmity: to the Son, as his propriety for then *you are his*; to the Spirit, as the tutor of you, and inhabitant in you; all implied, *Rom.* 8. 8, 9, 10. By your former birth you were Children of wrath; by this, Children of God; by that, partakers of the Serpentine Nature of the deſtroyer; by this, partakers of the Divine Nature of your Creator and Redeemer; by Nature you deſcended from the loins of *Adam*, and thereby were related to all the Corruption of the World: by the New Birth you are deſcended from the *Son of God*, and counted to the Lord for a *Generation*, Pſal. 22. 30. and thereby related to all the perfection of Heaven: as really deſcended from Chriſt by a Spiritual, as from *Adam* by a Natural Generation. What an overflowing comfort is this? To be a Kings Son is a higher priviledg than meerly to be his ſubject; ſubjects have protection, Sons affection; ſubjects partake of the kindneſs of the Prince, Sons of his Nature; As a Son he hath a right to the Inheritance of the Father, as a ſubject not. Men are ſubjects by covenant, tho born of others; Sons by Generation: By being a New Creature, the Regenerate man acquires a more noble relation, than by being a Creature. That relation that he loſt by a prodigal corruption, is reſtored to him in a more excellent way by his Spiritual Regeneration.

2. If you be New Creatures, *you are the delight of God.* 'Tis impoſſible but God ſhould have the tendereſt reſpect to his own likeneſs; he muſt needs take a pleaſure in a reſemblance to his own Nature, in a habit of his Spirits infuſing. Can God deſpiſe the Work of his own hand? Can he then deſpiſe the Work of his heart, a likeneſs to Himſelf, to his Son, to his Spirit? His delight is ſtrengthned by a *threefold cord:* he delights not in *the ſtrength of a horſe*, nor *takes pleaſure in the legs of a man*, but *in them that fear him, in them that hope in his mercy*, Pſal. 147. 10, 11. You are the firſt fruits of his Creatures, peculiarly dedicated to him as his portion by the New Birth. *James* 1. 18. *Of his own will begat he us, with the word of truth, that we ſhould be a kind of firſt fruits of his creatures:* taken out of the maſs of the World for a Holy-Offering to himſelf; the more refined part of his Creation; not barely Creatures, but firſt fruits, peculiarly belonging to him, upon whom he looks with a delightful eye, and under another relation. God cannot but love himſelf, and therefore that which approacheth moſt near to himſelf; for nothing in the Creature is a fit object for Gods Love, but his own living Image in him: as he Loves himſelf in himſelf, ſo he Loves himſelf in his Creature. To deny his truth, is to deny himſelf; to deny his Love to his Image, would be to deny his Love to himſelf: He can as ſoon hate his Chriſt Glorified at his hand, as hate Chriſt formed in the Soul. If ſin makes men the objects of his hatred, as being contrary to his Nature; Grace then makes them the objects of his Love, as being agreeable to his Nature: he cannot but delight in his own Birth, and delight in the Seals of his own Spirit.

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You could not but displease him by being in the Flesh: *those that are in the flesh, cannot please God*, Rom. 8. 8. you then please him by being in the Spirit. Shall the pleasure of the Father of Spirits, in his own Image, be of a lower degree than that of a natural Father in his Son, which bears the lineaments of his Body? He hath no pleasure in any thing in the World, if not in you. Sin soon deformed all after he had pronounced them good, and stopt the joy God had in his Works; 'tis by your Redemption by his Son, and your Regeneration by his Spirit, that the joy in his Works is restored to him: if he should not delight in you, what hath he in the World to please himself with? Your services please him; a new Spirit, a new Beauty is added to all your Addresses: a New Creature prays not as before, hears not as before, he refers all to God; there is a brokenness instead of pride, every Sacrifice is washed in contrition, a zeal of Spirit, a Heavenly warmth, a sweet and delightful savour ascends up to him. 'Tis you only that with Grace *serve him acceptably*, Heb. 12. 28. with such a Godly fear and frame wherein he takes a pleasure.

Well then: the New Creature is the delight of God, tho the scoff of men; the pleasure of him that commands the World, tho reproached by them that shall fill Hell with their Souls.

Comf. 3. *How great a foundation then is laid in this for your happiness?* New Creatures, Divine Nature, a relation to God, the delight of Heaven. *If any man be in Christ, he is a New Creature; old things are past away, behold, all things are become new.* New *for them*, as well as new *in them*. Distance and dissimilitude from God, is the foundation of all misery; a likeness then to him, is the *basis* of all blessedness. Divine Happiness is connatural to the Divine Nature, and due to it, as it were *jure intrinseco*; as New Creatures you are Heirs, as Sanctified Creatures you are made meet for the Inheritance; you have an hereditary right, and an aptitudinary right. Can any comfort be greater, than to have right to an Inheritance, and a fitness to enjoy it? *Now are we the sons of God*, 1 John 3. 2. we have this real relation; not only named so, but are so, which is a certain foundation of a happiness, which doth not yet fully appear to us. But such a knowledg we have, that when the Original of this New Nature shall appear, our imperfect likeness shall arise to a full perfection: *we shall be like him, for we shall see him as he is:* upon the account of this relation we know there will be an exact likeness between him and us. I suppose it is properly meant of a likeness to Christ, we shall see *him* as he is; for the *Apostle*, Verse 5. refers it to Christ, without altering the person he had spoke of before; so that it is not meant of a seeing the Essence of God, but the sight of Christ. Where Lust reigns, the natural consequence is storms and dissatisfaction; he that hath the Image of the Devil, hath a model of Hell: the New Creature having the Image of God, hath a model of Heaven. A drop of Grace, is a drop of Glory; so much as there is of the new creation, so much of Heaven is put into the Soul. 'Tis a *lively hope* of Heaven here, and a full enjoyment of Heaven hereafter, that the Soul is *begotten unto*, 1 *Pet.* 1. 3, 4. The greater the progress in this state, the more lively are the hopes of it, and the nearer approaches of Heaven to the Soul; such a foundation of happiness, with the hopes and foresight of it, cannot but be attended with unconceiveable pleasure.

4. *How highly comfortable is it to view your selves, and consider the draught of this Image, and the progress of the New Creation in your Souls?* How comfortable is the Work of self-examination to such a Soul! With what pleasure may you look upon your present state, and be filled with ravishments at every view? When you look back upon your former condition, and think of your state of death, the noisomness of your hearts to God, the stiffness of your Souls against him, when you consider how Spiritual death reigned over every part; and now see your nature changed, your Souls upon a lively and quick motion to God, your relishes of the sweetness of Spiritual pleasures to be greater than those of sensual; how comfortable is it to behold those diffusions of God in your Souls, and to feel them full of Love to him, and full of Love from him? How comfortable to view the Original, and Copy from it, and to see how near the one doth resemble the other? To cast your eye upon the state of Wrath you were in by your first birth,

and upon the ſtate of Grace you are in by the latter; to conſider your former drudgery under Sin, and your preſent freedom in the ſervice of Righteouſneſs: It would make you perform thoſe commands ſo often repeated, of *rejoycing in the Lord alway, and ſhouting for joy, ſince mercy doth ſo compaſs you about*, Pſal. 32. 11. Phil. 4 4. As upon the awakenings of Conſcience, and the exerciſe of its reflexive office, there muſt needs ariſe an anguiſh and torment in an unrenewed Soul: ſo upon the reflections of the ſame faculty in a New Creature, there muſt ſpring a ſparkling delight. As God by the reviews of himſelf, and contemplation of his own excellency, hath an infinite joy: ſo the New Creature by the views of it ſelf, hath a joy in its meaſure proportionable to that of God himſelf. As it is in it ſelf the Image of God, ſo it is a lower fruition of him. I enjoy my Friend ſomewhat in his *Picture*, when the Original is abſent. And this joy is greater, when a beam from Heaven doth ſhine upon this Image, and both illuſtrate and diſcover the beauty of it, which in the darkneſs of ignorance and miſtakes cannot be ſeen. But take heed that in theſe reviews you impair not your comfort by any proud and God-neglecting reflections: but with humble and debaſing thoughts of your ſelves, and thankful admirations of the Grace of God, and praiſes of him, for ſo excellent a draught in your hearts. 'Tis wonderful to perceive how by ſuch a carriage the comforts of Heaven flow in upon the Soul, when thus humbly and thankfully it opens it ſelf before God in this review. And let this add to your comfort, That if the reviews of ſo imperfect an Image in you, and the dark ſight of God, whoſe Image it is, be ſo delightful: how much more pleaſant will it be, when your Souls ſhall be elevated to the higheſt perfection, and the moſt ſatisfying fruition?

5. And how great a comfort is it to conſider, *that this imperfect Image, which is the foundation of happineſs, will in time be perfect*, and as fully reſemble him whoſe Image it is, as the Creature is capable of? There is a day of perfect and glorious Regeneration coming, wherein you will appear in all your Royalty as Heirs of God. The Divine Nature ſhall glitter without any filth of ſin to ſully it; Holineſs ſhall hold the Scepter without any Luſt to ſhake it. There is a day wherein Chriſt ſhall make all things new in the Church, and in the Soul; he ſits upon his Throne, and ſaith it, *Revel.* 21. 5. *behold, I make all things new.* It will be ſo new and admirable, that when you look back upon that mean dranght of it while you were in the World, you would think you never had a grain of the Divine Nature before in you. As the viſion of God will be perfect, ſo will your *likeneſs to him*, 1 John 3. 2. as it will be a Viſion without any Clouds, ſo it will be a likeneſs without any diſſimilitude, according to the creatures capacity. The Viſion of Chriſt here transforms us into a likeneſs to him in his Death and Reſurrection; the Viſion hereafter transforms us into a likeneſs to him in Glory. The cloſe look of the Soul upon God ſhall diveſt it of all carnal conceptions: The Underſtanding ſhall perfectly behold the Original; the Will cloſely embrace it; the Affections center in it without diſtraction; the whole Soul ſhall be changed from a leſs degree of Glory, to an unconceiveable perfection in it; changed *from glory to Glory*, 2 Cor. 3. 18. when the Well of living Water ſpringing up in thee to Eternal Life, ſhall ſpring into it. This Fire-Baptiſm will not leave, till it hath fully conſumed your droſs, and refined your Souls. That Spirit that begun the Work, will fill the heart with the Knowledg and Love of God, as his promiſe is to *fill the earth*, Iſa. 11. 9. He will not leave deſpoiling you of the oldneſs of the fleſh, till there be not a mite left; and clothing you with a newneſs of Spirit, till there be not a grain of the Soul free from this new enlivening. As he begun, ſo he will finiſh, in aboliſhing that which remains of Vanity, and in filling this Holy Temple with the Glory of the Lord. There is certainly as much power in the *ſecond Adam* to perfect, as well as to begin this New Creation; as there was in the firſt, to convey his foul and defiled Image to his poſterity. The honour of Chriſt, and the good of the New Creature, are concerned in it; the honour of Chriſt, in point of Power and Affection; the good of the New Creature, in point of happineſs; his honour would ſuffer, if he did not perfect what he had begun; As *Moſes* pleads with God for the perfecting the *Iſraelites* deliverance in bringing them into *Canaan*, that the Nations might not ſay, God was *not able to deliver them*,

them, Numb. 14. 16. In point of Affection, he loves his Father, therefore the Image of his Father; he loves himself, therefore the Picture of himself; he loves his Spirit which glorifies him, therefore will perfect the draught he hath made. It will then in time be perfect, not a lineament of God but will be illustriously drawn; there shall be no more complaints of a body of death, nor any snarlings of Sin and Lust.

Upon these considerations you may apply the comfort this New Creation affords you:

(1.) *Against troubles in the World.* Old things are past away, even the old events and issues of your afflictions, they are no longer used meerly to trouble you or punish you, but to perfect this new creation, to engrave more deeply, or exercise this Divine Image. All things are but fellow-labourers to throw out the rubbish, and blow up this Divine Spark. *Rom.* 8. 28. *They all work together for good, to them who are called according to his purpose.* As regenerating Grace gives us a relation to God, so it should expel fear, *Isa.* 43. 1. *Fear not: for I have redeemed thee, I have called thee by name, thou art mine.* What reason is there to fear when he hath called you by name, in a special manner, not in a general way? What reason to fear when thou hast the badg of God upon thee, who hath new created thee? The *Grace wherein you stand*, or the state of Grace, should make you not only to *rejoyce in the hope of the glory of God*, but to *glory in tribulations also*, as well as the *Apostle*, Rom. 5. 2, 3. because *it works patience*, &c. It dresseth up the new creature, and draws the several parts of the gracious habit into exercise. Tho it seem strange, yet the glorying in tribulation is as proper an effect of this new creation, as rejoycing in hope of the glory of God. Grace being the foundation of your Glory in Heaven, cannot but be the foundation of glorying in every thing else which heightens it, and pusheth it nearer to its center. Let not affliction, crosses, reproaches, molest your New Nature; be new creatures as to your respects to them, as well as relation to God. Our Saviours Sonship, and the Meat the World knew not of, supported him under greater injuries than we can ever be subject to. What clouds of trouble should ever sadden that heart, which hath the living Image of God in his Soul? This alone should turn the Wormwood of affliction into Honey, and bitterness into sweetness.

(2.) You may apply the comfort of your New Creation *against temptations.* Will not the power of God be employed in the defence of that, which is his only Image in the World, since he knows that *Satan* is most active against it, because it is his Image? And upon the same account will not God be active for it? Surely that Spirit which begat it, broods upon its own birth, and watches for the defence of it against its mighty adversaries. *Satan* watches to cast dirt upon the Divine Nature; the Spirit watches to hinder it, and if cast on, to wipe it off, and restore it to its beauty. Can it enter into the heart of an infinite Affection, nakedly to expose his own work, his affectionate New Creature, made up of Faith in him, and Love to him, that which maintains his honour in the World, designs all for his Glory, values his honour above his own credit, yea his life; opposeth every thing that opposeth him; hates every thing that is loathsom to him, would endure any misery rather than displease him; I say, Shall a God of infinite tenderness expose this Creature to the violences and furies of Hell without any defence? What should we make of God, by entertaining such thoughts of him, but a hard Master, a cruel Tyrant, one that would make his own Work the sport of Devils, to stand by carelessly and see his Image trampled upon, and leave the best subjects he hath in the World to the mercy of his mortal enemy? Let not such a thought enter into any New Creature; nor let us believe, that the love in the heart of the New Creator is less than the power in his hand. It was the Sonship and Resurrection of our Saviour secured him against the counsels of Enemies, *Psal.* 2. 2, and 7. compared: *thou art my son, this day have I begotten thee:* So our communion with him in his Resurrection secures us against the malicious designs of *Satan.* Thou art my Son, this day have I Regenerated thee, is the voice of God to a New Creature; and by this relation his happiness is secured under the greatest assaults, if he keep up Faith, which will fetch vigour from the head. The Devil by his whole Legions of temptations, cannot more prevail against the seed

of God, than *Haman* could againſt *Mordecai*, becauſe he was *of the ſeed of the Jews*, as his Wife prudently adviſed him, *Eſth.* 6. 13.

(3.) This comfort of the New Creation, *is applicable againſt fears of falling away.* Were Grace like a moral habit, acquired by moral acts, it might ſink under a force, it might be loſt: but it is a Divine Work, a New Creation in Chriſt, not any thing gained by moral Philoſophy, and a road of vertuous actions. Men may ſeem to begin in the Spirit, and end in the Fleſh. But doth the Spirit begin this Regeneration-work, to ſuffer it to end in the Fleſh? When the *Apoſtle* ſpeaks of mens works, he fears the conſequence; but when he ſpeaks of God's working in a man, he is confident of a good iſſue, *Phil.* 6. 6. God never begins, but he reſolves to perform and finiſh. As it is impoſſible for one united to *Adam* in a natural way, not to partake of his ſinful life; ſo it is impoſſible for one united to Chriſt in a gracious way, not to partake of his Spiritual life. And as every man is really in the Loins of *Adam*; ſo every Believer is, in a ſort, ſpiritually in the Loins of Chriſt, and is as truly denominated his ſeed; and as no Man can be cut off from the ſtock of *Adam*, but by the Grace of God; ſo no man can be taken off from the ſtock of Chriſt, when once implanted, but by the retraction of that Grace, againſt which there is ſufficient ſecurity in the Covenant of Grace, and ſeveral promiſes in Scripture, like Stars in the Heavens, ſet to give Light to this Truth. The New Creature under the Goſpel ſhall *grow* in beauty as the *Lilie*; in ſtrength like a *Cedar*; his *beauty* ſhall be as freſh as that of the *Roſe* or *Lilie*; his *root* as firm as that of a *Cedar*; and this from God, who will be as the *dew* unto it, *Hoſ.* 14. 5. *I will be as the dew to Iſrael: he ſhall grow up as the lilie, and caſt forth his roots as Lebanon.* As dew quickens the Plant, ſo will God enliven *Iſrael*; what withering can there be under ſuch an influence? If you have been made New Creatures in Chriſt, you are made ſtable creatures, his charge is as great to preſerve you, as it was to renew you. Beſides, the Divine Nature is ſo delightful a thing, that he that once is a poſſeſſor, hath no mind to be a loſer of it. He that hath once put off the Old Man, and put on the New, will have little heart to make another exchange, and diveſt himſelf of his beautiful Robe, to be cloathed again with the old tattered rags which he hath flung upon the dunghill. The New Creation is a fellowſhip with Chriſt *in his reſurrection*, Phil. 3. 10. and therefore in the conſequents of it; as Chriſt did not riſe to die again, ſo the Soul is not made new to become old again; Chriſt formed in the Soul is like Chriſt incarnate in the World; the Divine Nature may be obſcured, it may and will have its humiliations; it cannot indeed die; but tho it ſeem to die, it will have its Reſurrection, and afterwards its Aſcenſion into Glory.

4. 'Tis comfort *againſt weakneſs of Grace, and ſtrength of corruptions.* The whole frame of the New Creature is wrought at once: the Soul is infuſed at once; but not as *Adam* was, created in his full ſtature, and perfect ſtrength, and exerciſe of all his faculties: But as *Adam*'s poſterity were generated, firſt infants, then men; others may be more honourable Creatures, but the weakeſt Grace is a New Creature; others may be more noble members, but every New Creature is a member of the Body: others may have more Grace, but not a better title; the weakeſt is a Heaven-born Heir, and hath the ſame title by the purchaſe of the Redeemer, the reality of the New Creation, and the Spirit of Adoption. I do not mean by the weakeſt Grace, a ſuperficial deſire, or a velleity not to ſin, and yet a daily running into it; but a Grace mating and maſtering corruption, tho reſiding with it; a Grace that is daily eating into the bowels of Luſt, and growing up to a ſharper animoſity and ſtrength againſt what is contrary to it. For the leaſt degree of Grace is prevalent againſt ſin, and is not over-powered by it, tho it be mightily oppoſed. The eſſence of Grace is the ſame in every New Creature, tho the degrees be different; 'tis one thing to have the nature of fire, another thing to have the ſtrength of it; a ſpark is eſſentially fire, and will burn, tho not ſo much as a flame. If the frame be new, tho the draughts be not ſo clear, nor the lineaments drawn with ſuch lively colours, yet there is a repreſentation; the firſt draught of a *Picture* bears a likeneſs to the perſon, but it will be more lively after the ſecond or third ſitting, when the Limner hath laid on his freſher colours.

(1.) *If your complaints of the weakneſs of Grace and ſtrength of Corruption, be ſincere, 'tis a comfortable ſign you will hold out.* Haſty pretenders, and proud boaſters are not durable; the ſeed ſown in the ſtony ground *preſently ſprung up*, Matth. 13. 5. grew faſter, as if it would outſtrip the common harveſt; but as ſoon withered; whereas that which was ſown in the good ground, ſprung up leiſurely to perfection, and endured the ſtorm.

(2.) *You cannot reaſonably think, you ſhould preſently be rid of your Corruptions.* Some ſpice of a cured Diſeaſe will remain in the Soul as well as the Body; and a certain Spiritual weakneſs after the raiſing of the New Creature. The Law in the mind doth not preſently raze out the Law of ſin in the members. There is a Diabolical Nature as well as Divine *. The *Platoniſt* could ſay, *The vertuous man who doth ſomething ἀπερίπτως, is both a God and a Dæmon.* Chriſt formed in the heart, doth not preſently diſpoſſeſs the Serpentine nature, but maſter it. A man reſtored to health from a ſharp Diſeaſe, may do the actions of a ſound man, yet not in that manner and ſoundneſs, for all his motions are infected with the relicks of that Diſeaſe which lately maſtered his Body. * Original Corruption is not as a Ciſtern, then it may be emptied, but a Spring; pump out all you can at one duty, it will riſe again, you will ſee it before the next ſervice; 'tis true, that *he that is born of God, commits not ſin:* he ſins not with ſuch a frame as he did before; but it is as true, that *If we ſay we have no ſin, we deceive our ſelves, and there is no truth* of grace *in us*, 1 John 1. 8. There will be a running iſſue, that you may frequently touch the hem of Chriſts Garment for a cure. The Soul of the beſt is never like to be without ſpot or wrinkle, till it be glorious, *Eph.* 5. 26.

* *Photin.* Enead. 1. lib. 2 cap. 6.

* *Rogers*, on *Per.* p. 181.

(3.) *All Gods communications of Grace are gradual.* Doth the Muſtard ſeed ſpring up in an inſtant to the tallneſs of a tree? Grace is ſown in an inſtant, but grows not up ſo ſuddenly. Chriſt formed in the heart, is like Chriſt in the fleſh; firſt in his Cradle, before he be upon his Legs. The New Creation is not a ſudden leap from Corruption to perfect Purity. The Day dawns in the heart, but the Light takes a time to expel the darkneſs. *Prov.* 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* The firſt appearance at the dawning, is an earneſt, that the victory will be compleat at laſt. God did not make a full diſcovery of Chriſt to *Adam*, his revelations of him grew brighter with every Age; the nearer his coming, the clearer was the foreſight of him. The Divine Nature hath its time of diſcovery in the creature, as it had in Chriſt the Original: there were *Forty days* between his Reſurrection and Aſcenſion, wherein he was but in the firſt degree of his exaltation. Chriſt riſen in the heart, will take ſome time before he aſcends and carries up the Soul to Spiritual heights with him.

4. *Conſider well how it is with thy will.* 'Tis not the having of Luſts, but the fulfilling of them, wherein our danger lies. *Rom.* 13. 14. *We have* then *put on the Lord Jeſus Chriſt*, when *we make no proviſion for the fleſh, to fulfil it in the luſts thereof*, but endeavour to walk Holily. The Author of the Epiſtle to the *Hebrews* could pretend to little more than Will, *Heb.* 13. 18. *willing to live honeſtly*, καλῶς, comely, beautifully: and herein *Paul exerciſed himſelf*, Acts 24. 16. He manifeſted this Will by compliance with all ſeaſonable occaſions to that purpoſe. Is there Grace in thy whole Soul? Is there an enlightned judgment to ſee the foulneſs of ſin, and the lovelineſs of Chriſt? Is there a renewed Will to encline to God, and to cloſe with the Redeemer? Is there a rectified Affection, conſiſting of *love*, deſire, delight, tho yet but weak in all the faculties? Are there diſſatisfactions in you upon Internal reviews? Have you not ſtrong bewailings and laments for the ſtrength of ſin, and weakneſs of Grace, and breathings after a more vigorous and active Grace? Let not then your complaints of the body of death ſtifle your praiſes of God for what he hath wrought in Chriſt in order to your full deliverance; they did not ſo in *Paul*, Rom. 7. 24, 25. let them not do ſo in you; take comfort in what God hath wrought, bleſs him for it, and ſollicite him to confirm that which he hath wrought *in you*, Pſal. 68. 24. He that provides food for the Ravens that cry, will not ſtop his ears at the voice of his own Image.

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(5.) It is comfort *againſt the fear of death.* If you were born only of the Old *Adam*, you were ſpiritually dead, and you muſt eternally die; it were unavoidable, if not changed. But if born of an incorruptible ſeed, the diſſolution of your body ſhall be the conſummation of your glory. Death ſtrikes the outward man, and the New Creature elevates the ſoul. The New Nature will as naturally aſcend to Heaven, when it is unclothed of Fleſh, and hath left all the reliques of corruption behind it, as the pure flame aſpires into the air, and ſeems to long to embody it ſelf with the Sun, the firſt fountain of light: How joyfully will the Original and Copy meet? *Phil.* 1. 23. *to depart* from hence, is to *be with Chriſt.* The truth of Grace in the Creature, and the infinite righteouſneſs in the Creator, kiſs each other. How affectionately will God entertain that image of himſelf? How delightfully will Chriſt view himſelf in the ſoul, and the ſoul view it ſelf in the heart of Chriſt? The ſoul ſhall ſee Chriſt in glory, and Chriſt ſhall behold the ſoul in perfection, where there will be nothing but life and love, love and life for ever. Is death then to be feared, that brings the New Creature to this happineſs?

USE 3. Is for *Examination.* Of all things, this deſerves the ſtricteſt Enquiry, in regard of its abſolute Neceſſity, and in regard of its ſuperlative Excellency.

1. *'Tis poſſible to know it, and not very difficult to know it.* You may know the acts of your own heart: Can you not view your own thoughts? Can you deſire, or love, or hate, or grieve, but you muſt know that you do ſo? Can you not tell what is the Object of your inclinations? What your affections run moſt greedily after? No man can be ſuch a ſtranger to his own ſoul, if he look into it. Can you not tell whether you are the ſame men as before; whether you love what before you hated, and hate that which before you loved? A ſoul may know whether it loves God ſupreamly or no, ſo as to appeal to God for the truth of it, as *Peter* to our Saviour, *John* 21. 17. *Lord, thou knoweſt that I love thee.* 'Tis in this reflexive power, that a man excels a brute.

2. *You muſt enquire into the effects and operations of it.* Where there is this ſpiritual change, there is life: where there is a ſpiritual life, there will be ſpiritual Operations. You muſt enquire then, what ſenſe and motion you have, that is ſuperior to a life of Nature. This New Creation is not only the taking down the old frame, but ſetting up a new. The Old-Creature-frame will grow more unactive, the New-Creature-form more ſpritely. Regeneration is never without ſome effect; if we have not the Properties, we have not the Nature. If the Air be dark and pitchy, that a man cannot ſee his way, it is a ſign the Sun is not up, to enlighten that Hemiſphere. A thick darkneſs cannot remain with the Suns riſing. The works of darkneſs, with their power, cannot remain with a New-Creature ſtate. The old Rubbiſh cannot wholly remain with a new Building. Look well therefore, whether old Principles, Aims, Cuſtoms, Company, Affections, are paſſed away, and whether new Affections, Principles, Ends, be ſetled in the room. Be ſure to diſtinguiſh well between the form and the power, between a paint and life, and regard well your inward acts. The acts of the New Creature are principally in the proper ſeats of it, the *Mind*, the *Heart*, the *Will*, the *Conſcience*, the *Affections.* Outward acts are no ſign at all; no man can perfectly judg of another by them; nor any man judg of himſelf. As the ſtrength of Sin, ſo the ſtrength of Grace, the New Creature lies in the heart. Thoſe Waters which are bitter, are bittereſt, and thoſe which are ſweet, are ſweeteſt, at the Fountain; they loſe ſomewhat of their qualities in the ſtreams, by the mixture of other things with them.

3. In general obſerve, *what contrariety there is to what you were before, and the very point wherein this contrariety doth conſiſt.* 'Tis a ſpiritual Habit, a divine Nature, the Law of God in the Heart. It muſt principally be diſcerned in its motion to God, in its reſpect to God, whoſe Law, Nature, Habit it is, directly contrary to the ſinful Habit, the Law of ſin in the heart, the old ſerpentine Nature which moved to ſin. Let us ſee in general, how it was with *Paul*, who ſpeaks ſo much of the New Creature: He was quite another man after his being

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in Christ, than he was before: He was before an admirer of his own righteousness, a contemner of Grace, a persecutor of Christ and his Members. After the New Creation, his *Pharisaical* Plumes fall, his own righteousness is as dross, he lays it down at the feet of Christ; Grace is highly admired by him, and his whole labour is spent in glorifying Christ, and edifying his Church: He abhors that which before he delighted in: He did before his own will, and the will of his sect; now, *Lord, what wilt thou have me to do?* He is now an admirer, where he was a despiser: His industry, passions, heart, are for Christ, as before they were against him: The Doctrine of the Cross is no longer folly, but wisdom: He glories as much in being persecuted for Christ, as in being a persecutor of him and his people: His ravaging Wolvish Nature is gone, and a Lamblike Nature in the place of it: He hath as much sweetness toward the people of Christ, as he had sourness against them: Of an Executioner, he becomes a Martyr; and would not only lose his life, but be an *Anathema* to do them good, whom before he hated. Christ was his Life, Christ was his Joy, Christ was his All, and nothing but Christ dear to him. A quite contrary strain. And this is a New Creature: And therefore examine your selves. Is there Faith instead of Unbelief, the Knowledg of God instead of Ignorance, a constant glowing Affection to him, instead of Enmity, or a coldness of Love? the Love of the Creator instead of that of the Creature? This is to have the Image of God instead of that of the Devil.

But in *particular*,

1. *What fervent longings have you after a likeness to God?* The first draught of this Image begets strong desires for a farther perfection. The sighs and groans for a likeness to God, are the first lineaments of God in the soul; and arise from some degree of affection to him, and delight in him. The breathings of the soul are *for the living God*, as *David*, *Psal.* 42. 2. *Psal.* 84. 2. for God, as a principle of Life and Spirit in him. This hungring and thirsting after righteousness, is a sign of righteousness already in the soul, and an earnest of a further fulness, *Matth.* 5. None can fervently, and unweariedly long for a Divine Nature, but such as have had some taste of it. The Divine Nature in the soul will be returning to that Nature, whence it derives its essential purity. The Principle coming from God, will be aspiring to that Nature which it is a part of, as Rivers to the Sea, and swell if they be hindered: He must needs long after a full draught, and can no more satisfie himself with imperfect lineaments, than a sick man can with an imperfect Cure. 'Tis to this end he breathes after Heaven, because it is a state of perfection; not from any carnal notion of it. He knows he is not already perfect, and therefore presses forward with eager desire and endeavour, if by *any means he may attain the resurrection from the dead*, Phil. 3. 11, 12, 13, *&c.* He doth not only desire a freedom from sin, but to be as pure and elevated in Affection to God, as an Angel. God is not only free from unrighteousness, but full of righteousness; And therefore those desires of a Divine Nature, are not limited to, and centered in a negative holiness. He would set himself no other pattern but God. 'Tis an excellent speech of an *Heathen* *, exhorting not only to live the *life of a good man*, which civil Vertue, and the vogue of men approved of, but to look above that, to the choicest desire of a *divine life*: For, saith he, our endeavours should be for a *likeness to God*, not to *good men*. To endeavour to be like to man, is to make one Image like another: But a New Creature aims at the highest Examplar; it aspires after no lower a Pattern than God himself, his Will, his Rule, his Glory, his Pleasure. Do the breathings of your Spirits rise as much for it, as the steams of your Lusts did before against it?

* Plotin. *Ennead.* 1. lib. 2. cap. 7. Ἡμεῖς δὲ τυτὲς: i.e. θεὸς ἀ πρὸς ἀνθρώπους ἀγαθὸς ἢ ὁμοίωσις.

2. Put this Question to your selves; *What inward authority hath God over your hearts?* Is the government of God set up in your souls? Can you with joy, say, The Lord reigns, and none but he shall reign over me? The New Creature coming under another Government, hath frames suitable to it, and delightfully owns that supreme authority, and pleases himself more in a subjection to God, than the wicked can in their slavery to sin. Do you *yeild your selves to God, and your members, as instruments of righteousness unto God?* Are the motions of your

your ſouls guided by him? You are then *alive from the dead*; 'tis the *Apoſtles* Aſſertion, *Rom.* 6. 4. Sin doth reſide; but which reigns, God, or Luſt? An Uſurpation may be on ſin's part, when no voluntary ſubjection on ours. Is it an abſolute, or only a partial reſignation of your ſelves to him? Do you give him a moiety, or do you give him the whole? Has he the ſole Soveraignty? or would you give him an Aſſociate? Are any evil ways hated, out of a reſpect to his Word, to his Authority, Wiſdom, Goodneſs, or a reſpect to your ſelves? *Pſal.* 119. 128. *I eſteem thy precepts concerning all things to be right, and I hate every falſe way.* Ver. 133. *Order my ſteps in thy word, and let not any iniquity have dominion over me.* Are Gods Dictates readily obeyed? Doth a free ſubmiſſion to his Authority, govern, and act thee in his ways? Do you count his Yoke eaſie, and his Burden light? Do you glory in the Chain of Grace, and count the ſervice of ſin as Iron Fetters? Is the Will of God above your own Wills: do you defie the one to obſerve the other? Is God's Will ſacred with you, when it thwarts your own, or only when it ſuits your intereſt? 'Tis not then the Authority of God which prevails with you, but the Authority of ſome extraneous thing, which hath the chief moving force. If ſo, there is no ſign of the New Creature in ſuch a frame.

3. *How are your Affections to God?* It is a New Creature we are ſpeaking of, and that is inward chiefly. Sin may be left in the practiſe, and not hated: Goodneſs may be practiſed, when it is not affected. Where then is the New Creature? 'Tis not only a change of Profeſſions. *Simon Magus* had changed that before his Baptiſm, but not his *heart*, either before or after, *Acts* 8. 21. The ſtrength of ſin lies in the Underſtanding, Will, and Affections. And 'tis there that the ſtrength of Grace muſt appear, and ſet up its Banners. Are your *affections and luſts* of your fleſh *crucified?* They muſt be ſo, if you *are Chriſts* New Creatures, *Gal.* 5. 24. The ſtrong ſtirring of natural Conſcience, may weaken a preſent reſolution to an act of ſin, but not an Affection to it, and to the habit of ſin. It may reſtrain from outward exerciſes, not from inward diſpoſitions. Natural Conſcience informs of the evil, but doth not confer upon us a diſaffection to that evil. What are the inclinations of your Affections; are they pitched upon God? What are they for duration; are they conſtantly in motion to him? Is it your pleaſure to think of him, to live to him? Are the remainders of unlikeneſs to him, your grief, your yet imperfect Image your delight, not becauſe it is imperfect, but becauſe it is his Image? Every ſigh, or a ſlight affection, is not a New Creature. It is a deep Engravement, a conſtant inclination, contrary to what it was before, as White to Black. Do your Affections correſpond with the Affections of God? Do you hate every thing that he hates? Or is there any one luſt thou wouldſt careſs, and hide among the ſtuff? Such a frame is not the New Creature-frame: God loves not one ſin, neither muſt we, if we be like him. Is the love to God and Chriſt, more ſetled, than love to *Father or Mother*, which is an inbred Affection, born with our Natures? *Matth.* 10. 37. It muſt be ſo ſupreme. What deſires have you to magnifie his Name? Do you love him ſo intenſly, as to part with your lives to glorifie and enjoy him? If you be New Creatures, God and his Glory will be dearer to you, than Friends, Credit, Life. He ſaid not amiſs, That no man is a true Chriſtian, who is not an *habitual Martyr*; that is, that hath not a diſpoſition to lay down his life for the honour of God. And that *Apoſtle* who hath ſpoke ſo much of the New Creature, had ſuch a raiſed Affection, *Acts* 20. 24. he would *not count* his *life dear*, ſo he might *finiſh* his *courſe with joy*; which was *to teſtifie the Goſpel of the Grace of God.* He could lay down his Head more willingly upon a Block, than upon a Pillow, if he might finiſh his courſe to his Maſters honour, and publiſh his Grace. Where there is no concern for the honour of God, there is little ſign of a likeneſs to him: for this is an eſſential part of true Chriſtianity. If we have a New Nature, we cannot but love that Nature, wherever we find it. And where we find it in a greater degree, and infinitely perfect, as in God, we cannot but love it there above all. Elſe we offer violence to the Divine Nature; and in not loving it in God, we love it not in our ſelves. 'Tis impoſſible there can be this Divine Nature, without ſpiritual Affections; and that the Image of God can be in us, without having

having an intenſe love to him whoſe Image it is. If any thing then lie nearer the heart of any man than God, the Image of God is not in him: therefore look into your hearts; How doth your hatred break out againſt ſin? How is your ſorrow poured out for ſin?

4. *How ſtand your Souls to inward and ſpiritual duties?* How vile are you in your own eyes becauſe of ſin? What grief is there even for your leaſt imperfections? Are you every day defacing your Pride, and ſtrengthning your Humility? Pride is the great Fort of the Old Man; Humility the great ſecurity of the New. How are you in prayer? are you conſtant, are you fervent, have you daily converſes with God? I mean ſecret Prayer and Meditation; there are the moſt intimate converſes with God. I appeal to you that neglect thoſe duties; can you pretend to this New Creation? Do you think that the Image of God in the heart, would not often move to its Original? Can a likeneſs to God conſiſt with an eſtrangedneſs from him? Can any man live the life of God, that doth not care for the preſence of God, either ſpeaking to him, or thinking of him? Can that Law in the heart, which is put in, that we may not depart from him, conſiſt with this which is the prime departure, never to ſeek him, or to ſeek him coldly? All the affections of the New Creature bend to him, and center in him: can this be without a drawing near to him? The Spirit of Grace is followed with a *ſpirit of ſupplication*, Zech. 12. 10. *the ſpirit of grace and of ſupplication.* The Spirit is not a dumb Spirit in the New Creature. The firſt work in the heart, is to cry *Abba, Father*; Gal. 4. 6. *God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father.* The firſt impreſſion made by the Spirit, is upon the eye of the Soul to look to God, and the voice of the Soul to cry to him. 'Tis the firſt work of a Regenerate man, as Regenerate. 'Tis the Argument our Saviour uſes to *Ananias*, to have confidence, that *Paul* was not the ſame man as before, *Acts* 9. 11. *Behold, he prays.* Our Old Nature being made up of averſion from God, the proper language of that is, *depart from us.* The New Nature being made up of an inclination to God, the proper language of that is, *'tis good for me to draw near to God*; for upon this renewing Grace, God is the proper center of the Soul; and the ſame principle which moves other things to the center, will move the Soul to God. 'Tis made the effect of a pure heart, 2 *Tim.* 2. 22. *Peace with them that call on the Lord out of a pure heart*; and the Characteriſtical note of a Saint, 1 *Cor.* 1. 2. *Saints, with all that in every place call upon the Name of Jeſus Chriſt our Lord.*

5. *What valuations and reliſhes have you of the word, and inſtitutions of Chriſt?* As the life is, ſo is the food; a Spiritual appetite for Spiritual food, is a comfortable ſign of a renewed Nature. In every Nature, there is an averſion to what is deſtructive, an inclination to what is preſervative: every Creature doth as much deſire its proper food, as it abhors that Poyſon that would blaſt it. The New Nature hath a new taſte, his Palate is embittered to his former pleaſure, and refined and prepared for his new delight; he relliſheth what before he loathed; eſteems that ſweeteſt that before was unpleaſanteſt. The Law in the heart, being an impreſſion of the word, will anſwer it with a choice affection: the firſt cleanſing of the heart, and the progreſſive ſanctification of it, is wrought by the Word, *Eph.* 5. 26. *That he might ſanctify and cleanſe it with the waſhing of water, by the word.* The Image of God in the heart cannot but value the Image of God in his Law: ſince the Soul is brought to a love of God, it will love his operations, and all the methods of them, and therefore his Word. A rectified Judgment will have a rectified Affection: there will be a ſpiritual Palate, whereby it proves and approves what is the *good, acceptable, and perfect will of God*, Rom. 12. 2. What is pleaſing to God, is good and pleaſing to him. And the ſame *Apoſtle* ſets it as a ſign of a perfect Man, or a ſincere New Creature, to eſteem that the Wiſdom of God, which the World counts fooliſhneſs, 1 *Cor.* 2. 6. *We ſpeak wiſdom among them that are perfect.* The Spirit of Truth in the New Creature, will fill it with a ſtrong Affection to thoſe truths in the word. Truth in the heart, and truth in the word, being ſo near of kin, cannot be ſtrangers or unwelcome to one another. What ſympathy then is there, between the word and your hearts? What exerciſe of Grace in it? what improvement of Grace by it? Do you deſire

it to ſatisfy your curiosity, or to further your growth? 1 *Pet.* 2. 2. *As new born babes deſire the ſincere milk of the word, that you may grow thereby.* Are you like the Plants, both cleanſed and quickned by the ſhowers, and diſcovering themſelves in a freſh verdure? How do you dilate your Souls for it? How do you work it upon your hearts? Do you deſire it ſhould be ſtampt upon you? Do you long for a more perfect intimacy with it? Do you prize it above the ſatisfactions of wealth and the pleaſures of ſenſe? Is it *more excellent than gold*, Pſal. 19. 10. *and ſweeter than honey*, Pſal. 119. 103? Do you ſpiritually concoct it, and turn ſpiritual Meat into a ſpiritual Juice, as the Stomach doth Meat into Chyle, and other parts of the Body, into Blood? Life can only do this. Do you love to have it dwell richly in you, and bring down the higheſt imaginations to the foot of it? Do you cut the throat of your deareſt *Iſaacs*, when the word commands you? Is it a pleaſure to you to ſee the face of God in his Ordinances? Is your pleaſure raiſed moſt by the ſpirituality of truth? The more ſpiritual any truth is, the more ſatisfactory it is to a ſpiritual taſte. Do your hearts burn within you at the warm breath of Chriſt? Are they not only warmed, but raiſed into a flame, and that laſting? Not like the Straw which doth blaze and vaniſh.

6. *What holineſs is there in your hearts and lives?* God cannot be otherwiſe than Holy, therefore holineſs is the perpetual concomitant of the Divine Nature; and ſo the *Apoſtle* makes it to conſiſt *in eſcaping the pollutions that are in the world through luſt*, 2 Pet. 1. 4. There is a principle which ſprings up in holy motions and thoughts. It is in the Soul the Image of God is ſtampt, and it is there that the New Creature doth chiefly exerciſe and preſerve it. Holineſs muſt be the proper effect of that which is planted by the Spirit of Holineſs. He that pretends to a likeneſs to God without it, fathers an irregularity upon him, and makes him a monſtrous begetter. 'Tis not born of the will of the fleſh, to follow ſenſual pleaſures, nor of the will of man to follow only rational delights; but of the *will of God*, and therefore follows that *will* it was born of, *John* 1. 13. Let *thy kingdom come, thy will be done*, is the Natural Language of the New Creature, and glad he is to have the Spirit point him to thoſe ways that are moſt conformable to the Divine Will: for it is not a ſtrained Holineſs, but Natural, ſuch a one as ariſeth from the *fear of God in the heart*, Jer. 32. 40. and a care to pleaſe God in his *walk*, 2 Cor. 7. 11. *yea, what care?* 'Tis Holy, as God is Holy, in ſome meaſure, and therefore like him whoſe infinite purity cannot endure pollution. And it can no more diveſt it ſelf of its inclinations to Righteouſneſs, than the Soul can ſtrip it ſelf of its Natural activity. There is a certain connexion between a *heart of fleſh*, and *walking in Gods ſtatutes*, Ezek. 16. 27. To what purpoſe doth God give it? either for his own work, or for the Devils? There is no need of it for the latter; the heart of ſtone would have done his work effectually; therefore for the ſervice of the former, and that conſtantly; for the new creature is *created to good works*, not to do them by fits and ſtarts, but *to walk in them*, Eph. 2. 10. and he is deſcribed by the *Apoſtle*, to be one that *walks after the ſpirit*, Rom. 8. 1. the ordinary courſe of his heart is Spiritual. How is it with you then; Is Holineſs your proper Element? Is it a death to you when any thing contrary to it buds up in your hearts? Is there a *purity* of heart joyned with a *zeal* for goodneſs, *Tit.* 2. 14? They go hand in hand, as being both the ends of our Saviours Death, and both the Works of the Spirit. Is there an angry deteſtation of the loathſomneſs of Sin, and a kindly Affection to the purity of Grace? It will be thus if the New Creation be wrought; for as in Original ſin there was the root of all evil, therefore all Holineſs may be oppoſed, and all ſin practiſed; ſo in the habit of Grace, there is the root of all Grace, therefore all ſin will be loathed, and every part of Holineſs will be loved. But on the contrary, if your Old Luſts be rather improved than impaired: if you are more charmed by Swiniſh pleaſures, and enamoured of them: If the enmity in your hearts, or the loathſomneſs in your lives remain, is there any thing of a New Creature in you? Judg your ſelves. Do you make as rich a proviſion for the fleſh as before? Is your heart and life ſet upon it with as much Affection? Are you joyful when employed in its drudgery? Is this to be a New Creature? Can there be ſuch darkneſs, if the Sun of Grace were riſen upon you? Such fruits evidence the ſtanding of the Old Root. He

that

that hath the black mark of the Devil in his life, hath no reaſon to think he hath the Spiritual Badge of Chriſt in his heart, and if he do, he doth deceive him ſelf.

7. *How is your diſpoſition againſt thoſe things which are contrary to a Divine Nature?* No creature hath a greater *Antipathy* to that which is contrary to its Nature, than a Regenerate Man hath againſt that which is contrary to the Divine: 'tis as impoſſible there can be a friendly neighbourhood between the New Man and the Old, as between the *Ark* and *Dagon*, between heat and cold, which are alway quarrelling, yea, between *Chriſt* and *Belial*, 2 *Cor.* 5. 16.

(1.) *Againſt the motions of ſin.* An irreconcileable War is commenced between Grace and corruption; at the firſt inlet *fleſh* is in Arms to hinder; the *ſpirit* in Arms to maintain its ſtanding, *Gal.* 5. 17. the conteſt is in the whole Man: Grace being ſeated in the heart, ſends out its commands, and diſpatches Forces to every part, to meet with its Enemy *, as motion beginning at the center diffuſeth it ſelf through the whole ſphear, ſhaking every part to the circumference: Light will oppoſe Darkneſs in every part of the Air, they cannot ſhake hands together; the increaſe of one is the decreaſe of the other. Senſibility is a ſign of life, a dead man complains not of wounds and cutting; you may take out his Bowels, cut Limb from Limb; but a living man will complain of the leaſt prick of a pin, or a pinch. Natural Men cannot complain of that which they do not feel; there is a mighty friendſhip between a dead carcaſs and rottenneſs; nothing is noyſom to it. Loads of ſin may lie upon him, like Mountains upon a dead body, and no complaint; *the motions of ſin work in his Members* without reſiſtance, and *bring forth their fruit unto death*, Rom. 7. 5. But the New Creature counts the leaſt ſin that hath ſtolen in upon him, his torture, *like* the ſtone in the bladder, a worm in the root, and can find no reſt, till he routs the beginnings of the Diſeaſe. If there be no *Antipathy* then to that which is contrary to the life and being of a Chriſtian, 'tis a ſure ſign that there is nothing of a Divine life; for as a renewed man *eſteems* all the *precepts* of God *to be right, and hates every falſe way*, Pſal. 119. 128. ſo he muſt abhor every motion which would divert him from what he values, and entice him to what he hates. How are your underſtandings ſenſible of the firſt riſings contrary to the intereſt of the New Creature? Are they more ready to diſſent from them; your wills more ready to check them than before? What counterworkings againſt the fleſh with its Affections and Luſts? Are you ready with Weapons in your hand to ſtay the firſt ſtirrings of corruption? Are you ready to pluck thoſe buds, and fling them away with diſdain? Doth both your courage and ſtrength increaſe? Can you more readily be in Arms againſt the riſing of a Luſt, than formerly you were; and cannot without horror bear the approaches of them? Doth a little duſt of ſin got into your eye, ſet you a weeping before God?

(2.) *How ſtand you affected to Spiritual ſins?* Here you ſhould lay the great ſtreſs in your examination of the New Creation; for your lives may be the lives of Saints, while your hearts are the hearts of Devils; we may have no ſpots of the fleſh upon our Garments, and a world of them upon our Souls; ſpiritual ſins may revel, where the more fleſhly and ſenſual iniquities are excluded. There is a War in the heart of the New Creature, againſt ſpiritual wickedneſs, *Eph.* 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.* Or, wickedneſs ſpiritualized in the high places *, the choiceſt faculties of the Soul: Satan doth moſt excite thoſe ſins in the heart, and natural conſcience makes no reſiſtance againſt them. 'Tis only an enlightned conſcience that underſtands and abhors this darkneſs, and loaths thoſe ſteams which others cheriſh. Do you wreſtle againſt theſe which partake moſt of the Devils nature? Do you dandle them in your minds, or do you groan at the appearance of them? Do you fly from them, as you would do from a viſible apparition of the Devil? Theſe are moſt contrary to the Divine Nature and Life of God. And a renewed man can no more avoid conteſting with them, than the nature of a living Creature can with Poyſon. But if you can without any reluctancy play the wantons with theſe in your hearts; if you think pride, vain-glory, ambition, ſpeculative wickedneſs, *&c.* no evils; if your hearts never

* *Jackſon*, Vol. 3. 4to. p. 495.

* Πρὸς τὰ πνευματικὰ πονηρίας ἐν τοῖς ὑπερουρανίοις.

ſtart at the appearance of them; if you entertain them as welcome gueſts, tho you be never ſo free from the filthineſs of the fleſh, you have yet the ſtrength of Satan's image in you, nothing of a Chriſtian formed. A natural Man may quarrel with ſome ſins, not with all; renewed Men with all, becauſe all are Enemies to God, and to the life of Grace in the heart; he is always with Arms in his hand to extirpate ſin, and *drive* the *Canaanite* from his Forts, as well as the open field.

(3.) *Are you in the like manner affected againſt temptations and occaſions of ſin?* The ſtate of Regeneration makes the Soul more ſubject to the aſſaults of temptations than before, from the envy of Satan, who *ſtomachs* the happineſs of the New Creature. Do your Souls ſtart at the appearance of a temptation? Do you regard any enticement to a departure from God, as your torment? Do you diſcountenance it at the firſt approach, and give it no civiller entertainment, than *get you behind me Satan?* Chriſt in the fleſh did ſo, and Chriſt formed in the heart will do no leſs; if he happen to come near the way of evil men, he will obſerve the wiſe man's counſel, *Prov.* 4. 14, 15. *He* will *avoid it, paſs not by it, turn from it, and paſs away.* His Spirit will riſe againſt any thing that would intrude upon him, which looks unfriendly towards God. The nobleneſs of the New Nature will make him diſdain a ſordid temptation, and inſpire him with a Holy generoſity; and the ſtronger the Nature, the more vigorouſly will it oppoſe that which would deform it. And if any temptation break in upon it at any time, and maſter it, how reſtleſs is it to be delivered from it? Applies it ſelf with all its force to Heaven, complains againſt it, engageth Gods Power on its ſide, makes up the gap where ſin hath broken in, and fortifies the place to prevent a future aſſault. In ſhort, a natural man nouriſhes inward Luſts, meets motions to ſin half way, ſmiles upon an approaching temptation: A New Creature ſtarts at the firſt appearance for the moſt part, frowns upon Satanical ſuggeſtions, turns away his eyes from beholding vanity. One makes proviſion to maintain them, the other to deſtroy them; one ſubmits to the tempter, the other arms himſelf againſt him.

8. Put this queſtion to your ſelves, *what delight do you find in God and his ways?* This indeed is an evident ſign of the New Nature; by this men may judg of themſelves, if they will not deceive and flatter themſelves in their ſearch. This is the greateſt evidence of ſincerity in all the ways of God. For the Law cannot be in any mans heart, unleſs he delight to do the will of God. *Pſal.* 40.8. *Thy Law is within my heart, I delight to do thy will, O my God.* He will be carried out with a ſpiritual joy and triumph to the acting what is ſpiritually good, with a mighty pleaſure, as great as the Body takes in eating when it is hungry, or drinking when it is thirſty. It was thus with our Saviour in the fleſh, 'tis thus with Chriſt formed in the heart, 'tis his Meat and Drink to do the will of God; not ſo much in the New Creature as it was in Chriſt, becauſe in that there is a remaining principle of reſiſtance, in Chriſt none. 'Tis then, he can *delight himſelf in the Lord*, Iſa. 58. 14. and count him *his exceeding joy*, Pſal. 43. 4. As it is an argument that *Seneca* gives of the Divine Original of the Soul, That it is moſt pleaſed with Divine ſpeculations: 'tis no leſs an argument of the New Creation, when it is delighted not only with the ſpeculative, but with the practical contemplation of God, when the Soul that triumphed before in the pleaſures of ſin, can burn with an ardent love to God, and ſolace it ſelf in communion with him: and unleſs Holy ſervices be our delightful Element, we have not a likeneſs to that God, who is not only Righteous, but *delights in righteouſneſs, loving-kindneſs and judgment*, Jer. 9. 24. Every being owes ſo much reſpect to its own welfare, as not to act ſluggiſhly and drowſily in its main concern: for the ſame Love which excites it to perform thoſe things which are eſſential to its preſervation, will oblige it to act with the higheſt complacency: and the more conducing they are to the well being of the Creature, the more powerful is the joy which ſpreads it ſelf through the whole eſſence of the Creature; therefore Holy ſervices being as intrinſecal to a Holy principle, as the moſt inward Operations of any Creature can be to its Nature, will be done with a vigorous frame, and an edged intenſneſs of ſpirit. Without this, in ſome degree, nothing requiſite to the Operations of a

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New Creature can be performed; without it we have no averſion to that which is contrary to the Law, nor an inclination to what is conformable to it. 'Tis a *conſent of the will* to the whole *law*, Rom. 7. 16. a delight of the affections in it; a conſent to it in reſpect of the goodneſs; a *delight in it*, (Verſe 22.) in reſpect of the Authority enjoyning it, as it is the Law of God: not principally as it is in ſome parts conformable to human reaſon, but as it is the Divine Will, whereby both the Soveraignty, Holineſs and Righteouſneſs of God is owned by the whole inward man; the Underſtanding, Will and Affections, conſpiring together with a ſtrong delight in God and his Law; hence you find *David* ſo often expreſſing his *delight* in it, Pſal. 119. 14, 35, 47, 70, 77, &c. And indeed ſo much of wearineſs as we have in any ſervice, ſo much of an Old Nature and a legal frame; ſo much as we have of Love and Delight, ſo much we have of a New Creature, and New Covenant-Grace. A natural man cannot have any of this choice joy in any ſpiritual ſervice, becauſe it is againſt his nature: No more than a Fiſh can delight to be upon the Land out of its proper Element; but a New Creature hath little delight in any thing, but as it regards God, and tends to him: other mens delights are terminated in the fleſh; but the Elevations of a renewed Soul are highly ſpiritual. How then is it with you? Are the duties of Religion, communion with God in them, your delightful Element? Is a flight of your Love to him, the acting for his Glory, as pleaſant as flattery to a proud nature, or gain to a covetous diſpoſition? Have you little ſatisfaction in what you do, but ſtill breathe and ſtrive after a higher frame, and cannot reſt, till with your choiceſt embraces of your Souls, you claſp about God himſelf? Oh, happy man! None but a Divine Nature could fill thee with ſuch pleaſing tranſports.

USE 4. *Is of exhortation.*

1. *To thoſe who are New Creatures*, that have ſome comfortable evidence in their Souls, that there is the Image of God renewed in them.

(1.) *How ſhould you admire and glorify God?* Is it poſſible that ſo noble a Work can be unattended with a ſpirit of gratitude? How ſhould you be filled with a ſenſe of Divine Goodneſs, and formed to ſet forth his Praiſe? Surely, this of thankfulneſs is not one of the leaſt good Works you are Created unto. Before, when you were alienated from the life of God, you were eſtranged from his Love and his Praiſe; you would never glorify him whom you did not affect; but ſince a Heavenly Nature is introduced, a Heavenly Work ſhould become the very life of your Souls; Tongues and Hearts ſhould be ſet on fire by Grace.

[1.] *Has not God made you differ from the whole maſs of the corrupted World?* There is as a great difference between a New and an Old Creature, as between the cleareſt Day and the darkeſt Night; as between Chriſt who is Glorified in Heaven, the Head of his own flock, and the Devil who is damned in Hell, the head of the unbelieving world; ſo they are oppoſed by the *Apoſtle*, 2 Cor. 6. 14, 15. Might you not have run down the ſtream with others; lived only a Natural Life with others, and at laſt died an Eternal Death, and deſcended with all your Intellectual and Moral Endowments to the place only due to Corrupt Nature? But God, the God that is Bleſſed for ever, hath breathed into you a breath of Life, cauſed you to ſtand up before him with a reſemblance of his Nature, ſet you apart for himſelf, wrought you for Glory: and made you live another Life, a Life by the Faith of the Son of God. And is it not reaſon you ſhould differ from all the World in your praiſes of him, who hath made you differ ſo vaſtly in your ſtate and condition.

[2.] *Hath not God in this beſtowed upon you a higher perfection than all Natural perfection in the World?* The loweſt degree of ſenſe is more excellent than the higheſt inanimate perfection; therefore a *Fly*, in regard of Life, is more excellent than a *Diamond*, or the *Sun* it ſelf. The loweſt degree of Reaſon, is above the higheſt degree of Senſe: and the loweſt degree of renewing Grace, tranſcends the higheſt degree of Reaſon; becauſe this in the higheſt degree, is but Human and Natural; that in the loweſt degree, Spiritual and Divine. Therefore you owe more to God, for your Regeneration, than all Creatures of the World do for their Natural Exiſtence. He hath done more for you, in communicating to

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you his own Nature, than if he had made you *Viceroys* over Men and Angels, and put the whole created World under your feet, without inveſting you with this New Creation.

(3.) *And this God hath done for you, when you were in the common lump, and had no more worth in your ſelves to move him to it, than the reſt of the World.* No other motive on your part but miſery. All the World had the ſame; for it lay in the like condition. All that you had, all that you were, was proper to move him to a contempt of you, and a loathing you for ever. It was the *invention* of his own overflowing love, not any perſuaſion of your worth. What were you, and what was your Father's houſe, that he ſhould thus tranſlate you from the drudgery of ſin to the liberty of Grace, from a ſpiritual death to a divine life? Had God called you out of the Womb of nothing, unſhap'd, as the great *Chaos*, and asked you what degree of Creatures you were willing to be raiſed unto, would you have preſumed to deſire God to make you like himſelf? Yet God in Regeneration, raiſed you to a ſtate you durſt not ask, above a rational Creature, even to a divine, when he had no motive to any thing, but to turn you with *Nebuchadnezzar*, to graze among the Beaſts, and partake with Devils in the eternal miſery of that Image you had contracted.

(4.) *'Tis therefore a wonderful and miraculous change.* If the framing the body of man be ſo *wonderful* a work, *Pſal.* 139. 14. and a curious piece of Embroidery, how much more admirable is this new formation of the ſoul into the likeneſs of God. If we ſhould ſee a ſilly Fly, or a poyſonous Spider, a clod of Earth, or a Glow-worm, transformed into a glittering Star, it would not be ſo great a miracle: It would be a change from one natural Image to another: But this is a change from Hell to Heaven, from being a limb of the Devil, to become a Member of Chriſt, from a worſe than *Egyptian* darkneſs, into a marvellous light. *That* is but a change of one innocent Nature into another; *this* a change of a Nature hateful to God, into a Nature delightful to him, a corrupt Creature into an holy one, a change of ſomething worſe than a bare Creature, into ſomething like the great Creator and Redeemer. This is your change; therefore the higheſt Obligation in the World, lies upon you to praiſe and glorifie God. 'Tis in the day of your Regeneration, that God hath rolled away the reproach of your corruption and death, as he ſaid of the *Iſraelites* when they were circumciſed in *Canaan*, Joſh. 5. 9.

To quicken you to praiſe,

[1.] *Often reflect upon your former ſtate.* Caſt your eyes back upon what you were, that you may be thankful for what you are. Ah! what was I once? An hater of God, and hated by him; one bearing the Image of Satan, and delighting in it; a noiſome heap of luſts, eſtranged from God, ſold under ſin, dead to goodneſs, an enemy to the Law; What a condition was I in then? Good Lord! how aſtoniſhing was thy mercy, how wonderful thy love, how great was thy power, to draw me out of this ſtate!

[2.] *Review what you are.* What am I now? Here is a new light in my Underſtanding, new inclinations in my Will: I can now look upon God with pleaſure, and run his ways with delight. Chriſt is my only joy, and Chriſt is my only gain: My Old Nature is wearing away, my New Nature is riſing higher and clearer: Now am I freed by the Blood of Chriſt, from my guilt, and by the Spirit of Chriſt, from my filth. What ſhall I render to the Lord for theſe ineſtimable benefits towards me? Oh bleſſed God! Oh dear Redeemer! Oh infinite condeſcending Spirit, to work theſe things for me, in me; to clear ſuch a naſty ſoul, Imprint ſuch an heavenly Image, conform me to ſo excellent a Pattern, and by Grace to fit me for a glorious Eternity! Let then the love of the Author, the excellency of the Work, the miſery of your former ſtate, the happineſs of your new, be joyned together in your conſiderations, to enhance your praiſe: And ſince you live the life of God, be ſure to live the life of thankfulneſs.

(2.) As it is your duty to admire, and glorifie God, for making you New Creatures; ſo it is your duty, and advantage too, *to preſerve in its vigor this New Nature in you.* When *Adam*'s life was infuſed, he was to preſerve it by feeding

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ing upon the Fruits of Paradiſe, *Gen.* 2. 29. And you muſt preſerve your ſpiritual lives, by the Fruits of divine Inſtitutions placed in the Church. The inner man is to be ſtrengthned: *Paul* prays to this purpoſe for the *Epheſians*, Epheſ. 3. 16. *that he would grant you to be ſtrengthned with might by his ſpirit, in the inner man:* Which is not as ſome underſtand it, a ſtrengthning of Reaſon, Mind, and Underſtanding. The Scripture, by *Heart*, underſtands the Mind, Will, and Judgment: But the *Apoſtle* joyns this inner man ſo with the heart (*ver.* 17. *That Chriſt may dwell in your hearts by faith*), that he doth manifeſtly put a difference between this *inner man* and the *heart*, making one the ſeat, the other root in it. The *Apoſtle* wiſhes them not a ſtrength of the ſoul, but a ſtrength of the New Man, and Image of Chriſt in the ſoul. The Devil is a mighty enemy to it: He hath loſt a Servant: he will leave no ſtone unturn'd to recover him: His Servant will be his Judg; he will therefore endeavour to overthrow him. Go to God therefore for new ſupplies, in the caſe of *Satan's* aſſaults; deſire him to put a vigor into your Grace, water the ſeeds, and blow up the divine ſpark. Our *Saviour* deſired aſſiſting and ſtrengthning Grace for *Peter*, when he foreſaw the *Devil's* preparations to worry him, *Luke* 22. 31, 32. So ſhould we for our ſelves, and Chriſt will not be backward to ſecond us in it; yea, he will prevent us, and ſend in an *Auxiliary* force over and above the ſtanding habit, which makes up the New Creature. We need the Gales of Heaven to blow us forward, the concourſe of God to his gracious Creature, as well as his common concourſe to his natural. Is it not the higheſt Reaſon to engage all in the defence, and ſtrengthning that which is the delight of God, the happineſs of the ſoul, and the envy of the Devil? What is worth our care, if this be thought worthy of our neglect? Sloth in preſerving and ſtrengthning, argues a leſſer value of a thing. Would you loſe beauty for deformity, health for ſickneſs? Would you loſe the pleaſure of Heaven for the anguiſh of Hell? Preſerve this Image then from being defaced, and look that Satan draw no more black lines in your hearts. *Skin for skin, and all a man hath, will he give for his life:* Eat his own fleſh to preſerve his life, as long as he can. Oh then! if I may ſo ſay, ſoul for ſoul, and all that you have you ſhould give and employ, for maintaining this ſpiritual life, which is as much above a natural life, as the Sun above a Dunghill. Blow it up every day, dreſs the Lamps as the Prieſts in the Temple. 'Tis for want of this ſtrengthning it, that we have ſo little livelineſs in duty. 'Tis for want of this excitation, that we walk ſo often in darkneſs. What have we elſe to do but this? Preſervation, and ſtrengthning of life, is the chief deſign of men in the World. Is not a divine life of more worth? Let not then the cares of our bodies ſurpaſs thoſe for our ſouls, and our fondneſs to natural life, exceed our Affection to ſpiritual life. We know but in part, we ſee but as in a glaſs darkly. The inclinations of our hearts to righteouſneſs, are not in their full ſtrength.

(3.) *Grow up to a taller ſtature.* There muſt be a daily putting off the Old Man, and a putting on the New, a *renewing the inward man day by day*, 2 Cor. 4. 16. And tho at the firſt Regeneration, there is the forming all the eſſential parts of Grace, yet afterwards there is a daily augmentation (The *Galatians* were both *knowing* God, and *known of him*, Gal. 4. 9. yet of theſe did the *Apoſtle* travel, till Chriſt was *formed* again, *ver.* 19.) till the deſign of Chriſt be fully complied with, and the ſoul grown up to the meaſure of the ſtature of the fullneſs of Chriſt, by the participation of his Nature. As Providence is a continued Creation, ſo growth is a continued Regeneration. As a man grows in Reaſon by new improvements, ſo ought a Chriſtian in Grace, by new additions. Things are not ripened at once. The Spirits in raw and immature bodies are depreſt by groſs and earthy mixtures with them, till they are encouraged by the Sun and Showers, and thereby able to digeſt the crude parts, and arrive at perfection.

(1.) *This muſt be.* Job 17. 9. *The righteous ſhall hold on his way, and he that hath clean hands, ſhall be ſtronger and ſtronger.* The New Nature can no more ſtand at a ſtay, than a living Tree can, till it come up to the meaſures of its Nature. 'Tis the Nature of Seed to propagate it ſelf, and ſpread its Vertue into

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Branches and Fruit: It will be aſpiring to that perfection which Nature hath allotted to it. If you do not grow, 'tis a ſign there is no life in you: 'Tis but a common gift, or a common Grace, at beſt; the counterfeit, not the reality of the New Creature: Living Natures do thrive; pieces of Art ſtand at a ſtay: He is no Member of Chriſt, but as a Wooden Leg or Arm, not knit by any vital hand, but ſome extrinſick ligaments, not fed with the increaſes of God, becauſe he doth not grow. To content our ſelves with a low degree of Grace, makes us unworthy of the benefit of Regeneration, and below thoſe that pretend to a likeneſs to God.

(2.) *It muſt be uniform.* As it is one habit which is infuſed, ſo it equally thrives in all the parts of it: An unequal growth is the effect of a Diſeaſe, not of Nature. As Nature cauſes a proportion of parts in the make, ſo likewiſe a proportion of parts in the growth. 'Tis not a growth in faith, and a decay in love; or a growth in love, and a decay in faith. To pretend to the one without the other, is to have an head without an heart, a life without Blood or Spirits. A natural man may grow in ſome Moral Ornaments, as a dead man in Hair and Nails: but a ſpiritual vitality ſhews it ſelf in an equal increaſe of all the Members in the New Creature. And it is beſt diſcerned by the thriving of thoſe Graces which are moſt contrary to your natural diſpoſition, which cannot ſo well be diſcerned in thoſe which have ſome foundations in moral Nature; as humility hath in a mild diſpoſition, which by the addition of Grace, advanceth to an eminent humility: But a New Creature thrives in thoſe Graces, which were moſt contrary to his corrupt Nature, now over-maſtered. The ſecond draught of a Picture, defaceth not one line or two of the former, but the whole frame, to make it more near the Original. And thus a New Creature ought to grow as the *Vine*, and revive as the *Corn*, in all the branches and fruits proper to its Nature, *Hoſ.* 14. 7.

(3.) *By this we pleaſe God, and pleaſure our ſelves.* The more illuſtrious any work is, the more glory redounds to the Artiſt. If the beginnings of the New Creation be ſo amiable, as to make Heaven it ſelf in love with it, how infinitely will God be pleaſed to ſee it grow to maturity, among the Whirlwinds, and ſtorms of temptations; every increaſe adding new colours and luſtre to this beauty, will renew the *Jubilee* in Heaven. Thus will God pronounce it good at firſt, and very good the nearer it comes to perfection, as he did in the Creation of the World. By this growth you will have a greater capacity for Heaven: For if the firſt New Creation capacitates a man for glory; the higher it ſprings, the more beautiful the Divine Nature grows; the nearer it is to glory, and the fitter to be planted in an eternal Paradice; the more a right to Heaven will appear to your ſelves.

(4.) A Fourth Exhortation: *Behave your ſelves in your ordinary walk, as New Creatures of another rank from the World.* 'Tis the Inference the *Apoſtle* makes from the new ſtate wherein the *Epheſians* were; *For you were ſometimes darkneſs, but now light in the Lord: walk as children of the light*, Epheſ. 5. 8. You muſt bring forth fruits meet for Regeneration, meet for him by whom you are renewed, as the ground doth herbs, meet for him by whom it is dreſt, *Heb.* 6. 7.

[1.] *Adorn the Goſpel, whereby the divine impreſſion is made upon you.* The *Apoſtle* argues againſt lying, and by the ſame Reaſon, againſt all ſin from this head, *Col.* 3. 9, 10. The Goſpel adorns the ſoul by its impreſſion; the ſoul ſhould *adorn the Goſpel* by its *converſation*, Tit. 2. 2. *Adorn the doctrine of God our Saviour in all things.* Let the writing of the Law in the heart, appear on the other ſide of the life; and the divine light in your hearts, ſhine in your outward man, as a Candle through a Lanthorn, that *God may be glorified*, Mat. 5. 16. Let not luſt and ſin, extraneous to the New Nature, bear any Rule in any action: Let no unworthy action reproach your profeſſion. Do nothing unbecoming one who is like him that rules the World, unbecoming that Word and Goſpel which God hath magnified above all his Name. Defile not your *Garments*; we can never walk with God but in *white*, Rev. 3. 4. in the whiteneſs of purity, not in the blackneſs of ſin. Do not any works of Satan, with the Nature of God

God upon you. Indeed we may be aſhamed, that when there is ſo much of the Image of Chriſt in the Goſpel, there ſhould be ſo little of the Image of Chriſt in our lives. Walk as thoſe that are enrolled among the ſpirits of juſt men made perfect, as thoſe who have the honour to be of the Aſſembly of the First-born; live to God, not to your ſelves. The more wicked the Generation is you live in, the more it is your duty to *ſhine*, as the Lights of Heaven in the Darkneſs of the Earth, *Phil.* 2. 15. and the more it will be your commendation; as it was the praiſe of *Job*, that he was upright in the Land of *Uz*, among the race of prophane *Eſau*, not among the offspring of praying *Jacob*, Job 1. 1. *that man was perfect, and feared God.*

[2.] *Live above Affections to a droſſy World*, if you would honour your New Nature. An Earthly Spirit cannot be the effect of a Heavenly Birth: let not the rattles of your Childhood be your preſent pleaſure, or the bewitching World have any influence upon you. The World is no fit boundary for the Soul in its natural capacity, much leſs in its Spiritual; 'tis too empty for an Immortal Soul, much more for a Divine Nature. Let not any thing on this ſide God be your darling, but your footſtool, to mount you nearer Heaven. Value them only as they enable you to do the higher duties of Religion without diſtracting-cares, and are ſubſervient to the honouring God in the World. As the New Creature was not Redeemed with a vile price, ſo it is not endued with ſo ſordid a Nature, as to be much in love with theſe things. The conqueſt of this is one of the firſt fruits of the New Birth. 1 *John* 5. 4. *Whatſoever is born of God, overcomes the world:* there's a mighty antipathy between the World, and any thing that is the offspring of God. There cannot be ſo much ignorance of the things of another World, as to prize ſo vile a piece, as a Houſe with Walls and Furniture, infected with a ſinful Leproſie. Let the inward contempt of the blandiſhments of it grow up in you; diſtract not your ſelves with cares for it, but truſt in Gods Promiſe, and leave things to the conduct of his Wiſe Providence. 'Tis inconſiſtent with a New Nature to lie at the bottom of this great Sea, ſucking up Weeds and Sand, and never peep its head above Water, towards Heaven.

[3.] *Be much in the thoughts and views of the Divine Original of your Nature.* Shall the New Nature ſeldom look up to that place whence it deſcended, or caſt its eye upon that beautiful hand that framed it? Surely the New Creature cannot be ſo unnatural. Employ your Souls in exerciſes of an unbounded Love to God, a ſettled delight in him, a high eſteem of the Righteouſneſs of his Nature, and an habitual walking with him; let the eſteem of him, and vilifying your ſelves, be your daily employment. The looking upon him will transform you more into his Image: by this Spiritual converſe you will partake of a new brightneſs, and clearer lineaments. Every view will leave a greater perfection upon his Image in you, by a reflection of a *glory*, 2 Cor. 3. 18. By this your hearts will be more ſutable to thoſe regions of bleſſedneſs to which the Divine Image is haſtening: It will make you ſweat out ſome corruption every day, and advance you ſome ſteps toward the ſtate of Bliſs.

[4.] *Fix your aims on a ſtate of perfection.* You are to walk, not to ſtand ſtill. Never reſt, till all that Righteouſneſs which of right belongs to that Divine Nature in you, be conferred upon you; breathe after a more cloſe conjunction with the Original. Keep up in a due ſprightlineſs your deteſtations of ſin, which you had when you were firſt enlivened; with what a holy indignation you flung away your Luſts, with a *Get you hence:* and, *what have I to do any more with Idols?* Set an edg upon this hatred every day, ſharpen your indignation more and more. Preſerve in your Souls thoſe Affections which did riſe up in you, when the irreſiſtible charms of Divine Love did firſt allure you, when you firſt caſt your eyes upon this New Likeneſs and Image of God; quicken them daily, and *preſs forward towards the mark for the prize of the high calling of God in Chriſt.*

[5.] *Let your Affection be carried to every thing which partakes of the ſame Image.* There is in all Creatures a kindneſs to thoſe of their own Nature: the moſt ravenous do not prey upon their own ſpecies: all men, deſcending from *Adam*, having the ſame nature, have ſome kindneſs to thoſe of their own kind: and all de-

ſcending from Chriſt, have the ſame Nature, the ſame Affections and Inſtincts. 'Tis in Love and Holineſs wherein God doth decipher himſelf in the Soul; he would not be drawn in any other attributes in the heart of man: and thus in the Scripture he publiſheth himſelf in the abſtract, as Holineſs and Love, delighting to be imitated by his Creature in thoſe two perfections; *God is love, and he that dwells in God, dwells in love*, 1 Joh. 4. 16. Love is therefore the nature of the New Creature; and Love to the ſame Objects whereon Gods Love is pitcht, firſt himſelf, then his Image in his Creature. So the Love of God, and that of a New Creature, go hand in hand together: firſt, the Affections of the New Nature ſtream out to God, as the prime and Original beauty; then to all New Creatures, as they partake more or leſs of this Divine Image. This univerſal Charity to God, Grace, and good Men, is the inſeparably property of the New Creature, the higheſt perfection of it, and the beginning of a ſtate of Glory. Love all thoſe that partake of this Divine Nature.

[6.] *Endeavour to propagate your New Nature to others.* 'Tis the property of goodneſs to be diffuſive of it ſelf; and God, the higheſt goodneſs, is the moſt communicative; the Divine Nature ſhould imitate him in this. No Nature but delights to propagate it ſelf. The New Nature ought not to be ſluggiſh in it; ſince the great change lies in the end, ſince the Glory of God is ſet up as its main intendment, it will oblige it to propagate Holineſs and Righteouſneſs, whereby God is moſt glorified; for thereby the number is increaſed, to repreſent him on Earth, and praiſe him in Heaven. No ſooner was *Paul* renewed, but he endeavours to bring all the World into the ſame frame. The Apoſtate Angels, being revolted from God, labour to ſink all the World into the ſame diſpoſition. Fire communicates, by a touch, its own nature to all matter that comes near it, and turns the hardeſt Metals into its own likeneſs. So ought that Holy fire in a New Creature, to labour to convert every thing into its own flames. This is a peculiar mark ſet upon the Evangelical times, and the ſpecial fruit of a Goſpel-impreſſion. *Iſa.* 2. 3. *Many people ſhall ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob.* It ſhould be your endeavour, that all about you may be the better for you. Strive to affect your Children and Servants with a ſenſe of the corruption of Nature derived from *Adam*, and the neceſſity of being implanted in the New Head of the World, and partaking of another Nature from him: thus to be a fellow-worker with God, is the moſt abſolute work of Grace; as to beget in its own likeneſs, is the moſt perfect work of Nature.

And to perſuade you to walk and act as New Creatures: conſider,

[1.] *The excellency of your Birth.* 'Tis a Birth of Heaven, a reſemblance to God; do nothing below it, or unworthy of it. Is it fit for you to lie among the Pots, and ſmut your ſelves? The conſideration of the relation you bear to God, ſhould inſpire you with *Heroick* reſolutions for his Glory. You are the only perſons, that keep up Gods honour in the World, and his final anger from it. Whenever you are tempted, reflect upon your ſelves, as *Nehemiah*, *Should ſuch a man as I* do this, *Nehem.* 6. 11? Or as *Joſeph* to his Miſtriſs, *Behold, my maſter hath committed all that he hath to my hand*; behold, God hath put his Divine Nature in my heart, and ſhall *I do* this wickedneſs? Conſider in every action, what that God you call Father by Regenerating Grace, that Chriſt who is the great Exemplar and Copy of the Image in you, would do in ſuch caſes and circumſtances. How unworthy is it for a living man to do dead works? As your life ſprings from the higheſt principle, let it be employed for the higheſt ends. Was ever any Prince aſhamed of his honour? And ſhall any New Creature be aſhamed of the particular Badg of Heaven upon it: of that Righteouſneſs, which is the true Nobility of his Nature? Holineſs is the beauty of an intellectual and rational Creature; it muſt then be your higheſt honour to live comformably to the dignity of your Nature.

[2.] *It was the intendment of God you ſhould walk in a nobler manner than the reſt of the World.* Did God infuſe into *Adam* a Soul of a higher Nature than that of Beaſts, to enable him to live only the life of Beaſts? God intended by the infuſion

infusion of this New Principle, that you should live above the sphere of humanity, and the rate of Man. How doth the *Apostle* chide the *Corinthians*, because they did not advance above the life of meer man? And therefore gives them a title chiefly belonging to the unregenerate World, 1 *Cor.* 3. 3. *Are you not carnal, and walk as men?* Our *Saviour* expects a more worthy carriage from his Children, than what barely Nature can teach them; He would have them as God, and *imitators* of him, *Matth.* 5. 44, 45, 46, 47. and do something peculiar to this New state, which cannot be done by any unregenerate man in the World. Your Holiness is not to be of the common level with the Morality of the World, but such as may set forth the *praise of God*, 1 Pet. 2. 9. they are a *chosen generation*, therefore should have choice conversations; a *royal Priesthood*, therefore Princes deportments; ἐξαγγείλητε. a *Holy Nation* and *peculiar people*, therefore should have Holy and peculiar behaviours: they should thus be publick Evangelists, to set forth the Graciousness and Righteousness of God. There is also the highest Obligation, because *he hath called them out of darkness into his marvellous light.* God intended that their Conversations should be such as should amaze the World into a love of Holiness, and admiration of that Light which gives them such excellent directions, and that Nature which enables them to so exact a Walk. Gods Temples were not intended to be made dunghills.

[3.] *Not to walk as New Creatures, is a dishonour to God.* You that do not walk answerable to your high Calling, do more highly dishonour him than all other persons; you are quite contrary to his Image, and represent God to the World as they would have him, not what he is in his own Nature; for by a careless walk, the World will judg God to be like you, or you very unlike to God. Is God Holy, and you impure; God Merciful, and you revengeful; God, a God of Peace, and you fomenters of malice and contention? To pretend to his Image with such qualities, is to disparage his Nature, and rather degrade God to a likeness to the Flesh, than to mount up to a true resemblance of him, *Psal.* 50. 21. *Thou thoughtest I was altogether such a one as thy self.* 'Tis a disgrace to a Noble Father, to have a swinish, clownish, ill-bred person pretend to be his Son. But how much is the contrary a Glory to Christ, As delicious Fruit and choice Flowers credit the beams of the Sun? What a mighty pleasure is it to God to behold a sutable walk of his New Creatures? He *loves* them; and *his countenance doth behold the upright*, Psal. 11. 7. How much must he, who is Holiness it self, take complacency in the Holiness of it? If he he loves it while in a low degree, no question but he loves it more in a higher exaltation: How does the Holy Ghost repeat *Enoch's walking* with God twice in *Gen.* 5. 22. 24. to witness his pleasure in it?

[4.] *Not to walk suitable to your New Creation, is a mighty disadvantage to your selves.* Tho a New Creature doth not totally lose his Grace, if a temptation deflower his Purity, yet his Grace suffers an impair, and perhaps he may never recover the same degree of Grace and Comfort he had before. 'Tis a question whether *David* ever had his Sails filled with such strong Gales of the Spirit, after his fall, as he had before. The marks of a Disease will hang about us after the Disease is cured; and the same stock of health may never be restored again. If you do let your hearts run out at any time to any sinful pleasure, tho it may not raze out the Image, yet it will make you more unfit for those views of God which can only maintain it. When you come before him, after such a departure, how will your hearts recoil upon you? With what pleasure can you look upon him whom you have so abused in his Image in your Souls, and in his Image in his Law? Besides, every unworthy walk, detracts somewhat from the weight of that Crown, you might otherwise expect to be reserved in Heaven for you, and makes it of a greater allay: But if you keep close to the Law in the word, and the Law in your hearts, what communications will you have from God? What inward touches and feelings of him? How hastily will he run to meet you half way, and kiss you with the kisses of his mouth? *Thou meetest him that rejoices and worketh righteousness*, Isa. 64. 5. How intimately will he wind himself into the secret corners of your hearts, as *John* 14. 23. *and make his abode with you*; and

like Fire in every part of Iron, fill every part of the New Man with a glowing and Divine heat?

[5.] *Such an exact walk will mightily ſtop the current of ſin.* It may juſtly be feared, the ſins of many have taken too much heart from the unſuitable carriages of profeſſors. But a walk according to the rule of the New Creation, might enflame others to Godlineſs, at leaſt ſtifle ſome corrupt motions, ſuſpend ſome inclinations to ſin, and for a time bind up the Devil in them. This is the greateſt Charity to the World; by other benefits we advantage particular perſons; by a Holy example, all that behold us. It ſtrikes an awful reverence into the hearts of men, as being a Ray of God; what the Goſpel enjoins, are things comely, and of good report, many of them lovely and illuſtrious, even in a carnal eye; therefore ſuch expreſſions of a Goſpel-impreſſion would engender admirations of it, caſt a luſtre upon the truth of God; men will look upon ſuch works with Reverence *, and *glorify God in the day of* their *Viſitation* or *Converſion*, as *Calvin* underſtands it. To be a Holy People, is to be *ſought out*, they are both joined, *Iſa.* 62. 12. Many by ſeeing the Holineſs of the Church in Goſpel-times, ſhall be induced to give up their names to the Lord: It will tend more to the Regeneration of others, than a Thouſand Sermons; It will raiſe the reputation of Chriſtianity, and cauſe them to believe it to be of a divine extract; It would ſtir men up to a Holy emulation to be like them. And beholding the Law of God tranſcribed in the life, it would convincingly anſwer the cavils of the World, and demonſtrate the commands they count grievous, to be in themſelves practicable. But whither is this Goſpel Ornament we have been ſpeaking of, fled? Where is it to be found? How few walk as New Creatures, as *becomes the Goſpel*, how ever they profeſs it, and pretend a zeal for it?

* As the word ἐποικοδομεῖτε ſignifies, *1 Pet.* 2. 12.

Exhort. 2. *To thoſe who lie ſtill buried in the ruines of the Old Adam:* who carry the Image of Beaſts in their lives, or of Devils in their hearts, or both. Such I would adviſe, earneſtly to ſeek this New-Creature-ſtate. Let not your hearts be beſotted to a neglect of it, and ſtupified into endleſs torments, which will, as ſurely as you live, be the dreadful iſſue, if this be not attained: to be ſo long under the Goſpel, and retain the obſtinacy of an Old Nature to God, is a high aggravation. Talk not of ſparing the Old Man; 'tis your Enemy, wound it to death, uſe the utmoſt ſeverity towards it; put it off, leave not a rag, if poſſible, behind; ſend it away, as *Abraham* did *Hagar*, and without ſo much as a Bottle of Water, to deſpoil it of any hopes of return. But, alas, how do you cheriſh and hug this Enemy! How do you value it, as if it were a part of your ſelves; as if you could not live without Poyſon, or be happy without miſery! How do you bid the New Man ſtand far from you, as if it were a real torment to be in the arms of Chriſt, and the New Creation your Diſeaſe, not your Felicity! Tho you were the moſt unblameable in your lives, free from any pretence of an accuſation there, what were you without this change, but Devils in the garb of Angels of Light; Poyſon in fair Cabinets, and the natures of Serpents in the Bodies of Men? What is become of your Souls? Are they ſo immers'd in Fleſh, that nothing of Spirit can make impreſſions upon them? Have men quite forſworn the attaining any other excellency, than what meer Nature beſtowed upon them? What deformity do you find in God, that you ſlight his Image, which ſhould be imprinted on you? What frightful thoughts have you of the Spirit that ſollicites you? How come your Souls ſo ſenſleſs of their real happineſs? Oh, what a happy thing were it, if this day Chriſt were formed in all our hearts, that tho we are naſty dunghills, worſe than the Stable wherein our Saviour was born in the fleſh, we might become the Sanctuary of our great Lord and his Spirit; 'tis then, the Angels would renew their Song at the Birth of Chriſt in the heart, as well as that in the World, *Glory to God in the higheſt*, *Peace* and Eternal *good will* to ſuch a Soul. If you have any ſtruglings in your Hearts, any convictions upon your Conſciences, and make not a further progreſs, theſe will be ſo far from being your advantage, that they will add an *Emphaſis* to your damnation.

Let

Let me uſe ſome motives to preſs you:

(1.) *Shall not the loathſomneſs and miſery of your preſent ſtate ſtartle you?* 'Tis a Nature that makes you the *children of wrath*, Eph. 2. 3. Were your Old Natures acceptable to God, what need any change? But the requiring this change, demonſtrates the Old Nature to be abhorred by God. This Nature is the Devils filth, the Serpents Poyſon, a deformed Leproſy; 'tis the pain, anguiſh, torment, rack of every man that dies in it; it ſmells rank of Hell. Is not another Nature then deſirable? When you commit ſome grievous ſin, to which you are not accuſtomed, are you not dejected? do you not think worſe of your ſelves for it? And are you not pleaſed when you can eſcape it? If the reformation of one ſin be a deſirable thing, how much more the reformation of the whole Nature? For if a drop of that filth bubbling up in the life, be ſo loathſom, what loathſomneſs is there in the heart, where the fountain ſprings? What gall of bitterneſs muſt be in the Root, when a little of the fruit is ſo bitter to your taſte? * Corruption is the diſhonour of your Natures, the poyſon of your Souls, the cauſe of all your unhappineſs. 'Tis this that baniſhed you from *Paradice*, raviſhing away your pleaſures, ſubjected you to vanity, the wrath of God, the hâtred of Angels, and tyranny of Devils; 'tis this that hath deformed your Souls: deſpoil your ſelves of this curſed Old Man, give your ſelves no reſt till you have conquered it; never ſay, It is incorporated in your entrails and marrow. Where the queſtion is about your everlaſting happineſs, let no excuſe prevail.

* *Daille*, Sur. Colof. *p.* 247.

(2.) *Shall not the excellency of another ſtate allure you?* 'Tis the excellency of any piece of Art to come neareſt its Original; that Star is moſt Glorious, that doth moſt partake of the Suns light and power. The very Light of Nature tells us, the ſtate wherein we are, is not our perfection; ſomething the Soul flutters at beyond this, tho it naturally underſtands not what it is: Is it not then the happineſs of the Soul, to be reduced to its true center, to be reinſtated in an unſpotted Nature, to return to a due reſpect to thoſe ends for which it was made, to have the Underſtanding converſant about the lovelieſt Object, the Will enclined to the moſt amiable goodneſs, and the Affections twining about it, and growing up with it? Can it be any thing elſe but the highe ſtexcellency, to live the life of God; to have the Image of God wrought upon you, and your Souls conformed to his Holineſs? Can that be an imperfection, which makes you like an infinite Righteouſneſs? It was the higheſt perfection of man to be made according to the Image of God, wherein God, as in a Glaſs, might ſee a reſemblance of himſelf. Is it not then a deſirable thing, to have it drawn again with more lively and laſting colours, after ſin and Satan have ſo baſely defaced it? All other things are not the perfection of mans Nature; for whatſoever elſe there is, is poſſeſſed by Beaſts or Devils; the pleaſures of ſenſe, by Beaſts; the endowments of knowledg, by Devils; but the Divine Nature, by neither: This therefore, which neither Devils can be bleſt with, nor Beaſts capable of, is only the perfection of the Soul, more excellent than the Soul it ſelf, ſince that which perfects, is more excellent than that which is perfected by it. Original corruption deſtroys your health, ſullies your purity, enſlaves your liberty. Regeneration reſtores your health, expels your filthineſs, and knocks off your fetters. Let the excellency of this better ſtate prevail with you.

(3.) Will the *honour of the thing allure you?* Where ſhall you meet with ſo honourable a relation? 'Tis more honour to be a New Creature in rags, than a carnal Prince in Purple, tho the greateſt in the World, for you will then be ſetled Heirs of all the Promiſes. Is it not then more glorious to partake of the Nature of that God, who Created, and Commands the World; than by the force of the Old Nature to be ſlaves to ſordid Luſts, which are both a Drudgery and a Diſeaſe? As a Spirit is more excellent than the Body; ſo a Spiritual being and frame, is more honourable than a Fleſhly. *There is a greater relation between God and a New Creature, than between Natural Fathers and Sons: the Sons of Men have but a little particle of the vile matter and fleſh of their Fathers: but a renewed Man hath the whole Divine Spirit in him; and by vertue of this, all things will, one time or other, riſe up and call you bleſſed; You will be more allied

**Nerimberg.* de adorat. *lib.* 1. *cap.* 12. *p.* 71.

lied to Jeſus Chriſt, by the inward formation of him in your hearts, than the Bleſſed Virgin by the conception of Chriſt in her Womb, *Luke* 11. 27. She was more happy by partaking of Chriſt in her heart, than by conferring a fleſh on Chriſt from her Body. What an honourable thing is it to be moulded into the Divine likeneſs! Can you be more Glorious, unleſs you were Gods?

(4.) *Will pleaſure charm you?* View it here. Pleaſure muſt neceſſarily follow this new ſtate, as Light the Sun; there is no ſtate without a pleaſure pertaining to it; pleaſures of ſenſe belong to a life of ſenſe; Intellectual pleaſures, to a life of reaſon; Divine pleaſures, to a Divine Nature. *All the ways of wiſdom are ways of pleaſantneſs*, Prov. 3. 17. An infinite perfection is attended with an infinite happineſs; the more lineaments then you have of the Divine perfection, the more taſts you will have of the Divine happineſs. God hath an infinite pleaſure in his own perfections: 'tis his felicity to enjoy himſelf, to view himſelf. Pleaſure then muſt naturally reſult from this Image drawn in the Soul; and as naturally, I conceive, according to the degrees of it, as the pleaſure God hath in his own Holineſs and Love. The pleaſure of Heaven is the perfection of holineſs; therefore there is a pleaſure alſo attending the draught of it here; an imperfect pleaſure from the imperfect form of it, as a perfect pleaſure from the compleating of it in Glory. What want can there be of pleaſure, if you come into this ſtate? Will you not be converſant about the higheſt Object, and that with your choiceſt faculties? Can this be without ſome communications of the pleaſure of God, as well as his Nature? You will find a pleaſure in the very ſtruglings to get into this ſtate, much more in it.

(5.) *Do you profeſs your ſelves Enemies to the Devil? Why then will you gratify him by continuing in an Old Nature?* He keeps a *Jubilee* when he can draw men into great ſins, and bind them under them; his main induſtry is to make men like himſelf, and continue them in that likeneſs. The whole World, that are not of God, lie wrapt up in the Devils Image, 1 *John* 5. 19. *The whole world lies in wickedneſs*, or in the wicked one *; More conſonant to the former Verſes. Satan and natural men lie nugging together, tho the latter dream not of it. His intent in aſſaulting man in *Paradice*, was to deſtroy the Righteouſneſs of his Nature; his deſign now is to hinder the reſtoration of it, by keeping men off from the means, making them have falſe thoughts of the unpleaſantneſs of it, as tho it were a ſtate injurious to mans tranquillity, by ſuppreſſing convictions which are the firſt portals to the courts of bleſſedneſs. Oh, gratify not the Devil; fly from his image, that you may fly from his miſery.

* Ἐν τῷ πονηρῷ.

(6.) *Why will you croſs your own ſentiments, when ſober reaſon in you may have leave to ſpeak?* What do you think was the end for which you came into the World? Was it to ſerve the Devil, or God? Whoſe Image is it moſt rational for you to bear? Are there not innate deſires in man to be as God? *Adam* deſired it unlawfully: the ſame Spirit runs through the veins of his poſterity: God hath ſhown you a way in his Word, whereby you may Lawfully deſire it, and ſucceſsfully accompliſh it. Do not all Creatures, one way or other, inſtruct you in it? Do they not all run back to their Fountain? Rivers into the Sea, that they may have a new formation in it; Beams retracted to the Sun; and why not the Soul to God? Do they not all declare the Glory of God? And ſhall man ſtand alone? and what way is there for him to declare Gods Glory, but by the reformation of his Nature? You once had this deſirable Nature in your firſt head, and loſt it; you may have the re-poſſeſſion in the ſecond head, and for ever preſerve it: you cannot deny your Obligation to have it, therefore you cannot deny your duty to ſeek it: you know your Souls received their Original from him, you likewiſe know that there is an obligation to return to him. As the Spirit naturally returns to God who gave it; ſo it cannot be happy in that return, unleſs it firſt Morally return to God to be formed like him.

(7.) *Nothing elſe can advantage you, if you want this New-Creature-ſtate.* You can no more enjoy happineſs by Chriſt without it, than *Adam* did in *Paradice* in the preſence of God with the nakedneſs of his Nature. His being in *Paradice*, the richer part of the whole lower Creation, could neither heal him, nor content him, after

after the loſs of the purity of his Nature; In that happy place his Conſcience rackt him; there he fled from his Creator, which in his innocent Nature he never attempted to do; and all the pleaſures of that place could not reſtore him to Gods favour, or his own peace, without the promiſe of a ſeed, and by that ſeed the reſtauration in part of his former Image.

(8.) Laſtly, Take this for your encouragement, *'Tis attainable by the meaneſt perſon.* Col. 3. 11. In the New Creation *there is neither Greek, nor Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond, nor free: but Chriſt is all, and in all:* that is, there is no diſtinction of any; *the eloquence of the Greek, or the rudeneſs of the Barbarian; the uncircumciſion of the Gentile, or the Circumciſion of the Jew; the baſeneſs of the ſlave, or the liberty of the free-man, doth neither advantage, nor diſadvantage them in this Work of the New Creation; and he names Scythians, as being the rudeſt and moſt unpoliſht among all the known Gentiles.* No Natural endowments advantage us; no worldly indigencies hinder us. The Soul of the meaneſt is as capable of the New Creation, as the Soul of the higheſt: there is nothing required to the putting on the New Man, which is not attainable by the one as well as the other: yea ſooner by thoſe of the meaneſt endowments, as wanting that fuel for their pride, which is the chief hinderance to a Goſpel-impreſſion. God values nothing but his own Image, neither is he any more taken with the glittering parts and wiſdom of men, than our Saviour with the Glory of the Temple, which his ignorant Diſciples did ſo much admire. Daille, *Ser. Coloſſ.* p. 238, &c.

Queſt. *But what means muſt be uſed, to obtain this excellent priviledg?*

Anſw. 'Tis indeed the *work* of God, yet *means may be uſed.* * He that obſerves precepts of Morality, ſhall gain Moral Habits; and by practiſing acts of temperance, become temperate. So he that follows the rules given in the Word, for attaining the New Creation, ſhall have it produced in him; and the more aſſuredly, becauſe it is not produced by him, but by God, who is more able to create New Hearts in us, than the unregenerate Man is to work a Moral Reformation. * *Jackſon*, Vol. 4. *ch.* 21. *p.* 399.

For means:

1. *Be deeply ſenſible of Original Corruption.* View your ſelves in the Glaſs of *Adam*, reflect upon the fall, and the dreadful conſequents of it; take an exact account of the enmity of thy Nature, as the word repreſents it. We muſt acquaint our ſelves with our ſin and miſery, and have ſelf-emptying thoughts, before we can ſeek after a New Creature. Man is apt to think his Nature good enough; and this makes him the more miſerable and wretched; and cauſes him to think there needs no change, *Rev.* 3. 17.

2. *Be deeply humbled before God.* Lay your ſelves low before him, and abhor your ſelves in duſt and aſhes: complain of your Corrupt Nature; melt before God, diſſolve into tears. When you are weary and heavy laden, ſenſible of it by contrition, Chriſt will give reſt by Regeneration. The heart muſt be melted, before it be made new. Pride muſt be humbled; we muſt be vile in our own eyes, as well as vile in our own nature. *The Lord is nigh to them that are of a broken heart*, Pſal. 34. 18.

3. *Often meditate of the excellency of this ſtate, as 'tis repreſented in the Word.* Men hear and forget; they leave behind them what they have heard; they hide it not in their hearts, therefore doth not the Word profit them: think often of the honour of being a New Creature, as well as the neceſſity of being a New Creature; if you have any thoughts ariſing of reſting upon your knowledg, or morality, or good meaning, ſay to your Soul, as the *Apoſtle* in another caſe, Oh, my Soul, *Covet earneſtly the beſt gifts, yet ſhow I unto thee a more excellent way.* If any imagination ariſe, which flatters you with hopes of being in Chriſt without an inward change, regard it as an Angel from the bottomleſs Pit, ſent from the great Impoſtor to ſeduce you from your happineſs.

4. *Fixedly reſolve not to be at reſt, till you procure it at the hands of God.* Perhaps you may have had ſome reſolutions before, and ſome diverſion hath chilled thoſe purpoſes; waver not with uncertain velleities between inclination and averſion. Content not your ſelves with ſluggiſh wiſhes, and yawning deſires

ſires; but put heart and hand to the Work. Set vigorouſly to it, and thoſe Sons of *Anak*, thoſe ſeeming terrifying difficulties will fly before you. Where doth the Scripture tell you, That God will neglect his laborious Creature, and ſtand by without aſſiſting him in his ſerious endeavours? No, no; God will not be wanting in his Power, nor the Spirit in his Operations, if we firmly purpoſe, and ſtrongly purſue; *God is near to all that call upon him in truth*, Pſal. 145. 18. that is, to all that call upon him with a true purpoſe and deſire for his mercy: he is near by his merciful preſence, not by his eſſential preſence only. Fool not away your Vows in vain mirth, nor drown your reſolutions in ſenſual pleaſures. Say as *David* in another caſe, *I have ſworn, and will perform it*, That I will in good earneſt endeavour that I may become a *New Creature*, Pſal. 119. 106.

5. *Pray.* Regeneration is againſt the inclinations of Old Nature; intermit not therefore to call earneſtly for help from Heaven; 'tis beſt attained upon the knee. God is the foundation of all vitality; the life of Grace is no leſs the effect of his breath than the Soul of *Adam*. Go to Chriſt, in whom, as in a ſteward, is treaſured up a fulneſs of Grace to diſpence to him that ſeeks it. Beg earneſtly of the Spirit, who is the Officer appointed, the great Limner to draw this Image in us. Why can you not go to Chriſt as well as the Leper, and lie ſobbing before him, *Lord if thou wilt, thou canſt make me clean*, thou canſt change my Nature? Do it conſtantly, do it fervently, and take notice with what inſpirations you will be filled. But do you ſollicite him for this Mercy at all? Has God one breath from thee in a whole week to this purpoſe? Have you ſince you heard it preſſed from the neceſſity of it, made your caſe known to God? Has there been one groan, one ſigh for it? What a ſtupid Creature is man! time will not alway laſt; God will be ſollicited for it, and it is fit he ſhould. An Old Nature is like an Old Devil, it cannot be caſt out without faſting and prayer. The great changes of the Soul are chiefly wrought in Prayer, and the Word: our very looking up to God, and upon God, in humble Prayer, makes a gradual transformation in our Souls: we never are in the Mount with him, but our Souls (as *Moſes* his face) look quite of another hue and colour. By frequent converſe with Friends, we grow more into an imitation of the excellent qualities we perceive in them. Converſe with God in frequent Prayer and Meditation, and you will grow more and more into a Holy likeneſs to him.

6. *Attend diligently upon the Word.* To pray to God to renew you, and ſlight the Word which he hath appointed as an inſtrument to effect it, is to diſhonour God: for while you pray to him to be a Father to beget you, you contemn him as a Governor, by neglecting the means he hath appointed for ſuch ends. As the Devil formed himſelf in the Soul, by mans liſtning to, and ſucking in his temptation; ſo Chriſt forms himſelf in the Soul, by our ſucking in the Milk of the Word; as the diſpoſition of the Nurſe, is by the Milk, conveyed to the infant. 'Tis wrought by the Goſpel, 1 *Cor.* 4. 15. *for in Chriſt Jeſus I have begotten you through the Goſpel.* Not by the Word of God at large, which conſiſts of Law as well as Goſpel. So the Regenerations of old were wrought, not by the Law, but by that of Goſpel, mixed in that Adminiſtration. By this means you may get a Spiritual knowledg, and diſcard that ignorance which is the foundation of an alienation from the life of God, *Eph.* 4. 18. *alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts.* Study the promiſes, and plead them before the Lord, for by theſe you are *made partakers of the divine nature*, 2 Pet. 1. 4. Reſiſt not any Divine impreſſions, by a ſluggiſhneſs and a liſtleſneſs. Be not in love with your Spiritual death, nor cheriſh the bondage to ſin in your will, when God makes motions to enliven and inlarge you. Welcome the breathings of the Spirit. Open your Souls, as ſome Flowers do for the Sun; drink in the drops of Heaven, as the Earth doth the Rain; and when the Spirit quickens you by its influences, quicken the Spirit by your earneſt Supplications, *Cant.* 4. 16. make much of him, perſuade his ſtay: breathe, oh Bleſſed Spirit, upon this Wilderneſs. Never leave till it be changed into a fruitful Garden, both pleaſant to, and fruitful for my Bleſſed Creator and Gracious Redeemer.

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How doth Chriſt light every man that comes into the world?

1. *Naturally:* ſo *Calvin*, the world was made by him, and therefore that which is the beauty of the world, the Reaſon of man, was made and kindled by him. As all the Light the World hath had ſince the Creation, flows from the Sun: ſo all the knowledg which ſparkles in any man, is communicated by Chriſt, even ſince the Creation, as he is the Wiſdom of God, and as Mediator, preſerving thoſe broken relicks of the fall: *Prov.* 20. 27. *The ſpirit of man is the candle of the Lord*, lighted and preſerved by him. The Light of Nature, thoſe common notions of *fit* and *juſt* in mens Conſciences, thoſe honeſt and honourable principles in the Hearts of any, thoſe beams of Wiſdom in their Underſtanding, tho faint, and like ſparkles raked up in aſhes, are kept alive by his Mediatory influence, as a neceſſary foundation for that reparation which was intended in his firſt interpoſition.

2. *Spiritually*: ſo not only the *Socinians*, but ſome very ſound, underſtand it, not that all are actually enlightned: But,

1. *In regard of power and ſufficiency*; he hath a Power to enlighten every man; able to enlighten not a few, but every man in the World: as the Sun doth not light every man, tho it hath a power to do ſo; and doth actually light every man that ſhuts not his eyes againſt it.

2. *Actually:* taking it *diſtributive*, not *collective*; that whoſoever is enlightned in the World, hath it communicated from Chriſt; as *Pſal.* 145. 14. *The Lord upholds all that fall: and raiſes up all thoſe that are bowed down*; as many as are upheld and raiſed, are upheld and raiſed by God. He doth indeed *ſhine in darkneſs*, his Light breaks out upon men, but they are not the better for it, becauſe *the darkneſs comprehends it not:* as when there is but one Schoolmaſter in a town, we uſually ſay, He teaches all the Boys in the Town; not that every individual Boy comes to School, but as many as are taught, are taught by him. I embrace the former, becauſe the Evangeliſt ſeems to begin with his *perſon*, as God; his *office* as Mediator, and then deſcends to his *Incarnation*; and it is a ſenſe which puts no force upon the Word. And I ſuppoſe that *every man* is added, to beat down the proud conceits of the *Jews*, who regarded the *Gentiles* with contempt, as not enjoying the priviledges conferred upon themſelves: but the Evangeliſt declares, That what the *Gentiles* had in Natural Light, and what they were to have in Spiritual Light, did, and was to come from him, who would diſperſe his beams in all Nations: *Ver.* 10. And therefore *he was in the world*, before his coming in the fleſh, in regard of his vertue and efficacy, by the *ſpreading* his beams over the World, enlightning men in all ages and places with that common Light of Nature; he was near to every man; in him they lived, and moved, and had their being; but the World by their Natural Wiſdom knew him not, and glorified him not. *The world was made by him*, yet *the world knew him not*. Ingratitude hath been the conſtant portion, of the Mediator, from the World; they knew him not in paſt Ages, knew him not in the preſent Age of his coming in the fleſh, they did not acknowledg him with that affection, reverence and ſubjection that was due to him.

He aggravates this contempt of Chriſt:

1. *By the general right he had, he came to his own*, Verſe 11. meaning the World *, it being put in the Neuter Gender; the whole Word was his propriety, and his goods, yet they knew not their own: In this worſe than the *Ox* and *Aſſe*.

* Εἰς τὰ ἴδια.

2. *By the ſpecial priviledges conferred on thoſe to whom he firſt came*, and from whom he ſhould have the moſt welcome reception; implied in theſe words *and his own*, οἱ ἴδιοι, in the Maſculine Gender, his own people that had been his treaſure, to whom he had given his Law, entruſted with the Covenants and Oracles of God, theſe *received him not*. His own, ſome ſay, as being peculiarly committed to him, the Angel of the Covenant; whereas other Nations were committed to Angels to receive Laws from them. His own fleſh and blood, who expected a *Meſſiah*, to whom he was particularly ſent, as being the loſt Sheep of the Houſe of *Iſrael*. Chriſt is moſt rejected where he proffers moſt kindneſs; Thoſe of *Tyre* and *Sidon*, thoſe of *Sodom* and *Gomorrah*, would not have uſed him ſo ill, as *Capernaum*

pernaum and *Jeruſalem*, his own people. He deſcends to ſhow the loſs of them that rejected him; the benefit of thoſe that received him: *Ver.* 12. *But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name.*

Where is:

1. *The ſubject: thoſe that received him.*
2. *The benefit: the dignity of Sonſhip.*
3. *The manner of conferring this benefit, gave them power.*
4. *The inſtrumental cauſe: believe on his Name.* Tho his own rejected him, they loſt a Dignity which was conferred upon thoſe that received him: he loſt not his pains, for he gathered Sons to God out of all parts of the World. *To as many as received him.* It was not now peculiar to the *Jews*, who boaſted of being *Abraham*'s ſeed, and to have the Covenant entailed upon them, to be the people of God: It was now conferred upon thoſe who were before *Lo ammi* and *Lo-ruhamah*, Hoſ. 2. 23. It was nothing but Faith on his Name, that gave men the priviledg of being the Sons of God; and this was communicated to *Gentiles* as well as *Jews*. *Power*: Not a power, but a dignity, as the word properly ſignifies. Not a Power if they would, but a Will, for they were *born of the Will of God*. Faith brings men into a ſpecial relation to God. Which Faith is more than an aſſent and giving credit to God; for to believe on God, to believe on his Name, is a Phraſe peculiar to Scripture. *To become the ſons of God.* Some underſtand this of Sonſhip, by Adoption; but the following *Verſe* gives us light to underſtand it of a Sonſhip by Regeneration. St. *Paul* uſes the word Adoption: But St. *John* both in his *Goſpel* and *Epiſtles* ſpeaks more of the New Birth, and Sonſhip by it, than any of the other *Apoſtles*. *Who were born not of Blood*, or of *Bloods*. He removes all other cauſes of this, which men might imagine, and aſcribes it wholly to God. This place is variouſly interpreted. *Not of blood.* Not by Natural inſtinct, ſaith one: Not by an illuſtrious ſtock. The *Jews* imagined themſelves Holy by their carnal Generation from *Abraham*, in a long train of Anceſtors. Grace runs not in a blood. 'Tis not often a Flower growing upon every ability; *not many wiſe, not many mighty.* Not hereditary by a mixture of blood. Natural Generation makes men no more Regenerate, than the rich man in Hell was Regenerate by *Abraham*, his Natural Anceſtor, whom he calls, Father *Abraham*. Religious Parents propagate Corruption, not Regeneration: Carnal generation is by Nature, not by Grace; by deſcent from *Adam*, not by implantation in Chriſt. *Abraham* had an *Iſhmael*, and *Iſaac* and *Eſau*; man begets only a Mortal Body; but Grace is the fruit of an Incorruptible ſeed. *Nor of the will of the fleſh.* * Not by human Election. As *Eve* judged of *Cain*, that he ſhould be the *Meſſiah*; or *Iſaac* of *Eſau*, that he ſhould be Heir of the Promiſe, as the *Jews* ſay. || Not by a choice of thoſe things which are neceſſary, profitable, or delightful to the fleſh; not by a Will affected to the fleſh, or things of the fleſh. * Not by any ſenſual Appetite, whereby men uſed to adopt one to bear up their names, when they wanted Poſterity of their own. I would rather conceive it to be meant of the ſtrength of Nature, which is called fleſh in Scripture: not by legal obſervances; the Ceremonies of the Law being called carnal or fleſhly Ordinances, *Heb.* 9. 10. 'Tis not a fruit of nature, or profeſſion. *Nor of the will of Man.* *Calvin* takes the will of the fleſh, and the will of man for one and the ſame thing; the *Apoſtle* uſing *two* expreſſions only to fix it more upon the mind. I rather judg it to be meant thus: not by *Natural* principles, or *Moral* endowments, which are the flower and perfection of man, as man. 'Tis not Arbitrary of the will of man, or the reſult naturally of the moſt Religious Education. All the power of Regenerate men in the World joyned together cannot renew another: all the induſtry of man, without the influence of the Heavens in the Sun and Rain, cannot produce fruit in the Earth; no nor the Moral induſtry of men, Grace in the Soul. *But of God*; or the Will of God: his own Will; *James* 1. 18. *Of his own will begat he us*; excluſive of all other wills mentioned before. 'Tis the ſole efficiency of God, he hath the ſole hand in it; therefore we are ſaid, to be both begotten and born of him, 1 *John* 5. 18. 'Tis ſo purely Gods Work, that as to the principle, he is the ſole Agent; and as to the manifeſtation

* *Mercer*, in Hoſ. 2. 1.
|| *Cajetan.*
* *Amyraldus* Fine Theſ. Salmur. Spirit. Adoption. *Theſ.* 6.

of it, he is the principal agent. Not of the will of the fleſh; that is only Corruption; nor of the will of man, that at beſt is but Moral Nature. But whatſoever the meaning of thoſe particular expreſſions is, the Evangeliſt removes all pretences Nature may make to the efficiency of this Regeneration, and aſcribes it wholly to God.

1. *There's a removal of falſe cauſes.*
2. *A poſition of the true cauſe.*
   1. The *efficient:* God.
   2. The *manner:* by an act of his *Will.*

Shewing thereby,

1. *No neceſſity in him to renew us:* no *motive* but from *himſelf.*
2. *No merit on our parts.* Man cannot merit, ſay the *Papiſts*, before Grace; no Child can merit his own Birth; no Man Grace.

Doct. 1. *Man in all his capacities is too weak to produce the work of Regeneration in himſelf.*

'Tis *ſubjectively* in the Creature, not *efficiently* by the Creature, neither our ſelves nor any other Creature, Angels, Men, Ordinances.

Doct. 2. *God alone is the prime efficient cauſe of Regeneration.*

Doct. 1. For the firſt. *Man in all his capacities is too weak to produce the work of Regeneration in himſelf.* This is not the birth of a darkned Wiſdom, and an enſlaved Will. We affect a kind of Divinity, and would center our ſelves in our own ſtrength; therefore it is good to be ſenſible of our own Impotency, that God may have the Glory of his own Grace, and we the comfort of it, in a higher principle and higher power than our own. 'Tis not the bare propoſal of Grace, and the leaving the Will to an indifferent poſture, ballanced between good and evil, undetermined to the one or the other, to incline and determine it ſelf which way ſeems beſt to it. Not one will, in the whole rank of Believers, left to themſelves. The *Evangeliſt* excepts not one man among them; for as many as received Chriſt, as many as believed, were the Sons of God, *who were born*; which believers, every one that had this Faith as the means, and this Sonſhip as the priviledg, were born, not of the will of the Fleſh, nor the will of Man.

For the proof of this in general:

1. *God challengeth this work as his own, excluding the Creature from any ſhare as a cauſe.* Ezek. 36. 25, 26, 27. *I will ſprinkle clean water upon you, I will cleanſe you, I will give you a new heart, I will put a new ſpirit into you, I will take away the heart of ſtone, I will give you a heart of fleſh, I will put my ſpirit into you.* Here *I will*, no leſs than ſeven times. Nothing is allowed to man in the production of this work in the leaſt; all that is done by him, is the walking in Gods ſtatutes by vertue of this principle. The ſanctifying principle, the actual ſanctification, the reception of it by the creature, the removal of all the obſtructions of it, the principle maintaining it, are not in the leaſt here attributed to the will of man. God appropriates all to himſelf. He doth not ſay, He would be mans aſſiſtant, as many men do, who tell us only of the *aſſiſtances* of the Goſpel, as if God in the Goſpel expected the firſt motions of the will of man to give him a riſe for the acting of his grace; you ſee here he gives not an inch to the Creature. To aſcribe the firſt work, in any part, to the *will* of man, is to deprive God of half his due, to make him but a partner with his Creature. The leaſt of it cannot be tranſferred to man, but the right of God will be diminiſht, and the Creature go ſhares with his Creator. Are we *not ſufficient* of our ſelves *to do any thing?* and are we ſufficient to part ſtakes with God in this Divine Work? What partner was the Creature with God in Creation? 'Tis the Fathers traction alone, without the hand of free-will. *None can come, except the father which hath ſent me, draw them,* John 6. 44. The miſſion of the Mediator, and the traction of the Creature, are by the ſame hand. Our Saviour could not have come unleſs the Father had ſent him, nor can man come to Chriſt unleſs the Father draw him: what is that which is drawn, the will? The will then is not the agent, it doth not draw it ſelf.

2. *The titles given to Regeneration evidence it.* 'Tis a Creation; what Creature can give it ſelf a being? 'Tis a putting in a Law and a New Heart; what matter can infuſe a Soul into it ſelf? 'Tis a New Birth; What man did ever beget himſelf? 'Tis an opening the heart; What man can do this, who neither hath the Key, nor is acquainted with the Wards? Not a man knows the heart, 'tis deceitful above all things, who can know it?

3. *The conveyance of Original Corruption doth in part evidence it.* We have no more intereſt of our wills in Regeneration, than we had in Corruption; this was firſt received by the will of *Adam* our firſt head, thence tranſmitted to us without any actual conſent of our wills in the firſt tranſmiſſion; that is conveyed to us from the *Second Adam*, without any actual conſent of our wills in the firſt infuſion. Yet tho the wills of *Adam*'s Poſterity are meer paſſive in the firſt conveyance of the corrupt habit from him by Generation, yet afterwards they are active in the approbations of it, and production of the fruits of it: So the will is meerly paſſive in the firſt conveyance of the Grace of Regeneration, tho afterwards it is pleaſed with it, and brings forth fruit meet for it.

4. *Scripture repreſents man exceeding weak and unable to do any thing ſpiritually good. So then, they that are in the fleſh, cannot pleaſe God*, Rom. 8. 8. He concludes it by his *ſo then*, as in infallible conſequence, from what he had diſcourſed before. If as being in the fleſh they cannot pleaſe God, therefore not in that which is the higheſt pleaſure to God, a framing themſelves to a likeneſs to him. The very deſire and endeavour of the Creature after this, is ſome pleaſure to God, to ſee a Creature ſtruggling after Holineſs; but they that are in the fleſh cannot pleaſe him. Can any good thing come out of *Nazareth*, was ſaid of our Saviour? So may we better ſay, Can any good thing come out of the fleſh, the enſlaved, poſſeſt *will* of man? If it be free ſince it was captivated by ſin, who ſet it free? Nothing can, but the Law of the Spirit of Life, *Rom.* 8. 2. To be ſinners, and to be without ſtrength, is one and the ſame thing in the *Apoſtles* judgment, *Rom.* 5. 6, 8. *While we were yet without ſtrength*; afterwards, *while we were yet ſinners*; he doth not ſay, We are without great ſtrength, but without ſtrength, ſuch an impotence as is in a dead man. Not like a man in a ſwoon, but a man in a Grave. God only is Almighty, and man all Impotency; God only is all-ſufficient, and man all-indigent. 'Tis impoſſible we can have a ſtrength of our own, ſince our firſt Father was feeble, and conveyed his weakneſs to us; by the ſame reaſon that it is impoſſible we can have a Righteouſneſs of our own, ſince our firſt Father ſinned, *Iſa.* 43. 26, 27. *declare, that thou mayeſt be juſtified. Thy firſt father hath ſinned.*

5. *This weakneſs is univerſal.* Sin hath made its ſickly impreſſions in every faculty. The *mind* is dark, *Eph.* 4. 18. he cannot *know*, 1 *Cor.* 2. 14. there's a ſtonineſs in the *heart*, he cannot bend, *Zech.* 7. 12. there's enmity in the will, he *cannot* be ſubject, *Rom.* 8. 7. As to *faith*, he *cannot believe*, John. 12. 39. As to the Spirit, the worker of Faith, he *cannot receive*; that is, of himſelf, *John* 14. 17. *acknowledg Chriſt he cannot*, 1 Cor. 12. 3. As to *practiſe*, he cannot bring forth fruit, *John* 15. 4. The unrighteouſneſs introduced by *Adam*, poured a Poyſon into every faculty, and diſpoſſeſt it of its ſtrength, as well as of its beauty: what elſe could be expected from any deadly wound, but weakneſs as well as defilement? The underſtanding conceives only ſuch thoughts as are pleaſing to the Law of ſin; the memory is employed in preſerving the dictates and decrees of it; the imagination full of fancies imprinted by it; the Will wholly ſubmitting to its Authority; Conſcience ſtanding with fingers in its mouth, for the moſt part not to ſpeak againſt it; the whole man *yielding it ſelf and every member* to the commands of it, and undertaking nothing but by its motions, *Rom.* 6. 19. *Senault*, Corrupt. *p.* 8.

6. To evince it, *there is not one Regenerate man but in his firſt converſion is chiefly ſenſible of his own inſufficiency.* And univerſal conſent is a great argument of the truth of a propoſition: 'tis a ground of the belief of a Deity, it being the ſentiment of all Nations. I do not ſpeak of diſputes about it from the pride of reaſon, but of the inward experience of it in any heart: what more frequent in the mouths of thoſe that have ſome preparations to it by conviction, than I cannot repent, I cannot believe, I find my heart rotten, and baſe, and unable to any thing

thing that is good? There have been inſtances of thoſe that would elevate the power of man, and freedom of will in Spiritual things, who have been confuted in their reaſonings, and acknowledged themſelves ſo, when God hath come to work ſavingly upon them. Indeed this poverty of ſpirit, or ſenſe of our own emptineſs, inſufficiency and indigence, is the firſt Goſpel grace wrought in the Soul, and ſtands in the head of all thoſe noble qualifications in our Saviours Sermon, as fitting men for the Kingdom of God; *Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven*, Matth. 5. 3. And God in the whole progreſs of this work keeps believers in a ſenſibleneſs of their own weakneſs, thereby to preſerve them in a continual dependance on him; and therefore ſometimes withdraws his Spirit from them, and lets them fall, that they may adhere more cloſely to him, and leſs confide in themſelves.

2. *What kind of impotency or inſufficiency is there in the Soul to be the cauſe of this work?*

Anſ. 1. *'Tis not a Phyſical weakneſs for want of faculties.* Underſtanding we have, but not a Spiritual Light in it to direct us; Will we have, but no freedom to chuſe that which is Spiritually good; *tho ſince the fall we have ſuch a free-will left, which pertains to the eſſential Nature of man, yet we have loſt that liberty which belongs to the perfection of human Nature, which was to exerciſe acts ſpiritually good and acceptable to God. Had the faculties been loſt *Adam* had not been capable of a promiſe or command, and conſequently of ever ſinning after. In *Adam* by Creation we were poſſeſt of it; in *Adam*, by his Corruption we were ſtript of it; we have not loſt the *Phyſical* but the *Moral* Nature of theſe faculties; not the faculties themſelves, but the Moral goodneſs of them. As the Elementary heat is left in a carcaſs, which yet is unfit to exerciſe any animal action for want of a Soul to enliven it; ſo tho the faculties remain after this ſpiritual death, we are unfit to exert any ſpiritual action for want of Grace to quicken them. If man wanted faculties, this want would excuſe him in his moſt extravagant actions: no Creature is bound to that which is ſimply impoſſible; nay, without thoſe faculties, he could not act as a rational Creature, and ſo were utterly uncapable of ſinning. Sin hath untuned the ſtrings, but did not unſtring the Soul; the faculties were ſtill left, but in ſuch a diſorder, that the wit and will of man can no more tune them, than the ſtrings of an untuned Lute can diſpoſe themſelves for harmony without a Muſicians hand.

* *Ames Medul.* lib. 1. cap. 12. Sect. 44.

2. *Neither is it a weakneſs ariſing from the greatneſs of the Object above the faculty.* As when an Object is unmeet for a man, becauſe he hath no power in him to comply with it; As to underſtand the eſſence of God; this the higheſt Creature in its own Nature cannot do, becauſe God dwells in unacceſſible light; and it is utterly impoſſible for any thing but God, to comprehend God. If man were required to become an Angel, or to riſe up and kiſs the Sun in the Firmament; theſe were impoſſible things, becauſe man wanted a faculty in his Primitive Nature for ſuch acts: So if God had commanded *Adam* to fly without giving him Wings, or to ſpeak without giving him a Tongue, he had not been guilty of ſin in not doing it; becauſe it was not diſobedience; for diſobedience is only in what a man hath a faculty to do: but to love God, praiſe him, depend upon him, was in the power of mans Original Nature, for they were not above thoſe faculties God endued him with, but very correſpondent and ſuitable to him: the Objects propoſed are in themſelves intelligible, credible, capable to be comprehended.

3. *Neither is it a weakneſs ariſing from the inſufficiency of external revelation.* The means of Regeneration are clearly revealed in the Goſpel, the ſound is gone into all the Earth, *Rom.* 10. 18. and the word of the Lord is an apprehenſible Object, 'tis *near us*, even *in our mouths*, Rom. 10. 8. *the commandment of the Lord is pure, enlightning the eyes*, Pſal. 19. 8. If the Object were hid, the weakneſs lay not on the part of man, but on the inſufficiency of revelation; as if any thing were revealed to man in an unknown Tongue, there were an inſufficiency in the means of revelation.

But, 4. *'Tis a Moral weakneſs*, The diſability lies chiefly in the will, *John* 5. 40. what is there, *you will not come to me?* is *Verſe* 44. *How can you believe?* You cannot

cannot becauſe you will not. Carnal Luſts prepoſſeſs the heart, and make their parts in the will againſt the things of God: ſo that inward propenſities to embrace ſin, are as great as the outward temptations to allure to it, whereby the Soul is carried down the ſtream with a wilful violence. In this reſpect he is called dead, tho the death be not of the ſame Nature with a Natural death; for ſuch a one hath not the Natural faculty to raiſe himſelf; but this is an impotency ariſing from a voluntary obſtinacy; yet the iniquity of a man binds him no leſs powerfully under this ſpiritual captivity, than a Natural death and inſenſibility keeps men in the Graves: and thoſe fetters of perverſity they can no more knock off, than a dead man can raiſe himſelf from the Grave; by reaſon of thoſe bands they are called *Priſoners*, Iſa. 42. 7. and cannot be delivered without the powerful voice of Chriſt commanding and enabling them to go forth. *Iſa.* 49. 9. *That thou maiſt ſay to the Priſoner, Go forth.* The *Apoſtle* lays the whole fault of mens not receiving the truth, upon their wills. 2 *Theſ.* 2. 10. *They received not the love of the truth*; they heard it, they knew it, but they loved not that which courted them. *'Tis not ſeated in any defect of the will, as it is a power of the Soul, for then God who Created it would he charged with it, and might as well charge Beaſts to become men, as men to become Gracious. Man as a Creature had a power to believe, and love God; to reſiſt temptations, avoid ſin, and live according to Nature; but man as corrupted by a habit derived to him from his firſt Parents, and increaſed by a cuſtom in ſin, cannot believe, cannot love God, cannot bring himſelf into a good frame; as a *Muſician* cannot play a Leſſon when he hath the Gout in his fingers; when the eyes are full of Adultery, when the heart is full of evil habits, it *cannot ceaſe to ſin*, it cannot be gracious, 2 *Pet.* 2. 14.

* *White*, Inſtit. Tom. 1. lib. 1. Sect. 15. p. 110, 111.

Now theſe habits are either *innate*, or *contracted* and increaſed.

(1.) *Innate.* By Nature a habit of corruption, fundamental of all other that grow up in us. Man made a covenant with ſin, contracted a marriage with it; by vertue of this Covenant ſin had a full power over him: what the *Apoſtle* ſpeaks of the marriage between Man and the Law, *Rom.* 2. 1, 2, 3, 4. is applicable to this caſe: Sin as a *Husband*, by way of Covenant, hath a powerful dominion over the Will, and binds it as long as *ſin lives*; and the Will hath no power to free it ſelf, unleſs a higher Power make a divocre, or by the death of the Husband: this is the cauſe of mans obſtinacy againſt any return to God: the Will is held *in the cords of ſin*, Prov. 5. 22. The habit hath obtained an abſolute Soveraignty over it. *Hoſ.* 5. 4. *They will not frame their doings to turn unto their God:* why, *for the ſpirit of whordoms is in the midſt of them*; that is, in their hearts. This Adulterous or Idolatrous habit holds their wills in chains, and acts them, as a man poſſeſſed by the Devil, is acted according to the pleaſure of the Devil; the Devil ſpeaks in them, moves in them, and doth what he pleaſes by them. And which binds the Will faſter, this habit is not in a Natural Man by way of a Tyranny, but a voluntary Soveraignty on the part of the Will; the Will is pleaſed and tickled with it. As a Woman (to uſe the ſimilitude of the Holy Ghoſt in that place) is ſo over-ruled by her Affections to other Lovers, that ſhe cannot think of returning to her former Husband; but her unlawful Love plays all its pranks, and riſeth with that force againſt all arguments from honeſty and credit, that it keeps her ſtill in the chains of an unlawful Luſt: So this is not a habit which doth oppreſs Nature, or force it againſt its will, but by its incorporation, and becoming one with our Nature, has quite altered it from that Original rectitude and ſimplicity wherein God at firſt framed it. 'Tis a Law of ſin, which having raced out the purity of the Law of Nature, commands in a greater meaſure in the ſtead of it. Hence it is as natural to man, in his lapſed ſtate, to have perverſe diſpoſitions againſt God, as it is eſſential to him to be rational. And the Chariot of that weak remaining reaſon left us, is overturned by our diſtempered paſſions; and the nobler part of man is ſubject to the rule of theſe, which bear down the Authority both of reaſon and God too. That one ſin of the Angels, howſoever complicated we know not, taking place as a habit in them, hath bound them for ever from riſing to do any good, or diſintangling themſelves from it, and may perhaps be meant by thoſe chains of darkneſs wherein they are reſerved and

held

held to the judgment of the great day, having no will to ſhake them off, tho they have light enough to ſeethe torment appointed for them.

(2.) *New contracted and increaſed habits* upon this foundation. Cuſtom turns ſin more into another Nature, and compleats the firſt natural diſorder. An unrenewed man daily contracts a greater impotency, by adding ſtrength to this habit, and putting power into the hands of ſin to exerciſe its tyranny, and increaſing our headſtrong Natures in their unrulineſs. 'Tis as impoſſible of our ſelves to ſhake off the fetters of cuſtom, as to ſuppreſs the unrulineſs of Nature. *Jer.* 13. 23. *Can an Ethiopian change his skin? or a leopard his ſpots? then may you alſo do good that are accuſtomed to do evil.* The Prophet ſpeaks not here of what they were by nature, but what they were by cuſtom; contracting thereby ſuch a habit of evil, that like a chronick Diſeaſe, could not be cured by any ordinary means. But may he not accuſtom himſelf to do good? No; 'tis as impoſſible as for an *Ethiopian* to change his skin. Thoſe habits draw a man to delight, and therefore to a neceſſity of ſinning. The pleaſure of the heart joyned with the ſoveraignty of ſin, are two ſuch ſtrong cords, as cannot be untwiſted or cut by the Soul it ſelf, no, not without an over-ruling Grace: It was a ſimple wound in *Adam*, but ſuch as all Nature could not cure, much leſs when we have added a world of putrifaction to it. The ſtronger the habit, the greater the impotency: If we could not raze out the ſtamp of meer Nature upon our Wills, how can we raze out the deeper impreſſions made by the addition of cuſtom? If *Adam*, who committed but one ſin, and that in a moment, did not ſeek to regain his loſt integrity; how can any other man, who by a multitude of ſinful acts hath made his habit of a Gyant-like ſtature, compleated many parts of wickedneſs, and ſcoft at the rebukes of Conſcience?

Let us now ſee *wherein this weakneſs of our Wills to renew our ſelves, doth appear.*

1. *In a total moral unfitneſs for this work.* Grace being ſaid to make us meet for our Maſters uſe, it implies an utter unfitneſs for Gods uſe, of our ſelves, before Grace. There is a paſſive capability, a ſtump left in Nature, but no fitneſs for any activity in Nature, no fitneſs in Nature for receiving Grace before Grace; there is nothing in us naturally which doth ſuit or correſpond with that which is good in the ſight of God: that which is Natural is found more or leſs in all men: But the Goſpel, which is the inſtrument of Regeneration, finds nothing in the Nature of man to comply with the main deſign of it: there is indeed ſome compliance of Moral Nature with the Moral Precepts in the Goſpel, upon which account it hath been commended by ſome *Heathens*; but nothing to anſwer the main intendment of it, which is Faith, the top Grace in Regeneration: this hath nothing to commend it ſelf to meer Nature, nor finds an internal principle in man that is pleaſed with it, as other Graces do, as Love, Meekneſs, Patience, *&c.* For Faith ſtrips a man of all his own glory, brings himſelf from himſelf to live dependently upon another, and makes him act for another, not for himſelf; and therefore meets not with any one principle in man to ſhow it countenance. *No good thing dwells in* the fleſh, *Rom.* 7. 18. there may be ſome motions lighting there, as a Fly upon a mans face; but they have no ſettled abode, and ſpring not up from Nature. If the *Apoſtle*, who was renewed, found an unfitneſs in himſelf to do that which was good, how great is that unfitneſs in a meer Natural Will, which is wholly under the power of the fleſh, and hath no principle in it correſpondent to Spiritual Truth to renew it ſelf? If this Regeneration had any foundation in Nature, it would be then in moſt men that hear the Goſpel, becauſe there is not a general contradiction in men to thoſe things which are Natural: but ſince there is no good thing dwells in any fleſh, how can it be fit of it ſelf to be raiſed into a conformity to God, which is the higheſt pitch of the Creatures excellency? The Scripture repreſents us not as Earth, which is fit to ſuck in ſhowers from Heaven; but as Stones, which are only moiſtned in the ſuperficies by the Rain, but anſwers not the intendment of it. *Adamants* are unfit to receive impreſſions; and the beſt Natural heart is no better, like a Stone, cold and hard. The Soul with its faculties, is like a Bird with its Wings, but clog'd with ſlime and clay, unfit to fly. A barren Wilderneſs is abſolutely unfit to make a pleaſant and fruitful Garden.

There

There is a contractedneſs of the heart till God enlarge and *open it*, and that in the beſt nature. *Acts* 16.14. *Lydia*, it is ſaid, worſhipped God, there was Religion in her, yet the Lord opened her heart for the Goſpel. Can any thing be more indiſpoſed than a Fountain that is alway bubbling up Poyſon? ſo is the *heart of man*, Gen. 6. 5. The leaſt imagination, riſing up in the heart, is evil, and can be no better, ſince the heart it ſelf is a maſs of Venom. If the renewed Natures find ſo much indiſpoſition in the progreſs of Sanctification, tho their Sails be filled with Grace, how great muſt it be where corrupt Nature only ſits at the Stern? As when Satan came to tempt our Saviour, he found *nothing in him*, no touchwood in his Nature to take fire by a temptation: So when the Spirit comes, he finds no tinder in man to receive readily any ſpark of Grace. This unfitneſs is in the beſt meer Nature, that ſeems to have but a drop of corruption: a drop of Water is as unfit to aſcend, as a greater quantity.

2. *There is not only an unfitneſs, but an unwillingneſs.* A ſenſleſs ſluggiſhneſs and drowſineſs of Soul, loth to be moved. No man doth readily hold out his arms to embrace the tenders of the Goſpel. What folding of the arms? yet a little more ſlumber, a little more ſin. Man is meer darkneſs, before his effectual calling; *who hath called us out of darkneſs*, 1 Pet. 2. 9. his Underſtanding is darkned; the Will cannot embrace a thing offered, unleſs it have powerful arguments to perſuade it of the goodneſs of that thing which is offered; which arguments are modelled in the Underſtanding; but that being darkned, hath wrong notions of Divine things, therefore cannot repreſent them to the Will to be purſued and followed. *Adam*'s running away from God to hide himſelf, after the loſs of his Original Righteouſneſs, diſcovers how unwilling man is to implore Gods favour. How deplored is the condition of man by ſin! ſince we find not one prayer put up by *Adam*, nor can we ſuppoſe any till the promiſe of recovery was made, tho he was ſenſible of his nakedneſs, and haunted by his Conſcience: *I was afraid, becauſe I was naked: and I hid my ſelf*, Gen. 3. 10. He had no mind, no heart to turn ſuppliant unto God, he runs from God; and when Gods finds him out, inſtead of begging pardon by humble prayer, he ſtands upon his juſtification, accuſeth God to be the cauſe, by giving him the Woman, by whoſe perſuaſion he was induced to ſin. What Glaſs will better diſcover the good will of Nature to God, than the firſt motions after the fall?

3. There is not only an unfitneſs and unwillingneſs, but *an affection to ſomething contrary to the Goſpel.* The nature of outward Objects is ſuch, that they attract the ſenſitive appetite, corrupted by ſin, to prefer them before that which is more excellent: the heart is foreſtalled by an inordinate love of the World, and a pleaſure in unrighteouſneſs, 2 *Theſſ.* 2. 12. *they believed not the truth, but had pleaſure in unrighteouſneſs*, a ſingular pleaſure. Where the heart and the Devil agree ſo well, what liking can there be to God or his Will? Where the amity between ſin and the Soul is ſo great, that ſin is ſelf, and ſelf is ſin, how can ſo delightful a Friend be diſcarded, to receive one he thinks his Enemy? * 'This weakneſs ariſeth from a *love to* ſomething different or contrary to what is propoſed. When a man is ſo tied to that Object which he loves, that he minds not that contrary Object which is revealed by a fit Light: As a man that hath his eyes or his heart fixed upon a fair Picture, cannot obſerve many things that occur about him; or if he doth conſider it, he is taken ſo much with the things he loves, that he ſeems to hate the other; that tho he doth count it good, yet compared with what he loved before, he apprehends it as evil, and judges it evil, meerly by the error of his mind, a practical, affected and voluntary ignorance. So tho a man may ſometimes judg that there is a goodneſs in the Goſpel, and the things propoſed, yet his affection to other pleaſures, which he prefers before the Goſpel, cauſes him to ſhake off any thoughts of compliance with it. Now all Natural men in the Irons of ſin, are not weary, but in love with their fetters, and prize their ſlavery as if it were the moſt glorious liberty.

'Ευδοκήσαντες.

* Teſtard. de grat. *Theſ.* 151.

4. There is not only unfitneſs, and unwillingneſs, and a contrary affection to the Goſpel, but according to the degrees of this affection to other things, *there is a ſtrong averſion and enmity to the tenders of the Goſpel.* This enmity is more or leſs in the heart of every unrenewed man: tho in ſome it is more reſtrained

and kept down by Education, yet it will appear more or leſs upon the approaches of Grace, which is contrary to Nature: As a ſpark as well as a flame will burn, tho one hath leſs heat than the other; there is the ſame nature, the ſame ſeminal principles in all. The carnal mind, let it be never ſo well flouriſht by Education, is enmity to God, and therefore *unable*, becauſe *unwilling to be ſubject* to his *Law*, Rom. 8. 7. By Nature he is of the Devils party, and hath no mind the caſtle of his heart ſhould ever come into the hands of the right owner. 'Tis in every faculty. Not one part of the Soul will make a mutiny within againſt ſin, or take part with God, when he comes to lay ſiege to it; when he *ſtretches out his hands*, he meets with a *rebellious and gainſaying people*, Rom. 10. 21. It can converſe with any thing but God; look with delight upon any thing but that which is the only true Object of delight. It can have no deſire to have that Law writ in his heart, whoſe Characters he hates. All the expreſſions in the Scripture, denoting the work of Grace, import mans diſtaſte of it: 'tis to deny ſelf, crucify the fleſh; what man hath not an averſion to deny what is deareſt to him, his ſelf; to crucify what is incorporated with him, his *Iſaac*, his fleſh? The bent of a Natural heart, and the deſign of the Goſpel, which is to lay man as low as the duſt, can never agree. * A corrupt heart, and the propoſitions of Grace, meet together as Fire and Water, with hiſſing. The language of man, at the propoſals of the Goſpel, is much like that of the Devils, *What have we to do with thee? Art thou come to deſtroy us?* Luke 4. 34.

* *Stoughton*, Preachers dignity. *p.* 72.

5. This *averſion proceeds on to a reſiſtance.* No Rebels were ever ſtouter againſt their Prince, than an unrenewed Soul againſt the Spirit of God, not a moment without Arms in his hand: he acts in defence of his ſin, and reſiſtance of Grace, and combats with the Spirit, as his deadly Enemy; *you always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye*, Acts 7. 51. The animoſity runs in the whole blood of Nature. Neither the breathings of love, nor the thunders of threatnings, are liſtned unto. All Natural men are hewed out of one Quarry of Stone. The higheſt Rock, and the hardeſt *Adamant* may be diſſolved with leſs pains than the heart of man; they all, like a Stone, reſiſt the force of the Hammer, and fly back upon it. All the faculties are full of this reſiſtance: the mind with ſtout reaſoning gives a repulſe to Grace; the imagination harbours fooliſh conceits of it: in the heart, hardneſs and refuſing to hear; in the affections, diſguſt and diſpleaſure with Gods ways, diſaffection to his intereſt; the heart is lockt, and will not of it ſelf ſhoot one Bolt to let the King of Glory enter: What party is like to be made for God, by bare Nature thus poſſeſt? Nature indeed doth what it can, tho it cannot do what it would; for tho it reſiſt the outward means, and inward motions, yet it cannot efficaciouſly reſiſt the determining Grace of God, any more than the matter of the Creation could reſiſt the All-powerful Voice of God, commanding it to receive this or that form; or *Lazarus* reſiſt the receiving that life Chriſt conveyed to him by his mighty Word; God finds a contradiction in our Wills; and we are not Regenerate, becauſe our Will hath conſented to the perſuaſions of Grace: for that it doth not do of it ſelf; but the Grace of God diſarms our Will of all that is capable to make reſiſtance, and determines it to accept and rejoyce in what is offered. Nature of it ſelf is of an unyielding temper, and removes not one ſcale from the eye, nor any ſplinter from the ſtone in the heart; for how can we be the Authors of that which we moſt reſiſt and labour to deſtroy?

6. Add to all this, *the power of Satan in every Natural man, whoſe intereſt lies in enfeebling the Creature.* The Devil, ſince his firſt impreſſion upon *Adam*, hath had the univerſal poſſeſſion of Nature, unleſs any Natural man free himſelf from the rank of the Children of diſobedience. *Eph.* 2. 2. *The ſpirit that now works in the children of diſobedience*; where the ſame *word* is uſed for the acting of *Satan*, and likewiſe for the acting of *ſin*, in *Rom.* 7. 5. as it is for the acting of the *ſpirit*, Phil. 2. 13. In whom he works as a Spirit, as powerfully according to his created ſtrength, as the *Holy Ghoſt* works in the Children of obedience: As the Spirit fills the Soul with Gracious habits to move freely in Gods ways, ſo *Satan* fills the Soul (as much as in him lies) with ſinful habits, as ſo many chains to keep it under his own dominion. He cannot indeed work immediately

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diately upon the Will, but he uſes all the ſkill and power that he hath to keep men captive for the performance of his own pleaſure, 2 *Tim.* 2. 26. *who are taken captive by him at his will**, or for his will; 'tis in that place a dreadful Judgment which God gives ſome men up to, for oppoſing the Goſpel, taking away his reſtraints, both from the Devil and their own hearts; but more or leſs he works in every one that oppoſeth the Goſpel, which every unrenewed man under the Preaching of the Goſpel doth: he is the ſtrong man that keeps the Palace, *Luke* 11. 21. Can the will of man make a ſurrender of it, at Gods demand, in ſpight of its Governor? What power have we to throw off theſe ſhackles he loads us with? We are as weak in his hand as Birds in a Fowlers; what will have we, ſince we are his willing ſlaves? The darkneſs of Nature is never like by its own free-motion to diſagree with the prince of darkneſs, without an over-powering Grace, able to conteſt with the Lord as well as the ſlave: for by the fall he is become Prince of the lower Creation, and holds it in Chains too ſtrong for weakneſs to break. *How great then is mans inability!* How unreaſonable is it to think, that the Will of man, poſſeſſed with ſuch unfitneſs, unwillingneſs, affection to other things, averſion to the Goſpel, reſiſtance of it, and in the Devils Net, can of it ſelf do any thing towards its recovery, from that it counts no Diſeaſe, or to turn to that which it accounts its burden? If unſpotted and ſound Nature did not preſerve *Adam* in innocency, how can filthy and crazy Nature recover us from corruption? If it did not keep him alive when he was living, how can it convey life to us when we have not a ſpark of Spiritual life in us? Man was planted a *noble Vine*, but turned himſelf into a *degenerate plant*: nothing that hath decayed, can by its own ſtrength recover it ſelf, becauſe it hath loſt that ſtrength whereby it could only preſerve it ſelf.

* Εις τὸ ἐκεί-νου θέλημα.

1. Firſt, *Man cannot prepare himſelf for Grace.*
2. *He cannot produce it.*
3. *He cannot co-operate with God in the firſt work.*
4. *He cannot preſerve it.*
5. *He cannot actuate it.*

1. *Man cannot prepare himſelf for the New Birth.*

I ſhall premiſe a few things, for the better underſtanding of this:

(1.) *Man hath a ſubjective capacity for Grace, above any other Creature in the inferior World*; and this is a kind of *Natural preparation*, which other Creatures have not. A capacity, in regard of the powers of the Soul, tho not in reſpect of the preſent diſpoſition of them. A Stone, or a Beaſt, are not capable of habits of Grace, no more than of habits of ſin, becauſe they want rational natures, which are the proper ſeats of both: our Saviour did not raiſe Trees or Stones to life, tho he had the ſame power to do that as he had to raiſe Stones to be Children to *Abraham*; but he raiſed them that had Bodies prepared, in part, for a receptacle of a Soul. As there is a more immediate ſubjective capacity in a man newly dead, for the reception of life upon a new infuſion of the Soul, becauſe he hath all the members already formed, which is not in one whoſe Body is mouldred into duſt, and hath not one member organized fit for the acting of a rational Soul. Theſe faculties have a ſpring of Natural motion in them, therefore are capable of Divine Grace to make that motion regular: As the Wheels of a Clock out of order retain their ſubſtance and their motion, if the Weights be wound up; but a falſe motion, unleſs the diſorder of the Spring be mended. Man hath an Underſtanding to know; and when it is enlightned, to know Gods Law; a Will to move and run, and when inlarged by Grace, to run the ways of Gods commandments; ſo that he ſtands in an immediate capacity to receive the life of Grace upon the breath and touch of God, which a Stone doth not, not the moſt ſparkling *Jewel* any more than the meaneſt Pebble; for in this it is neceſſary, rational faculties ſhould be put as a foundation of Spiritual motion. Tho the Soul be thus capable, as a ſubject to receive the Grace of God, yet it is not therefore capable, as an agent, to prepare it ſelf for it, or produce it. As a piece of Marble is potentially capable of being the Kings Statue, but not to prepare it ſelf by hewing off its ſuperfluous parts, or to raiſe it ſelf into ſuch a Figure. If there were not a rational Nature, there were nothing im-

mediately to be wrought upon. If there be not a wiſe Agent, and an Omnipotent hand, there were nothing to work upon it.

(2.) *Beſides this paſſive capacity, there are more immediate preparations.* The Soul, as rational, is capable to receive the truths of God; but as the heart is Stony, it is uncapable to receive the impreſſions of thoſe truths. A Stone, as it is a corporeal ſubſtance, is capable to receive the drops of Rain in its cavities; but becauſe of its hardneſs is uncapable to ſuck it in, and be moiſtened inwardly thereby, unleſs it be ſoftned. Wax hath a capacity to receive the impreſſion of the Seal, but it muſt be made pliable by ſome external agent to that purpoſe. The Soul muſt be beaten down by conviction, before it be raiſed up by Regeneration; there muſt be ſome apprehenſions of the neceſſity of it. Yet ſometimes the work of Regeneration, follows ſo cloſe upon the heels of theſe precious preparations, that both muſt be acknowledged to be the work of one and the ſame hand. *Paul* on the ſudden was ſtruck down, and in a moment there is both an acknowledgment of the Authority of Chriſt, and a ſubmiſſion to his Will, when he ſaid, *Lord what wilt thou have me to do?* Acts 9. 6. The preparation of the ſubject is neceſſary, but this preparation may be at the ſame time, with the conveyance of the Divine Nature: As a warm Seal may both prepare the hard Wax, and convey the image to it, by one and the ſame touch.

(3.) *Tho ſome things which man may do by common Grace, may be ſaid in ſome ſort to be preparations, yet they are not formally ſo, as that there is an abſolute cauſal connexion between ſuch preparations and Regeneration.* They are not *cauſæ diſpoſitivæ* of Grace, not diſpoſing cauſes of Grace. Grace is all in a way of reception by the Soul, not of action from the Soul. The higheſt Morality in the world is not neceſſary to the firſt infuſion of the Divine Nature. *Mary Magdalen* was far from the one, yet received the other. If there were any thing in the ſubject that was the cauſe of it, the tendereſt and ſofteſt diſpoſitions would be wrought upon; and the moſt intelligent men would ſooneſt receive the Goſpel. Tho we ſee them ſometimes renewed, yet many times the roughest tempers are ſeized upon by Grace: and the moſt unlikely Soils for fructifying, God plants his Grace in, wherein there could be no preparations before. 'Tis not with Grace as it is with Fire, which gives as much heat to a Stone as to a piece of Wood; but the Wood is ſooner heated than the Stone, becauſe it is naturally diſpoſed by the ſoftneſs and porouſneſs of its parts to receive the heat. Moral Nature ſeems to be a preparation for Grace; if it be ſo, it is not a cauſe howſoever of Grace, for then the moſt Moral perſon would be ſooneſt gracious, and more eminently gracious after his renewal, and none of the rubbiſh and dregs of the World would ever be made fit for the Heavenly building. There ſeems to be a fitneſs in *Morality* for the receiving ſpecial Grace, becauſe the violence and tumultuouſneſs of ſin is in ſome meaſure appeaſed, the flame and ſparks of it allaied, and the body of Death lies more quiet in them, and the principles cheriſhed by them bear ſome teſtimony to the Holineſs of the Precepts. But tho it ſeems to ſet men at a greater nearneſs to the Kingdom of God, yet with all its own ſtrength it cannot bring the Kingdom of God into the Heart, unleſs the Spirit opens the Lock. Yea, ſometimes it ſets a man further from the Kingdom of God, as being a great Enemy to the Righteouſneſs of the Goſpel, both *imputed* and *inherent*, which is the crown of the Goſpel; to imputed, as ſtanding upon a righteouſneſs of their own, and conceiving no need of any other; to inherent, as acting their ſeeming holineſs neither upon Goſpel-principles, nor for Goſpel-ends, but in ſelf-reflections, and ſelf-applauſes. What may *ſeem* preparations to us, in matter of *Moral life*, may in the Root be much diſtant and vaſtly aſunder from Grace; As a * Divine of our own illuſtrates it: Two Mountains whoſe tops ſeem near together, may in the bottom be many Miles aſunder. The foundation of that which looks like a preparation, may be laid in the very gall of bitterneſs; as *Simon Magus* deſiring the Gift of the Holy Ghoſt, but from the covetouſneſs of his heart. Other operations upon the Soul which ſeem to be nearer preparations, as convictions, do not infer Grace; for the heart, as a Field, may be plowed by terrors, and yet not ſown by any good Seed. Planting and Watering are preparations, but not the cauſe of fruit, the increaſe depends upon God.

* Mr. *Burges.*

(4.) *There*

(4.) *There is no meritorious connexion between any preparation in the Creature and Regeneration.* *The *Pelagian* opinion was, That by a generous Love of Vertue, we might deserve the Grace of God, and the farther assistance of the Spirit; we first (say they) put our hearts into the hands of God, that God may encline them which way he please; and by thus making our Wills depend on God, we merit help from God, and make our selves worthy of him. Whether this be the Opinion of any now, I know not. This is to assert, That man gives first to God, and then God to man in way of requital. What Son can merit to be born? What desert before Being? Nothing can be preexistent in the Son which merits Generation by the Father. The fair hand of Moral Nature can no more induce God to confer on man the state of Grace, than the Deed of Conveyance of a Mannor, fairly drawn, can dispose the Lord to pass it away. In what part of Scripture hath God indulged meer Nature with any Promise of adding Grace upon the improvements of Natural abilities? Whatsoever conditional promise there is, supposeth some Grace superior to Nature in the subject, as the condition of it; we do not find that God hath made himself a Debtor to any preparation of the Creature.

* *Vossii. Hist. Pelag.* lib. 3. par. 2. Thes. 12. pag. 349.

Scrivener's, *Course of Divinity.* Part. 1. Book 1. c. 15. pag. 52.

But there is no Obligation on God, by any thing that may look like a preparation in man. For,

[1.] *If man can lay any Obligation on God, it must be by some act in all parts his own, for which he is not in the least obliged to God.* Thinking is the lowest step in the Ladder of preparation; 'tis the first act of the Creature in any rational production; yet this the *Apostle* doth remove from man, as in every part of it his own act, 2 *Cor.* 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* The word signifies reasoning; no rational act can be done without reasoning; this is not purely our own. We have no sufficiency of our selves, as *of our selves*, originally and radically of our selves, as if we were the Author of that sufficiency either naturally or meritoriously: And *Calvin* observes, that the word is not ἐνταξικα but ἱκανότης, not a self-ability, but an aptitude or fitness to any gracious thought. How can we oblige him by any act, since in every part of it, it is from him, not from our selves? For as thinking is the first requisite, so it is perpetually requisite to the progress of any rational act, so that every thought in any act, and the whole progress wherein there must be a whole flood of thoughts, is from the sufficiency of God. We cannot oblige God after Grace, much less before; for when Grace is given, there must be constant effluxes of Grace from God to maintain it; and the acts of Grace in us are but a second Grace of God. How can we then oblige him by that which is not ours, either in the original or improvement? If when a man hath given to another a rich gift, he must also give him power to preserve it, and wisdom to improve it, the person cannot be said by his improvement of it to oblige the first donor. *What* hath any man that he *hath not received?* 1 Cor. 4 7. The *Apostle* excludes every thing in us from the name of a donation to God: If there be no one thing but is received from God, then no preparation to Grace but is received from him. The obligation then lies upon the receiver, not upon the donor. But may we not oblige God by the improvement of such a Gift? The *Apostle* includes every thing, challengeth him to name any one thing which was not received; which will contain improvements as well as preparations: if we have power to improve it, wisdom to improve it, hearts and opportunities to improve it, all these are by way of reception from God.

[2.] *If man can lay any Obligation upon God, it must be by some pure spotless act.* This cannot be; no pure act can spring from man. God hath taken an exact survey of the whole World in its dark and fallen state, and could not among those multitudes of acts which spring from the Will of man, find one piece of beauty, one particle of the Divine Image; for he hath pronounced this Sentence upon them, with repetition too, as his infallible Judgment, *There is none Righteous, no not one. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one,* Rom. 3. 10, 11, 12. The most refined Nature derived from *Adam*, was never found without fault; a pure vertue is a *terra incognita.* The productions of Nature are always evil; if not one action be fully good in the Nature

ture of man, what meritorioufneſs can there be in any preparation of Nature for the Grace of God? Can the cleareſt vertue that ever was ſince *Adam*, oblige God to pardon its own defects, that is, the defects of that very act of vertue? much leſs can it challenge a higher degree of Grace to be tranſmitted to it.

[3.] If any preparation were our own, and were pure; *yet being Natural, how could it oblige God to give a ſupernatural Grace?* If there be any thing of meritorioufneſs, it is only ſomething of the ſame kind with the work in a greater degree: but there is no proportion between *Natural* acts, and *Supernatural* Grace. There is no one Scripture, or one example, declaring Grace to be given as a reward to meer Nature, or any act of Nature. God indeed out of his infinite Righteouſneſs, and Equity, and Goodneſs, hath rewarded ſome Moral acts with ſome Worldly advantages, or the withdrawing ſome Judgments threatned, as *Ahab*'s reprieve from Judgment upon his *humiliation*, 1 King. 21. 27, 29. and the temporary Pardon to *Niniveh*, upon their ſubmiſſion to the Prophets *threatnings*, Jonah 3. 8, 9, 10. But what Obligation lies upon God to reward men doing thus with ſuperadditions of Grace? for there is no proportion between ſuch a Moral act, and ſo excellent a reward. We may as well ſay, that a Coal by glowing and ſparkling may merit to become a Star: or that the orderly laying the Wood and Sacrifice upon the Altar might merit the deſcent of Fire from Heaven to kindle it.

[4.] *If there were any Obligation on God, by any preparations of Nature, then ſuch acts would be always followed with renewing Grace.* There would be an Obligation on Gods Righteouſneſs to beſtow it; And if it ſhould be denied, the Creature might accuſe God of a failure in Juſtice, becauſe he gave not what was due. God ſure would obſerve that Rule of Juſtice which he preſcribes to man, not to detain the wages of a Hireling, no not for a night. Were Grace a Debt upon the Works of Nature, God were then Obliged not only to pay it, but to pay it ſpeedily, it being exact Righteouſneſs ſo to do. But we ſee the contrary. *Publicans* and *Harlots* are raiſed and beautified, while *Phariſees* lie buried in the ruins of Nature. Theſe preparations are many times without perfection. The pangs of conviction reſolve ſometimes into a return to the old vomit, and make no progreſs in a ſtate of Life and Grace. The *Apoſtles* rule will hold true in the whole compaſs of the work, *Rom.* 6. 11. *If it be of works, then it is no more Grace.* So much as is aſcribed to any work or preparation by the Creature, ſo much is taken from the Glory of Grace: and would make God not the Author, but aſſiſtant, and that too by Obligation, not by Grace.

[5.] From this it follows, *That man doth not prepare himſelf by any act of his Will, without the Grace of God.* What preparation can he make, who is ſo powerfully poſſeſt by corrupted habits, which have got ſo great an Empire over him, ſtruck their Roots to the very bottom of his Soul, entrenched themſelves in the works of cuſtom, that if he goes about to pull up one, his Arm ſhakes, and his Heart faints? How ſtrongly do theſe rooted habits reſiſt the power of Grace? How much more eaſily do they reſiſt the weakneſs of Nature in confederacy with them? What is ſaid of the remnant of *Jacob, as a Dew from the Lord, as the Showers upon the Graſs*, that it *tarrieth not for man, nor waits for the ſons of men*, Micah 5. 7. may be ſaid of the Grace of God, It waits not for the preparations and diſpoſitions of the Creature, but prevents them. 'Tis a pure Gift: tho we are active with it, yet we are wholly indiſpoſed for it. We can no more prepare our ſelves to ſhine as Stars in the World, than a dunghil can to ſhine as a Sun in Heaven. What preparations doth God wait for in the heart of an Infant when he Sanctifies it? If *without Chriſt we can do nothing*, John 15. 5. then no preparations without Chriſt; for they are ſomething, and very conſiderable too. There is no foundation to think there ſhould be any preparation in the Creature as of the Creature.

[1.] *The firſt promiſe of Redemption and Regeneration, intimates no ſuch thing in man to either of them*, Gen. 3. 15. *I will put enmity*, &c. the putting enmity into man againſt *Satan* is promiſed by God as his own Work; there was a friendſhip ſtruck up, a confederacy made, the Devil entertained as a counſellor; God would now break this League, he only puts enmity into the heart againſt Satan: *It ſhall bruiſe thy head*, &c. the bruiſing the Serpents head is wholly the act of Chriſt:

Chriſt: *It*, not the Man or the Woman, but the promiſed ſeed. As there were no preparations in the Creature to that which Chriſt acted in the fleſh; ſo there are no preparations in that Creature for what Chriſt is to do in his Spirit. He bruiſed Satan in his fleſh upon the Croſs without any preparations in the Creature; and ſo he bruiſeth Satan in the heart, by his Spirit, without any preparations on the Creatures part. For any thing I ſee, had man in the ſtate of Innocency been ſenſible that his dependency as to any good, and motion to good, *ought* to be upon God, and he to have waited upon God for his change, and confirmation, he might have ſtood: but when he would practically aſſert the liberty of his own will in a way of indifferency to good and evil, he fell. And by the way, thoſe that aſſert the freedom of their own Will Naturally, without the Grace of God, either common or ſpecial, ſeem to me to juſtify *Adam*'s firſt affected independency of God.

[2.] *God is as much in the New Creation, as he was in the Old.* Not only the Creation of the matter, but the preparation of it to receive the form, was from God; neither the matter, nor any part of it, prepared it ſelf. If nothing prepared it ſelf to be a Creature, how can any thing prepare it ſelf to be a gracious Creature, ſince to be a New Creature is more than to be a Creature; and every preparation to be a New Creature, is more than any preparation to be a Creature. The New Creation differs, I muſt confeſs, from the Old Creation; but it is ſuch a difference which makes it rather harder than eaſier.

1. **The Object of the Old Creation was nothing; the Object of the New is ſomething, but a thing that hath no more active diſpoſition to receive a New form, than nothing had.* * Daille.

2. The Object of the firſt Creation, was a *ſimple and pure privation: the Object of the ſecond, is a contrary form, which reſiſts the work of God:* there was only an action of Creation in the firſt; there is an action of deſtruction in the ſecond; the deſtruction of the Old form, and the Creation of a New: Is it likely that any Nature would voluntarily prepare it ſelf for its own deſtruction? God in the firſt creation found no diſpoſition in the ſubject to entertain a form; here he finds a contrary diſpoſition to reſiſt the form.

3. *What preparation had any of thoſe we read of in Scripture from themſelves?* What diſpoſition had *Paul*, when he was ſtruck down with a heart fuller of actual enmity than he had at his birth? Did the *Apoſtles* expect any call from their Nets, or ſet themſelves in a readineſs before they heard that call? A voice from Chriſt was attended with a Divine touch or power upon their hearts; both the preparation and the motion it ſelf took birth together. And what preparations are there in Scripture, but are attributed unto God? If a *conviction* be through and full, and conſequently a preparation, it muſt refer to that Spirit which our Saviour aſſerts to be the principal cauſe of it, *John* 16. 8, 9. *When he is come*, that is, the Comforter, *he will reprove the world of ſin.* 'Tis is laid wholly upon this, as the end of the Almighty Spirits coming, whereby it is not likely men would be convinced without him. Is there any deſire or prayer for it? Even this, if true, is from the Holy Ghoſt; *no man can call Chriſt Lord, but by the Holy Ghoſt*, 1 Cor. 12. 3. Did any of thoſe our Saviour cured of Bodily infirmities, prepare themſelves for that cure? Neither can any man prepare himſelf for his Spiritual cure.

[4.] *What thing in all the Records of Nature ever prepared it ſelf for a change?* All preparations in matter for receiving any form, ariſe not from the matter it ſelf, but from ſome other active principle, or the New form in part introduced, which by degrees expels the Old; as in Water, when heat comes in the place of cold, the preparation is not from the Water, but from the New quality introducing it ſelf: the grace of God is to the Soul, as form is to matter. The Body is formed in the Womb, for the reception of the Soul, but not by the *Embryo*, but by the formative vertue of the Parent, faſhioning the parts of the Body to make it a fit lodging for the Soul; or as ſome think, the Soul it ſelf, as the *Bee*, faſhions its own Cell; but howſoever it is not from it ſelf. The preparations of *Lazarus* to riſe, were from the voice of Chriſt, not from the ſtinking Body of *Lazarus*. The Nature of all is alike. That one *Lute* is better prepared for an harmonious touch;

touch, is from the *Muſicians* skill, not any art of its own. If one man of the ſame Nature with another be endued with rich Morals, 'tis from the common Grace of God exciting Natural Light, and the common notions of fit and juſt: As the Reaſon one Vine of the ſame kind brings forth more generous fruit than another, is from the ſtronger influence of the Sun. All Nature aſſents to this truth, that nothing doth prepare it ſelf for a change.

[5.] If man did prepare himſelf for Grace, *it would be a diſparagement to God, it would violate the Soveraignty of God.* It would be derogatory to the Majeſty of God, to have his Grace depend upon the conditions and previous preparations in the Creature; It would lay the foundations of Grace in a mans ſelf, and impoſe a neceſſity in God to come in with further Grace, and make his actions dependent upon the actings of the Creature. The beginning of Faith would be from us, and the ſupplement from God; the work of Grace would be of him that *wills and runs, and not of God that ſhews mercy*, Rom. 9. 16. It would change the whole tenor of the Scripture, and make converſion not Gods drawing of us, but our traction of God: for he that doth diſpoſe himſelf to Grace, is in ſome ſort the cauſe of that Grace; as he that doth diſpoſe the ſubject for ſuch a form, is in a ſort the cauſe of that form. If the preparations were from the will of man, man would begin the nobleſt work that ever was wrought, and God would be made no more than an attendant upon the Creatures motion: whereas the very beginning in the will, as well as the perfection, is aſcribed to God, *Phil.* 2. 13. *God works* in you *both to will and to do of his good pleaſure.* Gods good pleaſure is the Original cauſe of this work upon the Will; not the Wills good pleaſure. The work then depending on Gods good pleaſure, excludes any dependency on the will of man: 'tis therefore called a Creation, to ſhew Gods independence upon any thing as to this work.

[6.] *Where ſhould this preparation begin? in what part of the Soul?* Shall it begin in the * Underſtanding? That hath loſt the reins whereby it governed the lower parts of the Soul. Nothing is more diſcompoſed in its acts than that *faculty.* * 'Tis well compared to a Charioteer or Coachman fallen from his Box, and his Feet entangled in the reins of the Horſes, which hurry him about: the ſenſitive appetite, like a wild Horſe, hath got the Bit between his Teeth, runs about, and draws the Underſtanding after it. Indeed a Charioteer, that hath loſt the government of his Horſes, endeavours to remedy that violence, he cries out, makes all reſiſtance, hath a will to help himſelf. But the Underſtanding is ſo far from reſiſting, that it takes pleaſure in the diſorder of the paſſions, it prompts the Will to follow them, and this is properly to be a ſervant to ſin. Shall it begin in the Appetite? How can that encline to range it ſelf to the order of Reaſon? It hath no reaſon it ſelf, it ſubmits not to the Laws of Reaſon, it hath got the maſtery of it, and hath preſcription for its dominion, of a long ſtanding, ever ſince the fall. The dominion of ſin is in the Underſtanding, Will, Appetite, whence all of them are called Fleſh; ſo that all the motions of the Soul depending upon them, the ſlavery muſt needs be voluntary. Therefore neither the Underſtanding conceives, nor the Will wills, nor the Appetite deſires any thing againſt themſelves: how then ſhould the Will, which is captivated by a corrupt Underſtanding and diſorderly Affections, recover it ſelf, when it muſt neceſſarily be under the guidance of one of theſe Jaylors? Suppoſe the Underſtanding were illuminated, are thoſe evil habits in the Will corrected barely by the illumination of the Underſtanding? If they are corrected, why doth not the Will alway follow the dictate of the Underſtanding? But, alas! thoſe evil habits determine the Will to evil, as good habits determine it to good: for it is the Nature of habits to encline the faculties to thoſe things which are ſuitable to the Nature of thoſe habits: therefore as long as it remains under the command of thoſe evil inclinations, it is impoſſible it ſhould paſs from evil to good: But that the Will hath evil inclinations, appears by the Scripture calling the whole Man Fleſh. Elſe Corruption would not be univerſally ſeated in the Soul, but only accidental in the Will, from the darkneſs of the Underſtanding. But certainly as *Adam* in innocy had an habitual holy diſpoſition in his Will: ſo man in his fall hath a corrupt inclination in his Will, an habitual quality, whereby he *drinks iniquity like water,*

Job

* *Amiraut. de predeſt.* ch. 5. p. 48.
* *Chamier, Panſtrat.* Tom. 3. lib. 4. cap. 1. Theſ. 12.

Job 15. 16. What power of the Will can take thoſe cords off which hold it Priſoner, whereby it muſt be prepared for a free motion?

To evidence this further, we ſhall conſider,

1. *That man doth not naturally, neither can underſtand the new birth.*

2. *He cannot deſire it.* Underſtanding and Deſire, are neceſſary preparations to any rational change a Creature can make in it ſelf.

[1.] *Man cannot underſtand it.* This is neceſſary to a change. Whatſoever is done by the Will, muſt be done by the impulſe of ſome other Faculty. Senſitive Appetite cannot inſtruct the Will to this Work. Senſe is not capable of Reaſon, much leſs of Religion, tho it be the portal to both. The Will can never be moved to any good thing, unleſs the mind propound it as good and amiable. The act of thinking muſt precede the act of believing; for we cannot believe without thinking of what we believe. 'Tis leſs to think than underſtand: If we cannot then do that which is leſs in the preparation, we cannot do that which is greater, eſpecially when it is impoſſible to will without thinking; and thinking is a neceſſary means to willing. He that cannot prepare himſelf for a good thought, how can he prepare himſelf for a gracious habit? What ability have we to any act of Faith, when we have no ability to any thought of Faith? We cannot by the ſtrength of Nature underſtand it, if we conſider,

(1.) *The firſt blot cauſed by ſin, was upon the Underſtanding.* Man was firſt deceived by the ſophiſtical Reaſonings of the Serpent: The firſt effect of ſin, was to ſpread a thick darkneſs upon *Adam*'s Underſtanding: Tho the whole houſe, and every beam of it, fell together, yet this Faculty was firſt unfaſtened, and brought all the reſt to ruine. As ſoon as ever he ceaſed from glorifying God as God, a darkneſs was brought upon his fooliſh heart, *Rom.* 1. 21. *When they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh heart was darkned:* Where the *Apoſtle* deſcribes the ſtate of man in corrupt Nature, after his Fall. Folly firſt in the heart to deſire the Forbidden Fruit, and then darkneſs came upon the Underſtanding. Their διαλογισμοὶ, their Reaſonings became empty, and contradictory; their primitive light departed, and darkneſs, as a privation, took place. What true motion can there be in the Will, when there was ſo thick an obſcurity in the Underſtanding? Where there is but a falſe knowledg in the Mind, there can be no true motion in the Will. There muſt then be a reſtoration of this light, before there can be any preparation to a good act of the Will. *Adam* recovered not this light by his own ſtrength, no, nor by the outward declaration of the Goſpel in the Promiſe: for no outward Object propoſed to the Underſtanding, confers any power upon the Faculty. How can it then be recovered by our ſtrength, ſince we have rather added to the Scales than diminiſht them? For,

(2.) *There is a darkneſs tranſmitted from him, to the underſtanding of every man by Nature.* The light is *darkned* in the Heaven of the ſoul, the more ſpiritual part of the *mind*, Iſa. 5. 30. as the Prophet ſpeaks in another caſe. Our Underſtandings are ſo cloſed up with the thick ſlime of ſin, that we cannot ſee the beauty of Goſpel-Truths. *Darkneſs comprehends not the light*, John 1. 5. Tho the light of the Sun did ſhine a Thouſand times brighter than it doth, and ſtrike upon the face and eye lids of a man, with the greateſt glory, yet if there be a ſpot upon the Apple of his Eye, if he wants a ſeeing Faculty, he can apprehend nothing of it. Hence the *Apoſtle* prays for the illumination of the Underſtanding of the *Epheſians*, Eph. 1. 17, 18. and that they might have *a ſpirit of wiſdom*, and revelation in the knowledg of God. And our Saviour tells them, that they *muſt be taught of God*, John 6. 45. by an internal teaching of the Spirit, as well as by himſelf in an oral inſtruction. What a thick cloud was upon *Nicodemus* his mind, when he diſcourſed with him about Regeneration, who was the ableſt Teacher to illuſtrate it to his Fancy and Underſtanding? 'Tis not ſuch a darkneſs, as if he might underſtand the myſteries of Heaven, if he would exert the ſtrength of his own Reaſon. This would be only as a man ſhuttting his Eyes, who had

had a viſive Faculty; but it is ſuch a darkneſs as cannot be expelled by fleſh and blood, or any thing ariſing from it: *Fleſh and blood* (ſaith our Saviour to *Peter*) *hath not revealed it unto thee, but my Father which is in Heaven*, Mat. 16. 17. Fleſh and blood includes every thing in oppoſition to God. Our Saviour had externally owned himſelf in the face of the *Jews*, to be the *Meſſiah*, the Son of God: but beſides this, there was an inward illumination granted to *Peter*, for the apprehending and embracing ſo great a Truth. There is not only a darkneſs upon the minds of thoſe who have no outward revelation of the Will of God in Chriſt, but upon thoſe who are in the midſt of the Sun-beams, *Deut.* 29. *Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.* They wanted not the Beams: No People in the World had the Ordinances of God beſides them: but they wanted an Organ fitted to receive and uſe them, which was not in their power, but is mentioned as the gift of God. God promiſes to make his People to know his ways. What needs that, if they could know them without him? We have indeed the light of the Goſpel; we have alſo a Faculty; but without an Eye diſpoſed for the light, we enjoy no benefit by it. Now who ever heard that darkneſs could prepare it ſelf for its own expulſion? It cannot comprehend the light, much leſs prepare for the reception of it: Who ever heard of one born blind, in a capacity to prepare himſelf for ſight? We are blind in Naturals, much more in Spirituals. The moſt poliſhed Reaſons among the *Heathens*, both for knowledg in Naturals, and prudence in civil Affairs, doated, and with all their Wiſdom knew not God.

(3.) *There is an unſuitableneſs, and a contrariety in the mind of man to the Goſpel, which is the inſtrument of Regeneration.* There is a mighty diſtance between the Spiritual Object, and the Natural Faculty. The Underſtanding, tho never ſo well furniſht with natural ſtuff, is but natural, and fleſh: the Object is ſupernatural and ſpiritual: therefore the richeſt meer Nature can no more attain to the knowledg of ſpiritual things, than the cleareſt ſenſe can attain to the knowledg of rational. Tho every man *by nature hath the things contained in the law*, Rom. 2. 14, 15. yet no man hath by Nature the things contained in the *Goſpel*. The Goſpel hath not the ſame advantage in the hearts of men as the Law hath; for it finds nothing of kin to it. Tho a natural heart hath ſome broken pieces of the Law of God depoſited in it, yet there is not the leaſt ſyllable of Chriſt, or Regeneration, writ in the mind by the hand of Nature. The Underſtanding therefore naturally cannot prepare it ſelf for the reception of the Goſpel, becauſe it hath not any principle in it which ſuits the Doctrine of it. It ſeems a ridiculous thing to the wiſeſt Carnaliſt, who receives not the things of God, becauſe out of the pride of natural wiſdom he counts them *fooliſhneſs*, 1 Cor. 2. 14. Hence not many wiſe are renewed in their minds. Had the Goſpel-Truth been as agreeable to Reaſon, as the other common Notions imprinted in man, it would have been preſerved in the World longer than it was; ſince, without queſtion, *Adam* did communicate to his Poſterity, the Notion of a Redeemer, which did ſoon die among them, becauſe not conſonant to that Reaſon they had derived by Nature from *Adam*. It was a knowledg given to *Adam* by Revelation, not imprinted in his Nature by Creation. Beſides, there is a contrariety in the mind to the Truth of the Goſpel. As we ſay of Liberty, ſo of Enmity, Tho it be formally in the Will, yet it is radically in the Underſtanding: The *mind* is the ſeat of thoſe Hoſtile Principles which act the *will* againſt God, *Rom.* 8. 7. The mind of man regards the things of God as unpleaſant, and an intollerable Yoke, and hard Bridle. Let Light, the moſt excellent thing in the World, glare upon a man that hath ſore eyes, he will turn away from it, or ſhut his eyes againſt it; For tho he underſtands the worth of it, yet it hath a quality offenſive to him: So is the Goſpel to thoſe Notions ſetled in the diſtempered mind. Men give not credit to the Declarations of the Goſpel: *Who hath believed our report?* hath been the the Voice of God's Meſſengers in all Ages, *Iſa.* 53. 1. No man, unleſs known by all never to ſpeak truth, but is more believed than the God of infallible and unerring truth. What Principles

ciples then are there in the Underſtanding, to prepare it for the reception of that which is ſo contrary to its ancient inmates?

(4.) Beſides this, *the natural levity of the Underſtanding, doth incapacitate it to prepare it ſelf.* 'Tis with the Underſtanding as with a Line, the farther it is ſtretched out, the weaker, and more wavering it is: ſo is the Underſtanding, being at a diſtance from God. How do vain thoughts intrude into the mind? No man can keep a Door lockt againſt them: We feel them ruſhing upon us, while we endeavour to avoid them: We are confounded, and overwhelmed by them, and drawn to things againſt our own reſolutions. Man hath not the command of his own heart, ſo much as to think ſteadily of a divine Object. How can he then prepare his own heart, when he cannot without Grace, fix in any holy meditation which is neceſſary for the renewal of it, ſince nothing is more diſcompoſed in its acts, than the mind of man, which is always dancing about, like Cork in the Water, or Feathers in the Air? Whence ſhould come any preparation to good order, but by ſome ſupernatural ballaſt, to eſtabliſh it from fluctuating? This Diſeaſe every man is ſenſible of; and whatſoever Diſeaſe is inherent in Nature, cannot be cured by any preparations by that Nature which is wholly over-grown with it.

(5.) Hence it follows, *that a natural mind hath no right notion of Grace.* To the right Notion of a thing is required ſuitableneſs, pleaſure, and a fixedneſs of the mind upon it. A natural mind wants all theſe. How can it then prepare it ſelf for that which it hath no knowledg of? And without knowledg it cannot commend it to the Will. The *Apoſtle* aſſerts a plain *cannot* in this buſineſs, 1 *Cor.* 2. 14. *He cannot know them, becauſe they are ſpiritually diſcerned.* Being deſtitute of the Spirit, they cannot diſcern the things of the Spirit. Senſe can diſcern things ſenſibly, not rationally: Reaſon can diſcern things rationally, but not ſpiritually. The light whereby a natural man judges of the things of the Goſpel, is a Star light, or a Moonlight, which gives not a diſtinct View of the Object. The evil diſpoſition muſt be removed from the mind, before the Object be entertained according to its worth. As if any natural Object have ſuch excellent qualities in it, that if it be embraced, it will draw the Will and Affections after it; yet if the mind be ill-diſpoſed, and doth not judg of the Object according to the merit of it, it will refuſe it: Offer a man Gold, who underſtands not the worth of Gold, it will not allure him. Man with his Eyes, is ſpiritually blind, and with his Ears is ſpiritually deaf. So God calls the *Gentiles*, which were to be brought to Chriſt for a reſtitution of their Eyes, *Iſa.* 43. 8. *Bring forth the blind people that have eyes, and the deaf that have ears.* Such can no more judg of the excellency of ſpiritual things, than a blind man can have regular conceptions of Colours, or a deaf man of the excellency of Muſick. *If no man can call Jeſus Lord, but by the Holy Ghoſt,* 1 Cor. 12. 3. If no man can have a magnificent conception, and ſpeech of Chriſt, but by the Spirit, giving him both that conception, and utterance, he cannot have a Notion of the formation of Chriſt in the heart, without the gift and impreſſion of the ſame hand. What preparations then can ariſe from Nature, when the mind can have no conception of Chriſt, but by the Spirit of God?

Well then, to conclude this: What preparations can there be in Nature, ſince we cannot underſtand the things of God, when yet we have more clearneſs in our Underſtanding to ſee them, than we have force in our Wills to love them and embrace them? 'Tis in the Underſtanding, that the common Notions; which are the grounds of knowledg, are depoſited. There is leſs of Ignorance in our Underſtanding, than of Enmity in our Will: The Eye can ſee further than the Arm can reach. If therefore we cannot think, or underſtand, by all that help of common Notions, without the Grace of God, how can we then prepare our Wills for it, to comply with it, and renew that Faculty which is chiefly poſſeſſed with a contrariery to it?

(2.) As we cannot underſtand it, *ſo we cannot naturally deſire it.* What is not ſpiritually diſcerned, cannot ſpiritually be deſired: Not but that according to thoſe unformed conceptions which men have of it by common Grace, there may be ſome weak Velleities; but they are wiſhings without a will, not deſires according to the value of the thing. Mercy firſt breathed on our firſt Parents, before they breathed after that. The firſt motion came from God. So ſoon were they turned obſtinate Enemies againſt their Creator, without any thoughts of turning ſuppliants, tho they had not loſt the conceptions of their late integrity; which if they had, they had been wholly inſenſible, without any trouble of Conſcience. What deſires can we naturally then have for it, who have far weaker conceptions of that happineſs, than they had immediately after they loſt it? We cannot deſire what we do not apprehend: A Beaſt cannot deſire to be a Man, becauſe he hath no conceptions of the excellency of the Humane Nature above his own. No Nature can ever affect that which is contrary to it: No fleſh can ever deſire its own crucifixion. If we ſeek we ſhall find, if we ask we ſhall receive; but who firſt toucheth the heart to ſeek or to ask? If we cannot think a good thought of our ſelves, how can we think ſo good a thought as a deſire of Regeneration? To ſay then we can deſire the New Creation of our ſelves, without ſome kind of Grace, is to aſſert another Doctrine than what the *Apoſtle Paul* aſſerted to thoſe already regenerate. The firſt Will, which is the neceſſary ſpring of all actions, is wrought by God, *Phil.* 2. 13. The frame of man's will and deſire, ſtands to another point, *John* 8. 44. *The luſts of your father you will do.* The beſt renewed man knows not *what to pray for as he ought*, without the inſtruction of the Spirit, *Rom.* 8. 26. We cannot give our hearts a lift to Heaven, or breathe out an unutterable Groan, without the help of an infinite Spirit. The root of man's Affections grows downward, not upward. What breathings can be expected in a ſoul choaked up with ſin? There was no motion of the Church, till the *hand of her beloved was put in by the hole of the door*, and made a motion in her bowels, *Cant.* 5. 4. The Church owed no obligation to her free will, and her own prediſpoſitions. There's not a ſmoke in the heart to Heaven, without a ſpark firſt from Heaven: not a ſtep, till God enlargeth the heart: Velleities are from common Grace, under the Preaching of the Word: Fervent and ſaving deſires are from ſpecial Grace, by the hand of the Spirit. So that there are no preparations from Nature to this, ſince both our apprehenſions of it, and deſires for it, ſpring not out of that Stock.

The *Second* main thing is this, As man cannot prepare himſelf for it, ſo *he doth not produce, and work it in himſelf.* This is evident from the former: If he cannot make any preparation which is the leſs, he cannot cauſe any actual production of it, which is the greater.

But to evidence it more, let us ſpend ſome time in this.

As it doth not depend upon the *Will of man* in the *preparation*, ſo neither in the *production.*

1. I ſhall evidence it, firſt by *Arguments drawn from the conſideration of God.*

If this work depended upon the will of man, as the firſt cauſe in the production, it would deprive God,

1. *Of his Soveraign Independency.* If man's Will were the firſt cauſe of Regeneration, God would not be the ſupreme independent cauſe in the nobleſt of his Works. This Work is nobler than Creation, in reſpect of the price paid for it. The World was made without the death of any thing to purchaſe the Creation of it. But the Divine Image is not reſtored without the Death of the Son of God; every line in this New Image being drawn with his Blood. Is there any thing happens in the World, but by the conduct and efficacy of his Providence? Do all the motions of the Heavens, the productions of Creatures, the univerſal events of Nature, depend upon the Will, Power, and Wiſdom of God? And ſhall the ſoul, the moſt excellent of the lower

lower Creatures, bearing the characters of God's Wisdom and Goodness upon it (the acts of the soul in the way of Religion, being the noblest acts it can produce), be left wholly to it self in the production and management of these? Shall God, the supreme cause in every thing else, be an inferior, and secondary cause in this Affair? 'Tis *not he that plants, nor he that waters, but God that gives the increase* *. God is the first cause upon whom man depends in all kind of actions, much more in supernatural actions, chiefly in the Understanding and Will; upon which Faculties no creature can have any intrinsick influence, to cause them to exercise their vital acts. If the will of man were the first cause, God would be an attendant to the Creature in the noblest Works. God would not then be the first mover, but Man. The Will willing, would then be the cause of God's working; not God's working, the cause of the Will's willing and choice. Gods working would be consequent upon the Will; and so the effect of the Will's free motion. Man would then be the *dispositiva causa*, in relation to God. It would make God the *second cause*, and represent him expecting the *Beck*, and the preparations of man, before he did exert any act. It would make God to will that which Man wills, and make God to will that which man may reject. It would follow, that God concurs not to Regeneration by way of Soveraignty, but by way of concomitancy: It would not be a victorious, but a precarious Grace, which is against the whole tenor of the Scripture, which represents God, as holding in his hands the first links of all Second Causes, *Rom.* 11. 36. *For of him, and through him, and to him, are all things.* He is the first Governour of all the Wills and Powers of the Creatures; the first cause of all motions: he orders all, without being ordered by any. Now this is below the Majesty of God, to be conducted in his motion by the Will of the Creature; to have the purposes of his goodness brought into act, by an uncertain and slippery cause. How can it be conceived, that God should put his hand to the more ignoble Works of Nature, and turn over the noblest Work of the New Creation, to the Airy Will of the Creature.

* 1 Cor. 3. 7.

To *conclude:* God must either be precedent in his Operation to the act of the Will, or follow it: If precedent, we have what we would: if subsequent, then God is a meer attendant upon the motions of the Creature, and a servant to wait upon man. This is to advance free will to the Throne of God, and depress God to the Footstool of will: This is to deify the Creature, by placing the Crown of the soveraign independency of God on the head of free will.

2. *It puts a blot upon the wisdom of God.* If God expects the determination of the Will of man, whether he shall act, or no, then God is disposed by the Will of man, to the intention of his end: But it is very inconsistent with that unfathomable, and unerring Wisdom, to have the attainment of his end depend upon an Agent wherein nothing is wrapt up but *folly and madness*, Eccles. 9. 3. This is to make his power depend upon weakness, and his gracious ends towards his Creature, hang upon the extravagancies of one distracted, which no wise man would be guilty of. Is God in all things else, a God of Power and Wisdom, working all things in Number, Weight, and Measure, springing up every motion in the lower World, by an unblamable Counsel? And shall he leave the forming of the image of his Son, wherein his Wisdom is most seen, to the slight irregular Will of man, which hath neither Weight, nor Measure in it self? This would make the immutable counsel of God, depend upon the mutability of the Creature, which would be inconsistent with the wisdom of man, who chuseth the firmest means he can, for the conduct of his designs: For if man wills this day, then God wills; if man reject it the next day, then he rejects that which God wills: So God's Will must be at uncertainty, according to the Will of man. How shall his counsel stand upon so tottering a bottom? How shall he do all his pleasure, if it were a meer dependant upon the pleasure of the Creature, contrary to what he is pleased positively to assert, *Isa.* 46. 10. *My counsel shall stand, I will do all my pleasure.* The Apostle doth couch these *Two Arguments* together, *Eph.* 1. 11. *Who works all things according to the counsel of his own will:* he argues first, from the power of God, *who works*

works all things; whereby our own works, and power, are excluded, and God aſſerted to be the ſupreme cauſe of every thing, in an efficacious and energetical manner, as the word ἐνεργῶν ſignifies. (2.) From his Wiſdom; *according to the counſel of his own will*, wiſely and juſtly; and therefore not according to ours, wherein there is nothing but folly and evil. This excludes all our own Wills in the firſt Work. Now to aſſert, that this beautiful Image were brought forth upon the ſtage of the heart, by the will of man, as the firſt cauſe, would deſtroy God's Prerogative, and repreſent his Operations under the conduct of our counſel and will, not of his own. Certainly if there be a ſecret and wiſe Spirit of Providence, running through the whole World, to preſerve his Honour in his Works, as certainly there is; the moſt honourable declaration of them in the heart, cannot be thought to be left to the conduct of wild and hair-braind Nature.

3. If the Will of man were the prime cauſe of Regeneration, *it would deprive God of his fore-knowledg, and preſcience:* It would make that fore-knowledg which is certain, and infallible, meerly contingent: For if the Will of man were wholly left to its own determination, the motions of the Will were doubtful and uncertain, till the Will doth determine it ſelf; and ſo God's knowledg of them would be uncertain: for it is clear, that from a thing wholly uncertain, there cannot ariſe a certain knowledg. Therefore God could not be ſaid certainly to fore-know the converſion of man, if the efficacy of Grace depended upon ſo contingent a cauſe, as the liberty of man's Will; for then it might not be, as well as be; the Will might not embrace it, and ſo the knowledg of God be but meerly conjectural; a knowledg unworthy of a Deity, which muſt be ſuppoſed to be omniſcient; a knowledg depending upon a peradventure; or at beſt, 'tis but a *very likely* it will be ſo. This would be a debaſing the Deity to an opinionative knowledg, which could not be certain, becauſe depending upon ſo indetermined, and wavering a cauſe. * God cannot know this, or that man's Regeneration from eternity certainly, but he muſt ſee it infallibly in himſelf *willing* it, or in the cauſes of it, irreſiſtibly producing it. But if the efficacy of Grace depends upon the Will, then God doth not certainly determine the Regeneration of man: And for God to foreknow that which he himſelf hath not determined, and when nothing in the Creature, nor any thing in the circumſtances doth determine it, is to *make God ſee that* (as one ſaith) *which neither in the creature, nor in himſelf, is to be ſeen.*

* *Ball* of the Covenant, *p.* 341, 342.

Obj. Some may object, *How doth God come to foreknow ſin, for that depends upon the liberty of the Will?*

Anſ. It would be too long to enquire into this; I ſhall only at preſent ſay this: 'Tis certain God doth foreſee every ſin; otherwiſe the evil acts of men could not be predicted. Our Saviour could not then have foreknown what the *Scribes* and *Prieſts* would do to him, as he doth foretell, *Mat.* 16. 21. *Chriſt began to tell them how many things he was to ſuffer of the chief Prieſts and Scribes.* And ſince God cannot fail in his predictions, but they will certainly come to paſs, the hearts of the *Jews* could do no other thing, ſuppoſing the prediction, than what Chriſt doth here foretell; for their wicked Wills would certainly determine themſelves that way. And God by a concurrence of cauſes which he had linkt together in his hand, orders things ſo, that meeting with the corruption in their Wills, their Wills determine themſelves to ſuch actions there foretold: Yet is not God therefore the Author of ſin. For ſin being no poſitive thing, cannot have an *efficient*, but a *deficient cauſe*: And God determines the withdrawing of his common Grace, and the ordering of ſuch and ſuch circumſtances; and ſo did foreſee how a free Creature, with that corruption in his heart, would determine himſelf in ſuch occaſions, when involved in ſuch circumſtances. But now in the work of Regeneration, outward circumſtances cannot cauſe any determination of the Will, becauſe thoſe outward circumſtances of Grace, meet with nothing in the heart full of corruption, to take part with them, which outward circumſtances of ſin do. Therefore ſince there can be no foreſight of God in this caſe, depending

pending upon the concurrence of outward circumſtances, unleſs there were ſomething in the heart which did ſuit them, the determination of the will cannot proceed from them, but from God himſelf, willing and determining the will by a poſitive influx of his grace. The determination of the will to ſin, comes from within, from its Natural corruption concurring with ſuch occaſions, which joyning together determine the will to it. Therefore God foreſees what a free Creature will do: but there being no principle in the will by Nature to correſpond with any gracious external circumſtances, it cannot determine it ſelf to grace, becauſe it wants a principle of determination within it ſelf, the corrupt habits determining it quite otherwiſe: ſin proceeds not ſo much from the liberty as the captivity of the will: and God knowing the corrupt frame, can foreſee what man in ſuch a frame will do upon occaſion: As we may eaſily reſolve that an habitual drunkard will be drunk, when he hath ſenſual Objects placed before him.

4. Another conſideration is this: *To make the will of Man the Efficient of his Regeneration, is to make the truth of God a great uncertainty.*

(1.) Firſt *in the Covenant he made with Chriſt.* If his having a ſeed depended upon the will of man, the promiſe of God to give him a ſeed might be null and void: for at leaſt it muſt be granted poſſible, that not one man under Heaven would have accepted of his terms; and then his coming to ſave had been in vain, becauſe there was a poſſibility, that not one man would have embraced the Salvation offered. Since the number of rejecters of him is greater than the number of receivers, 'tis likely the leſs number, if left to their own wills, would have followed the greater, ſince the prevalency of evil examples above good ones, is every day evident; It had not been then, *the pleaſure of the Lord* ſhall proſper in his hand, *Iſa.* 53. 10, 11. but *the pleaſure of man* ſhall proſper in the *hand of the will of man.* The great reſolve of God, the Prieſthood of Chriſt, the deſign of drawing a Generation of perſons out of the world to praiſe him, had hung upon a meer hap-hazard, and a may-be, if it had depended only on mans will: And God ſhould have waited the leaſure of free-will, to ſee whether the moſt glorious deſign that ever was laid, ſhould proſper; and whether he ſhould have been a God of truth, or a liar to his Son. Tho our Saviour had laid the foundation of our Redemption in his own moſt precious blood, yet he muſt have depended on our will for the fruits of his purchaſe; it had been a great uncertainty, whether he had ſeen one grain of fruit for all his expence: he might have been a King without one ſubject, or the deſtruction of one Potent Enemy he came to conquer, not one ſin ſubdued, not one Devil caſt out of any Soul, this might have been; for tho by God he was made a King, yet according to the other aſſertion, it depended on the will of man, whether he ſhould have one ſubject to own his Authority: and if ſo, God had been very unwiſe to enter into Covenant with him; and Chriſt very unwiſe, to come upon ſuch grand uncertainties at the beſt, when it was a queſtion whether any one perſon ſhould have enjoyed the fruits of his death. How can it enter into any mans heart, that ſo great a contrivance as the ſending of Chriſt to be the means of Salvation, with ſuch great Promiſes to ſee the fruits of his death in a ſeed to ſerve him, ſhould depend in the main fruits and effects of it on any thing undetermined by the will of God; that ſo great a weight ſhould hang upon ſo thin a thread as the will of man?

(2.) *In the promiſes he makes to men.* How could God promiſe that ſo abſolutely as he doth, *Ezek.* 36. 26. *A new heart will I give you*; if this work did depend upon the will of Man which might fruſtrate the Truth of God in his Promiſe? and when God knew there was no principle in their hearts, that could riſe higher, than to ſhame and confuſion, not to ſo excellent a work as Regeneration, as is intimated, *Verſe* 32. *Not for your ſakes do I do this: be aſhamed and confounded for your own ways, O houſe of Iſrael.* What reaſon was there for God to depreſs them to confuſion, if they had had power to renew themſelves? If this Promiſe of God depended not upon any thing in them in the firſt making, it could not depend upon any thing in them in the full performance of it. We muſt either make God a lyer, or unwiſe, or remove any efficiency in the Will of Man

Man as the firſt cauſe. What Blaſphemy would it be to ſay, that God was ſo unwiſe as to Promiſe that which depended upon the power of another, whether it ſhould be wrought or no; that God could not be certainly true to his Word, unleſs free-will aſſiſted him!

5. It *diſpoils God of his Worſhip*, in thoſe two great parts of it, *Prayer*, and *Praiſe*.

1. *Prayer*. With what face can any ſollicite God for that Grace, which he conceives to be in his own power to have when he will? 'Tis a mocking of him, to deſire that ſtrength of him which he hath given us already, inherent in our Nature. If it were the work of our Wills, It would require only the excitation of them, not any application to God. Who begs for what he hath? Who deſires an Alms that hath thouſands in his purſe? As prayer would be a vain thing in any man that ſhould deny a Providence over-ruling the Affairs of the World: ſo it would be as vain a thing to call upon God for Grace, if the whole affair of Regeneration were left to the conduct of mans Will. The end of Gods making Promiſes of a *New Heart*, and a *New Spirit*, is to be enquired after to do it for us, *Ezek.* 36. 26, 37. The Natural conſequent then of aſſerting the power of our own Wills, is not to call upon God, but direct our deſires to another cauſe, to ſollicite our own Wills, not God: It would not be then according to the language of the Church, *Turn thou us, O Lord, and we ſhall be turned. Draw me, and I will run after thee*, Lam. 5. 21. Cant. 1. 4. but I will turn to thee, and then ſhalt thou be turned to me; I will run after thee, and draw thee to my ſelf. The Royal Authority, and Power of God, and his Glory in granting, is the foundation of Prayer; therefore the *Lord's-Prayer* is concluded with this, as an argument to move God to grant what is askt, *thine is the Kingdom, the Power, and the Glory*, that is, thou art Rich, and Powerful, and haſt all ſorts of Bleſſings to beſtow; with what face can any one go to God with theſe words in his mouth, when he aſcribes the Kingdom, Power and Glory, in ſo great a work, to his own Will? We can never pray in confidence to God for it: for all confidence is wrought by a conſideration of the Will of him we pray to, to accompliſh what we deſire, and of his Power to effect it: What confidence then can we have in his Will particularly to work it for us, if we conceive he hath left it to our hands, as the proper work of our own Wills? This was the ground of our Saviours Supplications, with ſtrong cryings and tears, that *God was able to ſave him*, Heb. 5. 7. able Naturally, in reſpect of his Power; able Morally, in reſpect of his Truth to his Promiſe. If God were careleſs in this concern, and had caſt off all from his own hands, on the hand of free-will, God might well ſay to any Man, as he did to *Moſes*, *Why crieſt thou unto me? Speak to the children of Iſrael that they go forwards*, Exod. 14. 15. Why cry you to me, you may do it your ſelves? go forward with your own Wills. The Natural Language of man to God, would not be, Lord let thy Kingdom come, thy Will be done; give me a New Heart: but I will have thy Kingdom come, I will have thy Will be done, I will procure my ſelf a New Heart, I will change my Heart of Stone into a Heart of Fleſh.

2. *Praiſe*. It doth deprive God of this part of his worſhip alſo, Praiſe even for his greateſt Bleſſings. If our own wills did produce this work, the greateſt cauſe of glorying would be, not in God, but in our ſelves. We have as little ground to praiſe God, if it be our own work, as we have to pray to him for it. All that can be ſaid is, That we have ground to praiſe him for the means of Regeneration; and this is no more ground, than they have that are not Regenerate under the enjoyment of the ſame means. If a man could give himſelf a Natural being without God, he could be his own Creator, his own foundation: ſo if he could give himſelf a Spiritual Being, without the Grace of God, he would be a God to himſelf; for in this caſe he would really do more to his converſion than God. If God offer grace equally to all, and the pliableneſs of one mans will to receive it above another, were from himſelf, he would then owe an Obligation to himſelf, but no more to God than the other that rejected it owes. The *Apoſtle* by asking the queſtion, *Who hath made thee to differ? And what haſt thou that thou didſt not receive?* 1 Cor. 4. 7. Tho it be meant of a difference of gifts,

gifts, yet it is *argumentum minoria*) Clearly implies, That what difference there was between them and others, was not of their own planting, nor grew up from the ſtock of Nature: But if Regeneration be wrought by a mans own will, 'tis not God that makes the difference, therefore the glory doth not belong to him. He is the Author of a general call, therefore the glory of that pertains to him, 'tis true; but yet as much from the damned that have lived under the Goſpel, as from the glorified Saints in Heaven, becauſe the ſpecial entertainment of this call, was not from the efficacy of Gods grace, but the liberty of mans will: for according to this aſſertion, the love of God would be equal both to the damned and ſaved, and would not ſhine with a fairer luſtre in Heaven than it doth in Hell. The *Apoſtle* wiſheth the *Philippians to work out their ſalvation with fear and trembling*; and encourageth them by this argument, becauſe *God is the Author* of all that good which they do *. If the determination of the will then is from it ſelf, is it not a brave ground to glory in our ſelves? How ſhall any man give God the glory of his Salvation? If it be ſaid, God did enlighten their Underſtandings by the Preaching of the Goſpel, this is an illumination common to all; and the reaſon ſome believe and others not, is not from the Gift of God, but from themſelves; how can we give God a peculiar praiſe for that wherein there is no difference between the beſt and the worſt of men? But the *Apoſtle* ſaith, God gives us *to will*, that is, the Operation of our will, and not only the illumination of the Underſtanding; therefore that our wills do terminate in that which is good, we hold of God: the *Apoſtle* doth not ſay, God hath given us power to will, but produced the will in us, and that of his good pleaſure: If therefore God work no more in one than in another, there is no place for Gods good pleaſure, becauſe there is no difference. * Let us ſee with what kind of Language the praiſe of God would be clothed, according to the Doctrine of free-will. A renewed man may ſay thus: Lord, I give thee thanks, that thou haſt conferred upon me a ſupernatural grace: but thou didſt alſo give as much grace to my Neighbour: but I added ſomething to that which thou didſt ſupernaturally give me: and tho I received no more than he did receive from thee, yet I did more than he, ſince he remains in his ſin, and I am Regenerate; therefore I have no more Obligation to thee and thy grace, than he that believes not: for, Lord, thou didſt not make me differ from the other, becauſe he had equal gifts with me; but I made my ſelf to differ, becauſe I ſuperadded my own *velle* to thy Divine aſſiſtance. How much of the glory of God would be pared off by ſuch a half-witted praiſe as this? How low would be the acclamations of glorified Saints in Heaven? What foundation of pride in the Creature, contrary to the intendment of the Goſpel, which is chiefly to humble man, if man were the cauſe of the moſt excellent work in himſelf? It would write vanity in a great meaſure upon that excellent exhortation of the *Apoſtle*, *Let him that glories, glory in the Lord*, 1 Cor. 1. 31. ſince there would be a bottom for fleſh to glory in his preſence, contrary to the deſign of God in his Works, *Verſe* 29. which is, *That no fleſh ſhould glory in his preſence.*

* *Amiraut. Serm. in Phil.* 2. 12, 13.

* *Bannes*, in 2da 2dæ Qu. 10. *p.* 248.

Arg. 2. The ſecond ſort of Arguments, is drawn *from the nature and ſtate of man.*

1. *In Creation.* Man did not create himſelf; to be a New Creature is more than to be a Creature. As man contributed nothing to Nature, ſo neither can he contribute any thing to Grace, any more than a paſſive capacity in reſpect of faculties, which yet are the gift of God to him; nothing of his own acquiſition. The Soul, tho framed with all its faculties, is as little able to engrave the Image of God upon it ſelf, as the Body of *Adam*, formed with all its parts and members, was able to infuſe a living Soul into it ſelf: there is no reaſon therefore to attribute our Creation to God; and Regeneration, the glory and excellency of a Creature, to our ſelves. I know ſuch ſimilitudes ought not to be ſtrained too high; yet when this Doctrine agrees with other parts of Scripture, we may form an argument from this Metaphor of Creation, whereby Regeneration is expreſt in Scripture. 'Tis confeſt by moſt, if not all, that no Creature, no not an Angel, can be an inſtrument in the very act of Creation of another thing, much leſs the chief efficient of its own Creation: for Creation is an act of Omnipotency,

and an incommunicable property of the Deity, not to be delegated to any Creature. The creation of man, in a ſtate of ſuch perfection as to be endued with the Image of God, was a greater work than ſimply the Creation of his Body, or the eſſential faculties of his Soul, yea, greater than the Creation of the whole World, becauſe the attributes of God did more lively appear in him, and particularly his Holineſs: the reſtauration then of this Righteouſneſs to man, after it is loſt, is a greater work than the firſt Creation of his Body and Soul, it being the ſame thing with the, conferring at firſt his Original rectitude upon him: If man therefore could create this in his own Soul after it is loſt, he would do a greater work than ſimply the Creation of a World. Surely there is as much power and wiſdom required to the New-Creating-Righteouſneſs in the heart, after it is periſhed, as there was in the placing it there at firſt. And then it will follow, that none can New Create it but an infinite Wiſdom, Power, and Holineſs. If man therefore can Create it in himſelf, he muſt have a wiſdom, power and holineſs, equal to that of God his firſt Creator; for what could not be done by any Creature at the firſt conferring it, but it was neceſſary that it ſhould be a work of infinite Power, cannot be done by a leſs power now, becauſe the work is every whit as great; and no leſs power is requiſite to a ſecond Creation of a thing after it is periſhed, than was neceſſary to the firſt Creation of it, ſince this power of Creation cannot be derived to any Creature. As when life is gone from a Fly, and the Body of it dried and ſhrivelled up, all will grant, that the reſtoring life to this Fly muſt be done by an Omnipotent Power: the caſe is the ſame with us by Nature; Spiritual life, upon the fall, was wholly fled, no good thing *dwells in our fleſh*, Rom. 7. 18. *not one thing ſpiritually good:* that which is born of the fleſh, is fleſh; wholly fleſh in every part of it. If the making a living Fly or Worm is above the power of Nature, much more the Creating of ſo Glorious a Fabrick as Grace in the Soul. Man might as well have implanted the Divine Image in his Soul at firſt, as reſtore it after it was loſt. To aſcribe ſuch a power to man to raiſe himſelf, is a greater power than *Adam* had by Creation, becauſe to reſtore a mans ſelf from death to life, is greater than to preſerve the vital principle he hath already, and act Naturally from it.

2. *In the ſtate of innocency.* Let us conſider man in that, and it will appear he is unable to renew himſelf. If man did not keep himſelf up with ſo great a ſtock of Natural rectitude in Paradice, how can he recover himſelf, and that ſtock, after it is loſt? *Man in his beſt eſtate is vanity**; *all Adam*, is *all vanity:* In the eſtate of pure Nature, he is vanity in reſpect of his mutability; much more vanity then in his fallen ſtate, from the experience of which *Adam* rightly called his ſecond Son *Abel*, vanity, *Hebel*, the word uſed here. How ſoon did the breath of the Serpent melt the impreſſion upon him? And if he did not by his innocent Will preſerve that purity which he had received, how can he by his corrupt Will recover that purity which he hath loſt? If *Adam* had had a will to perſevere, he might have ſtood, but in loſing his will he loſt his power: if he did not maintain his will in his rectitude, nor (as ſome ſay) could not without the Grace of God; how can he by the meer force of his own will, reſtore that loſt rectitude to himſelf? If an univerſal integrity ſtood in need of Grace to preſerve it, an univerſal depravation ſtands in need of a more vigorous force than that of our Will to eject it. If *Adam*, who had no diſorders in Nature to rectify, did not ſtand by his own Will, 'tis not likely that we, who have ſtrong habits to conquer, can be reſtored by the ſtrength of our own Wills; what Nature did not do when it was ſound, it is not likely to do a greater thing when it is wounded. We cannot now have more power than *Adam* had in innocency; but he was not then endued with a power to Regenerate himſelf if he ſhould fall, but death was pronounced both Spiritual and Eternal. If temptations corrupted him, and if he being in a good condition, did not maintain himſelf in it, but paſſed from a good condition to a bad: How can we, by the only liberty of our Will, paſs into a good one? * Are temptations leſs powerful now than before? Is the Devil leſs vigilant to take all occaſions to ſubvert us? Suppoſe our Wills were not ſo evil as they are, would it not be more eaſy for the Enemy to

* Pſal. 39. 5. *Heb.* All *Adam* is all vanity, כל ſettled or ſtanding.

* *Amiraut.* Serm. de Epi. Evangel. *p.* 211.

to draw the Will to himſelf, when it is irreſolved between two parts, when the guide of it is ſo eaſily clouded, than it was to draw *Adam*'s Will to evil, from that good to which he might readily have determined himſelf? *Adam* had the greateſt advantages Humane Nature, in a natural way, was capable of: He was created with a fulneſs of Reaſon. But how long do we converſe with ſenſe, which faſtens upon temptations, before we come to a uſe of Reaſon? After we are come to ſome ſmatterings of Reaſon, and a growth in it, as we think, what whiſperings, and impulſes to ſin do we feel? What an eaſineſs to embrace Incentives, a deafneſs to contrary Admonitions? What languiſhing Velleities, and Palſie Deſires at beſt, for that which is good? a mighty miſt and darkneſs upon our Underſtandings, irreſolution in our Wills? How can we with all theſe Fetters, be able of our ſelves to put our ſelves into a better ſtate, and act againſt Nature, which is impoſſible any Creature can do, but by a ſuperior power?

3. Conſider man alſo in *the ſtate of corruption.*

1. *If the will of man by Nature, were the cauſe of Regeneration, it would follow, that corruption were a cauſe of Regeneration. The imagination of the heart of man is only evil, and that continually*, Gen. 6. 5. That which is evil therefore, cannot be the cauſe of that which is man's greateſt happineſs. All actions are according to thoſe innate qualities and habits which the Agent hath: All corrupted things act no otherwiſe than corruptedly, becauſe every act hath no more in it, than what the Principle, which is the ſpring of the action, conveys to it. If the heart then be wicked, it cannot do any thing but what is wicked; and a wicked act can never be the foundation of Regeneration. If a corrupt man, as corrupt, can be the cauſe of Regeneration, then he can act graciouſly, not only without a gracious habit, but by, and from a corrupt habit. If the acts are corrupt, the product of them muſt be corrupt: For man in renewing himſelf, muſt act either as corrupt or good: If as good, then he was renewed before he ſet about the renewing himſelf: the queſtion will then be the ſame; how came he by that reſtoration to goodneſs? If as corrupt, then corruption is the ſpring of the nobleſt happineſs of the Creature. It would then follow, that a man can perform acts of life, before he lives; that vital acts may be exerted by dead Principles; that ſanctification can grow up from an unſanctified root; and that the Will, with its old corruption, can be the cauſe of its elevation to another ſtate; and that the Old Creature can perform a New Creatures act, before it be a New Creature. Then a carnal mind, while it is carnal, may be ſubject to the Law of God, which the Scriptures ſay it *cannot* be, *Rom.* 8. 7. Then thoſe that are in the fleſh, may *pleaſe God* in an high manner, by the renewing themſelves. This would be more ſtrange, than if we ſhould ſee a *Crab-Tree* bring forth *Pomegranates:* A *corrupt Tree* would then bring forth good Fruit, and that the higheſt Fruit, contrary to our Saviour's aſſertion, *Mat.* 7. 18. It would follow, that the ſtony heart would be the cauſe of the fleſhly; and ſo an effect would riſe from a cauſe quite contrary to it, and the complying-Principle in man, be wrought by the reſiſting Principle. It is as much as if the Fire ſhould cool, and the Water burn, by their own innate qualities. * If the Will of man corrupted, be the cauſe of Principles of Grace, then the Old Creature brings forth the New: The Image of the Devil is the cauſe of producing the Divine Nature, and Hell the cauſe of an Heavenly Principle. It would follow, that an act of one kind can be produced by an habit of a contraty Nature, and that a man can act graciouſly before he be gracious. Before Grace, no action is eſſentially good, becauſe there wants a gracious Principle, whence it muſt receive its denomination as good. One act then of corrupted man, or a multitude of acts, cannot be the cauſe of Grace, becauſe they all center in that denomination of evil. How the acts of the Will, whereof not one can be called good, till the Will hath a good Principle, can produce ſo noble a work and habit as grace is, is not eaſily intelligible. Our being *engrafted into the good Olive-tree*, is *contrary to nature*, Rom. 11. 24. Nature cannot naturally contribute to that which

* Polhill *of the Decrees*, p. 373, 374.

is oppoſite to it. We are *wild* by Nature: Our new Implantation is contrary to Nature: A good Nature therefore cannot be the natural effect of a wild Nature.

2. *Since corruption, the power of man is mighty weak in Naturals and Morals much more certainly in Spirituals.*

(1.) *In Naturals.* No natural body that lies under a grievous Diſeaſe, can repair it ſelf by its own power, without ſome external aſſiſtance. A wounded Member muſt be beholding to Oils and Plants for a cure. No man can caſt out a Diſeaſe when he will: He may be ſick when he will, by eating that which is contrary to Nature; but the cure doth not depend upon his will, but upon Phyſick: Outward Medicines muſt recover that which he loſt by his own wilfulneſs. The Will indeed, is *conditio ſine qua non*; there muſt be a Will to uſe the means, or a man muſt be forced to uſe them; as we deal with mad men and children, which are unwilling to take *Phyſick*. But who ever heard of a man, that could cure himſelf by his own Will, without the application of Medicines? How can the ſoul then be reſtored to its vital integrity, by its own force? How can it change its own Temper, without ſome ſuperior power operating upon Nature? *Man is like a wild aſſes colt*, Job 11. 12. What wild Creature ever tam'd it ſelf? If any ſay, that the Will of man, by the uſe of outward Ordinances, can cure it ſelf, 'tis anſwered, Thoſe Ordinances are operative, not in a *phyſical*, but moral way: And therefore ſuch an Efficiency as is in Plants and Drugs, cannot be expected from them: There muſt be an operation of our own Wills, to make them efficacious: But what ſhall cure the Will, where the Diſeaſe principally lies, and the love of the Diſeaſe is ſeated? Who ſhall remove the beloved inclination from the Will? Can Nature caſt out Nature; or Satan caſt out Satan? What can make us willing? When we are made willing, the Cure is half wrought; as when a mad man is willing to be cured of his Infirmity, you can hardly count him any longer mad. The evil Principles in the Will, will never aim at their own deſtruction. If this Work of Regeneration were only the curing of a man that were ſick, or wounded, it could not be done by the power of man's Will, but by the application of ſome external Medicine, tho Nature did concur with it. But it is not a ſickneſs, but a death: therefore cannot come under the influence of the Will of man in the firſt Work. Shall a man have more power to cure his ſoul of mortal Sins, than to cure his body of mortal Wounds?

(2.) *In Morals.* * Whence comes that Intemperance, Incontinence, Luxury, which overflows mankind, who are carried to thoſe things which impair health, even in Meats and Drinks, againſt the reluctancy of Reaſon, whoſe Will is led not by Reaſon, but Appetite, and chuſe not like men, but beaſts, under the notion of pleaſant and guſtful? Is not this from the Will conducted by Appetite? The Temperance, and Continence, oppoſite to this, is not in Scripture counted part of the extraction of Nature, but the gift of God, 1 *Cor.* 7. 7. *But every man hath his proper gift of God, one after this manner, another after that*, ſpeaking of Continence: That which is God's Gift, is not meerly the Fruit of Humane Will. For in the *Apoſtle*'s language, they ſeem to be oppoſed; *viz.* to be from God, and from our ſelves; to be God's Gift, and yet our own. In *Epheſ.* 2. 8. there is a plain *Antitheſis*; *Not of your ſelves*; *'tis the gift of God.* 'Tis the ſame expreſſion of that moral Vertue of Continence, as it is of the Divine Grace of Faith: *'tis the gift of God.* We are nothing in Morals without God, no more than a Beam is when the Sun is clouded, or withdraws its light. Shall we then allow a greater power to man in ſpiritual things, than the Scripture doth in Morals? Shall the one be the Gift of God, and the greater the Acquiſition of Nature? Cannot the Clay form it ſelf into a Veſſel of moral Honour? Shall it then be able to form it ſelf into a Veſſel of Grace? If we are not intrinſically ſufficient of our ſelves, to exerciſe a moral act, ſince our Natures are ſo over-grown with corruption, we are leſs ſufficient of our ſelves to exerciſe a ſupernatural act, without a divine motion. Can any thing aſſume

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* *Ducat. de imagin. Dei, lib. 2. cap. 3. p. 26.*

an higher Nature than what it originally hath? Man hath aſſumed a lower Nature than that wherein he was created; which no Creature beſides him, in this lower World hath. Since he hath brutified himſelf, and cannot moralize himſelf without common Grace: how can he advance himſelf into a participation of the divine Nature, without ſpecial Grace? How can man ſo habitually evil, aſcend up to an higher Nature?

(3.) *In this corrupt ſtate of man, any one ſin beloved, will hold a man down from coming to God.* 'Tis impoſſible for a man wedded in his heart to his Riches, and be-mired in earthly confidences, to enter into a renewed Goſpel-ſtate. *How hard is it*, ſaith our Saviour, *for them that truſt in riches, to enter into the kingdom of God?* Mark 10. 24, 25. This one corruption commanding in the heart, will hinder any reſurrection by the power of Nature: For on man's part, Chriſt pronounces it impoſſible for ſuch an one to enter into the Kingdom of God, *ver.* 27. That is, into a Goſpel-ſtate, and that upon the ſcore of this ſingle ſin, which only appeared at this time in that young man. The like he pronounceth of another ſin, that of ambition, *John* 5. 44. *How can ye believe which receive honour one of another?* That one fancy of the *Jews*, of a Temporal conquering *Meſſiah*, did ſo poſſeſs their brains, that it barred the door againſt all the power of our Saviour's Miracles; and the bare objective propoſal of him, tho unanſwerable by reaſon, could not remove this rooted fancy. One ſin in the Will, hath more power than any imagination in the fancy. When *Adam* disfigured his Nature by one ſin, he had no ſtrength to recover himſelf, tho his righteouſneſs was but very lately fled from him. We need not queſtion his recovery of it, had it been in the power of his Will to will it, and the power of his Nature to regain it. If one ſin then in the Will is a bar againſt the power of Nature, what are all thoſe luſts which ſwarm in the heart of man, and ſwell up this lake of natural Venom in the ſoul? If one Fetter ſtakes down a man to an impotency, and impoſſibility, how great is man's weakneſs under all thoſe Fetters which every day he loads himſelf with? One ſtring about a Bird's leg will keep it from flying away, much more many.

Arg. 3. *Another ſort of conſiderations, is from the ſtate of a man under the Goſpel.*

(1.) If Regeneration depended on the Will of man, *what is the reaſon more do not receive the Goſpel, than are ſeen by us to receive it?* If the Faculty of believing were given to all, then all would believe upon the promulgation of the Goſpel, becauſe the Goſpel is the *power of God to ſalvation*, Rom. 1. 16. If it be the power of God in the outward preaching of it, then all would believe. If *all* do not believe, then ſome other ſecret power attends it, which makes it efficacious in *one*, not in *onother:* 'Tis *to them that are ſaved* only, the power of God, 1 *Cor.* 1. 18. to others, tho of great Reaſon, fooliſhneſs. If the ſtrength of Arguments be the cauſe in one, what is the Reaſon thoſe Arguments have not force upon another? What is that which makes the difference? All men have Reaſon; and what is common Reaſon, doth conduct all men more or leſs. If men could open the eyes of their mind, to underſtand the excellency of Goſpel-Propoſals, what is the Reaſon that among thoſe great multitudes, to whom it is preached, ſo few in all Ages have embraced it? Tho the things propoſed, are in themſelves ſo deſirable, and ſuit ſo well, in reſpect of the bleſſedneſs promiſed, to the natural deſire of man for happineſs. When it was preached by the Apoſtles, it was edged with Miracles, attended with a remarkable holineſs; yet they complained that few received their report. Even in that Age, and ſucceeding Ages, men have been ſo far from receiving it, that they have ſcoft at it, perſecuted with all their fury the profeſſors of it. It hath been thus deſpiſed, not only by the meaneſt, and blindeſt ſort of People, but by men of the moſt elevated Underſtanding among the *Heathen Philoſophers*, that could pierce into the depths of Nature; and by the *Jews* too, who had the *Meſſiah* promiſed to them, expected him about that time, had ſo many Prophecies deciphering him, which all met with their accompliſhment in his Perſon; who were alſo amazed at the Mira-

Miracles he wrought in his Life, and thoſe which accompanied his death. Doth not all this ſhow the Natural blindneſs of man, that there is need of ſome higher Power to open his Eyes, beſides the objective propoſal, that he may acknowledg the excellency of thoſe things which are preſented to him? Do we not find men ready to acknowledg reaſon upon other accounts, to be wrought into warm affections by pathetical ſpeeches? why are they not as ready in this, if it were in the power of their own Underſtandings and Wills? Do we not find the Wills of men averſe from it, tho in their Conſciences they approve of the Doctrines of it? What is the reaſon a man is renewed at one time, and not before, when he hath heard the ſame Arguments inculcated many a time? Many drops would not work it before, and one drop works it now in an inſtant. Is it from the power of reaſon in man? What reaſon is there then that he ſhould be maſtered by one reaſon now, who was not maſtered by the ſame reaſon, and many more as ſtrong, formerly? Whence comes that Light into the mind? What is the reaſon ſuch a man was not Regenerate before, when he hath in ſome fits meditated upon former Arguments, and afterwards one effects it, by a ſecret inſinuation without any previous meditation, and a ſudden turn of the Will is wrought? Can this be ſuppoſed to be from the Will principally? Rather from ſome Divine Spirit ſpreading it ſelf over the Soul, and opening the paſſages of it which were before ſhut. That *place*, Matth. 11. 21. where our Saviour ſpeaks of the *Tyrians* and *Sidonians*, if the Goſpel had been preached to them, they would have repented in ſackcloth and aſhes, doth not prove the power of man to renew himſelf, but that they would have teſtified ſome outward humiliation, as *Ahab* did at the threatning of *Elijah*; * or rather, Chriſt exaggerates the hardneſs of the *Jews* hearts, in comparing them with the *Tyrians* in an Hyperbolical manner of expreſſion; as we do when we reproach a man for unmercifulneſs, we ſay, Had I intreated a *Turk* or *Barbarian* as much, I ſhould have bended him: not that we commend the humanity of the *Turks*, but aggravate the cruelty of thoſe we have to do with. The propoſal of an Object is not ſufficient, without the inſpiration of a Will, whereby that concupiſcence which maſters that faculty, may be overpowred.

* *Amiraut. de Evang. m. 6. p. 236.*

(2.) If Regeneration were the fruit of mans Will, *what is the reaſon that men convinced by the preaching of the Goſpel, and under great terrors too, find themſelves unable to turn to God?* What is the reaſon they are not preſently renewed? Would they be torn with ſuch horrors, and bear about them ſuch racks in their Conſciences? Would they fill Heaven and Earth with complaints, were it in their own power to make themſelves ſuch as God commands them to be? If this were found in the more ignorant ſort of People, the reaſon then might be charged upon their want of knowledg; but men of great wits and inſight are filled with thoſe complaints when God begins to rebuke them: And ſuch as have a great deal of Grace, as *David*, when God charges ſin upon him, *Pſal.* 51. 10. *Create in me a clean heart: renew in me a right ſpirit.* Why ſhould they ſollicite God for renewing Grace, were it in the power of their own hand? Would any that fear God, as *David* did, mock him at ſuch a rate, as to deſire that of him which they are able to do without him? Were there a Natural power in man to turn himſelf, why did not *Judas*, after his Conſcience laſht him, go to his Maſters Knees to deſire pardon, rather than to the Gibbet? He had long experience of the Merciful diſpoſition of his Maſter; he had not Grace given him to encline his Will to ſuch an act: yet *Peter* was turned after his denial of his Maſter; was there any thing more by Nature in him, than in *Judas*? or did *Peter* do that by the ſtrength of his own Will, which *Judas* did not do? No; the Scripture aſſures us, it was from the prevalency of Chriſts Prayer, a ſecret influence from Chriſts look, ſtirring up that Grace that was already in his heart: he might elſe have gone out curſing his Maſter as long as he had lived. *No man can come to me, exeept the father draw him*, ſaith our Saviour. Tho he be convinced, there muſt be the Fathers traction, as well as conviction, to compleat the work: all drawing implies a reſiſtance, or at leaſt a heavineſs and indiſpoſition in the thing ſo drawn, to come of it ſelf. There is much difference between the propoſal of the Object, and the cauſe of our entertaining it.

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The Object is the final cauſe which puts us upon motion; the Object moves the Will as an end, but it gives no power to move. If a man hear of an Alms to be diſtributed at ſuch a place, and he knows he ſtands in need of it, and hath a deſire to go to receive it: this knowledg of the neceſſity of it, will not give him Legs to go, if he be lame and unable to go: and he that doth go to receive the Alms, the deſire to receive the Alms puts him upon motion: but the intention of receiving the Alms was not the Efficient cauſe of that motion. If he had not had ſtrength in him from ſome other cauſe than the Alms, he could never have gone. Our motion to God muſt proceed from ſome higher cauſe than barely the propoſal of the Object, and a conviction by it.

4. Argument is drawn *from the condition of the Regenerate themſelves. They are not able to rid themſelves of the remainders of ſin, much leſs can Natural men, of the body of ſin.* From the impotency after Grace, we may rationally conclude a greater weakneſs in a Natural man that hath not one ſpark of Grace within, to be blown up from any breathing of Grace from without. The fleſh luſts againſt the Spirit in a Regenerate man; how peaceably doth it enjoy its dominion in a Natural man, where there is no Spirit to controul it, and luſt againſt it? Regenerate men *cannot do the good they would*, and they *do the evil which they hate*, Rom. 7. 15, 19. tho they have a Law of Grace in their mind, ſet up in contradiction to the Law of ſin in their members: How can a Natural Man then, do ſo good a thing as the renewal of himſelf, and the deſtruction of his ſin, who hath no will to the one, nor hatred of the other, who hath the Law of ſin flouriſhing in him, and delights to read the Characters of it, and perform the Wills of the fleſh? If there be ſuch an inability in a renewed man, who hath a reliſh of God and the goodneſs of the Law, who hath ſin in part mortified, and caſt out of the mind, to the members and ſuburbs; how much greater muſt the inability and reſiſtance be where there is nothing but oppoſing fleſh? What need the *Apoſtle* iſſue out ſuch heavy complaints, *O wretched man that I am, who ſhall deliver me from the body of this death?* Rom. 7. 24. if he had power in his own hands to free himſelf from this oppreſſing ſin? If *Paul*, a living-tree in Gods Garden, having both the root and ſap of Grace, be ſo wretched, ſo weak and unable to free himſelf from thoſe ſuckers: how wretched then is a dead rotten Stake, which hath no Spiritual root! How can he free himſelf from a total Spiritual death, when this great *Apoſtle* could not free himſelf from a partial Spiritual death, by all that ſtock of Grace already received? If a good man finds it ſo laborious a task, to engage againſt the reliques of Nature, and manage an open hoſtility againſt the wounded force of his ſenſual Appetite; much more is it a difficult task for a Natural man to row againſt the ſtream of unbroken Nature; when the Natural reſiſtance is in its full ſtrength, and the bent of Nature ſtanding point-blank againſt God. If a well-built, and well-rigged Ship, with her Sails ſpread, can only lie floating upon the Waves, and make no way, till a freſh Wind fills the Sails, ſurely the rough Timber that lies upon the ground can never fit and frame it ſelf into a ſtately Veſſel *.

* *Gurnal*, part. 1. p. 21.

5. *'Tis againſt the whole order which God has ſet in the World, for any thing to be the cauſe of it ſelf, or of a higher rank of Being, than what it has by Nature.* No effect is nobler than its cauſe; Grace is more noble than Nature: a Seal cannot convey any other image than what is ſtampt upon it ſelf, and no further than its own dimenſions: neither can Nature ſtamp any thing of Grace upon the Soul, becauſe it hath no ſuch image engraven on it by God. Nature, tho never ſo perfect in its own kind, can never produce a thing of higher perfection than it ſelf: a Plant can never produce a Beaſt; nor a Beaſt, a Man; nor a Man, an Angel. No Natural quality can be changed in any ſubject by it ſelf, but by the introduction of ſome other quality ſuperior to it. The Fire can never freeze while it is Fire. Water cannot part with its coldneſs without ſome ſuperior acting upon it; and can thoſe that are Naturally bad, ever become Spiritually good, but by an Almighty Power? No Nature can exceed its own bounds, becauſe nothing can exceed it ſelf in acting. Whatſoever a Natural man doth, is but Natural, and can never amount to Grace without a change of Nature, and addition of a Divine vertue. If any thing could riſe above its own ſphere, it would

would be ſtronger than it ſelf. Nothing can never make it ſelf ſomething; the beſt *Apoſtle* counts himſelf no better, 2 *Cor.* 12. 11. *I am nothing*, and intitles Grace the ſole benefactor of all his Spiritual good, 2 *Cor.* 15. 10. What thing ever gave it ſelf its own ſhape? Every piece of Art is brought into Figure by the Workman, not by its ſelf. Conformity to Chriſt is a fruit of the election of God; not firſt of the choice of our own Wills. *Rom.* 8. 29. *Whom he did fore-know, he alſo did predeſtinate to be conformed to the image of his ſon.* The firſt link of the chain in the Providential and in the Gracious Adminiſtration, is in the hands of God. Hence in Scripture the gracious Works in the Soul, run in the paſſive, for the moſt part, ye *are juſtified*, ye *are ſanctified*, not you juſtify or ſanctify your ſelves. Tho ſanctification, and purging, and working out Salvation, is aſcribed to them that have received Grace and Life, as acting afterwards for ſuch ends, and producing ſuch effects by the ſtrength of Grace received from God, and Grace accompanying that firſt Grace in its acts.

As we have proved, that man by his own ſtrength cannot renew himſelf; let us ſee whether he can do it by his additional capacities.

1. *Man by the help of inſtituted priviledges doth not produce this work of Regeneration in himſelf without a ſupernatural Grace attending them.* Ordinances cannot renew a man, but the Arm of God which doth manage them, edgeth them into efficacy: as the Arm that wields the Sword, gives the blow. Means are the ſhowers of Heaven, but they can no more make the heart fruitful, till ſome gracious principle be put in, than the Beams of the Sun, the Dews of Heaven, and the Water pots of the Clouds, can make a barren Ground bring forth Flowers without a change of the Nature of the Soil, and new Roots planted in it. All the Spectacles in the World cannot cure a mans Eyes, he muſt have a viſive faculty to make uſe of them; our faculty muſt be cured, before we can exerciſe it about Objects, or uſe means proper to that faculty, All perſuaſions will not prevail with a dead man: the faireſt Diſcourſes, the moſt undeniable Arguments, the moſt moving Rhetorick, will not ſtir or affect him, till God take away the Stone from the Grave and raiſe him to Life. The *report* of the Prophets will do no good without the *revelation of Gods arm*, Iſa. 53. 1. becauſe all thoſe things do not work in a Phyſical way, as Drugs and Plaiſters, which attain their end without any active concurrence of the Patient; but in a Moral way, the Will therefore and Nature muſt firſt be changed before thoſe can do any good. You can never by all your teachings teach a Sheep to provide for Winter, as an Ant doth, becauſe it hath no ſuch inſtinct in its Nature. If any thing were like to work upon a man, the moſt ſtupendous Miracles were moſt likely to produce ſuch an effect upon the Reaſons of men: yet thoſe ſupernatural demonſtrations without a man only, cannot make him believe a truth. Miracles are a demonſtration to the Eye, as well as Preaching to the Ear: tho they be confeſt to be above the ſtrength of Nature, yet all the ſpectators of them are not believers, *John* 12. 37. *But though he had done ſo many miracles before them, yet they believed not:* Many of thoſe that ſaw our Saviours Works did not believe his Doctrine; nay, they irrationally aſcribed them to the Devil, when they could find no reaſon in the Nature of them to charge them upon ſuch a ſcore. The raiſing *Lazarus* from the dead, was as high a Miracle as ever was wrought; yet tho many of them believed, yet others did not, but accuſed him to the *Phariſees*, who thereupon more vigorouſly *took counſel* to put him to death, *John* 11. 45, 46, 47, 53. tho they acknowledged that he did many Miracles; they had reaſon as well as others; the Miracles were undeniable, as being acted before many Witneſſes: the Natural force of them upon all reaſons was equal, the conſiderations ariſing from them unanſwerable. There were evil habits in the will not removed by Grace, which reſiſted the unanſwerable reaſon of the Miracles. What made the difference between them and thoſe that believed? Why did not the Wills of the Enemies follow the undeniable reaſon, as well as the Wills of others? Miracles may aſtoniſh men, but cannot convert them, without a Divine touch upon the *heart*, 2 King. 18. 39. The people were aſtoniſhed by that wonderful Miracle of *fire* falling from Heaven, and conſuming the Sacrifice, and licking up the Water in the trench; and ſome reverential reſolutions were produced in them, they fell upon their

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Faces and ſaid, *The Lord he is God*, they ſhowed their Zeal in taking *Baal*'s Prophets, and helping, or at leaſt ſuffering *Elijah* to ſlay them; yet thoſe people revolted to Idolatry, and continued ſo till their captivity. The eaſineſs of Faith upon the apparition and inſtruction of one riſen from the dead, was the Opinion of one of the damned, *Luke* 16. 30. *If one went to them from the dead, they will repent:* But this Opinion was contradicted by *Abraham*, Ver. 31. who poſitively aſſerts, *If they did not hear Moſes and the prophets, they would not be perſuaded though one roſe from the dead.* If their Wills were obſtinate againſt the means God had appointed for their converſion, the ſame Wills ſo corrupted would be as obſtinate againſt the higheſt ſort of Miracles. If that then which is above the hand of Nature to act, and bears the Characters of Omnipotency upon the breaſts of it, doth not work upon mens hearts and wills of themſelves, ſurely Nature it ſelf cannot turn the heart to God.

The two great diſpenſations of God, are Law and Goſpel, neither of theſe can of themſelves work this.

(1.) *The Law.* * The Law will inſtruct, not heal. It acquaints us with our duty, not our remedy; it irritates ſin, not allays it; it exaſperates our venom, but doth not tame it; tho it ſhows man his miſerable condition, yet a man by it doth not gain one drop of Repentance. It tells us what we ſhould do, but corrects not the enmity of our Nature whereby we may do it. The *Apoſtle* takes notice of the enmity of man to the Law, *Rom.* 5. 6, 7. *yet enemies, yet ſinners.* That *yet*, may refer to what he had ſpoken of the Law in the *Chapter* before. Tho men had had ſo much time from the fall to recover themſelves, and had ſo many advantages by the Law and the Ceremonies of it, yet all thoſe Years ſpent from the foundation of the World, had produced no other effect, than the weakning of them: As Creatures that are wounded, by their ſtruglings waſte their own ſtrength. *Yet* ſinners, till this time ſinners, whereby the load of ſin which lay upon the World, was made more heavy by the continual addition made to thoſe heaps. The offence did rather abound by the Law, than was diminiſht, *Rom.* 5. 20. *The law was given, that ſin might abound:* tho it made a clear diſcovery of the Will of God, yet it rather aggravated ſin; it added no power to perform that Will. The motions of ſin were exaſperated by it, *ex accidenti*, and brought forth fruit unto death: all the means by the Law for the repreſſing of ſin, did rather enflame it: ſin could not be overcome by it, becauſe the Law was *weak through the fleſh*, that is, had not ſo much power as ſin had; it was like a little Water put upon Fire, which did rather enrage than quell it, *Rom.* 7. 8, 9. *ſin revived* when the Law came, it had a new life; and the *Apoſtle* found himſelf utterly unable to over-power it. There were, *Verſe* 5. *motions of ſin*, παθήματα, not only a power in ſin, but an enraged power, which adds to the ſtrength of a perſon; *ſin ſlew him: taking occaſion by the commandment*, Verſe 10. and a dead man is wholly at the diſpoſing of his conquerors. The Law was *holy*, it had an impreſſion of Gods Holineſs upon it, *Rom.* 7. 12, 13, 14. there was alſo equity and conveniency in it, it was *juſt and good*: and tho theſe were conſiderations enough to ſpur men on to rid themſelves of this Tyrant ſin, yet they could not, they had not ſtrength enough to do it: tho it was holy, juſt and good, yet it was not ſtrong enough to reſcue them; and the reaſon of it, the *Apoſtle* lays upon the difference in the Nature of both, *Ver.* 14. *We know that the law is ſpiritual, but I am carnal, ſold under ſin*; there was an enmity in his Nature to it, and therefore he muſt lie under the power of it, till a mighty deliverer ſtept in to conquer it. Do we find any better effect of the Ceremonial Law, which was the Goſpel in a maſk, and which was the inſtrument of all the Regenerations among the *Jews*? How few do we find renewed among them under that means which they enjoyed ſolely, and no other Nation in the World partners with them in it? How frequent were their Revolts, and Rebellions and Idolatries, inconſiſtent with Regeneration, we may read in *Joſhua* and *Judges*. The inefficaciouſneſs of means appears evidently in that Nation which had greater advantages than any in the World beſides: The Covenants, Sacrifices, Oracles of God, warnings by Prophets, yet ſo frequently over-grown with Idolatry from the time of their coming out of *Egypt* to the *Babyloniſh* captivity, and Ten Tribes wholly caſhiered for it.

* *Judicat. & damnat peccatum in natura hominis; non tollit. Melancton.*

(2.) *The Goſpel.* Tho the veil of Ceremonies be taken off from it, and it appeareth open faced; yet till the *veil* be taken off the underſtandings of men, it will produce little fruit among them, 2 *Cor.* 3. 14. The Goſpel is *plain*, but only *to him that underſtands*, Prov. 8. 9. As the Sun is clear, but only to him that hath an Eye to ſee it. The Goſpel it ſelf cannot remove the blindneſs from the mind. The propoſal of the Object works no alteration in the faculty, without ſome acting on the faculty it ſelf. The Beams of the Sun ſhining upon a blind man, make no alteration in him. The *Jews*, to whom the Goſpel was Preached by our Saviour himſelf, *could not believe*, becauſe *God blinded their eyes*, &c. John 12. 39, 40. There muſt be a ſupernatural power beſides the propoſal of the Object, to take away this blindneſs and hardneſs which is the obſtruction to the Work of the Goſpel: Tho the Son of God is come, and the Goſpel be Preached, yet the *underſtanding* whereby we know, is *given* us by him, 1 *John* 5. 20. *And we know that the ſon of God is come, and hath given us an underſtanding, that we may know him that is true:* the Light of the Goſpel ſhines upon all, but all have not an Eye given them to ſee it, and a Will given them to embrace it. * The meer Doctrine of it doth not Regenerate any man: ſome have taſted of the Heavenly Gift, that is, have had ſome underſtanding of Chriſt, who is the Heavenly Gift, the *ſon given to us*, Iſa. 9. 6. and are partakers of ſome common illumination of the Holy Ghoſt, yet are not Regenerate. Was not the Goſpel Preached to the *Jews*, even by the mouth of our Saviour whom they Crucified? And was it not Preached to the *Gentiles* by the mouthes of thoſe *Apoſtles* whom they perſecuted? Were there not propoſals that ſuited the Natural deſires of men for happineſs? yet did not many that ſeemed to receive it, receive it not in the love of it? If God himſelf ſhould appear to us in the likeneſs of a man, and Preach to us as he did to *Adam*, if he did not over-power our hearts with an inward Grace, he would do us no good at all by his declarations. We do not read of any work immediately upon *Adam*, at the promulgation of the Goſpel by God himſelf: tho it appears, that afterwards there was, by his inſtructing his Sons to Sacrifice, and his expectations of a *Meſſiah*. But we certainly know that our Saviour, God manifeſted in the fleſh, declared the Goſpel in his own Perſon, and found no ſucceſs, but where he touched the heart inwardly by the Grace of his Spirit. All meer outward declarations are but ſuaſions, and meer ſuaſion cannot change and cure a Diſeaſe or habit in Nature. You may exhort an *Ethiop* to turn himſelf White, or a lame Man to go: but the moſt pathetical exhortations cannot procure ſuch an effect, without a greater power than that of the Tongue to cure Nature: you may as well think to raiſe a dead man by blowing in his mouth with a pair of Bellows. *Judas* had enjoyed the beſt means that ever were, yet went out of the World unrenewed: and the Thief upon the Croſs, who never perhaps was in any good company in his life till he came to the Croſs, nor ever heard Chriſt ſpeak before, was renewed by the Grace of God in the laſt hour.

* *Cocceius*, de Fœdere, c. 15. *pag.* 472, 473.

2. *Neither can a man renew himſelf, by all his Moral works, before Faith.* Our Calling is not according to our *Works*, but *according to Gods own purpoſe and Grace*, 2 Tim. 1. 9. *Paul*, before his converſion, was *blameleſs as to the Righteouſneſs of the Law*, Phil. 3. 6. yet this was loſs; a bar rather to Regeneration, than a means to further it. For all this legal comelineſs, he ranks himſelf, before his converſion, in the number of the dead, *Eph.* 2. 5. *When we were dead in ſins:* not you, but *we*; putting himſelf into the Regiſter of the dead. Whatſoever works a man can Morally do before Faith, cannot be the cauſe of Spiritual Life; they are not vital Operations; if they were, they were then the effects of Life, not the cauſe: the Scripture makes them the effects of Grace; *created to good works*, *Eph.* 2. 10. What is an effect, cannot be the cauſe. The beſt works before Grace are but a refined ſenſuality, they ariſe from ſelf-love, center in ſelf-ſatisfaction, are therefore works of a different ſtrain, from thoſe of Grace, which are referred to a higher end, and to Gods well-pleaſing. In all works before Grace, there is no reſignation of the Soul to God in obedience: no ſelf-denial of what ſtands in oppoſition to God in the heart; no clear view of the evil of ſin; no ſound humiliation under the corruption of Nature; no inward purification

cation of the heart, but only a diligence in an external poliſhing. All thoſe acts cannot produce an habit of a different kind from them. Let a man be ſtilted up with the higheſt natural excellency; let him be taller by the head and ſhoulders, than all his Neighbours in Morality, thoſe no more confer life upon him, than the ſetting a Statue upon an high Pinacle, near the Beams of the Sun, inſpireth it with a principle of motion. The increaſing the perfection of one *ſpecies*, can never mount the thing ſo increaſed, to the perfection of another *ſpecies*. If you could vaſtly increaſe the heat of fire, you could never make it aſcend to the perfection of a Star. If you could increaſe meer Moral Works to the higheſt pitch they are capable of, they can never make you gracious, becauſe Grace is another *ſpecies*; and the Nature of them muſt be changed, to make them of another kind. All the moral actions in the World, will never make our hearts of themſelves, of another kind than moral. Works make not the Heart good, but a good Heart makes the Works good. 'Tis not our walking in God's Statutes materially, which procures us a new heart; but a *new heart* is in order before walking in God's Statutes, *Ezek.* 36. 27. Our Regeneration is no more wrought by Works of our own, than our Juſtification. The Rule of the *Apoſtle* will hold good in this, as well as in the other, *Rom.* 11. 6. *If it be of grace, it is not of works; otherwiſe grace is no more grace:* And Faith is *the gift of God, not of works, leſt any man ſhould boaſt*, Epheſ. 2. 9. And the Apoſtle, *Titus* 3. 5. oppoſeth the *renewing of the Holy Ghoſt*, to *works of righteouſneſs.* He excludes Works from being the cauſe of Salvation. And would they not be the cauſe of Salvation, if they were the cauſe of the neceſſary condition of Salvation?

Propoſition 3. As man cannot prepare himſelf to this Work, nor produce it, ſo *he cannot co-operate with God in the firſt production of it.* We are no more co-workers with God in the firſt Regeneration, than we were joint purchaſers with Chriſt in redemption. The converſion of the Will to God is a voluntary act; but the Regeneration of the Will, or the planting new habits in the Will, whereby it is enabled to turn to God, is without any concurrence of the Will: Therefore ſay ſome, we are active *in primo actu*, but not *in primo actus*; or we are active *in actu exercito*, but not *in actu ſignato.* Some ſay, the habit of Faith is never created ſeparate from an act; as the Trees at the Creation of the World, were created with ripe Fruit on them; but the Tree, with the power of bearing Fruit, and the Fruit it ſelf, were created at one and the ſame time by God. Yet tho the habit be not ſeparate at firſt from the act, yet there is no co-operation of the Creature to the infuſion of that habit; but there is to the act immediately flowing from that habit: For either that act of Grace is voluntary, or involuntary: If involuntary, it is not a gracious act: If voluntary, as it muſt needs be, ſince the tone of the Will is changed, then the Creature concurs in that act: For the act of believing, and repenting, is the act of the Creature: 'Tis not God that repents, and believes in us; but we repent, and believe, by vertue of that power which God hath given us. In the firſt act therefore, there is a concurrence of the Creature; otherwiſe the Creature could not be ſaid to repent and believe, but ſomething in the Creature, without, or againſt the Will of the Creature. But in the firſt power of believing and repenting, God is the ſole Agent. Jeſus Chriſt is the *Sun* that heals our Natures, *Mal.* 4. 2. the Rain that moiſtens our hearts, *Pſal.* 72. 6. *He ſhall come down like rain upon the mown graſs.* What co-operation is there in the Earth with the Sun, to the production of Flowers, but by the ſoftneſs it hath received from the Rain? It would elſe be parcht up, and its Fruits wither. The Holy Ghoſt doth by his own power, make us good Trees; but we afterwards, by vertue of that power, work together with him, in bringing forth good Fruit *. Yet this is alſo a ſubordinate, not a co-ordinate working; rather a ſub-operation than a co-operation.

* *Pemble.* p. 31.

1. *The ſtate wherein man is at his firſt renewal, excludes any co-working with God.* The deſcription the *Apoſtle* gives of a ſtate of Nature, excludes all co-

operation of the Creature in the firſt renewal, *Tit.* 3. 3. *For we our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another.* And *Epheſ.* 2. 2, 3. *Among whom we all had our converſations in time paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind.* Every man is naturally taken up in the fulfilling the deſires of the fleſh; not only the *Gentiles*, to whom *Paul* writes, but himſelf; for he puts himſelf, and the reſt of the *Jews* in the number. In the *ſecond verſe* it was *ye walked*, in *ver.* 3. 'tis *we all*, and in *Tit.* 3. 3. *we our ſelves.* We who had the Oracles of God, that had greater Priviledges than others, were carried out with as ſtrong an *impetus* naturally, till Grace ſtopt the Tide, and after ſtopping, turn'd it againſt Nature. When the Mind was thus prepoſſeſt, and the Will made the luſts of the fleſh its Work and Trade, there was no likelihood of any co-operation with God, in fulfilling his deſires, till the bent of the heart was changed from the fleſh, and its Principles. The heart is ſtone before Grace. No ſtone can co-operate with any that would turn it into fleſh, ſince it hath no ſeed, cauſes, or principles of any fleſhly Nature in it. Since we are overwhelmed by the rubbiſh of our corrupted Eſtate, we can no more co-operate to the removal of it, than a man buried under the Ruines of a fallen houſe, can contribute to the removal of that great weight that lies upon him. Neither would a man in that ſtate help ſuch a work, becauſe his luſts are pleaſures; he ſerves his luſts which are pleaſures as well as luſts; and therefore ſerved with delight. There is naturally in man, a greater reſiſtance againſt the work of Grace, than there is in the natural coldneſs of Water, againſt the heat of the fire, which yet penetrates into all parts of the Water.

2. *Regeneration is a new Principle.* What Operation can there be before a Principle of Action? All co-operation ſuppoſeth ſome Principle of Working; as *actus ſecundus* ſuppoſeth *actum primum.* But a man before his firſt Regeneration, is blind in his Mind, perverſe in his Will, rebellious in his Affections, unable to know the Truth, unable to do good, dead in ſin. If he does co-operate with God before the habit be ſetled, then we can act before we have a power to act. We can pleaſe God in taking his part, and joyning iſſue with him, before we have a gracious Principle, which is contrary to the Scripture, which tells us we are firſt begotten of God, before we can keep our ſelves, or exert one act for the bettering our ſelves, 1 *John* 5. 18. *He that is begotten of God, keeps himſelf.* The preſervation of our ſelves, and every act tending thereto, follows the infuſion of the firſt Principle. And the *Apoſtle Paul* implies, That God works in us to will before we work, *Phil.* 2. 12, 13. *Work out your own ſalvation with fear and trembling; for God works in you both to will and to do*, &c. The *Apoſtle* ſuppoſeth not any Operation in them before, becauſe he ſuppoſeth not their working without God's giving them a Will, the act of Volition. The working of the Creature ſuppoſeth ſome Divine Work firſt upon the Will. Did the duſt of the ground whereof *Adam*'s body was formed, co-work with God in figuring it into a body? or doth the body contribute any more than a paſſive receptivity to the infuſion of the rational ſoul? *Lazarus* did not concur with Chriſt, till his powerful voice infuſed life and ſtrength into him. His riſing and walking, was from a power conveyed, wherein Chriſt did work; but there was no co-working in him, in the conveyance of that power. We do not ſay, that a man co-works with the Sun in enlightning a Room, becauſe he opens the Shuts which barred out the light; the opening whereof is no cauſe of the Sun's ſhining, but a *conditio ſine quâ non.* But do we ſo much in the firſt renewal? 'Tis God alone, who darts his Beams, and opens our hearts too, to admit him; *Acts* 16. 14. 'tis ſaid, *the Lord opened Lydia's heart.* The Will cannot concur in the actual infuſion of a gracious Principle, becauſe it hath no ſpark in it ſelf by Nature, ſuitable to that Principle which is bringing in, into the ſoul. The ſhining of God into the ſoul, is compared to the chaſing away that darkneſs which at the firſt Creation was over the face of the deep, 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of*

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the knowledg of the glory of God. What co-working was there in that darkneſs, to remove it ſelf, but a neceſſity upon it to obey the command of God, who had the ſoveraign power over his own Works? If the Creature did co-work with God at firſt, it could no more be ſaid to be dead, than a man aſleep may be ſaid to be dead; and Grace were only an awakening, not an enlivening.

3. If there were any co-working of the Will with God, in the firſt infuſion of Grace, *God would not be ſo much the Author of Grace, as he is of Nature in any other Creature.* The Creature would ſhare with him in the firſt Principle of its action, which no Creature in the World can be ſaid to do. It would rather be a Concourſe of God, than a Creation. But all the Terms whereby God ſets forth himſelf in the Work of Regeneration, import more than a bare Concourſe, or a co-operation with the Creature. *I will take away the heart of ſtone; I will write my law in their hearts; I will put my ſpirit into them,* are loftier expreſſions than are uſed to ſignifie a co-working only. He appropriates the whole Work to himſelf, without intereſting the Creature in any active concurrence, any more than at his Creation.

4. If the Will of man did co-work with God in Regeneration, *it would then ſhare part of the glory of God.* The whole glory would not belong to God, which he challengeth to himſelf in Scripture. He were then but an half Saviour, an half New Creator. We ſhould be in joint Commiſſion with him, by the power of our own Wills, in the firſt motion. If Creation and Reſurrection, are acts of an Almighty Power, man co-operating with him in the very act of Creation and Reſurrection, would partake with God's Almightineſs; and in ſome ſort, be co-equal with him, and a joint Partner with God, in a Work which required Almightineſs for the effecting it. Surely ſince the ſame power which raiſed Chriſt from the dead, works firſt in every believer, for his ſpiritual Reſurrection, he contributes no more to it, than the body of Chriſt in the Grave did to its Reſurrection, which was a Work not of his Humanity, but Divinity. Plucking out of the Power of Satan, is an effect of the Power of Grace, and God's Gift, 2 *Tim.* 2. 25, 26. God firſt *gives repentance, that they may recover themſelves out of the ſnare of the Devil.* A Slave, whoſe hands and feet are loaden with Fetters, can contribute nothing to his deliverance, but a Will and Deſire to be delivered; nor that, if he be in love with his Fetters, which is the caſe of every one of us by Nature, who are as fond to be in the Devil's cuſtody, as he is to have us. What co-operation can there be in this caſe? Whatſoever is an act of Mercy, and an act of Truth in God, he is to have the ſole praiſe of: It doth not in any ſort belong to the Creature. The *Pſalmiſt* emphatically excludes man from it, *Pſal.* 115. 1. *Not unto us, O Lord, not to us, but unto thy name give glory, for thy mercy, and for thy truth's ſake. Not unto us,* twice repeated, *but to thy name give glory.* Do believers beg of God the giving glory to himſelf, and not unto them; and will they contradict their prayers, by ſharing the praiſe with God? This is expreſt for deliverances: Much leſs doth any praiſe and glory belong to the Creature, for the moſt excellent deliverance of all, from the power of Sin, Satan and Death.

5. How can man co-work with God in the firſt Regeneration, when *they muſt needs acknowledg that in the progreſs of it, they are oftener hinderers, than furtherers of it?* If God did not work more ſtrongly in us, than the beſt of us do in our ſelves, and breathe a willingneſs into our Wills, after Regeneration, we ſhould come ſhort of ſalvation for all the firſt ſtock. How often do the beſt complain of their diſability? Is it not frequent in the mouths of Chriſtians in all Ages, as well as of *Paul,* Rom. 7. 18. *To will is preſent with me, but how to perform that which is good, I find not.* How eaſily are our purpoſes ſhaken, and our ſtrength ſtaggers? Can we then co-operate with God, when we have no purpoſe, no ſtrength? Let every man's experience ſpeak for himſelf, how apt he is to check the motions of the Spirit; to let our Saviour ſtand and knock, and not open. What ſtrugglings of the body of Death! What indiſpoſitions in an holy

holy courſe! Is there not often a kind of ruſtineſs of ſoul, cold damps in ſpiritual duties? What faint hands in any holy Work! What ebbs and floods, ups and downs in his heart! What feeble knees in his Walk! What hung-down heads in laying hold of Chriſt in repeated acts of Faith! What frequent returns of Spiritual Lethargies! and all this after habitual Grace. If our co-operations with God after Grace received, are but a remove from *non*-acting, next Neighbours to no working at all, we muſt conclude it to be worſe with man before Grace was ſetled in the ſoul; and that there was no active concurrence with it in any manner of acting: otherwiſe there would be as much co-operation before the implantation of habitual Grace, as after; which is hard to be imagined, that a man ſhould be no ſtronger with Grace received, than under the want of it.

Propoſition 4. *Man by his own ſtrength cannot actuate Grace after it is received.* To what purpoſe did the Saints of old pray to quicken them, if they ſtood not in as much need of exciting Grace from God, as of renewing-Grace, *Pſal.* 80. 18. *Quicken us, and we will call upon thy name.* Pſal. 119. 25, 27. and many places in that *Pſalm.* The New Creature is little better than an Infant in the beſt, and cannot go, unleſs God bear it in his arms, as he ſpeaks of *Ephraim*, Hoſea 11. 1, 3. They cannot move, unleſs led by the Spirit. The Child hath a Principle of motion in it, but cannot go without the aſſiſtance of the Nurſe; nor the Soul, without the aſſiſtance of God, actuate that Principle of Grace. Habitual Grace is the Inſtrument, not the principal Agent. A Sword, tho it hath an edg, cuts nothing till it be moved by ſome ſtrong arm. The firſt Principle of the motion of Grace, reſides in God. Purification in its progreſs is attributed to Faith as an Inſtrument, but to God as a principal Agent. 'Tis ſaid; *Acts* 15. 8, 9. *God gave them the Holy Ghoſt, as he did to us, and put no difference between us and them, purifying their hearts by faith.* Yet the Will of man concurs in this actuating of Faith, as a ſubordinate cauſe, 1 *John* 3. 3. *A man is ſaid to purifie himſelf by hope.* A well rigged Soul, with its Habit of Grace ſpread, as well as a Ship with its Sails, muſt wait the leaſure of the Wind, before it move. *Paul* acknowledges his acting for the ſervice of God, to be not from himſelf principally, 1 *Cor.* 15. 10. *Yet not I, but the grace of God which was with me.* It was the Grace of God uſed me as an Inſtrument: the glory muſt not ſtick to my fingers: It was the Grace of God with me, affording ſtrength and help to that Grace which was in me. If this concourſe of God be neceſſary in all natural actions, 'tis much more in the ſpiritual frame of the ſoul, to keep it up, and to keep it acting. 'Tis not we that work to will and to do, but God works to will and to do. 'Tis to be conſidered, That the *Apoſtle* writes to them that are in a ſtate of Grace, exhorting them to a progreſs in ſalvation, depending upon God, who works the after-Will, and the after-doing, as well as the firſt Will and compliance with the Grace of God. Do we not find renewed men not able, with all the Grace they have, to quicken themſelves ſometimes in duty? What is the reaſon they lie ſpiritleſs before God, often with breathings, ſighs and groans for quickening, and it is far from them? They ſtir themſelves up, meditate, ſummon up all the powerful conſiderations they can, yet find themſelves empty of a ſpiritual vigor. Surely there is ſome principal power wanting, to ſpirit their Grace, and make them leap in Duty; ſome inviſible ſtrength hath withdrawn it ſelf, which did before conduct, and breathe upon them, and fill their ſouls with a divine fire. They find it not in the power of the hand of their own Will, to actuate, and quicken the Grace they have; much leſs is it in the power of any man's hand to renew himſelf. The Work of Grace is not only a Traction at the firſt, but a continual Traction; as Conſervation is a continual Creation. *Draw me, and we will run after thee*, Cant. 1. 4. The Church there ſpeaks it as regenerate, deſiring a continual Traction from God, as the firſt ground of her Race after Chriſt. Life ſhe had, for ſhe promiſeth to run: yet this Race ſhe could not begin, nor continue, without Traction from God.

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5. Propoſition. *Man cannot by the power of his own Will preſerve Grace in himſelf.* Our Saviours Prayer to his Father, *John* 17. 11. 15. to *keep them*, imports, that they were too weak to keep themſelves. *Unleſs the Lord keep the city, in vain doth the watchman wake*, Pſ. 127. 1. Unleſs God preſerve the Soul, all the watchfulneſs of habitual Grace will be to little purpoſe. All Creatures, if God *hide his face, are troubled*, Pſal. 104. 29. much more the New Creature, whoſe ſtrength doth more neceſſarily depend upon God, becauſe of its powerful oppoſites. Were it not for the aſſiſting Grace of God, the unruly luſts in our hearts would ſoon bear down habitual Grace in the beſt. How many temptations are prevented which we cannot foreſee? How many corruptions are reſtrained which the beſt Grace cannot fully conquer? How is the tide and torrent of theſe Waters beaten back, which otherwiſe would go over our heads? The poor will of *Adam* preſerved him not againſt a temptation, when he had no in dwelling corruption to betray him: nor did the Will of the Angels, who had no temptation, keep them from forſaking their habitation. How can any renewed man alive, with all his Grace, meerly by the ſtrength of his own will, keep himſelf from ſinking down in the Lake of his Old corruption? * He that would ask the fallen Angels in the midſt of their torments, what was the reaſon of their fall? Would receive no other anſwer, but that their ſtrength was unſucceſsful, becauſe it depended upon their own Will. The knowledg of the Goſpel and Evangelical impreſſions, are never like to keep up without the Holy Ghoſt, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep, by the Holy Ghoſt*, not by thine own ſtrength. If we cannot keep a form of ſound words, which as it is knowledg, is more agreeable to the Natural Appetite of man, without the Holy Ghoſt, much leſs can we preſerve Grace in us, which is more ſtomackt by corrupt Nature. Neither are good frames like to be preſerved in us without Gods keeping, 1 *Chron.* 29. 18. *keep this in the imagination of the thoughts of the heart of thy people:* our hearts will not let any good motion ſink into them, unleſs God give a *pondus* to his own motion. If then Regenerate men are unable of themſelves to actuate and preſerve Grace received, much more inability is there in a Natural man to gain that which he hath not a ſpark of in his own Nature, but an enmity to.

* *Senault.* Chriſtian Man, *pag.* 203.

Queſt. But, *do you diveſt man of all power, all freedom of will? is heable to do nothing in order to Regeneration?*

Anſw. *We do not diveſt man of all power:* therefore before we conſider what power belongs to man, we may conſider,

(1.) *Man ſimply in his fall.* So man loſt all his Natural ability by his firſt ſin, and was the meritorious cauſe of his loſing ſupernatural Grace, which God by a judicial act removed from him: and in this ſtate man had no ability unto any thing Morally good. Nothing was due to *Adam* but the ſtate of the Devils, who have no Affection to any thing Morally good, but alway do that which is in its own Nature evil, and alway ſin with evil intentions. *Adam* would have been thus, had the threatning according to the tenor of it, been executed: there had been no common Affections, no more Light in his Underſtanding than what might have ſerved for his torment: As wicked men, after death, are deprived in a judicial way, of that Light in their minds; thoſe velleities and good motions which ſometime hovered in them, thoſe Affections which were here exerciſed, now and then, towards God. The Sentence given againſt *Adam* is then pronounced againſt them, and they laid under the final execution of it, which was to *die the death*, Gen. 2. 17. *thou ſhalt ſurely die:* a death of all Morality, all Affections to any thing that hath the reſemblance of goodneſs: It might be a prediction of what would be in courſe, as well as what would be inflicted in way of judicial recompence. None of theſe things can be looked for in *Adam*, or any of his Poſterity, as fallen; not a grain of Life, or any thing tending that way, was due to him, but only death.

(2.) Man is to be conſidered *as reſpited from the preſent ſuffering this Sentence by the intervention of Chriſt:* Whereby he is put into another way of probation. So thoſe common notions in our Underſtandings, and common motions in our Wills and Affections, ſo far as they have any thing of Moral goodneſs, are a New

Gift

Gift to our Natures by vertue of the Mediation of Chriſt. In which ſenſe he may be ſaid to *taſte death for every man*, Heb. 2. 9. and be a *propitiation for the ſins of the whole world.* By vertue of which promiſed death, ſome ſparks of Moral goodneſs are preſerved in man. Thus his *life was the light of men*; and *he is the light that lightens every man that comes into the world*; which ſets the Candle of the Lord in the ſpirit of man a burning and ſparkling, *John* 1. 9. and upholds all things by his Mediatory, as well as Divine Power, *Heb.* 1. 3. which elſe would have ſunk into the Abyſs. By vertue of this Mediation, ſome power is given back to man, as a new donation, yet not ſo much as that he is able by it to Regenerate himſelf: and whatſoever power man hath, is Originally from this cauſe, and grows not up from the ſtock of Nature, but from common Grace.

Which common Grace is either,

1. *More general to all men.* Whereby thoſe Divine ſparks in their underſtandings, and whatſoever is Morally praiſe-worthy in them, is kept up by the Grace of God, which was the cauſe that Chriſt taſted death for every man, *Heb.* 2. 9. *that he by the grace of God ſhould taſte death for every man*; whereby the *Apoſtle* ſeems to intimate, That by this Grace, and this Death of Chriſt, any remainders of that Honour and Glory wherewith God Crown'd man at firſt, are kept upon his head: as will appear, if you conſider the *Eighth Pſalm*, whence the *Apoſtle* cites the words, which are the ground of his Diſcourſe of the Death of Chriſt.

2. *More particular common Grace to men under the preaching of the Goſpel.* Which Grace men *turn into wantonneſs* or laſciviouſneſs, *Jude* 4. Grace they had, or the Goſpel of Grace, but the wantonneſs of their Nature prevailed againſt the intimations of Grace to them. Beſides this common Grace, there is a more ſpecial Grace to the Regenerate, the more peculiar fruit of Chriſts Mediation and death for them. All this, and whatſoever elſe you can conceive that hath but a face of comelineſs in man, is not the birth of fallen Nature abſtracted from this Mediation. Therefore when the *Gentiles* are ſaid to do *by Nature* the things contained in the Law; 'tis not to be underſtood of Nature meerly as fallen, for that could do no ſuch thing; but of Nature in this new ſtate of probation, by the interpoſition of Chriſt the Mediator, whoſe Powerful Word upheld all things, and kept up thoſe broken fragments of the Two Tables of the Law, tho dark and obſcure. And conſidering Gods deſign of ſetting forth the Goſpel to the World, there was a neceſſity of thoſe Relicks, both in the Underſtanding, and Affections, and Deſire for Happineſs, to render men capable of receiving the Goſpel, and thoſe inexcuſable that would reject it. So that by this Mediation of Chriſt, the ſtate of mankind is different ſince the fall from that of the evil Angels or Devils. For man hath, *Firſt*, a power of doing that which is in its own nature good. *Secondly*, A power of doing good with a good intention; not indeed Supremely for the Glory of God, but for the good of his Country, the good of his Neighbours, the good of the World, which was neceſſary for the ſodering together humane Societies, ſo that ſometimes even in ſins man hath good intentions. * Whereas the Devil doth always that which in its own Nature is evil, and always ſins with evil intentions. Without this Mediation, every man had been as very a ſlave to ſin, as the Devil: tho he be naturally a ſlave to ſin, yet not in that full meaſure the Devil is, unleſs left in a judicial manner by God upon high provocations.

* Dr. *Jackſon*, Vol. 2. fol. p. 3091.

There is then a liberty of Will in man; and ſome power there is left in Man. And here I ſhall ſhew,

1. *What kind of liberty this is.*
2. *That there is ſome liberty in man.*
3. *How far the power of man by common Grace doth extend.*

Queſt. Firſt, *What kind of liberty this is.*

Anſw. 1. *The eſſential liberty of the Will remains.* Liberty is of the eſſence of the Will, and cannot be taken away without extinction of the Nature of man: 'tis free from compulſion, otherwiſe it were a not Will, which liberty doth not conſiſt in a choice of good or evil. For even under this depravation it cannot chuſe evil, *quà malum*, as ſuch. It can chuſe nothing but what appears to it under

under the notion of good: tho it many times embraceth that which is materially evil, yet the formal conſideration upon which it embraceth it, is as good, either in reality or in appearance: as the ſight in every colour ſees light. And when it is carried out to that which is really evil, and only apparently good, 'tis by force of thoſe habits in the Underſtanding, which make it give a falſe judgment; or, by the power of the ſenſitive Appetite, which hurries it on to the Object propoſed, but alway it reſpects in its motion every thing *as good*, either an *honeſt*, *pleaſant* or *profitable* good.

2. Tho the eſſential liberty of the Will remains, *yet the rectitude whereby it might have been free only to that which was really good, is loſt.* Man by Creation had a freedom of Will to chuſe that which was really good, yet had a mutability, and could chuſe evil; and by chuſing evil, rather than good, ſank his Poſterity into this depraved liberty which now remains. * Tho ſince the fall man is preſerved in his Natural freedom, and cannot be forced; yet he hath not a power to Will well; becauſe that Righteous principle whereby he did Will well, is departed from him: yet becauſe the eſſential freedom due to his Nature remains, whatſoever he Wills he Wills freely; ſo that tho ſomething the Will Wills may be materially good, yet it Wills that good in an ill manner; for being overcome Naturally by ſin, man can do nothing but according to that Law, which ſin as a Maſter that hath conquered him, impoſeth upon him, 2 *Pet.* 2. 19. *they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage.* And of all men in a ſtate of Nature, tho under common Grace, the *Apoſtle* pronounceth, *Rom.* 3. 11. that *there is none that ſeeks after God*, that is, in any thing they do, tho never ſo good, they ſeek not God, but themſelves: there is *no fear of God*, no reſpect to God before their Eyes, *Ver.* 18. whence it comes to paſs, that by reaſon of this dominion of ſin, nothing can be done well: hence man is ſaid to be dead: not that the life which doth conſtitute the Nature of the Soul is taken away; but that which renders it fit for performing actions pleaſing to God: for ſuch a life doth conſiſt not in the Nature of the Soul or Will, but in that habitual integrity which was in man by Creation. As the Body when 'tis dead, doth not ceaſe to be a Body, but ceaſeth to be animated by the ſeparation of the Soul from it: ſo the Soul may be truly ſaid to be dead, tho the power of the Soul be not taken away. If the Spiritual rectitude in that power which did conſtitute it Spiritually living, be departed, by the removal of this Righteouſneſs the Will is not free to Spiritual things, tho it be to Natural: 'tis *free among the dead*, as the *Pſalmiſt* ſpeaks of himſelf, *Pſal.* 88. 5. free to dead works, not to living; to this or that dead work, to any work within the verge of ſinning: as a Bird in a large Cage, may ſkip this way and that way by its natural ſpontaneous motion, but ſtill within the Cage.

* *Ames* Medul. *lib.* 1. *cap.* 13. Theſ. 10.

3. Therefore tho man hath loſt this liberty to good, *he retains a freedom to the commiſſion of ſin under the neceſſity of ſinning.* This freedom is a power of Choice and Election of a thing, which differs from that ſpontaneity which is in Beaſts, who act by inſtinct, without any reaſoning in the caſe, becauſe they want a reaſoning power. Tho man be under a neceſſity of ſinning, yet it is not a *neceſſity of conſtraint*, but a *neceſſity of immutability*, which is conſiſtent with liberty, tho the other be not. A Creature may be unchangeably carried to good or evil, and yet be free in both; to good: as the Angels and Glorified Saints cannot Will to ſin, becauſe their Wills are immutably determined to good: they cannot but praiſe and love God, yet they freely do both: and our Saviour did freely do that good which he could not but do, by reaſon of his Hypoſtatical union; otherwiſe he could not have Merited, for all Merit requires the concurrence of the Will. To evil: The Devils cannot Will to do good, becauſe their Wills are unchangeably determined to evil, yet they ſin as freely as if there were no immutable neceſſity upon them. So man cannot but Naturally ſin in all that he doth, yet he is not conſtrained to ſin, but ſins as freely and voluntarily as if there were no neceſſity upon his Nature to corruption; as freely as if God had not foreſeen that he would do ſo: Man ſins with as great a pleaſure, as if he were wholly independent upon the Providence of God: and the more a man

is delighted with ſin, the greater freedom there is in it. Hence the Scripture lays ſin upon the choice of man, *Iſa.* 66. 3, 4. *They have choſen their own ways, and their ſoul delights in their abomination.* They were their own wayes; that is, ways proper to corrupt man; but they choſe them, and delighted in them. Man is voluntary under his depravation, free in his averſion from God. A free Neceſſity, a delightful Immutability. The Will cannot be compelled to will that which it would not, or not to will that which it would. When ſin ariſeth from a ſetled Habit, the freer is a man in his ſin; and tho he cannot act otherwiſe than according to that habit, yet his actions are moſt voluntary, becauſe he is the Cauſe of that Habit which he acquired by evil acts, and by ſucceeding acts teſtifies his approbation of it.

* *Smith* Select Diſcourſe, *p.* 290, *&c.*

2. *That there is ſome liberty in man*; ſome power in man. * Not indeed ſuch a power as the *Jews* thought man had naturally, of exerciſing himſelf about any thing that God ſhould reveal, without the infuſion of a new power, to enable him to act that which God required by ſupernatural Revelation. Some Power and Liberty muſt be allowed,

(1.) *To clear the Juſtice of God.* No juſt man will puniſh another for not doing that which was ſimply, and *phyſically* impoſſible; and ſhall not the Judg of all the Earth do right? 'Tis a good ſpeech of *Auſtin*; *If there were not the Grace of God, how could the World be ſaved? If there were not Free Will, how could the World be judged?* If man were diveſted of all kind of Liberty, he might have ſome excuſe for himſelf; but ſince the Scripture pronounceth men *without excuſe*, Rom. 1. 20. ſome power muſt be granted to clear the equity of God's Juſtice. No man ſins in that which he is under an inevitable conſtraint to do, and ſo would be unjuſtly puniſhed. It doth not appear, that God doth condemn any man ſimply, for not being regenerate but for not uſing the means appointed to ſuch an end, for not avoiding thoſe ſins which hindered his Regeneration, and which might have been avoided by him, if he would, tho indeed every unregenerate man will be condemned. The pouring out the Wrath of God upon man, is principally for thoſe ſins which they might have refrained, and had ſufficient Reaſon againſt, *Epheſ.* 5. 6. For *becauſe of theſe things*; that is, for thoſe groſs ſins which they might have avoided, mentioned *ver.* 5. *comes the wrath of God upon the children of diſobedience*, ἀπειθίας; men that would not be perſuaded, which obſtinacy was in their Will. As theſe are the Cauſes of God's Wrath, ſo theſe will be alledged as the principal Reaſons of the laſt Sentence. And our Saviour in his laſt Judgment, doth not charge men with their Unregeneracy, but with their Omiſſions of what they might have done, and that eaſily; and Commiſſions which they might have avoided, *Matth.* 25. 41, 42, 43. with their *not feeding his members when they were hungry*, &c. which were things as much in their power, as any thing in the World. And the Reaſon Chriſt renders of the Sentence paſſed upon men, to depart from him, was their working of iniquity, *Matth.* 7. 23. *Depart from me you that work iniquity*; that work it voluntarily, and Work that you might have forborn. Tho Unregeneracy doth exclude a man from Heaven, as a condition without which a man cannot come there; yet nothing of this is mentioned in the laſt Sentence. If man had a firm Will to turn to God, and had not then a power conferred upon him to turn, I know not what to ſay: but man hath no Will to turn; yea, he hath no Will to do thoſe things which he might do. Suppoſing man hath a power to avoid ſuch and ſuch ſins, he is juſtly puniſhed for not making uſe of that power: Nay, ſuppoſing he had no power to avoid them, yet if his Will be ſet to that ſin, he is juſtly condemned, not for want of power, but for the delight his Will took in it. From which delight in it, it may be gathered, that if he had had a power to have ſhunned it, he would not have ſhunned it. If a man be aſſaulted by Murderers, that will cut his Throat, if he will not uſe his power againſt them, but take a pleaſure in having his Throat cut, is not this man a ſelf-murderer both in the Judgment of God and Man? Let me uſe another illuſtration, Since the end of all our preaching, ſhould be to humble Man, and clear God: If a

man

man be caſt out of an high Tower, and be pleaſed with his fall, would he not be juſtly worthy of it, and to be neglected by men, not becauſe he did not help himſelf in his fall, for that was not in his own power; but becauſe he was mightily pleaſed, and contented with his fall, and with ſuch a pleaſure, that if he had been able to have helped himſelf, he would not. So tho man be fallen in *Adam*, yet when he comes to diſcern between good and evil, he commits the evil with pleaſure: So that ſuppoſing he had no power to avoid ſins; yet he is worthy of puniſhment, becauſe he doth it delightfully: Whence it may be concluded, if he had had power to avoid it, he would not, becauſe his Will is ſo malignant.

(2.) *Without ſome liberty in the Will, free from neceſſity of compulſion, man would not be capable of ſin, nor of moral goodneſs.* No humane Law doth impute that for a Vice, or a Vertue, to which a man is carried by conſtraint, without any power to avoid. Where any thing is done without a Will, 'tis not an humane action. Beaſts therefore are not capable of ſin, becauſe they want Reaſon and Will. If man had not liberty of Will, he would be as a beaſt, which hath only a ſpontaneous power of motion without Reaſon. Sin could not be charged upon man, as God doth all along, *Pſal.* 95. 10. *It is a people that do err in their hearts.* And *Pſal.* 119. 21. *Thou haſt rebuked the proud that are curſed, which do err from thy commandments.* It had been no error in them, if they had not done it voluntarily. The erring from God's Commandments, ariſeth from pride of heart; they had not elſe deſerved a rebuke. Who would chide a Clock for going wrong, which hath no voluntary motion? Man without a liberty of Will, could not be the Author of his own actions; and ſin could no more be imputed to him, than the irregular motion of a Watch can be imputed to the Watch it ſelf, but rather to the Workman, or Governor of it. Without a voluntary power, man would be as an Engine, moved only with ſprings: and humane Laws, which puniſh any Crime, would be as ridiculous as *Xerxes*, whipping the Sea, becauſe it vvould not ſtop its Tide. Neither vvere any praiſe due to man for any moral Vertue, no more than praiſe is due to a lifeleſs Picture, for being ſo beautiful, or to the *Limner*'s Penſil for making it ſo: The praiſe is due to the Artiſt, not to the Inſtrument.

(3.) *Without ſome liberty and power of motion in the Will, all the Reaſon of man, and thoſe Notions in the Underſtanding, left by the vertue of Chriſt's mediatory interpoſition, would be to no purpoſe.* The Reaſon vvhy men do err, is becauſe they do not take right vvays of judging according to thoſe means they have: *Ye err*, ſaith our Saviour, *not knowing the Scripture, nor the power of God*, Mat. 22. 29. They have a Faculty of judgment and means vvhereby to judg, vvhich vvould prevent errors. There is therefore ſome ſuitable povver in man, to followv the Judgment of Reaſon, if he vvill. He vvould be in vain endovved vvith that power of Reaſoning, if there were not a power of motion in ſome meaſure ſuitable to that Reaſon. The authority of judging in the Underſtanding, would be wholly inſignificant; all Debates about any Object propoſed, would be to no end, if the Will had not a liberty to follow that Judgment. How can God make Appeals to men, as he doth, if they had not a power of judging that they ought to have done otherwiſe, and might have done otherwiſe than they did? Tho man hath not a ſufficient light left in his Nature for ſalvation, yet he hath ſuch a light of Reaſon in him, to which he might be more faithful in his motions than he is; otherwiſe the *Apoſtle* could not have argued from that light the *Heathens* had, to their Conviction, as he doth, *Rom.* 1. 19, 20, 21, *&c.* and manifeſts their unfaithfulneſs to that Truth which God had manifeſted to them, and manifeſted in them in their Nature. Moſt ſins do ariſe from the neglect of being guided by that light which is in Men.

(4.) *The Glory of God's Wiſdom in the Government of the World, would not have been ſo conſpicuous, if ſome liberty had not been allowed to the Will.* * 'Tis no great matter to keep in order an inaninate thing; as a Clock that muſt obey a neceſſity: God would have been but like a good Clock-keeper only (as *one ſaith*). But how much doth it make for the Wiſdom of God, to make

* *Ingelo.* Benivol. part. 2. p. 99.

the free motions of his Creature, the various humors in the Will of man, center at last in his own glory, contrary to the Will and Design of the Creature; that they have their natural motions, their voluntary motions; and God superintends over them, and moves them according to his own Will, regularly according to their Nature, without crossing them? The *determinate Counsel of God*, in the Death of our Saviour, and the *Free Will of Pilate*,* and the *Jews*, meet in the same point. God acting wisely, graciously, justly; their Wills acting freely and naturally, reduced without injury to their Nature, to the due point of God's Will.

Quest. 3. The Third Question: *How far doth the power of man by common Grace extend?*

Answ. As in a body deprived of the soul, there is some power of growth left in the Hair and Nails; so some power is left in the soul, tho it be spiritually dead. As a regenerate man by special Grace, hath a power of doing that which is spiritually good; so a natural man by common Grace hath a power of doing things morally good, if he will. God keeps the Key of regenerating Grace in his own hands, and unlocks what hearts he pleases, and brings in a vital Spirit into whom he pleases: but there is by common Grace an ability in men to do more than they do, but that they harbour, cherish, and increase those vitious inclinations in their own souls. But let it be remembred, that this power is not to be abstracted from God's common Grace, as the power of a renewed man after Grace, is not to be abstracted from special Grace; nor the natural powers of motion to the actual motion, not to be abstracted from God's general providential concourse.

(1.) *Man hath a power by common Grace to avoid many sins.* I say, a power by common Grace: For sometime upon the neglecting the conduct of natural light, God pulls up the Sluce of his restraining-Grace; lets out the Torrent of their natural corruption upon them, which forcibly hurries them to all kind of Wickedness; as 'tis said, *Rom.* 7. 24, 26. *Wherefore God also gave them up to uncleaness, through the lusts of their own hearts: for this cause God gave them up to vile affections. Wherefore*, and *for this cause*; that is, for going contrary to that natural light they had, God let the lusts of their own hearts, which he had restrained, have their full swinge against them. In this case sin can no more be avoided, than a man can stop a Torrent.

Again: Tho a man, as he is in a state of Nature, cannot but do evil, yet he is not necessitated to this or that kind of sin, but he may avoid this or that *pro hic* and *nunc* in particular, tho he cannot in general: As a man who hath the liberty of walking where he pleases in a Prison, he may chuse whether he will come into this or that Walk within the liberty of the Prison; but let him move which way he will, he is a Prisoner still.

Quest. If it be said, *If a man hath power to avoid this or that sin, why may he not avoid all?*

Ans. *I answer*, If he had power to avoid all, he would be restored to the state of *Adam*. * But the reason is this: The power to avoid this or that particular sin, ariseth from *a particular cause*, the natural subjection of Appetite to Reason, the lightness of temptation; or if the temptation be more vehement, the stirring up Reason, and pressing Considerations against it: But the power to shun all sin, depends upon the subordination of the Faculties one to another, in the due order of their Creation, and an universal subjection of them to God. Tho a man by a careful Watch, may withstand a particular temptation, yet as long as he is alienated from God, and hath corrupt habits in him, which are prone to sinful acts, he will one time or other, by some sudden temptation, be carried out according to his natural inclination, before he is able to premeditate, and set Reason on work. And sometimes the motions to sin come in such *Troops*, that he cannot stir up his force against all; so that while he is combating against one, another comes behind, and surpriseth him. As another *Romanist* illustrates it *: A Vessel hath Three holes to leak at, a man with Two hands, may stop Two of them, which he will; but the Third will remain open of necessity. None will say, that the Devil can avoid all sin in general, and become holy for the

* *Fitz Herbert* Policy and Religion, *part* 2. *chap.* 16. *Sect.* 13.

* Soto Council of *Trent*, Book 2. *p.* 197.

the future, becauſe his Will is determined to ſin; but this or that individual act of ſin he may: For he may chuſe whether he will aſſault this man, or that, with ſuch a temptation; or whether at this time or another: As if two commands were given to the good Angels, and it be left to their Wills, whether they will do that or the other, tho they cannot but do good, becauſe their Wills are ſo determined, yet they have a liberty to chuſe which command they will at preſent follow. And the reaſon of this, is this: There is no *Phyſical* neceſſity upon a man to this or that ſin, as there is that the fire ſhould burn. Luſts only ſuffer themſelves; they have no force upon a man, but by his own Will; they have no authority from God to compel him; then God ſhould be the Author of ſin. *Satan* can give no Commiſſion to them to break open our hearts. And tho he be a ſtrong Adverſary, he cannot break them open.. If the door be open, it is our own act. Is there any neceſſity upon a man to run into this or that infectious company, or drink brim-full Cups, till he hath drowned both his Reaſon and Sentiments of Morality? Hath he not power to quell many incentives to ſin? Show me that man in the World, that upon ſerious conſideration would ſay, 'tis utterly impoſſible for him to avoid this or that particular ſin, when he is tempted to it. What men do in this caſe, they do willingly, tho a ſtrong temptation may be the firſt motive of it: 'Tis ſaid, *Hoſ.* 5. 11. *Ephraim willingly walked after the commandment*, tho the firſt motive to it was the command of their Prince *Jeroboam*.

To evidence this, let me do it by ſome *Queries*, which may both ſatisfie, that we diveſt not man of *all* power, and prevent the *ill uſe* men may make of this Doctrine, to encourage ſluggiſhneſs.

1. *Cannot you avoid this or that foreſeen occaſion of ſin?* Cannot he that knows how prone he is to overthrow his Reaſon, when the Wine ſparkles in the Glaſs, avoid coming within the ſight of it? What force is there upon his legs to go, or his hands to take the Cup? Can we not ſtarve thoſe affections we have to this or that particular ſin, by neglecting the means to feed them? If a man ſtood by with a drawn Sword to ſtab you, if you went into ſuch a place, could you not forbear going in? What is the Reaſon? Fear. And why might not a natural fear of God, heightned by conſideration, be of as much force with you, as the fear of man, unleſs *Atheiſm* hath ſwallowed up all ſentiments of a Deity? Do you not rather wiſh for opportunities, and court a temptation? Put your heads out of the Window with *Siſera*'s Mother; why is the Chariot of the Devil ſo long a coming? 'Tis ſaid, *Prov.* 21. 10. *The ſoul of the wicked deſires evil.*

2. *Have you not a power to avoid groſs ſins?* Is there any force upon men, to open, ſenſual ſins? Have they not a power to abſtain from fleſhly luſts? Has not the Will a commanding power over the Members? What hinders it from exerciſing that power? The Members are not forced, but they are *yielded up* by conſent of the Will *to ſin*, Rom. 6. 19. Had not *Achan* as much natural power to forbear taking the *Wedg* of Gold, and the *Babyloniſh* Garment, as the reſt of that vaſt number of the *Iſraelites?* Not one of their hands touched any of the Spoil? Had he not as much power as any of them, to have reſtrained his hands, tho he could not quench his covetouſneſs? The Law of Nature tells us, we ought not to do that to another, which we would not have done to our ſelves. Have we not as much power to obſerve this, as the *Gentiles*, who did by Nature the things contained in the Law? Why may not a man's Will command his Tongue to ſpeak that which is true, as well as that which is falſe? Is there not power to controul it from ſpeaking Blaſphemy, and belching out curſed Oaths? Cannot you command the hand to forbear ſtriking another wrongfully? Has not a Murderer power to keep his Sword in his Scabbard, as well as to ſheath it in his Neighbours Bowels? Can any man ſay, that there was one groſs ſin in the whole courſe of his life, but he had a power to avoid it if he would? Forbearance of groſs ſin conſiſts in a naked omiſſion, and a not acting, which is far more eaſie than a poſitive acting; and every man hath a power to ſuſpend his own act.

3. *Did*

3. *Did you never reſiſt a temptation to a particular ſin?* Why may you not then reſiſt it afterward, if you will, ſince the ſame common Grace attends you? If the Will be diſengaged one moment from a ſin, under a great temptation, why not another moment from ſin, under a leſs temptation? No temptation can over-power your ſtrength, unleſs the Will freely ſhake hands with it, *Acts* 5. 3. *Why hath Satan filled thy heart to lie to the Holy Ghoſt?* His meaning is not, why Satan hath done it; for *Ananias* could not render a Reaſon of that; but why didſt thou ſuffer *Satan* to fill thy heart? If you have given a check to Satan before, is it not as eaſie to ſay again, *Get thee behind me Satan?*

4. *Have you not power to ſhun many inward ſins?* Man, where he hath leaſt power, yet he hath ſome; *viz.* over his thoughts. We cannot indeed hinder the firſt riſings and motions of them, which will ſteam up from the corrupt fumes, and lake, whether we will or no: but cannot we hinder the progreſs of them? Is there not a power to check the delight in them, if we will, or divert our thoughts another way, not liſten to their ſuggeſtions, and hold no inward converſe with them? Tho you cannot hinder their intruſion, may you not hinder their lodging? *How long ſhall vain thoughts lodg within you? Jer.* 4. 14. Sure we have a power by common Grace, to forbear any converſe with the motions of fleſh and blood.

5. *When you do ſin, had you not many aſſiſtances againſt it, which if you had hearkned to, you might have avoided it?* Were there not previous diſſwaſions from that inward Monitor, Conſcience? When ſin hath been enticing you on one hand, and Conſcience warning you on the other, have you not more willingly liſtned unto the pleaſant reaſoning of ſin, than the wholeſome admonitions of Conſcience? Can you not as well liſten to what Conſcience, as to what ſin doth propoſe? But have you not willfully ſcorn'd its judgment? Have you not raged againſt it with a confidence in ſin (which is the caſe of the fooliſh ſinner *Prov.* 14. 16. *The fool rageth, and is confident*), and would *not conſider any of the ways of God* it minded you of, *Job* 34. 27. and gave no more regard to its ſober Dictates, or its louder preſſings, than you have to the barking of little Curs in the ſtreet? Why could you not with thoſe aſſiſtances have avoided that particular act of ſin? The fault was clearly in your Wills. Can you not rather chuſe a Cup of Wine, than a Cup of Poyſon? clear ſtreams, than muddy Waters? Beſides thoſe aſſiſtances, you might have had more, if under the batteries of temptation you had ſought to Heaven for them. Might you not then have avoided this or that ſin, when you had ſuch aſſiſtances, and might have had more?

6. *Have you not avoided ſin upon leſs accounts and conſiderations?* * The Heathen *Philoſopher* could obſerve, that men may live better than they do: The Wreſtlers and Champions in the *Olympick* Games, lived moſt temperately and continently during that time, to be more fit for the gaining the prize. May not rational conſiderations do as much, if excited in your minds, as an ambitious deſire of honour and affection to victory did in them? Had not *Saul* a power to withdraw his hand from the unrighteous perſecution of *David* before, as well as when he was ſenſible of *David*'s kindneſs in ſparing his life when he might have killed him? A Drunkard under the Diſeaſe and Pain cauſed by his ſin, can forbear his Cups: Doth his Diſeaſe confer any power upon him, more than he had before? No. Why could he not then have forborn his Drunken Revellings? Can men be reſtrained from ſome ſins by the eye of a man, the preſence of a child? What power do their eyes confer upon them? They only excite that which they had before. Cannot men forbear a ſinful act for a ſum of money, if it were proffered them, or in the preſence of a King, who is ſaid to *ſcatter away evil with his eyes*, Prov. 20. 8. or in a viſible and imminent danger? If a Gibbet, or a Stake were ſet before men, that they ſhould be immediately Executed, if they did not forbear ſuch a ſinful action, or if they did not go to hear a Sermon? Can any be ſo fooliſh, to think that the gliſter of Gold, the penalty of the Law, the ſight of a Gibbet, ſhould confer a power upon you, which you were not before

* *Fitz Herbert* of Policy and Religion, *part* 2. *chap.* 30. *Sect.* 32.

fore poſſeſt with? 'Tis not then the want of power to avoid ſin, but the want of will.

7. *Why doth Conſcience check any man after the commiſſion of ſin, if it were not in his power to avoid it?* All thoſe actions which fall under the cognizance and check of Conſcience, are actions in our own power, and within the verge of our Wills. For the pain of Conſcience is of another kind than that pain or grief which is raiſed by thoſe accidents we could not avoid. It ariſeth from the liberty of the Will, and galls the Soul when it conſiders, that that which it hath done, was in its power to be done otherwiſe. This is the common Language of men upon the regrets of Conſcience: *I might have done otherwiſe, I was warned by my Friends; I ſlighted their warnings, I had reſolutions to the contrary, but I ſtifled them.* All men have laid the fault upon themſelves; and what is univerſal conſent, hath a truth in it: the Conſciences of all men would not gall them for that which they had no power to decline. Indeed if men were neceſſitated to ſin, they could not be tormented in Hell, for the torment there is Conſcience acting rationally, and reflecting upon them for their wilfulneſs in the World: If man had not a power to refuſe ſin, Conſcience would have no ground for any ſuch reflections to rack and torment them. And it is obſervable, that natural Men ſomewhat awakened upon a death-bed, are not ſo rackt by their Conſciences ſimply for not being Regenerate, as for not avoiding thoſe ſins which were hinderances, and not uſing thoſe means which were appointments of God for ſuch an end, becauſe thoſe were in their power; but they wilfully embraced the one, and as wilfully refuſed the other.

2. Propoſition. *Man hath a power by common Grace, to do many more good actions, (actions materially good) than he doth.* Evangelical works we cannot do without union to Chriſt; ſo himſelf ſaith, *without me you can do nothing*, John 15. 5. nothing according to the order of the Goſpel, nothing Spiritually, nothing acceptably, becauſe no ſuch fruits can ariſe, where Faith, the Root of ſuch Works, is wanting. Tho man be much crippled in regard of Morals, yet he is not wholly dead to them, as he is to Spirituals. A man may *break off his ſins by* Moral *Righteouſneſs, and his iniquity by ſhowing mercy to the poor*; by taking off the Yoke of oppreſſion, and reſtoring of what he hath rifled; which counſel *Daniel* gives to *Nebuchadnezzar*, Dan. 4. 27. Tho a ſick man cannot do all the acts of a ſound man till he be perfectly cured; yet he hath ſome power of acting ſome things like a ſound man, remaining with his Diſeaſe. The young man in the Goſpel (yet out of Chriſt) morally kept the Law; ſo may men under the Goſpel keep the outward and material part of the precept. There are not only ſome common notions left ſince the fall, but alſo ſome ſeeds of Moral Righteouſneſs in the Nature of man. The *Gentiles* did not only by Nature in part reſtored *know* the things written in the Law, but they did by Nature *do* them, Rom. 2. 14. upon this ſtock they bore many excellent fruits. What Patience, Chaſtity, contempt of the pleaſures of the World? What Affections to their Country, and bowels of compaſſion to men in miſery? And what Devotion in the external Worſhip of their gods, according to their light, were exemplary in them, tho only under the conduct of Nature? And theſe works, tho they were not according to the exactneſs of the Law, and failed alſo in the manner of them, and could not pleaſe God for want of Faith, yet ſo far as they were agreeable to the Law of Nature, and in regard of the materiality of them, were not offenſive to God: this Moral Righteouſneſs of theirs was only external, and rather an image of Righteouſneſs, than a true one. *Abimelech* had a natural integrity, which God acknowledges to be in him, and did ariſe from his Moral Nature, tho he alſo appropriates to himſelf the reſtraint of *Abimelech*, and his concurrence with an approbation of that Moral Integrity: *Gen.* 20. 6. *I know that thou didſt this in the integrity of thy heart: for I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her*; נתתיך I gave thee not up to touch her. If men did nouriſh a Moral Integrity, which they might do, God would concur with them to preſerve them from many crimes. If thoſe which were only under the guidance of natural light, had ſo much power to do many Moral acts by a common Grace; Is mans power leſs under the Goſpel, whereby they have an addition

dition of a greater light to this natural? If man was able to do ſo much by the Light of Nature, there can be no inability brought upon him under the Light of the Goſpel, unleſs men by their ſluggiſhneſs and obſtinacy, provoke God judicially to deprive them of that power, and withdraw his hand from them, and ſo give them up to all kind of wickedneſs, as it is the dreadful caſe of many in theſe days. Man may keep the Law of Nature better than he doth; and for not keeping that, he is condemned *.

* *Preſton*, Vol. 3. pag. 39.

3. Propoſition. *Men have a power to attend upon the outward means God hath appointed for Regeneration.* Tho man cannot renew himſelf, yet he hath a natural power to attend upon the means God hath afforded. Tho a man hath not power to cure his own Diſeaſe or heal his Wound, yet he hath power to adviſe with others, and uſe the beſt Medicines for his recovery. There is not an outward duty a renewed Man doth, but a Natural man hath power externally to do it; tho what is eſſentially good in all parts, cannot be done without ſpecial Grace, yet what is externally good may be done by the aſſiſtance of common Grace. Have you not Paſſions, Fear, Love, Deſire, Grief? Why cannot you exerciſe them about other Objects than ordinarily they are employed about? Why can you not make Hell the Object of your Fears, and Heaven the Object of your Deſire? Why might not *Eſau* have wept for his ſins as well as for the loſs of the Bleſſing? Might he not have changed the Object if he would? Why may we not exerciſe our inward Affections more in our attendance on God? Is not a little excuſe ſufficient to put off from duty, a great excuſe not ſufficient to keep you from committing ſin? Great buſineſs muſt be laid aſide for ſin, not the leaſt laid aſide for God; every little thing is a *Lyon* in the way then; do you not many times rack your minds to invent Pleas for neglect of duty? Why can you not ſet them on work to conſider reaſons to move you to ſervice? Have we not power to be more ſerious in the uſe of means than we are? We can be ſo when ſome Affliction preſſes us, or Conſcience gnaws us: neither of theſe furniſhes us with a new power: Conſcience is like the Law, acquaints us with our duty, but gives us no ſtrength. The charge God brings againſt *Ephraim*, was, That *he would not frame his doings to turn towards God*, Hoſ. 5. 4. he would entertain no thoughts, not one action that had the leaſt proſpect towards Repentance; he would uſe no means for that end, or have a look that way. If a man will not do what is in his power, 'tis a ſign he will not be renewed. Can he pretend to a deſire to live, who will not eat, and endeavour to prevent foreſeen dangers? Or can he pretend to a deſire to build, that will not uſe materials when he may?

There are two great means: Hearing the Word, and Prayer.

(1.) *Hearing the Word.* Have not men power to go to hear the Word, to hear a Sermon, as well as to ſee a Play? Have they any ſhackles upon their Feet that they cannot carry them to a place of Worſhip, as well as to a place of Vanity and Sin? Can you not as well read the Scripture as a *Romance*? Hath not the Will a deſpotick power over the members of the Body? How came *Herod* to have more natural power to hear the word, and to hear it *with pleaſure*, Mark 6. 20. than other men have? May you not ſtrive againſt diverſions, reſiſt carnal affection, rouze up your Souls from their lazineſs, and endeavour to cloſe with the word? How ſmilingly would God look upon ſuch endeavours? If men do not, 'tis out of a natural ſluggiſhneſs and enmity of Will, not for want of power if they would; men do not what they might. Certainly he doth no more deſire Regeneration, who neglects and deſpiſeth the great inſtrument of it, than he can be ſaid to deſire his own preſervation, who neglects Medicines proper for the cure of his Diſeaſe.

(2.) *Prayer.* I do not mean a Spiritual Prayer, which is by the ſpecial aſſiſtance and in-dwelling of the Holy Ghoſt; but of a natural Prayer by common inſtinct; ſuch a one as the *Apoſtle* puts *Simon Magus* upon, who he knew was deſtitute of any Air of the Spirit to breathe out, as being in the *gall of bitterneſs, and bond of iniquity*, Acts 8. 22, 23. yet ſuppoſeth him to have a power in ſome manner to expreſs his deſires to God: or ſuch a power that was common in Heathens upon any diſtreſs to run to their Altars, and fill their Temples with cries to their

their Gods. You cannot pray in the Holy Ghoſt; but you may ſend up natural and rational cries to God. Did not *Jonah*'s Mariners cry every man to his God? Have you not as much power to cry to the true God, as the *Heathens* to falſe ones? There is the natural Prayer of thoſe Mariners, as well as the natural Integrity of *Abimelech*, which was not a New-Covenant-Integrity. Can you not be as devout as the *Publican*, and cry with more ſeriouſneſs of Affection than generally men do; *Lord be merciful to me a ſinner?* When men are upon a Death-bed, ready to take their leave of the World, they can then cry; 'tis not their Death-bed inſpires them with power, more than they had before; but they have more mind, and ſee a greater neceſſity of crying to God. They have more power in the time of their health, by how much the habit of ſin wanted that ſtrength which hath been acquired by a continuance of acts till the time of their ſickneſs; For the fewer ſins have been committed, the leſs is the power impaired. Tho God hath kept other things in his hand, yet he hath given us a power of begging, if we will uſe it as a means to obtain them. Can you not kneel down before God, and implore his aſſiſtance? Can you not acknowledg before him, that it is impoſſible for you to change your ſelf, but that your eyes are upon his Grace; that you cannot attain by your own ſtrength a ſpiritual heart; that you will ſeek no where elſe for it, but from his hand; and that you will not be at reſt till he hath put in his hand, and dropped upon your hearts? Can you not thus cry out, Oh that I were a renewed perſon! as well as cry out, Oh that I were rich and honourable in the World! Had *Paul* a new Tongue, when he cried out, *Who ſhall deliver me from the body of this death?* Was it not the ſame Member, wherein he had breathed out threatnings againſt the Diſciples?

4. Propoſition. *Man hath a power to exerciſe conſideration.* He hath ſeminals of *Jus* and *Aquum*, and a power of judging according to them, *Luke* 12. 57. *Yea, why even of your ſelves judg you not what is right?* Our Saviour checks them for not making uſe of their natural power, in the ſearching their own Conſciences, and judging their own Acts, as well as they did in diſcerning the face of the sky, and what Weather would follow. There is a power of conſideration in a rebellious heart; for God acknowledges it in a rebellious Nation, *Ezek.* 12. 3. *It may be they will conſider, tho they be a rebellious houſe.*

1. *Can you not reflect upon your ſelves?* Every man hath a reflexive Faculty; otherwiſe he is not a man. Reflexion is the peculiar priviledg of a rational Creature, without which he is not rational: The *Phariſees* could reflect upon themſelves, and ſay, *Are we blind alſo?* John 9. 40. Can you not then take a ſurvey of your paſt lives; caſt up the Accounts of your Souls, as well as your Books? Can you not view your particular Crimes, with the aggravations attending them? Yea, you can, if you would. Can you not look back upon the means you have neglected, the love you have ſlighted, and the light you have ſhut your eyes againſt? As long as a man hath Reaſon, he may uſe his Reaſon in theſe things, as well as in others. Why may he not reflect upon himſelf in ſpiritual Concerns, as well as civil Affairs in the World? Cannot he by comparing the Face of his Soul with the Glaſs of the Word, underſtand his own ſtate, and by ſelf-reflection, come to an underſtanding of his own loſt condition and weakneſs?

2. *Can you not conſider the Word?* Cannot your Reaſons be employed about the Objects the Word offers, as well as the Objects the World offers? Tho you cannot act ſpiritually in the Duties of Religion, can you not act rationally in them, as Men? Are you endued with a rational ſoul, to conſider the propoſals of Worldly Affairs and Concerns, and can you not exerciſe the ſame power in conſidering the propoſal made to you by the Goſpel? The Goſpel is not only ſpiritual, but rational. As long as you have a thinking Faculty, can you not conſider what the reaſonable meaning of it is? Tho you have not a ſpiritual Taſte, you have a rational Underſtanding: Why may it not be buſied about one Object as well as another? The natural repentance of the *Ninivites* at *Jonah*'s preaching, implied the conſideration of his threatning Sermon. Why is there

not a power in you to think of what is propoſed to you out of the Word, as well as you can think of what you read of a *Mathematical*, or *Philoſophical* Book, or ſome Hiſtory? The power is the ſame in both, the faculty the ſame. As the Object propoſed adds no power to the Faculty, ſo it takes away no power the Faculty already hath. Surely man is not ſuch a block or ſtone, but he may turn theſe things over and over, preſs them upon his own ſoul, which may make way for the ſenſibleneſs of his ſtate, and putting the Will out of its ſinful indifference. What any natural man hath done, that may all under the ſame means do, if they will. Why may not the vrieſt Wretch among us, humble himſelf at the hearing of the Word, as well as wicked *Ahab*? 1 *Kings* 21.27, 29. *When Ahab heard theſe words, he rent his clothes. Seeſt thou, how Ahab humbleth himſelf!* He diſcovered an external humiliation, after the conſideration of the threatning denounced by the Prophet.

3. *Can you not cheriſh, by conſideration, thoſe motions which are put into you?* There is not a man but the *Spirit ſtrives with*, one time or other, Gen. 6. 3. Hath not man a power to approve any good counſel given him, if he will? Have you not had ſome ſupernatural motions lifting you up towards God, and preſſing Obligations upon you, to walk more circumſpectly? Why might you not have cheriſhed them, as well as ſmothered them? Why could you not have conſidered the tendency of them, as well as have conſidered how to divert and drown them, by engaging in ſome ſenſual Luſt? Was the power of conſideration loſt? No: You could not then have caſt about in your minds, by what means you ſhould be rid of them, or how you ſhould reſiſt them. Have you not willfully rejected them, even when conſideration hath been reviv'd at a Sermon? And yet you did induſtriouſly let that good motion die for want of blowing up the ſpark, by following on the conſideration which was raiſed upon its feet. When you have *begun well*, *who did hinder you* from a further obedience? *This perſwaſion comes not of him that calls you*, Gal. 5. 7, 8. There was no neceſſity upon you, to fortifie your ſelves in your corrupted Habits againſt the attempts of the Spirit. Could you not as well have fallen down before the Throne of Grace, to have begged Grace to ſecond them, as kickt at them, and ſpurned them away? Was it want of power to do otherwiſe? or was it not rather your own obſtinate willfulneſs? Since I appeal to you, whether your own Conſciences have not tugged at you, and ſpurred you on at ſuch ſeaſons, why could you not then beg of God, that ſuch a good motion might not have departed out of your Coaſts? Becauſe a man cannot renew himſelf, therefore to lye down in ſluggiſhneſs, is not the deſign of this Doctrine.

4. *Can you not conſider thoſe notions you have by natural light?* Man hath a Conſcience which minds him of moral good, and pulls him from evil. No man can deprive himſelf of theſe. It will check in thoſe things wherein others commend us, and commend us in thoſe things wherein others accuſe us. May we not obſerve the motions of Conſcience within us? May we not conſider the charge it brings againſt us for any act committed, ſo as to avoid the like for the future; and the excuſations of Conſcience, in commanding us, ſo as to do the like acts for the future? As we have a Law vvithout us, vvhich vve may conſider, ſo vve have a Conſcience vvithin us, vvhich vvitneſſeth to the equity of the Lavv, *accuſing* us for vvhat vve do contrary to it, and *excuſing* us for vvhat vve do in obſervance of it, *Rom.* 2. 15. and this in man's corrupt ſtate. Cannot man then obſerve the Dictates of Conſcience? Can he not find out the ſenſe of this Lavv in his mind, tho it be much blurr'd? Cannot he act like a man, in following the Dictates of this rational Principle, as well as like a beaſt follow the allurements of ſenſe? No rational Principle in man, puts him upon evil, but upon moral good: Whatſoever draws him from good, or puts him upon evil, are Principles common to him with one brute or other, profit, pleaſure, honour, all which are found in ſome Beaſt or other. Why may not a man then conſider the rational reports of his own Conſcience, as well as the brutiſh whiſperings of ſenſe? But doth not man endeavour to ſhuffle off his Conſcience, and is mighty jolly when it keeps ſilence, or when he can

ſtop

ſtop its mouth with an excuſe? Do not men willfully choak the ſentiments of it, and keep the Truth depoſited in their ſouls, in unrighteouſneſs, *Rom.* 1. 18. and like the ſcorner, *hear not its rebukes*, Prov. 13. 1.? Whatſoever man hath by the Reliques of natural light, he may think of: He knows by Nature there is a God; he knows ſomething of his Attributes, and of his Law: May not thoſe be his morning-thoughts? Is he not ſtirred up ſometimes to contemplate on them? May he not do it at other times, ſince this common Grace is always with him, and leaves him not, till he leaves valuing and embracing its divine aſſiſtances? Let it be remembred, that in all this which man may do, the power is to be aſcribed to common Grace through a Mediator, keeping up by his interpoſition the Pillars of the Earth, and preſerving ſome Reliques of natural light, and the ſeeds of moral righteouſneſs in man: Not in the leaſt to be aſcribed to bare Nature and that man's corrupt Will, ſtuft with ſinful Habits, is the cauſe he makes no uſe of this power.

Queſt. 2. If we have not an ability to renew our ſelves, *why doth God command us to do ſo? And why doth God make promiſes to men, if they will turn?* Is not this a cruelty? as if a man ſhould command another to run a Race, and promiſe to reward him if he did, and yet bind him with Fetters, that he cannot run? Both the command would be unjuſt, and the promiſe ridiculous.

Anſ. *In General. God may command, and his command doth not ſignifie a preſent ability in man.*

He may command, becauſe we have Faculties ſuited to the command, in reſpect of their ſubſtance. For the death of a ſinner was not a *Phyſical* death, but a Moral. Man loſt not his Faculties, but the rectitude of them: he loſt the purity of his ſight, the integrity of his Will, but not the Underſtanding and Will it ſelf.

(2.) *God's command doth not ſignifie a preſent moral ability to perform it.* God's command, which acquaints us with our preſent duty, is no argument of a preſent power: For if a command ſignified more than the duty man owes, it ſignified more than a command in its own Nature could ſignifie. God's command to us to renew our ſelves, implies no more an ability inherent in the Creature to do ſo, than Chriſt's Voice to putrifying *Lazarus*; *Lazarus ariſe, come forth*, John 11. 43. implied a power in *Lazarus* to raiſe himſelf; or his ſpeech to the *Palſie* Cripple, *Ariſe, take up thy bed*, implied a power in himſelf to do it himſelf, before a ſupernatural conveyance of it. Do not men exhort every day to Sobriety, thoſe that have contracted a profound Habit of Drunkenneſs and Luſt, that *Philoſophy* doth acknowledg 'tis not poſſible for them to abſtain from; yet no man accuſeth thoſe that exhort them, of Impertinence, nor thoſe that chaſtiſe them, of Injuſtice God's Commands are not the Meaſures of our ſtrength, but the Rule of our duty, and do not teach us what we are, but what we ſhould be.

But to clear this more particularly:

God may command, tho Man hath not a preſent moral ability to renew himſelf. For

[1.] Firſt: *Man once had a power to do whatſoever God would command him; he had a power to cleave to God.* He had not elſe, in Juſtice, been capable of any ſuch injunction: There had been ground of a complaint, and charge againſt God, if man had been created defective in any of thoſe abilities neceſſary for his obedience to this Command. The Command is juſt; God would not elſe have impoſed it, becauſe of his righteouſneſs; And every man's Conſcience teſtifies, That it is highly juſt he ſhould honour God, love God, and cleave to God. If it were juſt, then Man was capable to perform this Command; for Man, as a rational Creature, is capable of a Law, and cannot be governed otherwiſe: and no Law could be given ſo proper for him, as to ſtand right to his Creator. Since therefore the Law was juſt in it ſelf, and ſince God did juſtly impoſe it, Man was certainly created by God in a capacity to obſerve it. No queſtion but God, who furniſht other Creatures with an ability to attain their ſeveral ends, and perform the Orders God had ſet them in at the Creation, was not leſs indulgent to Man. He that was not deficient to the lower Creatures,

would not be deficient to the nobleſt of his ſublunary Works. He would have been worſe in his rank, without a ſufficient ſtock, than other Creatures were in theirs. There would not have been a Phyſical goodneſs and perfection, ſuitable to his ſtation in the World, and his excellency above other Creatures. How could God then have pronounced him good, among the reſt of his Works, if there had been in his Creation, a natural inability to anſwer the end of his Creation? If God had created man in ſuch a ſtate, that he could not do righteouſly, and yet commanded him to do righteouſly, and becauſe he did not, puniſh him; he would have been unjuſt: As if a man ſhould command another, to reach a thing too high for him, and that when his hands were tied behind him, and becauſe he did not, beat him: This would have been the caſe, had not man had power at firſt to do righteouſly. Had man preſerved himſelf in that created ſtate, no juſt Command of God (and it was impoſſible any unjuſt Command ſhould have proceeded from Infinite Righteouſneſs) would have been too hard, and too high for him.

2. *God did not deprive man of this ability.* Man was not ſtript of his Original Righteouſneſs by God; for Man had loſt it before ever God ſpake to him, or paſſed any Sentence upon him after his Fall, *Gen.* 3. 10. *I was naked.* If God had taken it away, without any offence of *Adam*, he might have expoſtulated the caſe. It had been alike unjuſt, as if God had never given him power at firſt to obſerve the Command he enjoyned him. It would have been unreaſonable to require that of man, which God himſelf had made impoſſible. * But God did not take away Man's Original Righteouſneſs. If God had taken it away before Man's Fall, then Man was unrighteous before he fell: And God taking it away from him while he was perfect, had made him of an holy and righteous man, unholy and prophane: As he that deprives a Malefactor of his ſight, for his demerit, makes him of ſeeing, blind. If God took it away after he ſpake to *Adam* in the Garden, it would then follow, that *Adam* was righteous after his Fall, till God deprived him of it, and ſo was innocent while he was ſinful, and ſtrong while he was weak. God did not take it away from him before, but had told him, that the loſs of it would be the natural conſequent of his eating the Forbidden Fruit, *Gen.* 2. 17. Nor after; for after, we find only Temporal Puniſhments threatned. God indeed did judicially deny him the reſtoration of it, which as a Governour and a Judg he might juſtly do, reſolving to govern him in another manner than before. So that it would be an unjuſt imputation on God, to ſay, God cut off man's legs, and then commanded him to run, and come to him. What if God did foreſee that man would fall, was God therefore the cauſe of his Fall? God's preſcience, tho it is infallible, is not the cauſe of a thing, no more than our fore-knowledg that the Sun will riſe to morrow morning is a cauſe of the riſing of it.

* *Trigland* de grat. p. 275.

3. Therefore ſince God did not deprive Man of it, it follows, *That man loſt it himſelf; and not barely loſt it, but caſt it away.* He did voluntarily, by an inordinate intention of Will, caſt away this Original Perfection, and fell a hunting after his *own inventions*, Eccleſ. 7. 29. He did not ſtick to that Command God had given him; nor implore God's aſſiſtance of him, as by his natural ability he might have done. He conſulted not with his Command upon the temptation, but was very willing to caſt off that righteouſneſs wherewith God had endowed him for an affected Godhead. Man readily ſwallowed the Bait; he did not debate the buſineſs with *Eve*; *She gave to her husband with her, and he did eat*, Gen. 3. 6. So that the fault was wholly in himſelf, and his preſent ſtate voluntarily contracted: For tho the Devil tempted him, yet he had no power to force him: He was eaſily overcome by him; for it was not a repeated temptation, but a ſurrender at the firſt parley.

4. Therefore *God's right of commanding, and Man's obligation of returning, and cleaving to God, remains firm.* God's right ſtill remains. God gave him a portion to manage, tho man prodigally ſpent it: God may challenge his own. Cannot a Maſter juſtly challenge that Commodity he ſent his Servant with Money to buy, tho he ſpent it in Drunkenneſs and Gaming? God gave *Adam* a ſufficient ſtock; he trifled it away: Muſt God's Right ſuffer for his folly, and man's

Crime

Crime deprive God of his power to command? The Obligation to God is natural; therefore indelible: The corruption of the Creature cannot render this first Obligation void. Righteousness is a Debt the Creature, as a rational Creature, owes to God, and cannot refuse the payment of it without a Crime. Who deprived him of the power of paying himself? Should this voluntary imbezelment prejudice God's right of exacting that which the Creature cannot be excused from? A Debtor who cannot pay, remains under the Obligation of paying. The Receipt of a Sum of Money, brings him into the relation of a Debtor, and not his ability to pay what he hath received. Such a Doctrine would free all men who were unable to pay, from being Debtors, tho the Sums they owed were never so vast. That Judg would be unjust, that would excuse a prodigal Debtor, because he could not pay when sued by his Creditor. No doubt but the Devils are bound to serve God, and love him, tho by their revolt they have lost the Will to obey him. If because we have no present power, our Obligation to turn to God, and obey him, ceased, there would be no sin in the World, and consequently no Judgments. Who will say, That if a Prince had such rebellious Subjects, that there were little hopes to reclaim them, he should be therefore bound not to command them to return to their duty and obedience? If it be reasonable in a Prince, whose Rights are limited, shall it not be reasonable in God to exact it, who hath an unbounded right over his Creature? Either God must keep up his Law, or abrogate it; or which is all one, let it lie in the dust. His Holiness obligeth him to keep up his Law; to abrogate it therefore, would be against his Holiness. To declare a willingness that his Creature should not love him, should not obey him, would be to declare that which is unjust, because Love is a just Debt to an amiable Object and the chief good, and Obedience to a Soveraign Lord. Must God change his Holiness, because man hath changed his state? The Obligation of Man remaining perpetual, the Right of God to demand, remains perpetual too, notwithstanding the Creatures casting himself into an insolvent condition. If Man still owes this duty to God, why may not God exact his Right of Man? Much more may God call for a right use of those Means and Gifts he hath, as a Benefactor, bestowed upon Man since his Fall. No Man will deny this Right to God, upon serious thoughts. These New Gifts and Means, were given him not only for himself, but for his Lord, to improve for his Glory. God may justly require the right use of those Moral Principles, and Evangelical Means, for the ends for which he appointed them.

5. It will appear more reasonable, because *God demands no more; nay, not so much as he required of* Adam *in innocency.* 'Tis but *obedientia redintegrata*, a return in part to that perfect holiness which was inherent in Man, and to that obedience in part, which was in a greater measure due to God: As when a Prince demands the return of Rebels, he demands a restoration of that subjection which they paid him before. God required a perfect obedience in the *first* Covenant; he requires not so much in the *second*, so that for want of it a Creature shall be cast off; But a sincere obedience is required, tho not in degree perfect. *Adam* had a fundamental power in him, to perform that obedience which is required in Faith and Repentance, the Two great parts of Regeneration. Faith is nothing but an embracing, and accepting of Christ the Mediator. *Adam* had a power of believing and accepting Christ for his Head, had he been proposed to him in Paradise, as the Mediator of consistency and confirmation, and the *Vinculum* of holding him for ever close to God. Had not *Adam* a power to accept him under this Notion, as well as the good Angels have accepted him for their Head, and worship him as Mediator; that is, pay him an obedience as Mediator, when he comes into the World? *Heb.* 1. 6. Had he not a fundamental power to grieve, tho since sin was extraneous to a state of Innocency, he could not have exercised that grief for himself, Repentance being extraneous to obedience, and unmeet for him in a sinless state? Suppose God had commanded him to grieve for the sins of the fallen Angels, *Adam* having this Passion in his Nature, might have done it: He might have known what sin was in them, and might have grieved

ved for the diſhonour of God by them; even as our *Saviour* did *grieve for the ſins of others*, Mark 3. 5. who knew no ſin himſelf: And in grieving for his own ſin, there was only a change of the Object.

6. 'Tis yet more reaſonable if we conſider, That *every natural man thinks he hath a power to renew himſelf, and turn to God when he will.* Practically, tho not all of them notionally. What reaſon then hath Man to quarrel with God, and accuſe him of demanding that which he thinks he can give to God, and will not at preſent, but take his own time to do it when he ſees it fit? This practical Opinion runs in the Veins of every natural Man, under the Goſpel, as well as in the *Heathens*, which appears by the general wilful delays of Men about their eternal concerns, by their vows and reſolutions upon the blows of Conſcience of reforming their lives, and becoming new Men, without having recourſe to the Grace of God, or taking any notice of him in their reſolves. This I think is a clear caſe. *Yet a little more ſleep*, ſaith a man, that thinks he can riſe time enough when he will, and diſpatch his buſineſs in a moment, *Prov.* 6. 10. With what face can Man accuſe God of not giving him power, when he thinks he hath power enough himſelf? Or be angry with God for demanding his Debt, when he thinks himſelf in a ſolvent condition? No Man will blame another for requiring that of his Servant, which his Servant boaſts he hath power in himſelf to do. The *Iſraelites* thought ſo when they ſaid, *Exod.* 24. 3. *All the words which the Lord hath ſaid, we will do*; without any applications to the Grace of God to enable them. All men are like *Iſrael* in this; only the Regenerate are moſt ſenſible of their own impotence, and ſcarce any man elſe.

7. From all this it follows, That *God is not bound to give Grace to any, and where he doth beſtow it, 'tis an act of his Sovereign pleaſure.* If God hath given man power, and never took it away, but it was caſt away by man, therefore Gods right is not prejudiced, but he may juſtly demand of man what once he gave him power to do, eſpecially ſince it is leſs than what man at firſt owed him; and when man thinks he hath power to pay him, it will evidently follow, That God is not bound to give any new power. If God were bound to give a new power to accept of the Goſpel, he were then unjuſt not to confer it; if he be not bound, it is of meer Grace that he beſtows it. God propoſeth pardon to all upon ſuch conditions, but he is not bound to give the condition to any: he commands all to renew their obedience to him, but he is not bound to renew any one perſon. He gives the command to turn, as a Law-giver and Governor; he gives the Grace to ſome to turn, as a Benefactor. 'Tis Grace therefore, not Debt. When God confers it, it is an act of his compaſſionate Mercy; when he denies it, 'tis an act of his juſt Soveraignty. He may, if he pleaſe, ſuffer all Nations to *walk in their own ways*, Acts 14. 16. Yet if he pleaſe to propoſe the means of Grace to any, the very knowledg of thoſe Myſteries of Heaven is a peculiar Gift, as well as the outward propoſal, *Matth.* 13. 11. *To you it is given to know the myſteries of the kingdom of heaven, but to them it is not given.* If we improve Reaſon to the higheſt, God is not obliged to give us Grace, no more than if a Beaſt improved Senſe to the higheſt, he were bound to give him Reaſon. Tho if there could be a man found in any Age of the World, who did improve Reaſon to the utmoſt of his power, I would not doubt Gods giving him the addition of ſupernatural Grace, out of the largeneſs of his Bounty, tho ſtill there is no Obligation upon God, becauſe man doth no more than his duty.

And that God doth not give Grace to all to whom the means are offered, and yet doth command them to turn and promiſe to receive them,

(1.) *It doth not entrench upon his ſincerity in his propoſals.* * His propoſals are ſerious, tho he knows man will not receive them without an over-powering Grace: and tho he be reſolved not to give the aſſiſtance of his Grace to every one under thoſe means, but leave them to the liberty of their own Wills. The Goſpel is to be conſidered as a command ordering men to believe, or as a promiſe alluring men to be renewed, by repreſenting to them the happineſs of ſuch a ſtate. Conſider it as a command, God is ſerious in it, tho he reſolve not to give Grace to all to whom the Precept comes; for under this conſideration of a command,

* *Amiraut. Ser. Sur. 2. Phil.* 13. *p.* 79.

command, 'tis a declaration of mans Duty, and a demonstration of Gods Soveraign Authority. Doth Gods resolution of not giving Grace weaken the Obligation of man to his duty, or diminish Gods Authority, or give ground to man to charge him with insincerity? Consider it as a Promise, doth it hinder Gods seriousness in it, if he resolve not to give the condition of it to all? 'Tis sufficient to show Gods seriousness in it, to declare, that if men will be Regenerate, it will be very pleasing to him: that he will make good to them what he hath promised: that if they be renewed, he will make good every tittle of the Promise to them; and if they will seek, and ask, and knock, he will not be wanting to them to assist them.

(2.) *It doth not disparage his Wisdom to command that to man, which he knows man will not do without his Grace, and so make Promises to man upon the doing it.* If man indeed had not a faculty naturally fitted for the Object, it might intrench upon Gods Wisdom, to make Commands and Promises to such a Creature, as it would be to command a Beast to speak. * But man hath a faculty to Understand and Will, which makes him a man; and there is a disposition in the Understanding and Will, which consists in an inclination determined to good or evil, which makes us not to be men, but good or bad men, whereby we are distinguished from one another, as by Reason and Will we are from Plants and Beasts: now the Commands and Exhortations are suitable to our Nature, and respect not our Reason as good or bad, but simply as Reason: these commands presuppose in us a faculty of Understanding and Will, and a suitableness between the command and the faculty of a reasonable Creature. This is the reason why God hath given to us his Law and Gospel, his Commands, not because we are good or bad men, but because we are men endued with Reason, which other Creatures want, and therefore are not capable of Government by a Command. Our Blessed Lord and Saviour did not Exhort Infants, tho he Blessed them, because they were not arrived to the Use of Reason; yet he Exhorted the *Jews*, many of whose Wills he knew were not determined to good, and whom he told, That they would die in their sins. And tho God had told them, *Jer.* 13. That they could no more change themselves, than an *Ethiopian* could his skin; yet he Expostulates with them why they *would not be made clean*, Verse 27. *O Jerusalem, wilt thou not be made clean? when shall it once be?* Because, tho they had an ill disposition in their judgment, yet their judgment remained, whereby to discern of Exhortations if they would. To present a consort of Musick to a deaf Man that cannot hear the greatest sound, were absurd, because sounds are the Object of Hearing; but Commands and Exhortations are the Object not of this or that good constitution of Reason, but of Reason it self.

* *Amiraut. Ser. Sur. 2. Phil. 13. p. 383.*

(3.) *Neither doth it disagree with his Justice.* 'Tis so far from being unjust for God to demand what Men are obliged to do, tho he know that they will not do it, that God would be unjust, to himself if he did not demand it, if he let Men trample upon his rights without demanding restitution of them. If a Prince sets forth Edicts to Rebels to return, and promise them pardon upon their returning, tho he knows they are Rebelliously bent, that they will not entertain a thought of coming again under his Scepter, but will still be in Arms, and draw down his wrath upon them; will not all interpret this to be an act of Clemency and Goodness in the Prince? Neither is God an accepter of persons, because he doth not give Grace unto all; for may he not do with his own as he please without injustice? Those to whom we give Alms, have reason to thank us; those to whom we give not an Alms, have no reason to complain; we have gratified the one, but we have done no wrong to the other. We are all by Nature criminals, deserving death; should God leave us in that deplorable estate wherein he found us, can we accuse him of injustice? Those that by Grace are snatcht out of the Pit, have reason to acknowledg it an admirable favour, as indeed it is: those that are destitute of Grace, and by their own wilful rejection left to sink to the bottom, cannot impute their unhappiness to him: for he left them not without witness, he presented them the Word, exhorted them to hearken to him; but instead of paying their duty, they fiercely rejected him, abhorred his Exhortations, and gave themselves over to sin and vice. If a Man proclaim by a Cryer, That

such

ſuch that can bring ſuch a mark, ſhall receive ſuch an Alms: he ſends this private mark to ſome, they come and receive an Alms; had he not power to do what he pleaſed with his own, to ſend his diſtinguiſhing token to whom he pleaſed? What injuſtice is done to the other, to whom he ſends not this mark?

We have ſhown that God may Command. Let us ſee why God doth Command, when he knows man hath no power to renew himſelf?

The firſt reaſon is,

1. *To make us ſenſible of our impotency.* The deſign of God is not to ſignify our power to perform it, but ſenſibly to affect us with our inability, that we may be the better prepared for a remedy. As the *Moral* Law was given with ſuch terrifying marks, to make Men deſpair in themſelves; and the *Ceremonial* Law annext to it, to give ſome glimps of a Mediator, in whom they might have ſtrength. And therefore when the *Iſraelites* were ſo affected, *Deut.* 18. 16, 17, 18. as to deſire *not to hear the voice of the Lord*, in that manner, nor to ſee that great fire any more which attended the Law, that they might not die: he commends them for it, *Verſe* 17. *They have well ſpoken that which they have ſpoken.* God is highly pleaſed with this ſenſe of their own inability to anſwer the terms of the *firſt* Covenant, ſince it makes them fly for help and ſupply to the Prophet of the *ſecond* Covenant. *The *Cabaliſts* therefore ſay, That the Law was given to take away the Venom of the Serpent; that is, not that we ſhould fulfil the Law, but that we might learn how far we were ſwerved from the duty we owed to God, and how unable to gain the happineſs we had loſt. A conceit of ſelf-ſufficiency ſecretly lurks in every one of us: we ſhould think our ſelves gods to our ſelves, if we ſaw not the Picture of our own weakneſs in the ſpirituality of the command. Therefore tho we cannot our ſelves perform this command of Regeneration, 'tis neceſſary it ſhould be directed to us, to make us abject in our eyes, and ſtrip us of all confidence in the fleſh, which is the firſt ſtep toward a being endued with the Spirit; to make us hang down our proud Plumes, and ſink into that deſpair in our ſelves, which is neceſſary to the ſuperſtructure of a ſaving Faith. 'Tis neceſſary the Law ſhould be commanded to make ſin appear exceeding ſinful, to give us a true proſpect of our ſelves in the Glaſs of the command: the Rectitude of it, ſhows us our crookedneſs; the Holineſs of it, our impurity; the Juſtice of it, our unrighteouſneſs; the Goodneſs of it, our wickedneſs; and the Spirituality of it, our carnality and fleſhlineſs. God doth not command us (tho we have no power) to upbraid and triumph over us, but to lay us low, and humble us.

* *Mornæ de Religio. Chriſtian.* cap. 31. pag. 360, 361.

2. *To make us ſenſible of the Grace of God, and urge us to have recourſe to it.* 'Tis neceſſary that man ſhould underſtand the perfection of Divine Righteouſneſs, and what the condition of man was before the fall, that thereby he may underſtand the neceſſity of the remedy, and be more willing to come under Gods Wing, than *Adam* was to keep under it; but without a ſenſe of his own weakneſs man would never come near to God. God commands us, not that he expects we ſhould renew our ſelves, for he knows we cannot; but that being acquainted with our own feeble frame, we ſhould implore his Grace to turn us, and have recourſe to him, who delights to be ſought unto and depended upon by his Creature. That this command of renewing our ſelves, and returning to our due obedience is given to this end, is evident by the promiſe of the Goſpel, which did accompany the command, both to encourage and direct men where to find aſſiſtance for the performance of what the *firſt* Covenant exacts, and the *ſecond* accepts. Therefore with the commands of the Law, there is the Promiſe of a great Prophet to teach them, an ordaining Typical Sacrifices to relieve them; and the Goſpel under the maſk of the Ceremonial Law attended the fiery and impoſſible commands of the Moral. God might have exacted his right without making any Promiſe, it had been *ſummum jus*; but God exacts not his right now, but with a Promiſe, where there is *jus* in one, and *remiſſio juris* in the other. And very frequently in the Scripture, where the command is given to ſhow us our duty, yet a Promiſe is joyned to it, to ſhow that tho Obedience be our duty, yet Sanctification is Gods Work, as *Lev.* 20. 8. *Ye ſhall keep my ſtatutes and do them:* whereupon it immediately follows, *I am the Lord which ſanctify you.* The

Precept

Precept, is to acquaint us with our duty; the Promiſe, to acquaint us with the ſight of a Gracious ability: the Precept minds us of our Debt, the Promiſe minds us of the means to pay it: what is required in the Precept, is encouraged in the Promiſe. Every Precept, being a part of the Law, is to *ſhut us up* to Faith, and to *bring us to Chriſt*, Gal. 3. 23, 24. God makes us amends; that as he requires of us what we loſt by anothers fault, he hath provided us a remedy by anothers Righteouſneſs, which we never performed; and by his own Spirit, which we never purchaſed, if we will but ſeek it. If God did Work it in us without commanding us to work it our ſelves, we could not have a foundation to make ſuch ſenſible acknowledgments of his Grace and Omnipotent Kindneſs. 'Tis our work as a due Debt; 'tis Gods Work as a fruit of his Grace, *Iſa.* 26. 12. *Thou haſt wrought all our works in us.* The Promiſe therefore of a New Heart, and a New Spirit, is made indefinitely, none are named in it, nor any excluded, that will but ſeek it. And ſuppoſing they are Predictions rather than Promiſes, yet they run in the nature of a Promiſe: they are to be pleaded, for *God will be enquired after concerning them*; and the fulfilling of them to the Soul is as pleadable, as the fulfilling other Propheſies to the Church; the grounds of the plea are the ſame in both, the Truth of God, *Ezek.* 36. 37. *Thus ſaith the Lord God, I will yet for this be enquired of by the houſe of Iſrael, to do it for them:* Which may reaſonably be concluded to reſpect the whole Antecedent Promiſing-Diſcourſe of God.

3. *Theſe Commands and Exhortations are of uſe to clear the Juſtice of God upon obſtinate ſinners.* God is a Judg, and Judges by Law; Commands therefore are neceſſary, becauſe a rational Creature is only governable by Law. If God were not a Law-giver, he could not be a Judg, his Judicial proceedings depend upon his Legiſlative power. Men being to be judged by their Works, muſt have ſome Law as the rule of thoſe Works; and his Law is no more than the firſt Law in innocency; that is, to return to Obedience and Righteouſneſs: Theſe Commands and Exhortations are the Whips and Scourges of perverſe Conſciences, whereby they are galled while they obey not the motions of them, and render them inexcuſable, and unworthy of Mercy, in deſpiſing the conditions God requires of them, and make the caſe of *Sodom*, *more tolerable in the day of judgment*, than the condition of ſuch men, *Matth.* 11. 24. We are apt to bring an unreaſonable charge againſt God of cruelty and injuſtice, as tho his puniſhments did not conſiſt with Righteouſneſs; God therefore ſhows us our duty, and demands it of us, and 'tis confeſt by us to be our duty; man is therefore deſervedly puniſhed, becauſe he doth wilfully cheriſh the Old Nature in him, the fountain of all ſin: he hath the Truth, and he holds it in poſſeſſion, but in unrighteouſneſs; therefore the wrath of God is *juſtly revealed from heaven* againſt that unrighteouſneſs of his, *Rom.* 1. 18. * God calls ſinners, tho he knows they will not renew themſelves; as men ſend Servants to demand the poſſeſſion of a piece of Ground, tho they know it will not be delivered to them; but they do it, that they may more conveniently bring their Action againſt ſuch a perſon that will not ſurrender: So upon Gods command to men to be renewed, his Juſtice is more apparent upon their refuſal. As he ſent *Moſes* to *Pharaoh*, tho he knew before, that *Pharaoh* would not hearken to him. * This puniſhment is only accidental to the Goſpel, it becomes the ſavour of death, *per accidens*, becauſe of the unbelief of thoſe that reject it: the Goſpel is deſigned for the Salvation of men, not for their Condemnation. If the corruption of man produceth condemnation to himſelf, muſt God abſtain from doing good to the World? There is not a man but abuſeth the Light of the Sun which ſhines upon him, and the Mercies God gives him, and thereby brings wrath upon himſelf; and God knows they will do ſo; would we have God therefore to put out the Light of the Sun, and diveſt the Earth of its fruitfulneſs? Shall God lay aſide his right of commanding, and take away the preaching of the Goſpel, and ſo excellent a thing as the happy revelation of his Gracious Promiſes and Exhortations, becauſe many men by their wilfulneſs bring the juſt wrath of God upon them for their refuſal? Will any man accuſe our Bleſſed Lord and Saviour, when he comes to Judgment, that he did them wrong to come and die for mankind, and cauſe the

* *Cartwright*, Harmo. in *John* 6. 43.

* *Amiraut.* Ser. ſur. 2. *Phil.* p. 90, &c.

news and ends of his Death to be publiſhed, and exhort ſinners thereupon to believe in him? Surely mens Conſciences ſhall be full of convictions of their own wilfulneſs, and the equity of Gods Juſtice thereupon.

4. *The Commands and Exhortations are of uſe to bring men to God, according to the Nature of rational Creatures, and alſo to keep them with God.* Man not having loſt his reaſon, tho he hath loſt his rectitude, cannot be drawn to God in a rational way, but by Cords proper to man: for he is a Creature governable only by Laws, and therefore muſt have Laws ſuited to his Nature; and Commands and Exhortations are ſo: for the weakneſs brought upon men to anſwer them is by their own defection. * God doth not bring men to him by inſtinct, as he brought the Beaſts to *Adam*, or the Creatures into *Noah*'s Ark: ſuch a converſion would not be reaſonable, nor ſpiritual, nor agreeable to God, no more than the Obedience of the Beaſts to *Noah*. God therefore draws men by Commands, and Promiſes, and Exhortations thereupon convenient to the Nature of man, accommodated to the rational capacity of the Creature: for man being Created after the Image of God, ought to be conducted and governed after another manner than other Creatures. The Grace of God therefore Working ſuitably to the Nature of man, cannot be conceived by us in any other way than in this of Commands and Exhortations. And when men are renewed, the Commands for perfect Regeneration are ſtill incumbent upon them, (tho they cannot attain it in this life) to ſtir up their hearts to an exerciſe of that Gracious ability they have to walk in the ways of Holineſs, and to that end to a reliance on the Grace of God. The Promiſes are given to them to inflame them to a love of Holineſs, and to ſhew them where their chief ſtrength lies: this appears plainly to be the intent of the Spirit of God in that Command and Promiſe, *Phil.* 2. 12, 13. *work out your own ſalvation. For it is God that works in you to will and to do.* He writes to thoſe already Regenerate: Work out your Salvation, uſe your Gracious power, and be encouraged by the aſſiſtance God gives you. Uſe your own power as if there were no Grace to help you in the performance; depend upon the Grace of God which works in you both to will and to do, as if you had no power at all of any motion in your ſelves.

* *Goodart*, de Providence. pag. 172, 173, 174.

So that to ſum up the whole of this later Diſcourſe, the impotence of man doth not excuſe him.

1. *Becauſe the Commands of the Goſpel are not difficult in themſelves to be believed and obeyed.* If we were commanded things that were impoſſible in their own nature, as to ſhoot an Arrow as high as the Sun, or leap up to the top of the higheſt Mountain at one ſtart; the very command carries its excuſe with it, in the impoſſibility of the thing enjoyned: but the Precept of Regeneration, and reſtoring to Righteouſneſs, is eaſy to be comprehended, 'tis backt with clear and manifeſt reaſon, and propoſed with a Promiſe of happineſs, which is very ſuitable to the Natural Appetite of our Souls. To command a thing ſimply impoſſible, is not congruous to the Wiſdom, Holineſs and Righteouſneſs of God: It would not be Juſtice but Cruelty: no wiſe man will invite another by any promiſes to do that which is ſimply impoſſible; no juſt Judg will puniſh a man for not obſerving ſuch a Precept; no Righteous and Merciful perſon would impoſe ſuch a command. But theſe Commands of the Goſpel are not impoſſible in their own Nature, but in regard of our perverſity and contumacy. The Command of Righteouſneſs was poſſible when firſt given, and impoſſible ſince, by our own folly; impoſſible in our voluntary corrupted Nature, and by reaſon of our voluntarily cheriſhed corruption: the change is not in the Nature of the Law, but in the Nature of the Creature; and what is impoſſible to Nature, is poſſible to Grace; and Grace may be ſought for the performance of them.

2. *Becauſe we have a foundation in our Natures for ſuch Commands, therefore mans weakneſs doth not excuſe him.* It had been unjuſt for God to have Commanded *Adam* in innocency to fly, and give him no Wings: this had been above *Adam*'s Natural power, he could not have done it, tho he would fain have obeyed God, becauſe his Nature was deſtitute of all force for ſuch a Command. It would be ſtrange if God ſhould invite the Trees or Beaſts to repent, becauſe they have no foundation in their Nature to entertain commands and invitations to Obedience

and

and repentance; for Trees have no Senſe, and Beaſts have no Reaſon to diſcern the difference between good and evil. If God did command a Man that never had eyes, to contemplate the Sun, Man might wonder, ſince ſuch a Man never had Organs for ſuch an action. But God addreſſeth himſelf to Men that have Senſes open to Objects, and Underſtandings to know, and Wills to move, Affections to embrace Objects. Theſe Underſtandings are open to any thing but that which God doth command; their Wills can will any thing but that which God doth propoſe. The Command is proportioned to the Natural Faculty, and the Natural Faculty proportioned to the Excellency of the Command. We have Affections, as Love and Deſire. In the Command of loving God, and loving our Neighbour, there is only a change of the Object of our Affections required. The Faculties are not weak by Nature, but by the viciouſneſs of Nature which is of our own introduction. 'Tis ſtrange therefore, that we ſhould excuſe our ſelves, and pretend we are not to be blamed, becauſe God's Command is impoſſible to be obſerved, when the defect lies not in the want of a Natural Foundation, but in our own giving up our ſelves to the fleſh, and the love of it, and in a wilful refuſal of applying our Faculties to their proper Objects, when we can employ thoſe Faculties with all vehemence about thoſe things which have no commerce with the Goſpel.

3. *Becauſe the means God gives, are not ſimply inſufficient in themſelves.* God doth afford men Beams of light: He makes clear diſcoveries, as 'tis *Rom.* 1. 19. *He hath ſhowed it to them*; *'tis manifeſt in them* *. He diſplays in their hearts ſome motions of his Spirit, produceth ſome Velleities. The ſtanding of the World under the cries of ſo many hideous ſins, is a daily Sermon of God's Kindneſs and Patience, in bearing up the Pillars of it, and is a ſtanding exhortation to Repentance, as *Rom.* 2. 4. *The forbearance, long-ſuffering, and goodneſs of God, leads to repentance.* The Object is intelligible: the *Word is near us, in our mouths, in our hearts:* 'tis apprehenſible in it ſelf. *Rom.* 10. 6, 7. The Revelation is as plain as the Surface of the *Heavens*, Pſal. 19. 1, 2, 3. applied to the preaching of the Goſpel, *Rom.* 10. 18. That Men are not renewed, and turned to God, is not for want of a ſufficient external Revelation, but from the hardneſs of the heart; not from any inſufficiency of the means, but the pravity and wickedneſs of the ſoul, to whom thoſe means are offered. The Commands and Means of the Goſpel, are no more weak in themſelves, than the Law was; but weak through the Fleſh, by reaſon of the inherent corruption Man hath faſtened in himſelf, *Rom.* 8. 3. Would not the hundredth part of any Revelation of ſome worldly Object, connatural to Mans corrupt heart, be ſufficient in it ſelf to put him upon motion to it, and embraces of it? The inſufficiency doth not lie in the external Means: For the Goſpel is an act of Mercy and Grace; the Call is an act of Kindneſs: 'Tis clear to Man, that God offers; 'tis clear that God will accept, if Man will embrace his Counſel; and ſhall this be ſaid to be inſufficient, becauſe Man will reject it?

* ἐφανέρωσε.

4. Becauſe *this impotence in Man, is rather a Wilfulneſs than a ſimple Weakneſs*, therefore Man's pretended Weakneſs doth not excuſe him from the Command. 'Tis not a Weakneſs ariſing from a Neceſſity of Nature, but an Enmity of Will, whereby ſome other apparent good is beloved above God, and ſome Creature preferred before him. * There is a double impotence, *meræ infirmitatis*, which is a want of power in the hand, when there is a readineſs in the Will to perform; or *malignitatis*, which is ſeated in the Will and Affections; whereby tho a man hath a power to perform, yet he cannot becauſe he will not: He will abhor any return to God, and will not be whetted by his promiſe to any endeavour. A ſimple impotence deſerves pity; for it is a rational excuſe; but an obſtinate perverſity is ſo far from an excuſe, that it is an aggravation. The deeper the habit of Obſtinacy, the more inexcuſable the perſon. * What a ridiculous excuſe would this be, to ſay to God, (1.) That I ought not to be obliged to reſtore my ſelf to righteouſneſs, and obey the Command of the Goſpel, becauſe I am of ſo perverſe

* *Trigland* de grat. p. 303.

* *Trigland* de gratia, p. 303.

a Diſpoſition, that I will not obey, and will not be reſtored: Or (2.) That God is bound to reſtore to him that Will to obey and renew himſelf; otherwiſe he is guilty of no Crime. The firſt would be ridiculous, and both impious. What hinders any Man from being regenerate under the Call of the Goſpel, but a Moral Weakneſs, which conſiſts in an imperious inclination to evil, and a rooted indiſpoſition in corrupt Reaſon and Will, to believe and repent? And here the Scripture lays it, upon the hardneſs of the heart, *Rom.* 2. 5. and a rebellious walking after our own thoughts, *Iſa.* 65. 2. *I have ſpread out my hands all the day unto a rebellious people, which walk in a way that was not good, after their own thoughts.* We are impotent and cannot, becauſe we are rebellious and will not. For ſince Man hath an Underſtanding capable to weigh Arguments on both ſides, and ſee the advantage of the good propoſed, and the diſadvantage of the evil tempting, if he doth the evil, and refuſes the good, is not the fault clearly in his Will? And when by a cuſtom in ſin, we ripen the power of our evil habits, we contract an impoſſibility of doing the good required, and caſting out the evil forbidden; this doth in no ſort excuſe us, becauſe it is an inability contracted by our ſelves. * God himſelf threatens puniſhment to the *Iſraelites*, when he confeſſeth, that they could not attain to Innocence, *Hoſea* 8. 5. *My anger is kindled againſt them; how long will it be e're they attain to innocence?* יוכלו; *How long can they not? Purity* or *Innocence:* They had raiſed ſuch an habit in them, by *caſting off* voluntarily *the thing that is good*, ver. 3. that they could not diveſt themſelves of it; which was ſo far from excuſing them, that it ſharpened the anger of God againſt them.

* *Quando vitium conſuetudine & progreſſu corroboratum velut naturaliter inolevit, a voluntate ſimpſit exordium,* Aug. *Civ. Dei.* lib. 12. cap. 3.

5. This Weakneſs doth not excuſe from obedience to this Command, *becauſe God denies no Man ſtrength to perform what he commands, if he ſeek it at his hands.* No Man can plead, that he would have been regenerate, and turned to God, aud could not; for tho we have not power to renew our ſelves, yet God is ready to confer power upon us, if we ſeek it. Where did God ever deny any Man ſufficient ſtrength, that did wait upon him in ſerious and humble ſupplications, and conſcientiouſly uſed the Means to procure it. A Man cannot indeed merit Grace, or diſpoſe himſelf for it: ſo that it muſt by a Natural Neceſſity come into his ſoul, as a form doth into matter upon diſpoſitions to it. But if a Man will do what he can do, if he will put no Obſtacle to Grace, by a courſe of ſin, would not God out of his infinite bounty to his Creatures, and out of that general love whereby he would have all men ſaved, and come to the knowledg of the Truth, give him ſpecial Grace? Hath not our Saviour made a promiſe in his firſt Sermon to the Multitude, that God will *give good things to them that ask him*, with a *much more* than Men give good gifts to their children, *Mat.* 7. 11. They were not only his Diſciples that he preached that *Sermon* to, but the Multitude, comparing it with *Matth.* 5. 1. and *Math.* 7. 28. Hath not God declared, that *he delights not in the death of a ſinner*, Ezek. 33. 11. and doth he not out of his Infinite Goodneſs, condeſcend to beſeech us to be reconciled to him? Will not the ſame infinite Goodneſs bow it ſelf down to form a New Image in them that uſe the means to be reconciled and conformed to him, as much as they can? Has not our Bleſſed Saviour already given a Teſtimony of his Affection to ſuch endeavours, in *loving the young man* for his outward obſervation of the Law, *Mark* 10. 21. who wanted but one thing only to paſs him into a gracious ſtate, the refuſal whereof barred him of it? And ſhall not he have a choicer Affection to thoſe that ſtrive to obſerve the Rules he hath left in his Goſpel? Will he not be pleaſed with ſuch motions in his Creatures towards their own happineſs? Will he not further that wherein he delights? Think not therefore to juſtifie your ſelves at the Bar of God for your ſloth, becauſe you are too weak to renew your ſelves. It will not help you then. The *Queſtion* will then be askt, *Did you ever ſeriouſly beg it, as for your lives?* Did God ever deſert you when you would fight againſt ſin, when you ſet your ſelves ſeriouſly and dependently on him for Grace? God gives us Talents, but by our ſloth we imbezel them. 'Tis upon that ſcore Chriſt

lays

lays it, *Matth.* 25. 26. *Thou wicked and slothful servant*; God hath not Promised to furnish you with more Talents, when you improve not the Talents you have already; non-improvement of them cuts off all Pleas men may make against God upon the account of their impotence. As there never was a renewed man, but acknowledged his Regeneration as a fruit of Gods grace: so there was never any man that can say, He did use his greatest industry in Trading with the Talents God intrusted him with, and God refused him the supply of his special grace. If you have not a new heart and a heart of flesh, ask your own hearts, whether ever you did seriously enquire of God to do it for you? God never fails them that diligently seek him.

For the *Use of this*:

1. For *Information.*

1. *See the strange misery of Man by his Fall.* We cannot be the Authors of strength to our own souls, since we are despoiled of that vital Principle, which constituted us spiritually living in the first Creation. How are we sunk many degrees below other Creatures, who alway have, and still do answer the ends of their Creation; when we, wretched we, have lost both the will and power to answer the end of ours? We can understand, will, move, but not as man in innocency could. In our selves we are nothing, we have nothing, can bring forth nothing Spiritually good and acceptable to God; a meer composition of enmity to good, and propensity to evil, of weakness and wickedness, of Hell and Death. A fardle of impotence and conceitedness, perversity and inability, every way miserable, unless infinite compassion relieve us: we have no more freedom than a chain'd Gally-slave, till Christ Redeem us; no more strength than a putrified Carcass, till Christ raise us. An unlamented hardness, an unregarded obstinacy, an insensible Palsie spread over every part, a dreadful *cannot*, and *will not*, triumphing in the whole Soul. The heart turned into pleasure with its own wounds and chains, is an amazing misery both to good men and Angels, because it is so great, and yet unbewailed. To see a man endued with a Soul so rare, even with its crack, that the Heathens thought it to be a Particle of God, an Understanding that can peer into Heaven, *fathom* the Earth by contemplative inquisitions, yet cannot strike up a spark of enlightned reason about everlasting happiness; that that Reason which understands a Worldly interest, should be so blind, so weak, about a Heavenly bliss! A short-sighted mind, that cannot cast a look so high as to Spiritual things, nor rise up in one Holy thought without the grace of God: a perverse Will, that cannot commission one Spiritual desire: A weak Arm, that cannot strengthen it self to grasp and hold one Spiritual Gift; a dry Wilderness, that cannot issue out a tear, till God open the Fountain of the great deep of grace to flow in upon it: A hard heart that relents not under afflictions on Earth, nor could under the flames of Hell without grace! What a woful thing is it to be miserable, and have no strength to be happy! to look into a Law, and behold it wholly Spiritual, and to reflect upon our Souls, and behold them wholly *carnal!* Rom. 7.14. to find a command of Regeneration in the judgment of our own Consciences, just for God to impose, good for us to receive, and an utter inability to square our selves according to it!

2. *See the vast power of sin.* * 'Tis this that hath cast its infectious Roots so deep in our Souls, that it is impossible for us to pluck up this degenerate Plant. The first defection from God was of that Nature, that it did *per se*, of it self, produce an inability in us, as sickness doth in a Body, or disjoynting a member doth weakness in a man: otherwise man, after he had sinned, had been sound in strength, and had had a power to do good, till God by punishment had taken away that power, and inflicted a contrary weakness, which would be very absurd to affirm. *Adam* threw off the Royal Robe of Righteousness; and in all those Ages which are run out since, man could not find by all the inquiries of Nature, how to put it on again without a supernatural strength. This sin that hath taken hold of us, keeps us down, that we cannot lift up our heads to Divine Knowledg, or reach out our hands to perform any Divine Precept; 'tis this has emptied us of our Treasure, stript us of our strength, made us as poor as *Job* upon the Dunghill, and as feeble as the Cripple at the Pool: and which is worse

* *Trigland*, de grat. *p.* 308.

than

than this, hath not only deprived us of our health and ſtrength to cure our ſelves, but of our Will to be healed by another: and poſſeſt us with ſuch a phrenzy, that we are friends to our Madneſs, and Enemies to thoſe that would deliver us from it; we are all poſſeſſed with a *Legion* of Devils, that makes us cry out againſt Chriſt, before we be turned to him, *Mark* 5. 7. 'Tis this firſt Poyſon diffuſing it ſelf in the heart of *Adam*, has made us all by Nature a generation of Vipers, and infected our very Tongues, that we cannot, being evil, ſpeak that which is good; that is, perfectly and ſpiritually good, as 'tis *Matth.* 12. 34. *O generation of vipers, how can you, being evil, ſpeak good things?* And Poyſoned our Souls at the very root, that not one Grape of grace can grow upon the Thorn of Nature: All the Coin of our actions bears the impreſſion of the *evil treaſure* in our hearts, *Luke* 6. 43, 44, 45.

3. *We may from hence ſee the groundleſneſs of any conceits riſing in us, of the power and freedom of our own Wills to any thing Spiritually good.* This conceit reigns in moſt mens hearts Naturally: 'tis a Legacy left to our Natures by the Will of *Adam*: the not ſubmitting our Wills to the Will of God, in a way of humble waiting upon him, is the ſource of the miſery of Mankind; ſuch imaginations will creep up in our hearts, that our Underſtandings can aſpire to all knowledg, our Wills ſpring up in Grace as Naturally as a clear Fountain in pure Waters. The cauſe of ſuch conceits, is the ignorance both of the depth and largeneſs of the wound Original ſin hath made in all our faculties. *Paul*, while a *Phariſee*, without queſtion, was of this mind, and cried up the liberty of the Will, as much as he cried down the Truth of the Chriſtian Religion: *he was alive without the law once*, Rom. 7. 9. But when he takes out the Leſſon of the *ſinfulneſs* of Natural concupiſcence, *Rom.* 7. 7. the experience of his ſlavery, and being ſold under ſin, grew up with the notion of the extent of Original corruption, and he found himſelf a meer dead man, as may be obſerved in ſeveral paſſages in *Rom.* 7. Every man is born with this conceit, ſince we find the only peculiar Nation God had in the World aſſerting it, in the whole body of them, in the Face of God, *Exod.* 24. 3. When *Moſes* told them all the Words and Judgments of the Lord, all the People anſwered with one voice, *All the words which the Lord hath ſaid, will we do.* And *Verſe* 7. *All that the Lord hath ſaid, will we do, and be obedient.* Not one man among them duly ſenſible of Natural ſlavery, nor making any Application to God for grace to keep them: but as confident of the ſtrength of their mutable Wills, as if they had as much power as the firſt Man in innocence: this vain confidence hath its bitter Root in the imagination of all *Iſrael*; and that it may not appear to be a ſudden and raſh Paſſion, they aſſert it again more ſolemnly upon ſecond thoughts, *Verſe* 7. *All that the Lord hath ſaid, will we do, and be obedient.*

(1.) *'Tis a high piece of pride.* To boaſt of a great Eſtate, when a man hath not a Farthing in his Purſe, is very ridiculous; or for a Slave to brag of Liberty with his Chains upon his Hands and Feet. What a vain ſelf-reflection is it, when we are bound Naturally in our ſins, as a Slave in his Shackles, with *Satans* padlock upon us, till the *Son make us free indeed?* John 8. 36. 'Tis the very Moth of Pride which eat out the beauty of *Adam*'s garment; who whilſt he would ſtand upon his own bottom, laid the ſcene of his own ruin: he affected to be his own conductor, and proved his own cut-throat; and aſpiring to an independency on God, fell down into the Dungeon of ſlavery to, and dependency upon Satan. 'Tis a Pride like that of *Adams*; an invaſion of God's Property; an Affecting to be that by our ſelves, which we can only be by Chriſt. 'Tis an Arrogance like that of the *Babel*-Builders, to think by this ſlime of Nature to raiſe up a Spiritual Building as high as Heaven. We ſin over again, more formally, the ſin of *Adam*, by affecting an equality with God.

(2.) *'Tis a diſparagement to God.* 'Tis an unqueſtionable Idolatry, and never yet practiſed, to ſet up any Creature as the Author of the temporal good of the whole World. Is it not more, to ſet up many Thouſands of free-Wills, as the Authors of the Spiritual good of the Creature, to make every man's Will an Idol? Is the robbing God of the glory of his grace leſs criminal than the diveſting him of the glory of his outward Work? Or are the Works of grace in the Soul more

more inconſiderable than thoſe of Nature? It diſparageth Gods grace: it makes his grace ſubſequent, not preventing: it makes the higheſt Spiritual Work to be the ſeed of man, not the ſeed of God. If this conceit takes place in your Hearts, God is like to be without much praiſe from his Creature. *Peter* will be no more beholden to God than *Judas*; *Paul*, no more than *Simon Magus*; both had the outward revelation, and ſo both owe a praiſe to God; but what further Debt of praiſe did *Paul* owe to God, if his Regeneration ſprang forth into being by the power of his own Will, without any further contribution from God than an objective propoſal? It takes off the Crown of glory from the Head of Chriſt; for tho it will be acknowledged, that he bruiſed the head of the common Serpent by the Power of his Death, yet the deſtruction of the works of the Serpent in our hearts, which is our immediate happineſs, was wrought by the ſeed of free-will. It would be ſtrange, that the Apoſtle *Paul* ſhould be ſo over-ſeen, to give ſuch praiſe to the grace of God manifeſted to him, if he had not been particularly beholden to that for the turning of his heart. By this God is beholden much to the Creatures Will, in being a great cauſe of keeping up the intereſt of God in the World, which had no footing, notwithſtanding his Revelation, without the compliance of mans Will, untouched by any ſupernatural grace. Such a conceit of mans power ſeems to envy God the glory of his whole grace. And ſuch a bitter Root of this, I doubt, may be one ſecret cauſe that we are ſo Heart-tied and Tongue-tied in the praiſes of God for his grace.

(3.) *It takes away a great part of the Glory of the Spirits Work in the World.* Was his convincing the World of Sin and Righteouſneſs, only external by the objective propoſals of the Word, and fitting the *Apoſtles* for the propagation of that convictive revelation? Was he to ſtand only as a ſpectator, to behold which way the motion of free Will would caſt the ballance? Is he to preſerve grace in the heart? and is there not more need of his Creating it there, than preſerving it after? Is there more danger of the Devils quenching the flame, kindled in the Soul, than there was of its firſt touch upon the heart? Is he a Spirit of grace only to propoſe it, not to work it? The Spirit makes no verbal propoſal of it, that is by man; if an inward propoſal barely by applying it to the Underſtanding, has not man as much power to do that, as to work it in his Will? How can it be a Well of Water ſpringing up to Eternal Life, if it works nothing efficaciouſly upon the heart? This ſecret pride and conceit in the heart may be a cauſe, we make ſo few Applications to the Spirit of God, taking little notice of him in our attempts.

(4.) *It puts a bar to all Evangelical Duties.* It makes us cleave to our ſelves rather than to God, and preſume upon our own ſtrength rather than rely upon his. The Heathens (as *Seneca*) aſſerted, That it was a ſilly thing for a man to deſire that of Heaven, which he had power to do without it. Why ſhould we go to him for renewing grace, when it is in our own power to renew our ſelves? May it not be ſaid to us, as it was in another caſe, *Why trouble you the Maſter?* As long as we think we can ſpin a Righteouſneſs out of our own Bowels, we will never go to Chriſt for a Robe of his Weaving, tho never ſo Rich: And while we think we can rear a ſtately Spiritual building by our own skill, we ſhall never deſire the Art of another Work-man. Our Saviour would have nothing to do with his fulneſs, if we ſtood in no need of it: and what need had we of it, if we could diſpatch this great buſineſs of Grace our ſelves? This ſecret imagination in the heart is one cauſe of the neglect of Duties, eſpecially Prayer, or of a ſlightneſs and coldneſs in it.

(5.) *This conceit endangers a mans deſtruction, by encouraging a delay of uſing the means neceſſary to this Work in Gods ordinary courſe.* What Senſualiſt would not delay uſing means for Repentance, who conceits he can repent when he will, and that to Will is in his own power? This makes men think they have a Key to unlock Heaven at their pleaſure, and have the command of the Treaſuries of grace: and therefore are afraid to attend upon Evangelical means, for fear they ſhould be put upon ſerious reflections too ſoon. The common ſentiments of men are a ſad evidence of this: you ſhall hear many acknowledg their weakneſs in other things,

things, but not in this: they cannot leave ſuch a courſe of ſin, they cannot pray with ſo much affection, yet their hearts are right; they can repent and believe when they will; that is in their own power, which makes them ſluggiſh and careleſs at the calls of God. But what a folly this is, let *Solomon* witneſs, who ſets the Fools Cap upon ſuch confidence; *He that truſts in his own heart, is a fool*, Prov. 28. 26. 'tis to truſt in a Weathercock, that is mutable with every wind of temptation. To depend upon our Wills, is to depend upon the oldeſt and the moſt certain Bankrupt in the World, that broke as ſoon as it was ſet up, many Ages ſince, and never recovered it ſelf. Who told you, therefore, that you can melt the Stone within you at your pleaſure? that you can caſt the ſtrong man out of your wills without a ſtronger than he? But ſuppoſe the grounds were rational, and that you had a power to cure your ſelves: the conſequent is very irrational, for that cauſe to delay it; for what man, in his wits, would endure a wound or deformity many Years, becauſe he can heal or beautify himſelf at his pleaſure in a moment? Take heed therefore of ſuch fancies of your own power to Regenerate your ſelves, and upon that account to neglect that which you have power to do: but imitate *Ephraim* with all ſpeed, notwithſtanding your cheating imaginations, and cry out, *Turn thou me, and I ſhall be turned*, Jer. 31. 18.

4. It informs us, *That Regeneration is not wrought meerly by Moral ſuaſion, or only by Exhortations:* then it would principally be the work of the Will of man. Our Saviour had a Will to Preach to all in *Jeruſalem*, but he had not a Will to quicken all, *John* 5. 21. *the ſon quickens whom he will:* ſo that it depended upon his inward Operation, not only upon his outward Exhortations. 'Tis true, there is a ſuaſion in the Ear by the Word, but the perſuaſion is in the heart by grace: the ſuaſion in the Word may cauſe ſome rational reflections as a Moral cauſe, but no Spiritual motion towards God as a *Phyſical* cauſe. Men are not diſputed or exhorted, but created into grace: the propoſal of a good by the Underſtanding is not alway embraced by the Will, unleſs it be a good ſuitable and connatural to thoſe habits in the Will; where, therefore, there is no ſuitable habit planted in the Will, rational reflexions in the Mind and Conſcience are not like to prevail much.

(1.) *If it were only by ſuaſion and exhortation, the moſt Eloquent Preaching were like to do moſt good.* Whereas it never was Gods Method to found Converſion upon the words of *mans wiſdom*, tho *enticing* in themſelves, but upon the *demonſtration and power of the ſpirit*, 1 Cor. 2. 4. The moſt Eloquent Preaching would then moſt fill the Goſpel-Nets. And the reports of that Rhetorical Prophet *Iſaiah* would have been ſoon believed, which were not ſo, becauſe the *arm of the Lord was not alway revealed with them*, Iſa. 53. 1. If any words, as words, were like to have an edg to cut deep into the Soul, they muſt be the Words of our Saviour; ſince *never man* (even in the Judgment of ſome of his Enemies) *ſpake as he ſpake:* But though his *lips were full of grace*, Pſal. 45. 2. moſt of his Hearers hearts were empty of it under his Miniſtry: not the Eloquence and preſſing Reaſons of Chriſt, nor the wrath of God revealed from Heaven can reclaim the heart of man, without the power of grace. The *Phariſees* were prouder under Chriſts melting Bowels; and the *Jews* harder under Gods wrathful blows, *Iſa.* 1. 5. neither hearing nor feeling will prevail upon hardened Souls.

(2.) *What bare Exhortations can work upon a dead man?* Can a well-compoſed Oration, ſetting out all the advantages of Life and Health, raiſe a Dead Man, or cure a Diſeaſed Body? You may as well Exhort a blind man to behold the Sun, and prevail as much. No man ever yet imagined, that the ſtrowing a dead Body with Flowers would raiſe it to Life, no more can the urging a man, Spiritually Dead, with Eloquent motives, ever make him to open his Eyes and ſtand upon his Feet. Did our Saviour come out of his Grave, or could he ever have done it by meer ſuaſion, without the *power of God* to raiſe him? *Eph.* 1. 19, 20. The Working of *mighty power* is a title too high for the capacity of meer Moral Exhortations. A meer ſuaſion doth not confer a ſtrength, but ſuppoſe it in a man, for he is only perſuaded to uſe the power which he hath already.

(3.) *Doth*

(3.) *Doth not dayly experience testify the contrary?* Have you never discourſed with ſome prophane looſe fellow, ſo preſſingly, that he ſeemed to be Planet-ſtruck at every reaſoning, ſhaken out of his excuſes for his ſinful courſe, yet not ſhaken out of his ſin: that you might as ſoon have perſuaded the Tide at full Sea to retreat, or a Lyon to change his Nature, as have overcome him by all your Arguments? Have you not ſeen many at a ſtand in ſin by the force of ſome convincing Reaſons, return again to their vomit? Have not many, tears at command in any thing that concerns themſelves, the loſs of ſome Eſtate, or ſome dear Friend; but in the things of God, in his diſhonours, as dry as the parched Earth? That you may almoſt as ſoon extract Water out of a Rock, as repentance for ſin out of their ſtony hearts. So that it is not the faint breath of man, or the rational conſiderations of the mind, are able to do this work, without the mighty pleadings and powerful Operations of that great *Paraclet*, or Advocate, the Spirit, to alter the temper of the Soul.

(4.) *There is no likelihood that any man in the World would be renewed, if it were only by Moral ſuaſion.* *Satan*'s Logick would be ſtronger than God's; his Arguments would more ſuit our imagined intereſt, and our real enmity againſt God: his perſuaſions would find more kindred in the principles of our minds, and habits of our Wills to take fire by him, than the ſuaſory allurements of God, which will meet with nothing in our hearts but contrariety to them. The deceitfulneſs of ſin within us, and the ſubtilty of Satan without us, both being active as well as perſuading adverſaries, would fix us in our Rebellion, without a contrary power, as well active as exhortative: and God would do no more towards our reſtoration, than *Satan* doth towards our deſtruction, ſince the Devil can only propoſe to us, not by any Phyſical touch incline our Wills. We are wholly enclined to him in our own Natures, in love with the Knife that cuts our throats, and too fond of our Shackles ever to knock them off. The Will is ſo enamoured with its corrupt habit, that were this work left barely to ſelf-will, and no o her power employed in it than exhortative, not one perſon were ever likely to come into God.

(5.) *If it were wrought by ſuaſion, the Will would have the whole praiſe of the Work.* For ſuaſion or Exhortation is nothing elſe, but the propoſing Arguments to the underſtanding; but the motion according to thoſe Arguments is wholly from the Will, which hath a power to receive them or refuſe them. God indeed would be the firſt Speaker, but not the firſt Agent: God would be only the aſſiſting cauſe, as all Moral cauſes are; he would only aſſiſt the motion of the Will, not cauſe it. The motion of the Will is a Phyſical act: if then the Phyſical act be from the Will, and God only the Moral cauſe, the Will will be the greateſt ſharer in the Work; for Moral cauſes are in vain, without a Phyſical effect in thoſe things they work Morally upon: As all the reaſoning of one man with another will be to little purpoſe, if there be not a Phyſical motion of the Will of that perſon to comply with the others reaſonings. If therefore the reaſoning part be only from God, and Phyſical motion from man; the moſt debauched wretch, under the Preaching of the Goſpel, is as much beholden to God, as the higheſt Believer, who had both the ſame Suaſions and Exhortations: for tho the ſuaſion was from God, the perſuaſion was from their own Wills: God only made the Revelation, and was afterwards a ſpectaor, not an actor. *Parken's*, Theſ. Amef. contra Grevinc.

(5.) Information: *We may draw a concluſion hence, whereby to judg of the truth of Doctrines. Man cannot renew himſelf.* Whatſoever Doctrine doth depreſs and humble man, and advance the Glory of God, is true, it anſwers the main deſign of the Goſpel, which all centers in this, That man is to be laid low, and God to be exalted, as the chief cauſe. It pulls man from his own bottom, and tranſfers all the glory man would challenge, into the hands of God; it lays man in the duſt at Gods foot-ſtool. That Doctrine which croſſes the main deſign of the Goſpel, and encourageth pride in man, is not a ſpark from Heaven: *no fleſh muſt glory in Gods preſence*, 1 Cor. 1. 29. The Doctrine of juſtification by Works, is thrown down by the *Apoſtle* with this very Argument, as a thunderbolt, *Rom.* 3. 27. *Where is boaſting then? 'tis excluded by faith*; that is, by the Doctrine of the Goſpel; boaſting would be introduced by aſcribing Regeneration to Nature, as much

much as it is excluded by denying Juſtification by Works: the Doctrine of the Goſpel would contradict it ſelf, to uſher in boaſting with one hand whilſt it thruſt it out with the other. Our Saviour gave this rule long ago, that the glorifying God is the evidence of truth in *perſons*; *he that ſeeks his glory that ſent him, the ſame is true*, John 7. 18. By the ſame reaſon alſo in *things* and *Doctrines*; and indeed, Chriſt ſpeaks it in relation to his Doctrine, as appears, *Verſe* 16, 17. All truth gives God the præeminence in all gracious Works: the firſt Creation, the progreſs and top-ſtone are the works of this great *Bezaliel*, this mighty Artificer, both the firſt draught and the laſt line. To confound Nature and Grace together, is to join the Creature in commiſſion with God, and make them coheirs in the Glory which is only due to the only Wiſe and Almighty Creator.

USE 2. Is for *Exhortation.* 1. *To the Regenerate.* If this Doctrine be true,

1. Then, *Aſcribe nothing to fleſh.* (1.) *Not to your ſelves.* No more praiſe is due to us, than to Gold for being melted by the fire, and wrought by the Workman into a Veſſel of honour: 'tis due to the skill of the Artificer, not to the Veſſel it ſelf. When the reparation of human Nature was to be wrought by the Goſpel; when the crooked ſhould be made ſtraight, and the rough places plain, then ſhould fleſh be as graſs, when the *ſpirit of the Lord ſhould blow upon it*, yea, the People, thoſe that are Gods peculiar ones, by reaſon of priviledges, are *graſs*, Iſa. 40. 4, 6, 7. they ſhould be nothing in themſelves, that God might be all in all: the Spirit of God blows upon all their ſelf-confidences. If God be the God of all Grace, what ſhare have our Wills in it then? He calls, he opens the heart, he ſtrengthens, he perfects; all the grace we have is his *treaſure*, 1 Pet. 5. 10. He firſt delivers from *Egypt*; preſerves in the Deſert; conducts to a footing in *Canaan*. Grace triumphs in the whole Work from *Dan* to *Beerſheba*, from the beginning of the Work to the end. What glory can belong to us? We Will, 'its true, but God gives that Will; we work, but God beſtows and ſtands by that power to Work; what have we then to do with the praiſe? 'Tis *in his light we ſee light*, Pſal. 36. 9. The Rays whereby we have a glimps of him, are not darted from us to him, but from him to us. The Light in the Air ſprings not from it ſelf, but from ſome other Body enlightning it: how can any good be aſcribed to us, where there is nothing but inſufficiency and defect? 'Tis to be-lye the Lord, to entitle a Work of Omnipotency to ſo infirm a cauſe. 'Tis worſe than the *Phariſee*, who in the midſt of his boaſts of his own Moral Righteouſneſs, thought a *tribute* of praiſe due to God; *Lord, I thank thee, that I am not as other men are*, Luke 18. 11. Shall we entitle God the Author of our beings, and our ſelves the Creators of our Spiritual beings? Is it leſs to have an elevation of our faculties, and an animation of them by a new virtue, than to have ſimply the faculties themſelves? If the Creature be unable of it ſelf to move without a dependance on God in way of common Providence; much more unable is it to move without dependance on God in a way of Supernatural vitality. The glory of the act is as little due to man, as the glory of the firſt habit.

Now 1. *Review your ſelves, conſider what you were before Regeneration, what after it*; and then how can you aſcribe any thing to your ſelves?

(1.) *What you were before Regeneration?* Was not ſin as deeply rooted in you, as any other, which made you as uncapable to raiſe your ſelves as the wickedſt man in the World? Were you not Priſoners in Chains, Captives under Locks and Bolts, when Grace firſt ſet up its Standard for your recovery? How thick was the darkneſs of your Minds? How ſtout the perverſity of your Wills? How impetuous the violence of your ſinful affections? Did they not all conſpire together to make as ſtout a reſiſtance againſt the Work of the Goſpel, as any others? Can you then ſay, That becauſe God ſaw you more inclinable to Grace than another, that he drew you? You were Created; did you bring Clay enough to compoſe the leaſtParticle of fleſh about you? You are new Created; what part of the new man was formed by your direction? Did you bring grace enough of your ſelves to form one Holy thought, or ſend out one Holy deſire? Did your own Will ſingle you out of that multitude of degenerate men of better natures than yours, left ſtill in their own nothingneſs? Was it nothing but your own Will that planted you in the Nurſery of the inviſible Church, that made you capable of a

Divine

Divine Union? were not other mens Reasons as strong as yours? the means they enjoyed greater? their Moral disposition sweeter? what was the reason their Wills did not bend themselves, as well as yours? What is the reason they did not hold out their hands to catch this all-necessary Grace? Did this noble birth cost none any pains but your selves? Was this goodly Fabrick reared by your own Wills? Look on it, me thinks 'tis a piece too comely and noble for humane skill.

(2.) *What are you since your Regeneration?* What, do you find no rebellion of the Law in your members against the Law of the mind? Are there not powerful allurements of the flesh? Are your thoughts alway flying up to God, and hovering about him? Are you alway nimble in your praise of him? Or not rather lifeless many times under the breathings of the Spirit? Why are you thus? Did you first by your own force begin this noble conquest of sin? And can you not by the same power make a better progress? Did you breathe a Life into your selves when you had not a spark; and can you not blow up this spark into a greater liveliness? Surely then this work was not at first the birth of your own Wills. Do you not yet find some scale and thick matter upon your Understandings, that you cannot pick off? some darkness in your minds, as there is some in the Air after it is enlightned? Are there not obstructions in your Wills? No shackles upon the executive power? Can you not remove that darkness, with that great light you have? nor unlock those Fetters by the strength of your habitual Grace? Can then the first powerful entrance of it, the fall of the first scale from the Understanding, be judged to be the work of your own hands? Or the first teeming of your Wills, with grace, to be the effect of your own power? View your selves well in both states, and you will find no ground whereon to build so much injustice towards God, and pride in your selves, but must needs acknowledg, that God, and not your selves, have wrought all your works in you, *Isa.* 26. 12. not only your Temporal advantages, which the Church there means, but your Spiritual, and much more Spiritual than Temporal.

To stave off any ascribing to your selves, consider,

[2.] *He that ascribes it to his own Will, hath great reason to question whether he be Regenerate or no.* He may well doubt whether he understands or feels what it is; since those in Scripture who have been most experimented it it, and therefore are the most competent Judges, have most highly magnified the grace of God, and most deeply vilified themselves: they have given the glory of it so intirely to God, that they have not let a grain of it stick to their own fingers. Thus *David* often *Thou hast quickned me.* The *Apostle Paul* owns his effectual call to be owing to the *grace of God*, Gal. 1. 15. and to an abundant *grace in Christ*, 1 Tim. 1. 14. he was a persecutor, but his Faith and Love was from the abundance of the grace of God, and that in Christ too, not from any thing in Nature. *Peter* is not behind him in the admirations of it, 1 *Pet.* 1. 3. *Blessed be the God and father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again:* And 'tis that the Church in the times of the Gospel Prophesied of, *Psal.* 100. 3. *'tis he that hath made us, not we our selves:* made us his People, as it follows, *we are his people, and the sheep of his pasture: not we our selves.* When ever the naughtiness of their hearts hath been ready to lanch out to self-praise, they have turned the tide quickly to the grace of God. When *Paul* had owned *grace* as the cause of his Spiritual Being, 1 *Cor.* 15. 10. and began to speak of his labouring more abundantly than they, he flies back in haste, as one that had gone beyond his line, *Yet not I, but the grace of God which was with me*; another *yet not I*, *Gal.* 2. 20. *I live, yet not I, but Christ lives in me:* there's no mention of any in Scripture, that ever in this case did Sacrifice to their own Net.

[3.] *If a man be Regenerate, such a boasting of himself is very dangerous.* Tho it may not rifle you of the New Nature, yet by the just Judgment of God it may cloud the comfort of it: If such a man be renewed, this pride is but a Prologue of some dark veil to be drawn between him and the light of Gods countenance, between him and the sight of his own grace. A swelling up in pride presageth a sinking down in desertion. If God be not owned by you to be the God of all

grace in you, he will not own himſelf to be the God of all comfort to you. Grace follows Humility, and ſome ſhewd ſhock attends Spiritual pride: 'tis ſuch an Idolatrous robbing God of his glory (whereof he is moſt jealous) and giving it to another, that he will not let it paſs without a remark. The clouding of your grace will be the fruit of the ſmothering of his glory. For ſince the main intendment of the Goſpel is to humble, God will humble you if any grace be in you. If the Spirit of grace hath breathed upon your Souls to renew you, he will blow upon your graſs to *conſume it*, Iſa. 40. 7. he will pull down thoſe proud thoughts, and ſtrong holds, and cauſe your vain confidences to wither and come to nothing. Aſcribe it not therefore to your ſelves: be not ſo preſumptuous, as while you allow God to be the Author of the Being and Motion of a little Fly; to cry up your own Wills, as the chief cauſe of grace, a work more excellent than the material World.

(2.) *Aſcribe nothing to inſtruments, either men or means.* 'Tis not of the Will of man, not anothers Will. Without the efficacious working of the Spirit, the Goſpel it ſelf is but as a dead Letter, the Spirit only quickens it. It is not outward teaching and blowing, which of it ſelf will kindle theſe ſparks; an Inſtrument cannot act without the ſtrength of an Agent to manage it; the Chizzel forms the Stone into a Statue, but according to the skill and ſtrength of the Artificer moving it. 'Tis not the breath of man, and a few words out of his mouth, can produce ſo great a work as the new Creation: this might be a reaſon why God choſe ſo weak an inſtrument as man to preach the Goſpel, to evidence that the great work was not from the weakneſs of man, but the power of God.

2. Exhortation. *Let us be humbled under our own natural impotence and inability*, and keep up this Humiliation. There is danger of the *Phariſees* pride climbing up into the heart, even after Regeneration. Renewed men have inſtructions to Humility above other men; their ſin may ſtrike them low, becauſe it is the growth of their own Nature; their grace may keep them low, becauſe it is no plant of their own ſetting: ſin, becauſe it is Originally theirs; grace, becauſe it is Originally none of theirs; 'tis no beam of their own Underſtanding, no ſtream from the fountain of their own Will. If we think believingly and fruitfully of Chriſt at any time, we cannot but think of our own weakneſs; nothing in him but minds us of it; our weakneſs to obey the Law was the cauſe of his coming; our weakneſs to ſatisfy God was the cauſe of his dying; our inability to repair and ſupport our ſelves, was the cauſe of his fulneſs. His death minds us of our impotence to redeem our ſelves; his grace minds us of our impotence to renew our ſelves. The more we grow up in the New Birth, the more deeply ſenſible ſhall we be of our impotence; oh, let this *Text* be writ in our hearts, *not of the Will of the fleſh, nor of the Will of man.*

3. *Reſolve nothing in your own ſtrength.* The power to believe and be renewed, is a power *given*, not inbred, *Phil.* 1. 29. our ſtrength is depoſited not in the crackt Cabinet of our own Wills, but in the treaſures of Chriſt. Our purpoſes are weak without grace to ſtrengthen them, our reſolutions vaniſhing without grace to eſtabliſh them. If we ſhould be left to the ſails of our own faculties without the breath of the Spirit to fill them, we ſhould lie wind-bound. The Will can never in this life be ſo firm, but the allurements of the great tempter will make inroads upon us, and overſet us, without the ſpecial grace of God to eſtabliſh and ſtrengthen us. As we are not to do any thing for our own glory, ſo we are not to do any thing in our own ſtrength. As we muſt not be our own end, ſo we muſt not be our own principle: the power the beſt have, is but derived; the ſtream muſt know it is but a ſtream ſtill. The actual exerciſe of *Paul's* ability grew from ſtrength in another hand, *I can do all things through Chriſt ſtrengthning me* Phil. 4. 14. all things by him, nothing by himſelf. When the *Iſraelites* went out with God, no Sons of *Anak*, no Walls of *Jericho*, nor Chariots of Iron could ſtand before them. When they truſted in themſelves, nothing could be reſiſted by them. The Devil was certainly none of the loweſt rank of Angels: he had a great clearneſs of gifts, yet he falls for cleaving to his own will and ſtrength, not to the grace of God. And *Adam* in depending upon

on himſelf, loſt himſelf and his Poſterity; for us to undertake the government of our ſelves, is like a Ship without a Pilot, to be daſht ſoon againſt a Rock: To lean on our own wiſdom and will, is to lean on broken Reeds, deceitful ſupports: ſelf confidence is the worm of grace: conceit of a Spiritual fulneſs in our ſelves is the way to an emptineſs of Spiritual comfort. Self-will, and ſelf-wiſdom, are the great Idols of the Soul, and ſome little Images of them are in the hearts of the beſt men, which they are ready ſometimes to fall down before and worſhip: they would oppoſe temptations themſelves, do duties themſelves by the ſtrength of habitual grace, without regard to the ſtrength of God the great ſupport of it.

4. Therefore *live dependently upon God.* Do you not find how apt you are to ſtagger at every temptation? How weak your Wills are to good? How eaſily your purpoſes are broken; the thoughts of God few and diſtracted, your motions heavy in Divine ways? Is there not then need of a conſtant looking unto God, as they did upon the *brazen Serpent*, for the healing of our Natures, while the wound remains imperfectly cured? All Bodies on the Earth, tho they have a principle of motion in themſelves, yet dependently upon the Heavenly Bodies. If the motions of the Heavens ſhould ceaſe, that all motions in the Earth would ceaſe too, is the Opinion of *Philoſophers.* Without dependance on the grace of God, and fullneſs of Chriſt, we ſink into weakneſs and impotency, as a beam expires into duskineſs upon the Clouding of the Sun. 'Tis God only can be a *dew to Iſrael*, Hoſ. 14. 5. Think not of bringinging forth the after-fruits of grace without his influence, no more than you could plant in your ſelves the firſt root of grace without his power: the ſame breath of the Spirit muſt blow the fire up as well as kindle it. As by our own Wills we ſhould never turn to God, ſo without the continuance of efficacious grace, we ſhould quickly ſtart from God. *As you have received Chriſt, ſo walk in him*, Col. 2. 6. you received him by Faith; walk in him by Faith. This is the reaſon of the different thrivings of one Chriſtian above another, under the ſame means; one endeavours to act upon his own bottom; the other clings to the Vine. Chriſt knew the things of God by lying in the boſom of the Father; we come to know and do the things of God by lying in the boſom of the Son. All natural effects, if taken off from the influence of their own cauſe, by which they live and increaſe, loſe their power and dye: The Soul ſeparate from God by non-exerciſe of Faith, loſes its ſtrength, becomes ſtiff and unactive. How often do we return to our wonted coldneſs, bring forth lazy fruits, creep like Snails in the ways of God, without the ſpur of quickning grace? And we want it, becauſe we do not ſeek it; for tho we be armed with the whole Armor of God, Helmet, Shield, Breaſt-Plate; yet Prayer and Supplication muſt be added as a mark of our neceſſary dependance, *Eph.* 6. 18. *Praying alway with all prayer and ſupplication:* Then will the Spirit endue us with a freſh vigor, confirm our languiſhing Wills, reſtrain the flames of Natural Corruption, and excite the Fear and Faith of God in the heart.

2. The ſecond branch of the Exhortation, *to thoſe yet in a Natural condition.*

1. *Endeavour to be ſenſible of your Natural impotence.* Be deeply humbled at the Feet of God, ſtrip your ſelves (as much as in you lies) of the conceitedneſs of reaſon, and pride of Will. Every man is born with high conceits of himſelf and his own power; it being a Natural evil, ſhould coſt us the deeper Humiliations; conſider your ſelves by Nature under the dominion of ſin, the demerit of wrath, the curſe of the Law, the hatred of God, and a feebleneſs to help your ſelves in this wretched condition. View your ſelves often in the glaſs of the Law, bring the Spiritual Word and the Carnal Heart together, and behold the beauty of the one, and deformity of the other; let all the naſty corners of the heart come under the examination of that purity, and then let the Carnal mind hang down at the thoughts of your inability to frame your ſelves according to a Spiritual Law. The view of our Natural condition cannot work Regeneration in us, but it is ſome kind of preparation towards it. *The Law is a School-Maſter* to drive to Chriſt, *Gal.* 3. 24. It works not this grace, but

but it fires a man out of himſelf, ſhows him how much he differs from the Holineſs of God, and is an occaſion for caſting about and looking after ſome remedy, whereby he may be made like to God, and of earneſt crying for the ſhowers of grace. Be ſenſible alſo of your contrariety to the grace of God; our wilfulneſs againſt it is worſe than our emptineſs of it; God will *teach the humble his ways*, Pſal. 25. 9. thoſe that are ſenſible of their own inſufficiency to guide themſelves.

2. *Make uſe of the power you have.* Man (as hath been ſhown) hath ſome power by thoſe reſtored relicks of Nature; there is no Plea therefore to lie ſnorting upon a Bed of ſluggiſhneſs. We muſt not expect a Divine aſſiſtance will fly to us from Heaven, while we play the ſluggards. Tho God doth rouſe up ſome on the ſudden, before any previous act of their Wills, yet we muſt not expect God will uſe the ſame methods to all; our own power muſt be ſtirred up and exerted as much as may be. To be faithful in a little, is the way to be made Ruler over much; tho the top of Nature cannot merit grace, yet if Nature ſtruggles to come to the top, it may find an inviſible hand helping it up ſtep by ſtep. The damnation of moſt men will not be for the fault of their firſt Parents, but for the abuſe of their own power, the perverſeneſs of their Wills, and neglect of what they might have done towards the ſeeking of God. Tho *Moſes* had a promiſe of victory over *Amalek*, yet *Joſhuah* muſt fight, and the *Iſraelites* ſtand to their Arms; God ſaves not men in ways encouraging their lazineſs. *The ſluggard deſires and hath nothing*; but *the ſoul of the diligent ſhall be made fat*, Prov. 13. 4. The ſluggard hath nothing but lazy wiſhes, not active endeavours. If it be not worth the having, why do you deſire it? If it be worth the deſiring, why not worth the ſeeking?

(1.) *Avoid thoſe ſins you have power to avoid.* Every ſin, tho never ſo little, doth increaſe our weakneſs, as every wound doth the Diſtemper of the Body; it makes us weigh down towards the center of ſin. Every grain caſt into the Scale makes it the more unable to riſe. As a vertue which is riſen to that height that it cannot degenerate into vice, is moſt worthy of praiſe: So the vice that poſſeſſes the Soul ſo deeply as to incapacitate it to the doing good, being contracted by our ſelves is the more worthy of wrath.

(2.) *Uſe the means appointed by God.* Tho we are Torches, which cannot light our ſelves, yet we may bring our ſelves to the word which may both melt and kindle us. Tho the giving Rain, and the increaſing the Fruits of the Earth be from God, yet no man ever held plowing, and ſowing, and pruning unneceſſary. The work of grace is the work of the Spirit, who is a *wind which blows where it liſts*, John 3. 8. But may we not wait for thoſe gales? May we not ſpread our Sails, and watch for the ſucceſsful breathings? How do you know, but whilſt you are waiting upon God in an humble poſture, God may unlock your hearts, and pour in the Treaſures of his grace? *Acts* 10. 44. *While Peter yet ſpake thoſe words, the Holy Ghoſt fell on all them which heard the word.* If you will not harden your hearts to day, God may ſoften your hearts to day, *Heb.* 3. 15. *to day, if you will hear his voice*: theſe are the times wherein God parlies with the Soul, and enclines it to the happy ſurrender. Tho the power is Gods, as the Water is the Fountains, yet he hath appointed the channels of his Ordinances through which to convey it. *Miniſters by whom you believed*, 1 Cor. 3. 5. The Goſpel begets inſtrumentally; God principally, 1 *Cor.* 4. 15. *God calls by the Goſpel*, 2 Theſ. 2. 14. As God is the Governor of the World, yet 'tis by inſtruments and ſecond cauſes, which he claſps together to bring about his own deſigns. He that doth not uſe theſe means, may fear that God will never work ſavingly upon him; for it is an utter refuſing any acceptance of this grace, or any thing tending to it: this is to be peremptory, never to do our ſelves any good, or receive any from God: In deſpiſing the means, you deſpiſe the goodneſs of God. As God gave up the *Heathens* to themſelves, becauſe they were *unthankful*, Rom. 1. 21. for that Light of Nature and means which they had: ſo if we uſe the means of the Goſpel with thankfulneſs to God, God may give himſelf up to us. But by neglect of them we take the larger ſtrides to deſtruction; and the ſame dreadful ſentence may be pronounced againſt us as againſt them in *Ezek.* 24. 13.

becauſe

becauſe I have purged thee, that is, offered thee means whereby thou mighteſt have been purged, *and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more; but in thy filthineſs thou ſhalt dye.* The uſing the means afforded by God, hath a common illumination, and a *taſte of the heavenly gift* attending it, *Heb.* 6. 4.

[1.] Uſe the means *fervently.* With as much ardor as you ſet upon any thing of Worldly concern: do it with all your might, ſince the eternal bleſſedneſs of your Soul depends upon it; *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it with thy might:* ſtir up your Souls to Hear and Meditate, as *David* doth to Bleſs, *Pſal.* 103. 1, 2. *Bleſs the Lord, O my Soul: and all that is within me, bleſs his holy Name.* Employ all your faculties in this uſeful Work; bring your hearts as near to the Word as you can, ſcrew up your affections to what you Meditate upon, check your hearts when they begin to rove. Conſider your own particular caſe in any thing you hear; and let the Word be as a delightful Picture in the view of your minds continually; let every Evangelical Object excite your inbred Affections.

[2.] Uſe the means *dependently.* Objective propoſals are not uſeleſs, becauſe God hath Ordained them, tho they are not always ſucceſsful, unleſs God doth influence them. The means do not work Naturally, as a Plaiſter cures a Wound, or a Hatchet cleaves Wood; nor neceſſarily as fire burns; for then they ſhould produce the ſame effects in all, as fire doth in combuſtible matter; but as God pleaſes to accompany them with his grace, and edg them with efficacy: they muſt be uſed with an eye to God: building with one hand, and wreſtling with God with the other: men ſpeed beſt in Ordinances as they ſtrive in prayer. There are promiſes to plead before you come to hear, *Exod.* 20. 24. *In all places where I record my Name, I will come unto thee, and bleſs thee.* The Promiſe was made to the whole Nation of *Iſrael*, the viſible Church, therefore pleadable by every one of them; and fix it upon your hearts, that as the death of Chriſt only takes away the guilt of ſin, ſo the grace of Chriſt only takes away the life of ſin, and the death of nature.

2. *Pray earneſtly.* Intreat God to ſend his grace; beg of him to iſſue out a Divine force, and a quickning power, to enlighten your minds, and encline your Wills. Lie at his feet, groan, wait till this work be wrought in your Soul: how do you know, but while you are looking up to God, God may come down to you; Can a man be wounded, and not cry for Plaiſters? Can he be ſhipwrackt and not cry out for ſome Veſſel to relieve him? Let ſuch a voice frequently iſſue from you, *What ſhall I do to be ſaved?* Is there no Balm for a wounded Soul, no Hope for a diſtreſt ſinner? no City of refuge for one purſued by wrath and vengeance? Do you pray for daily Bread? Why do you not for ſpecial grace? Are there no rational Pleas you can urge? Is there not a fulneſs of Arguments in the Word? Why do you not then uſe thoſe Arguments God hath put into your hands? Why do you not ſpread his own Word before him? Put him in mind how his thoughts were buſie about the Work of Redemption, and that the Regeneration you deſire of him, was the great end of that, and a thing pleaſing to him? Why do you not reaſon with God, To what purpoſe he ſent his Spirit into the World, but to do this Work in the hearts of men, which you are now ſolliciting him for; and that you come not to beg any Alms of him, but what he freely offers himſelf? You may daily read ſuch Arguments in the word, where a revelation is made of them; you may daily plead them: if you do not, 'tis not *your cannot*, but *your will not.* Cry out of the blind eyes you cannot unſcale; the Iron ſinew you cannot bend; the falſe heart that will not go right; and the fallen nature which cannot reach ſo high as a Holy thought. Surely God will not be deaf to the Natural Prayers of his rational Creatures, put up to him with a Natural integrity; no more than he is to the cries of Animals, to the voice of the *Lyon* ſeeking for his prey, into whoſe mouth he puts, by his Providence, what may ſatisfy it. God gives the Spirit to them that ask him, not to the idle, lazy, and peeviſh reſiſter of him and his grace. If you have power to Regenerate your ſelves, why do you not do it? If you have not, why do you not ſeek it? Is the way of Heaven ſhut to you; or rather, do you not ſhut your own hearts againſt it?

it? have you ſought it earneſtly, and can you ſay God denies it you? No man can ſay ſo; there is a promiſe for it, *James* 4. 8. *Draw near to God, and he will draw near to you*; he ſpeaks it to ſinners, as it follows, *cleanſe your hands you ſinners.* You can pray for other mercies, why not principally for this particular determination of your Wills to God, above all other things? Lord give me to Will and to do. Never leave off praying till God hath crowned your Petitions with ſucceſs: and be encouraged to ſeek to him, whoſe great buſineſs in the World was to deſtroy the works of the Devil, whoſe principal work was the Spiritual death of man. If you have ſuch earneſt deſires in your Souls that you would rather have it than the whole World, and eſteem it above all Worldly Wealth or Honours; be of good comfort, ſome of the rubbiſh of Nature is removed: the ſteams of ſuch deſires ſhall be welcome to God; and the Spirits Commiſſion ſhall be renewed to breathe further upon your Souls. Deſire as vehement as hunger and thirſt, ſhall be ſatisfied, if our Bleſſed Saviours Promiſe be true, who never deceived any, or broke his Word, *Matth.* 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſs: for they ſhall be filled:* a fulneſs attends a ſenſe of emptineſs, accompanied with hungring deſires. But I am afraid few people put up their Petitions to God for it; that I may ſay, as *Daniel* of his Nation, *All this evil* of unrighteouſneſs and ſin *is come upon us* by our depraved Natures, *yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth*, Dan. 9. 13.

3. *Nouriſh every motion and deſire you find in your hearts towards it.* Have you not ſometimes motions to go to the Throne of Grace, and beg renewing grace of God? Do you not find ſuch tugs and pulls in your Conſciences? Is there not ſomething within you ſpurs you on? Kick not againſt it, nor reſiſt it, no nor ſmother any ſpark of an honeſt deſire in your hearts; be conſtant obſervers of Leſſons, your Natural Conſciences, or what ever any other principle ſets you: Natural Notions are not ſo blotted, but they remain legible, would men be more inward with themſelves, than abroad with the Objects of ſenſe, which draw their minds from pondering that decalogue writ in their Souls. There is not the wickedſt man under the Goſpel, but hath ſometimes more bright irradiations in his Conſcience than at other times, but they are dampt by a noiſom ſenſuality: he hath ſome velleities and heavings, ſome ſtrugglings againſt the ſollicitations of unrighteouſneſs, ſome aſſents upon the preſenting of *vertue*; for as grace is not always ſo powerful in a good man as to ſtifle temptation, ſo neither is corruption ſo powerful in a wicked man as alway to beat back thoſe motions to good, which riſe up in his Soul, whether he will or no: As the Law of the mind is not alway ſo Soveraign in a gracious man, but that it is affronted by the Law of the members: ſo neither is the Law of the members ſo abſolute in a wicked man, but that it is ſomewhat checked by the Law of Nature in the mind. Are there not upon hearing the Word, or reflecting upon your ſelves, ſome wiſhings, ſome inward velleities which partake of Reaſon, and the Nature of that faculty which repreſents the neceſſity of it to you? As there is ſome kind of weak knowledg left in us ſince the fall, there is alſo ſomething of a weak deſire; cannot theſe deſires be improved and repreſented to God? Why is not the grace of God fulfilled in you? Becauſe you perſevere not in theſe deſires, you quench the ſparks of the Spirit, and willingly give admiſſion to *Satan* to chaſe them out. Shut not your eyes then againſt any Light, either without or within you, which may provoke God to withdraw this grace from you. How do you know but upon uſing the means, praying earneſtly, obſerving inward motions, God may give you an actual Regeneration? The neglect of theſe is a juſt Reaſon for God to refuſe you any further gift; and may take off all things which you may think to bring againſt him in your own defence. The uſe of them hath been beneficial to many, and no example can ever be brought, that God hath condemned any that conſcienciouſly uſed the means of Salvation. Therefore I ſay again, If any man uſes the means, prays earneſtly for this grace, obſerves the motions of the Spirit in him; he will not want a ſuperadded grace from an infinitely good, tender and merciful God.

A DIS-

A DISCOURSE OF THE EFFICIENT OF REGENERATION.

PART II.

John I. 13.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

TWO *Doctrines* were raised from these words.

1. *That Man in all his capacities is too weak to produce the work of Regeneration in himself.*

This I have dispatcht, and now proceed to the

2. Doct. *God alone is the prime efficient cause of Regeneration.*

'Tis *Subjectively* in the Creature, *Efficiently* from God. *Ezekiel*'s dry Bones met not together of their own accord, *Ezek.* 37. 5, 6. or by chance, but were gathered by God, and inspired with life; and not only the last act of life, but the whole formation of them in every part, he doth particulaaly own as the act of his own power; And doing every part of it by degrees, they should know by that admirable Work upon them, that he was God. *I will cause breath to enter into you, and you shall live. And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin; and you shall live, and you shall know that I am the Lord.* This Work doth as much discover the Glory of his Deity, and speaks him God in a more illustrious manner than the Creation of the World. We know him to be the Lord *Jehovah* by his Creation of the World; but a clearer knowledg of him in his Power is added by his Regeneration of the Soul. The sinews, flesh, skin, all the preparations to grace are from God; as all the preparations of that mass of Clay, for the breath of life in *Adam*, were from the Power of God, as well as the living Soul it self. Most do understand it of the recovery of the *Jews* from the Captivity of *Babylon:* but certainly it hath a higher import, and respects the time of the Gospel, and the renewing of life in the Soul of all the *Israel* of God. (1.) Because the Prophecy extends further than the *Two Tribes* captivated in *Babylon*; for *Verse* 11. The Bones are said to be, *The whole house of Israel*, who despaired of ever seeing

any good, complaining that their Bones were dried, *Verſe* 11. *our hope is loſt, we are cut off for our parts.* Which could not be rationally the complaint of the *Jews*, who had a Promiſe that after 70 Years Captivity, they ſhould return, and therefore their caſe was not ſo deſperate. (2.) Becauſe, *Verſe* 14. he ſpeaks of *putting his ſpirit into them*; meaning thereby, that Work he had ſpoken of in the former *Chapter*, *Ezek.* 36. 7. which certainly being a Covenant of grace, reſpected the times of the Goſpel. If it be ſaid, That it is meant of forming the Church; it muſt alſo be meant of forming every member of it, ſince the leaſt member of *Adam* was formed by God, as well as the whole body. Certainly if renewed men after ſome great falls, having ſtill the root of habitual grace in them, cry to God out of a ſenſe of their own inſufficiency, for the Creating a clean heart, as *David* doth, *Pſal.* 51. 10. *Create in me a clean heart, O God: and renew a right ſpirit within me.* If he then who had this root remaining, and had ſome ſparks which preſently were blown up upon *Nathan*'s ſpeech to him, cries out for a New Creation; What need hath he then of an Almighty breath, who hath not any warm aſhes of grace, or any one ſtring of a Spiritual root in his his Soul? Whatſoever therefore is Holy, Good, and Spiritual in us, we owe to the New Creating grace of God. All graces are his χαρισματα, his free donatives, over and above his common largeſſes to Nature, a Preſent from his infinite liberality.

I ſhall ſhow,

1. *That God is the Efficient.*
2. *That 'tis neceſſary He ſhould be ſo.*
3. *From what Principles in God it flows.*
4. *How God doth it.*
5. *The Uſe of it.*

1. *That God is the Efficient.*

1. *God doth always appropriate this Work to himſelf.*

(1.) *In the firſt Promiſe*, Gen. 3. 15. *I will put enmity*, &c. In which Promiſe is included the whole Work of Redemption, and New Creating man under another Head, with another Nature, which ſhould not comply with the deſigns of *Satan*, or gratify the great Enemy of God and mankind, by unravelling the Work of God, and ſubjecting himſelf to miſery. It was neceſſary to our happineſs, that the League between *Satan* and us ſhould be broken; that we ſhould turn to God; hate the works of the Devil, and join with the intereſt which *Satan* endeavoured to overthrow: And God Promiſes that he would do it, he challengeth it as his own Work; *I will put enmity*: he leaves it not to Men or Angels to begin this Hoſtility. Every one therefore that is at a true variance with *Satan*, is Gods *Workmanſhip created in Chriſt by a ſecond creation*, as well as he was Created to a Natural life in *Adam* by the *firſt* Creation, *and created to good works, that he may walk in them*, Eph. 2. 10. That is, is faſhioned by God to walk in ways contrary to thoſe of *Satan*, which is the greateſt enmity we can expreſs to the Devil, who envied God a ſervice from the Holineſs of *Adam*'s Nature: and *Satan* having made that conqueſt, and gained man to be his Friend, 'tis not eaſy to conceive how any lower power could unfaſten this knot, and ſet them at variance, ſince the Devil had both wit enough to humour man, and ſtrength enough to keep him.

(2.) *In the times of the Goſpel.* No leſs than *ſeven times, I will*, he doth affix to his Promiſe of the Covenant, as hath been obſerved before, *Ezek.* 36. 25, 26, 27. What ſeed was left to keep up the Name of God among the *Jews*, was of his begetting, *Rom.* 9. 29. *Except the Lord of ſabaoth had left us a ſeed*; cited out of *Iſa.* 1. 9. Their ſtanding was not of their act, but Gods: And 1 *King.* 19. 18. *I have left me ſeven thouſand, all the knees that have not bowed to Baal*; others were left to themſelves, theſe were ſignally wrought upon by his grace. Others are but inſtruments; God is the principal Agent in all the ſeed of the Church, ſcattered in the whole Earth, *Hoſ.* 2. 23. *I will ſow her to me in the Earth*; alluding to the name *Jezreel*, which ſignifies the ſeed of God. If ever the Sons of *Japhet* dwell in the Tents of *Shem*, it muſt be by God's perſuaſion, *Gen.* 9. 27. The word rendred *enlarge*, ſignifies to allure. The *ſpirit of grace* is of God's effu-

effusion, *Zech.* 12. 10. 'tis Gods pouring out a Spirit of grace on them, before their looking up to God. (Where by the way *observe* a signal testimony of the Deity of Christ; *They shall look upon me whom they have pierced*; he that pours upon them the Spirit of grace, is he whom they pierced, which was the Lord *Jehovah*, Verse 8. For where in your Bibles, *Lord* is written in great Letters, the *Hebrew* word there is *Jehovah*; the highest Name of God is here attributed to Christ.) And even in the last times he will still be the only Agent in it. When God speaks of the *Jews* dispersion, under which they are at this day, he owns this work upon their hearts, at last, to be an act of his own power, and of covenant-mercy, *Deut.* 30. 6. *The Lord thy God will circumcise thy heart*, &c. which some of the *Jews* understand of the time of the *Messiah:* God will challenge this Work as his own right to the end of the World.

2. *Christ appropriates it to God*, and acknowledges it to depend only upon his Will. Had any other cause been in conjunction with God, our Saviour would not have deprived it of its due praise, nor with so much thankfulness and amazement admired the gracious pleasure of his Father, as he did, *Matth.* 11. 25. *At that time Jesus answered, and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight.* At that time, after he had been discoursing of the Judgments upon them for their refusal of the Gospel, worse than upon *Sodom* and *Gomorrah*. It was Gods pleasure not to reveal it to them; and Gods Justice to punish them for refusal, because they wilfully refused it: the outward teaching was to all, in the Ministry of Christ; the inward revelation only to few, according to the good pleasure of God: Christ was the outward teacher, but God the inward inspirer: that others are not renewed by him, is not because he cannot, for he is Lord of Heaven and Earth; but because he will renew some and not others: our Saviour refers it here only to the good pleasure of God: he had erred much in ascribing it to God, if he had had the assistance of any other cause. Why this part of the Clay he had Created was formed into the Body of *Adam* and not another, had no other cause but his pleasure: why this part of corrupted *Adam* is formed into a Temple, a Divine Image, and not another, can be ascribed to no other but the same cause. He that formed *Adam* in the Earthly *Paradice*, forms every Believer in the Church, the Spiritual *Paradice*, and neither hath a co-worker nor motive without himself.

3. *The Scripture every where appropriates it to God.* They are therefore called *his Saints*, Psal. 34. 9. as being Sanctified by him, as well as belonging to him; *his People, the branch of his planting, the Work of his hands*, peculiarly his, as being Created for his Glory, *That I may be glorified*, Isa. 60. 21. Their fitness by Grace for Glory is the Work of his Hands. The vessels of wrath are fitted for destruction, not by God, but by themselves, *Rom.* 9. 22. But the Vessels of Mercy are prepared by him, *Verse* 23. *He had before prepared unto glory. Adam* lost himself, but whosoever of his Posterity are recovered, are *wrought by God for Glory*, 1 Cor. 5. 5. 'Tis observable that the *Apostle* ascribes this in the whole frame of it to God, 1 *Cor.* 1. 30. *But of him are you in Christ Jesus, who of God is made unto us wisdom, righteousness*, &c. because he would remove all cause of boasting in the Creature: he did not only set forth Christ at first as a Principle of Righteousness, and Redemption, and Sanctification, but engrafted in him, whosoever is in him, for the enjoyment of those priviledges, and made him not only in general to the World, but *to us*, in the particular Application, a Principle of Sanctification, as well as Righteousness. Union with Christ, engrafting in him, new Creation, putting into another state, are all purely the Work of God. He hath no sharer in it. As Christ trod the Wine-press alone, in the Work of Redemption: so God engrafts men alone, into this Vine. As Christ was the sole Worker of Redemption, so is God the sole Worker of Regeneration; In him we are Created, but solely by Gods skill: *Christ the Vine, and Believers the branches*; the one planted, and the other engrafted by the same husbandman, *John* 15. 1, 2. he only planted and dresst Christ for us; he only plants and dresseth us in Christ. 'Tis by *his own will*, not any other, that *he begat us*, James 1. 18. *Of his own will*,

his own good pleaſure was the motive, his own ſtrength the Efficient: Hence he is called *the father of Spirits*, Heb. 12. 9. not ſo much (as ſome interpret it, and that moſt probably) as he is the Father of Souls by Creation, as by Regeneration, which adds a greater ſtrength to the *Apoſtles* Argument for ſubmiſſion to him, and patience under his ſtrokes. He keeps in his own hand the Keys of the Heart, no leſs than the Key of the Womb, which was alway acknowledged to be in the Hands of God. 'Tis with this Prerogative of God that *Jacob* ſilenceth *Rachel*, when ſhe ſo impatiently cried out for Children, as if ſhe had a reſolution to kill her ſelf, if ſhe had them not; with this, *Am I in God's ſtead?* Gen. 30. 1, 2. He only opens the Womb of the Soul as well as that of the Body, Impregnates it with Grace, and brings forth the fruit of Holy actions, as *Philo* in his *Allegory* deſcants upon the place. The *Jews* perhaps meant no leſs in that ſaying in their *Cabala* *: *Abraham* had not had *Iſaac*, if a Letter of the Name of God had not been added to his name; the Power of God, a Letter of his Name muſt go to Regeneration. 'Tis appropriated to none but God in Scripture. To the whole Trinity without the conjunction of any Creature. To the *Father* as the *Author*, therefore called, *Our Father*. To *Chriſt*, as the *Pattern*; to the *Spirit*, as the *Inſpirer* of that grace whereby we are made the Sons of God. The very *Heathen* have acknowledged this: ſome *Philoſophers* have affirmed, That the great vertue wherein they placed the happineſs of man, could not be had but by the favour of God; and all thought their *Heroes* to be born of their gods.

* *Niſi nomini Abraham, litera He addita fuiſſet, Abraham non generaſſet.*

And the Scripture affirms that,

(1.) *All preparations to this Work, as well as the Work it ſelf, are of God.* The removing indiſpoſitions, and the putting in good inclinations, is the Work of the ſame hand: the taking away the heart of Stone, as well as the giving a heart of Fleſh. He removes the rubbiſh, as well as rears the building; razeth out the old ſtamp, and imprints a new; deſtroys ſin, which is called the Old Man, and reſtores the New by the quickning of the Spirit. The preparations of the duſt of the ground to become a human Body, had the ſame Author, as the Divine Soul wherewith he was inſpired.

(2.) *All the parts of the New Creature are of God.* Faith which is the principal part of it, *is the faith of the operation of God*, Col. 2. 12. not but that Love and other Graces are wrought by God; but in this grace which is a conſtitutive part of the New Creature, God comes in with a greater irradiation upon the Soul, becauſe it hath not one fragment or point in Nature to ſtand upon, Carnal Reaſon and meer Moral Righteouſneſs being Enemies to it: whereas all other Graces are but the rectifying the Paſſions, and ſetting them upon right Objects. Yet all theſe too own him as the Author. Our knowledg of God is a Light growing from his knowledg of us; we *know God* becauſe we *are known of him*, Gal. 4. 9. The elective act of our Wills is but a fruit of his choice of us, *John* 15. 16. *You have not choſen me, but I have choſen you*; our willing of him, is a birth of his willing us; our love, a ſpark kindled by his love to us. God firſt calls us *my People*, before any of us call him, *my God*, Hoſ. 2. 23. The *Moon* ſhines not upon the *Sun*, till it be firſt illuminated by it. God firſt ſhines upon us, before we can reflect upon him: he calls us, before we can ſpeak to him in his own Dialect: our coming is an effect of his drawing; and our power of coming, an effect of his quickning. Every member in *Adam* was a fruit of his power as well as the whole Body; every line drawn in the New Creature, is done by his Pencil, as well as the whole frame.

(3.) *The acts of the New Creature.* God doth not only give us the habit of Faith, but the act of Faith, *Phil.* 1. 29. *Unto you it is given in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake*: by believing, is meant, the act of believing; as by ſuffering, is meant, not only the power of ſuffering, but actual ſuffering: as the fruits upon the Trees, at the firſt Creation, were Created, as well as the Tree which had a power to bear. The very attention of *Lydia* to the Goſpel preached by *Paul*, was wrought by God, as well as the *opening of her heart*, Acts 16. 14. Our walking in his Statutes is a fruit of his grace, as well as the putting in his Spirit to enable us thereunto: the very act of motion is made by the head and heart; if there be a failing of Spirits there, if any obſtruction

ction that they cannot reach the indigent part, the motion ceaseth. *David* acknowledged God his continual strength in his holy pursuits, *My soul follows hard after thee*, Psal. 63. 8. but what was the cause? *thy right hand upholds me*; his life and power issued out from the right hand of God. The graces of Gods people stand in need of the irradiations of God, like the *Urim* and *Thummim*, before any counsel could be given by them.

(4) *The continuance both of the power and acts, are from God.* Habitual grace is called the *fear of the Lord* put into the Soul; the continuance of it is by his constant sustentation, 'tis that we may not depart from him, *Jer.* 32. 40. *from upon him*, from leaning upon him, or believing in him, as the word * imports. If that *fear put in* did once depart from us, we should no longer cleave to God: we stick to him only because he ties us to himself, and cannot be continually with him unless he *holds us by his right hand*, Psal. 73. 23. The grace that is wrought, as well as the Gospel, which instrumentally wrought it, is *kept by the Holy Ghost*, 2 Tim. 1. 14. he begins every good Work, and he performs it. He was the sole active cause in the Creation of the faculties, and the principal cause in preserving them: he is the sole cause of the elevation of the faculties, and the preservation of them in that elevated state: As the vertue of the *Loadstone* is not only the cause of the first attraction of the steel, but of its constant adhesion; therefore it is said, 1 *Cor.* 1. 21. *That God doth establish us*, not *hath* done: to note the continual influence of his grace upon us. 'Twas the dropping of the *two olive-trees* that constantly fed the *lamps in the candlesticks*, Zech. 4. 2, 3. Take this New Birth in all the denominations of it, 'tis altogether ascribed to God. As it is a *call* out of the World, God is the Herald, 2 *Tim.* 1. 9. As it is a *Creation*, God is the Creator, *Eph.* 2. 10. As it is a *Resurrection*, God is the quickner, *Eph.* 2. 5. As it is a *New Birth*, God is the begetter, 1 *Pet.* 1. 3. As it is a *New Heart*, God is the framer, *Ezek.* 36. 26. As it is a *Law in the Heart*, God is the Pen-man, *Jer.* 31. 33. As it is a *translation out of Satans kingdom*, and making us Denizons of the Kingdom of Christ, God is the Translator, *Col.* 1. 13. As it is a *coming to Christ*, God is the drawer, *John* 6. 44. As it is a *turning to God*, God is the attracter.

* מטעל

2. The second thing, *'tis necessary God should be the Efficient of Regeneration. He is, or none.*

1. *In regard of God.*

(1.) *As he is the first cause of all things.* He is the Creator of the lowest Worm, and the Highest Angel; the glimmering perfections of the least Fly, as well as the more glittering eminencies of the Angelical Nature, are distinct beams from that Fountain of Light and Power; shall not he then be the cause of the Divine motions of the Will, as well as of the Natural motions of the Creatures? Every perfection in a rational Creature, or any other, supposeth that perfection to be somewhere essentially; every impression supposeth a stamp that made it; every stream a fountain from whence it sprang; every beam a Sun, or some lucid body from whence it darts. Whence should this gracious Work then be derived? Not from nature, which is contrary to it; not from *Satan*, who is destroyed by it: It must be then from God, since it must have some stable and perfect cause. He who was the cause of all the grace in the head, is also the cause of all the grace in the members: the same Sun that enlightens the Heavens, enlightens the Earth: the grace that Christ had was the *gift of God*, John 3. 34. much more must it be his gift to us, tho we had Souls as capacious as his. If the head derived not his grace to himself, the members cannot; for Christ being a Creature, in regard of his humanity, must necessarily be dependent; for to make any Creature independent upon God, is to advance it above the degree of a Creature-state, and make it Gods fellow, yea, to have a Godhead in it self, as being the first principle of its own being. To say, Any Creature can move to God, without being moved by God, or live without his influence, is to make the Creature independent on God in its Operations; and if it be independent in its Operations, it would be so consequently in its Essence *. Besides, if it be not Created by him, it may subsist without him, it stands in no need of his quickning. The Believers in Scripture were very unadvised then to pray to God for his quickning and establishing grace, if he

* *Sicut quid se habet in operando sic & in essendo.*

he were not the enlivener and Author of it. His Power works in *preſervation* as well as Creation, *John* 5. 17. and whatſoever is dependent on him in preſervation, is dependent on him in creation and the firſt framing. And if it doth not depend upon him in preſervation, it is not his Creature, but it is a God. All Creatures have a dependence upon ſomething immediately ſuperior to them. The Moon receives her Light and chief beauty from the Sun, which elſe would be but a dusky body; the Earth, its influence from the Heavens. In Artificial things, the little Wheels in a Watch depend upon the greater; that upon the ſtring; that in its motion upon the hand that winds it up. The higher any Creature is, the more immediately it depends upon God in its production; the Waters brought forth the Fiſh; but God himſelf formed Man.

(2.) *As he is the Promiſer of it.* The Divine Promiſe is only fulfilled by a Divine Operation; 'tis neceſſary then for the honour of his Truth to be the performer of it. All his Promiſes concerning this matter run in that ſtrain, *I will*, Hoſ. 2. 19. *I will betroth thee to me for ever; I will betroth thee to me in righteouſneſs, in judgment, in loving kindneſs, and in mercy. I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.* The Lord promiſeth by this of knowing him, all gracious Works upon the Soul, Regeneration, Faith, *&c.* for this knowledg is an effect of the Covenant which God Promiſes in that great Copy of it, *Jer.* 31. 34. *they ſhall all know me, from the leaſt of them to the greateſt.* 'Tis not a ſimple abſtracted knowledg, for ſo the Devils know God, and Chriſt Crucified; but ſuch a knowledg that implies Faith and Love, and a new frame of Soul. 'Tis neceſſary his power ſhould make good what his goodneſs hath promiſed. It was not neceſſary any word of promiſe ſhould go out of his mouth, there was no engagement upon God to do it; but it is neceſſary this promiſe ſhould be performed: tho he were free before he promiſed, yet he is not free after he hath promiſed, becauſe his Truth ingageth him to perform it, and perform it as his own act, as much as his Mercy moved him to promiſe it as his own act. As mercy made it, ſo his mercy is as preſſing for the performance: and there comes in a ſuperadded Obligation from that of his Truth over and above his mercy, to perform it in the ſame manner he promiſed it, and in all the circumſtances of it. So that ſuppoſing (which cannot be ſuppoſed) that his mercy ſhould repent of making it, he would not be true if he did not perform it. Beſides, it conſiſts not with his Truth, not to perform that by himſelf, which he hath promiſed by himſelf; nor with his Wiſdom to leave that to an uncertain cauſe at the beſt, and further, a cauſe utterly unable (as every Creature is) to produce that which he hath promiſed to do with his own hand, as the cleanſing the Soul, pouring clean Water upon it, pouring out a Spirit of grace, writing the Law in the heart, which imply his own act principally in this affair, in concurrence with the means he hath ordained to that end. The performance of Gods Promiſe is as infallible, as the cauſe that made the Promiſe. No power can perform that for another which he promiſes himſelf to do; for the thing it ſelf may be done by another, yet not being done by the party promiſing to do it, 'tis not truly done, and in conformity to the promiſe made. If it were poſſible then to be done by any but a Divine hand, it would not be done truly, becauſe God promiſes it as his own act, and therefore the working it muſt be his own act in conformity to his Truth.

(3.) *As he hath the fore-knowledg of all things.* 'Tis neceſſary God ſhould foreknow every thing future, and that ſhall come to paſs; this is a perfection neceſſarily belonging to God; and to imagine the contrary, is to frame an unworthy notion of God, and infinitely below the Great Creator and Governor of the World. He therefore Wills every thing; for if he fore-knew any thing before he willed it in its ſelf, or in its neceſſary cauſes, he fore-knew nothing. If he did not Will it, how can it come to paſs? Therefore he did not fore-know that it would come to paſs. If he did fore-know it, then he willed it, otherwiſe his foreknowledg depended upon an uncertain cauſe; and he might have judged that to come to paſs which never might; unleſs the cauſe be determined by God, 'tis meerly contingent. He Willing therefore a Work of grace in ſuch and ſuch perſons, did fore-know that it would be wrought, becauſe he did Will that it ſhould be, and

his

his Working is done by an act of his Will, *Rom.* 8. 29. *Whom he did fore-know, he did predeſtinate to be conformed to the image of his ſon.* The fore-knowledg of God being ſtable and infallible, and being in this caſe a fore-knowledg of what makes highly for the glory of all his Attributes, can have no dependance upon an uncertain and fallible cauſe, but upon a cauſe as ſtable as his fore-knowledg, which is his Will, himſelf. His fore-knowledg of this is not a fore-knowledg of it in any created cauſe, but in himſelf as the cauſe. Becauſe, as it will appear further, no created cauſe could accompliſh it.

2. *In regard of the ſubject of this New Birth.*

(1.) *In regard of the ſubject ſimply conſidered*; the heart and will of man: none can work upon it but God, or have any intrinſick influence to cauſe it to exerciſe its vital acts. Angels, tho of a very vaſt power, cannot work immediately upon the heart and will of any other Creature, to encline and change it, by an immediate touch. All that they can do towards any moving the will, is by preſenting ſome external Objects, or ſtirring up the inward ſenſitive Appetite to ſome paſſion, as anger, deſire; whereby the Will is enclined to Will ſomething. But the ſtirring up thoſe natural Affections in an unregenerate man, can never encline his Will to good; for being the Affections of the fleſh, they are to be crucified. Angels alſo may enlighten the Underſtanding, not immediately, but by preſenting ſimilitudes of ſenſible things, and confirming them in the fancy: but to remove one ill habit from the will, or encline it to any good, is not in their power. God gave an *Angel* power to purge the Prophets lips with a *coal from the Altar*, Iſa. 6. 6, 7. but that was done in a Viſion; and a ſymbol or ſign only that his uncleanneſs was removed. A Coal could have no vertue in it to purge Spiritual pollutions from the Spirit of a man. Neither can man change the Will; men by allurements or threats, may change, or rather ſuſpend the action of another; as a Father that threatens to diſinherit his Son; or a Magiſtrate, that threatens to puniſh a ſubject for his debauchery, may cauſe a change in the actions of ſuch perſons; but the heart ſtands ſtill to the ſame ſinful point, and may be vicious under a fair diſguiſe. He only that made the Will, can encline and *turn it as the rivers of waters*; *the heart of the king is in the hands of the Lord*, Prov. 21. 1. and ſo is every mans heart kept in the hands of him that created it, both Cabinet and Key. No man knows the heart, no; the heart it ſelf knows not every thing which is in it. God knows all the Wards in the heart, and knows how to move it. If a man could turn the heart of another, it could only be in one or two points; it cannot be conceived how he ſhould alter the whole frame of it, make it quite another thing than it was before. The *ſpirit of man* being *the candle of the Lord*, Prov. 20. 27. not to give light to him, but lighted by him, can only when it is out, be re-lighted, and, when it burns dim, be ſnuft by the ſame hand. Or, ſuppoſe for the preſent, he could do this, it muſt be with much pains and labour, many exhortations and wiſe management of him upon ſeveral occaſions. But to do this by a word, in a trice, to put a Law into the heart in a moment; and give the hidden man of the heart poſſeſſion of the Will, that a man knows not himſelf how he came to be changed: this whole work bears the mark and ſtamp of God in the forehead of it. Men may propoſe Arguments to another, and he may underſtand them if he hath a capacity: but no man can ever make another have a capacity, who is naturally uncapable; 'tis God only can make the heart capable of underſtanding, he only can put a new inſtinct into it, and make it of another bent: 'tis he that renews the ſpirit of the mind to enable it to underſtand what he doth propoſe, and elevates the faculty to apprehend the reaſon of it.

θεῖον δὲ τὴν θεῖν τὰς ψυχάς. Athanaſ.

(2.) In regard of the ſubject, *extreamly ill qualified.* Can any queſtion the Divinity of the work, when Stones are made Children to *Abraham?* When Waters of Repentance are drawn out of a hard Rock? *Aaron's* dry *rod* made to bud and bloſſom, and bring forth fruit? *Numb.* 17. 8. When Souls deeply allied to the Kingdom of darkneſs are tranſlated into the Kingdom of Light? To ſee habits ſtrengthned by cuſtom, in a conſumption; and hearts filled with multitudes of Idols in ſeveral ſhapes, caſting them out with indignation, and flouriſhing with new ſpringing graces! 'tis too great a Miracle to be wrought by the hand of any Creature. *Could any thing, but the Arm of the Lord, change the

* *Moulin.*

the temper of the *Thief upon the Croſs*, to advance further in the ſpace of an hour in the Kingdom of God, than all the *Apoſtles* had done in the Three years converſe with their Maſter; to confeſs him, when one of the moſt eminent of them had denied him; to be more knowing in an inſtant, than they had been in a long time; and acknowledg his ſpiritual Kingdom, when they even after his Reſurrection, and juſt before his Aſcenſion, expected a temporal one? *Acts* 1.6. *Wilt thou at this time reſtore the kingdom to Iſrael?* If a *Socrates*, or a *Cato*, or thoſe braver Lights among the Heathen, were turned to God, the intereſt of God in the work might upon ſome ſeeming ground be queſtioned; but when the *Leviathans* in ſin, Drunkards, Extortioners, Adulterers, men guilty of the greateſt contempt of God, and the light of Nature, in whom luſt had kept a peaceable poſſeſſion in its *Empire* for many years, are throughly changed, who can doubt but that ſuch muſt indeed be *waſht and ſanctified by the Spirit of our God?* 1 Cor. 6. 11. What can this be but the will of God, ſince their hearts were ſo delightfully filled with evil, that they had no room nor love for any holy thought? 'Tis not conceivable, that where ſin hath made ſuch a rout, and cut and ſlaſht all Morality in pieces, things ſhould be ſet in order there, but by a power ſtronger both than ſin, and the law, from whence ſin derives its ſtrength. 'Tis no leſs than a divine Miracle to renew an habituated ſinner.

(3.) *In regard of the nature of this new birth.* 'Tis a change of Nature; a Nature where there was as little of ſpiritual good, as there was of Being in Nothing before the Creation. 'Tis a change of ſtone into fleſh; a heart that like a ſtone hath a hardneſs and ſettledneſs of ſinful parts; a ſtrong reſiſtance againſt any Inſtrument; an incorporation of ſin and luſt with its nature; where the heart and ſin, ſelf and ſin are cordially one and the ſame, none can change ſuch a Nature but the God of all grace, who hath all grace to conteſt with all the power of old *Adam*. No man can change the nature of the meaneſt creature in the world; he may tame them, bring them to part with ſome of their wildneſs, but he cannot transform them: if no man can transform the loweſt creature from one nature to another, much leſs can any but God transform man into another Nature.

This Nature is changed in every believer; for it is impoſſible a man ſhould ſtand bent to Chriſt with his old Nature predominant in him, any more than a pebble can be attracted by a Loadſtone, till it put on the nature of Steel; an unrighteous Nature cannot act righteouſly; it muſt therefore be a God who is above Nature, that can clothe the ſoul with a new Nature, and encline it to God and goodneſs in its operations. Now to ſee a lump of Vice become a Model of Virtue, for one that drunk in iniquity like water, to change that ſinful thirſt for another for Righteouſneſs; to crucifie his darling fleſh, to be weary of the poyſon he loved, for the purity he hated; to embrace the Goſpel-terms, which not his Paſſion but his Nature abhorred; to change his hating of duty, to a free-will offering of it; to make him ceaſe from a loathing the obligations of the Law, to a longing to come up to the exactneſs of it; to count it a burden to have the thoughts at a diſtance from God, when before it was a burden to have one ſerious thought fixed on him, ſpeaks a ſupernatural grace tranſcendently attractive, and powerfully operative. Heavy elements do not aſcend againſt their own nature, unleſs they be drawn by ſome ſuperior force: To ſee a ſoul weighed down to the earth, to be lifted up to Heaven, muſt point us to a greater than created ſtrength that cauſed the elevation. Theſe acts are ſupernatural, and cannot be done by a natural cauſe; that is againſt the order of working in all things; for then the effect, as an effect, would be more noble than its cauſe.

(4.) *In regard of the ſuddenneſs of it.* *Peter* and *Andrew* were called, when they thought of nothing but their Nets; and *Paul* chang'd by a word or two, who before was not only unwilling, but rebellious; ſome have gone into a Church Wolves, and returned Lambs. This change comes upon ſome that never dreamt of it, and hath ſnatcht them out of the arms of Hell; upon others who have reſiſted with all their might any motion that way, and were never greater enemies to any, than to thoſe that would check their ſinful pleaſures with ſuch admonitions; and yet theſe have been on the ſudden ſurpriz'd. What ground is there to aſcribe any of this, but to a divine work? Many have dropt in unto a Sermon with no intention to ſtay, who have felt Gods hook in their ſouls; have leapt, like fiſh, out of their element for a while,

while, and God hath catcht them in his hand. Have you never heard of ſome who have gone to make ſport with a convincing Sermon, or to ſatisfie luſt with unclean glances, who have been made priſoners by grace before their return? This quickneſs of the ſoul in coming to Chriſt, was promiſed to be the fruit of the Goſpel, Hoſ. 3. 5. *They ſhall fear the Lord and his goodneſs*, when they ſhould *ſeek the Lord and David their King*; the word פחד ſignifies not only to fear, but to haſten; both ſignifications may be joined together in the ſenſe of the *Verſe*; they ſhall make haſte to fear the Lord and his goodneſs; ſurely the power that performs it, is the ſame with the goodneſs which promiſed it. Thus ſome of the Diſciples have followed Chriſt at the firſt call, and moved readily to him, as Iron to the Loadſtone. For a man that was at a great diſtance from God, and any affection to him, to be filled on the ſudden with a warm love and zeal for him, when nothing of intereſt could engage him (and ſometimes it hath been with loſs of Friends, Eſtate, yea life too) is as great a diſcovery of a divine hand, as if a Fly were chang'd into the ſhape and ſpirit of a *Hero*; becauſe a ſpiritual change is more admirable than a natural; and the more, by how much the enmity which was greater, is driven out, for a choice affection to riſe up in its ſtead; the ſeaſon when ſuch a work is wrought, is more ſignificant of a Divine force, when men have been in the heat and ſtrength of the purſuit of their ſinful pleaſures, being then torn out of the embracements of Luſt with an outſtretched Arm of God.

(5.) *In regard of the excellency of the New birth.* Is it reaſonable to think, that the image of God ſhould be wrought by any other hand than the hand of God, or the Divine nature be begotten by any thing but the Divine Spirit? Since none but man can beget a Child in his own likeneſs, none but God can impart to a Soul the Divine nature. 'Tis not a change only into the image of God with ſlight colours, an image drawn as with Charcoal; but a glorious image even in the rough draught, which grows np into greater beauty by the addition of brighter colours: *Changed* (ſaith the Apoſtle, 2 Cor. 3. 18.) *into the ſame image from glory to glory*; glory in the firſt lineaments, as well as glory in the laſt lines. Is it not too beautiful then, even in the firſt draught, to be wrought by any Pencil but a Divine? 'Tis next to the formation of Chriſt, for it is an initial conformity to him. God is the fountain of all our good things: If *every good and perfect gift comes from him*, James 1.17. ſhall not the beſt of Beings be the Author of the beſt of Works? If believers are *light in the Lord*, Eph. 5. 8. they are no leſs light from him and by him who is the *Father of lights*. 'Tis a *heavenly calling*, Heb. 3.1. therefore a heavenly birth. The new heart, the ſpiritual houſe wherein God dwells, as well as in the Heavens, was not made with a leſs power and skill, than the earth, which is his footſtool, or the heaven, which is his throne. If none be able to make God a footſtool, much leſs a Throne; as *Jeruſalem*, the Church, is called in the times of the Goſpel, *Jer.* 3.17. The Embroideries and Ornaments of the Material Tabernacle were not made by common Art, but by a *Bezaliel* inſpired by the *Spirit of God*, Exod. 31.3. Can any but himſelf rear up a Temple for the *God of Heaven to dwell in*? 1 Cor. 3.9. Or is the Spiritual houſe of God fit to be made by any but that God that dwells in it? It was *according to the image of God* that we were firſt created; 'tis according to the *image of Chriſt* that we are new created, *Rom.* 8. 29. Who underſtands the image of the Son but the Father? Who knows the Father but the Son, and he to whom the Son will reveal him? The New Creature according to the Copy, can only be wrought by him to whom the Copy is only viſible. 'Tis for the honour of God to allow him to be the framer of all creatures in the rank of Beings. Is it not a diſhonour to him, not to acknowledg him the framer of the Nevv Creature in the rank of Spiritual beings; ſince the later is more excellent than the Treaſures of the earth, or the Stars of heaven, than body or ſoul; ſince the image of God conſiſts not ſo much in the ſubſtance of the ſoul, as in a *likeneſs to God in a holy nature*? Eph. 4. 24. To be a righteous regenerate man, is more excellent than to be a man; the moſt glorious effect then muſt have the moſt glorious cauſe. One beam of this Divine image is too excellent to be the workmanſhip of any but a Divine hand. The very firſt regenerate thought, to the laſt dropping off of impurity, is from the ſame hand. The firſt drawing us from ſin, much more the ſtripping us of it, is more admirable than the drawing us out of nothing.

(6.) *The end of Regeneration manifeſts it to be the work of God.* It is to diſplay his goodneſs. Since this was the end of God in the firſt Creation, 'tis much more his end in the ſecond. What creature can diſplay Gods goodneſs for him, or give him the glory of it, without firſt receiving it? Goodneſs muſt firſt be communicated to us, before it can be diſplayed or reflected by us. The light that is reflected back upon the Sun by any earthly body, beams firſt from the Sun it ſelf. Both the ſubject and the end are put together in Iſa. 43. 20, 21. *The beaſts of the field ſhall honour me; the dragons and the owls: becauſe I give waters in the wilderneſs, to give drink to my people, my choſen: this people have I formed for my ſelf, they ſhall ſhow forth my praiſe.* The *Gentiles* ſhall have the Goſpel, who are beaſts of the field for wildneſs, Dragons for the poyſon of their nature, Owls for their blindneſs and darkneſs. The waters of the Goſpel ſhall flow to them, to give drink to their ſouls. *This people have I formed for my ſelf.* Even Beaſts, Dragons, Owls, if formed for himſelf, they could not be formed but by himſelf, who only underſtands what is fit for his own praiſe. How can ſuch uncapable ſubjects be formed for ſuch high ends, without a ſupernatural power? So in *Iſa.* 60. 21. *The branch of my planting, the work of my hands, that I may be glorified.* Planted by God, that God might be glorified by them. As God only is the proper Judge of what may glorifie him; ſo he is the ſole Author of what is fitted to glorifie him. Nothing lower than the goodneſs of God can inſtill into us ſuch a goodneſs, as to be made meet to praiſe, ſerve and love him; ſuch a holineſs as may fit us to be partakers of the inheritance of the Saints in light, and enjoy him for ever. As infinite wiſdom formed us in *Adam*, and moulded us with his own hand to be a model of his Perfection; ſo are we no leſs his workmanſhip in Chriſt by a ſecond creation to good works; which as they are ordained by the will of God, ſo they are wrought in us by the skill and power of God; what is ordained poſitively by him and for him, is wrought by him. The whole World conſiſts but of two men and their Offſpring, the *firſt man Adam*, the *ſecond man Chriſt*; both they, and all in them, created by God. 'Tis a forming a creature for himſelf, for his own delight. What delight can God take in any thing but himſelf, and what is like himſelf? Man in his beſt eſtate is vanity. As his being is, ſo are his operations. Vanity, and the operations flowing from thence, are no fit object for the delight of an infinite Excellency and Wiſdom. What pleaſure can he have in thoſe things which are not wrought by his own finger? Who knows how to dreſs any thing ſavoury and pleaſant to God, but his own grace? Can a finite thing touch an infinite being to enjoy him without the operation of an infinite virtue? Can God delight in any thing principally but himſelf, as he is infinitely good; or in other things but as they come neareſt to that goodneſs? Whatſoever hath a reſemblance to a ſuperior being, muſt be brought forth into that likeneſs by ſomething ſuperior to it ſelf.

Now ſince the ends of this work are ſo high as to fit us for his praiſe, his delight, and a fruition of him; ſince it is to bring the intereſt of God into the ſoul, ſet him up higheſt in the heart, who before was trampled under our feet; enthrone him as King in the ſoul, cauſe us to oppoſe all that oppoſeth him, cheriſh every thing that is agreeable to him, this muſt be his work or the work of none.

7. The *Weakneſs of the means manifeſts it to be the work of God.* How could it be poſſible that ſuch weak means that were uſed at the firſt plantation of the Goſpel, ſhould have that tranſcendent ſucceſs in the hearts of men, without a divine power? That a doctrine attended with the croſs, reſiſted by Devils with all their ſubtilty, by the fleſh with all its luſts, the world with all its flatteries, the wiſe with all their craft, the mighty with all their power, ſhould be imprinted upon the hearts of men; a doctrine preached by mean men, without any worldly help, without learning, eloquence, craft, or humane prudence; without the force, favour, or friendſhip of men, ſhould get place in mens hearts, without a divine inſpiration, cannot well be imagin'd. If it be ſaid there were miracles attending it, which wrought upon the minds of men. It is true. But what little force they had in our Saviours time, the Scripture informs us, when they were aſcribed to *Beelzebub* the Prince of Devils: Tho Miracles did attend it after the aſcenſion of our Saviour; yet the *Apoſtle* aſcribes not ſo much to them as the means, as he doth to the *fooliſhneſs of preaching*; it was that which was the *power of God*, 1 Cor. 1. 18. it was that

whereby

whereby God ſaved them that believe, 1 Cor. 1. 21. But the greateſt change that ever was wrought at one time, was at the firſt *deſcent of the Spirit*, by a plain diſcourſe of *Peters*, Acts 2. extolling a crucified God before thoſe that had lately taken away his life, thoſe that had ſeen him dye, a doctrine which would find no footing in their Reaſons, fill'd with prejudice againſt him, and had expectations of a temporal Kingdom by him: Muſt not this change be aſcrib'd to a higher hand, which removed their rooted prejudices, and vain hopes, and brought ſo many as *Three thouſand* over at once? If there be *diverſities of operations, it is the ſame God that works all in all*, 1 Cor. 12. 6. He conveys this *treaſure in earthen veſſels, that the power might appear to be of God, and not of men*, 2 Cor. 4 7. Such weak means as earthen veſſels, cannot work ſuch miraculous changes. Therefore perhaps it was that the preaching of Chriſt in his humiliation had ſo little ſucceſs attending it, that nothing ſhould be aſcribed to the word it ſelf, but to the power of God in it; to evidence that ſucceſs depended on the good pleaſure of God, who would not make his preaching in perſon ſo ſucceſful as that in his Spirit; which appears by Chriſts thankſgiving to his Father for revealing theſe things to babes, and not to the wiſe; *even ſo Father, for ſo it ſeemed good in thy ſight*, Luke 10. 21. Have you never heard of changes wrought in the ſpirits of men againſt their Worldly intereſt, when they have been made the ſcorn of their Friends, and a reproach to their Neighbours? Can the weakneſs of Means write a Law ſo deep in the heart, that neither ſly allurements, nor bluſtering temptations can raze out? That a Law of a days ſtanding in the heart, ſhould be able to mate the powers of Hell, the cavils of the fleſh, and diſcouragements from the World, when there are no unanſwerable Miracles now to ſeal the Goſpel, and ſecond the propoſals of it with Amazement in the minds of men? The weakneſs of the means, and the greatneſs of the difficulties, ſpeaks it not only to be the finger but the arm of God, which cauſes the triumphs of the fooliſhneſs of preaching. When the propoſal croſſes the intereſt of the fleſh, reſtrains the beloved pleaſure, teacheth a man the neceſſity of the contempt of the World, and that men ſhould exchange their pride for humility, the pleaſure of ſin for a life of holineſs; for a mannot only to ceaſe to love his vice, but extreamly to hate it; to have divine flights, when before he could not have a divine thought; to put off earthly affections for heavenly; and all this by the fooliſhneſs of preaching; it is an argument of a divine power, rather than any inherent ſtrength in the means themſelves.

(8) *The differences in the changes of men, evidence this to be the work of God*, and that it is from ſome power ſuperior to the means which are uſed. As God puts a difference between men in regard of their underſtandings, revealing that to one man which he doth not to another; ſo he puts a difference between men in regard of their wills, working upon ſome, and not upon others; working upon ſome that have known leſs, and not working upon ſome that have known more; ſome embracing it, and others rejecting it. We may ſee

(1.) The *Difference of this change in men under the ſame means*. One is ſtruck at a Sermon, when multitudes return unſhaken; why is not the caſe equal in all, if it were from the power of the word? How ſucceſful is *Peters* diſcourſe, cloſely accuſing the *Jews* of the murdering of their Lord and Saviour, which is the occaſion of pricking *three thouſand hearts*? Yet *Stephen* uſing the ſame method, and cloſe application of the ſame doctrine, *Acts 7.* 52. had not one Convert upon Record. While *Peter's* hearers were *prickt* in their hearts, theſe *gnaſht* with their *teeth*, *v.* 54. The corruption of the former was drawn out by the pricking of their ſouls; the malice of the latter exaſperated by the cut of their hearts. What reaſon can be render'd of ſo different an event from one and the ſame means in ſeveral hands, but the over-ruling pleaſure of God? The reaſons were the ſame, ſet off with the ſame human power; the Hearers were many of the ſame Nation, brought up in the reading of the *Prophets*, full of the expectations of a *Meſſiah*; they had both Reaſons and natural deſires for happineſs, as well as the other; yet the one are turned *Lambs*, and the others worſe *Lions* than before; the bloody Fury of the one is calmed, and the mad rage of the other is encreaſed. The grace of God wrought powerfully in the one, and lighted not upon the other. *Two* are grinding at the ſame Mill of Ordinances, *one* is taken, and *another left*. Man

breathes into the ears, and God into what heart he pleaſes.

2. The differences in *the change of men under leſs means.* One is chang'd by weaker means; another remains in his unregeneracy under means in themſelves more powerful and likely: ſome are wrought upon by whiſpers, when others are ſtiff under thunders: The *Ninivites* by one ſingle Sermon from a Prophet are moved to repentance; the *Capernaits* by many admonitions from a greater than all the Prophets, ſeconded with Miracles, are not a jot perſuaded; ſome remain refractory under great blaſts, while others bend at lighter breathings. One man may be more acute than another, of a more apprehenſive reaſon; yet this man remains obſtinate, whilſt another becomes pliable. Whence doth this difference ariſe, but from the Will of God drawing the one, and leaving the other to the conduct of his own Will, ſince both will acknowledg what they are adviſed to, to be their intereſt, to be true in it ſelf, neceſſary for their good, yet their affections and entertainment are not the ſame? Some of thoſe *Jews* who had heard the doctrine of Chriſt, ſeen the purity of his life, and the power of his Miracles, admir'd his Wiſdom, yet crucified his perſon; they expected a *Meſſiah*, yet contemn'd him when he came; when the poor Thief, who perhaps had never ſeen one Miracle, nor heard one Sermon of our Saviour, believes in him, acknowledges him to be the Son of God, whom he ſaw condemned to the ſame death with himſelf; and dyes a Regenerate man under great diſadvantages: A Figure (ſaith one) of all the Elect, who ſhall only be ſaved by Grace, and a clear teſtimony of an outſtretched arm of Grace. Thoſe that our bleſſed Saviour admoniſht only as a Doctor and Teacher, were unmov'd, none ſtirred but thoſe he wrought upon as a Creator.

3. Difference of the ſucceſs of the *ſame means in different places.* How various was the ſucceſs of the *Apoſtles* in ſeveral parts of their circuits? *Paul* finds a great door of Faith open'd at *Corinth*, and in *Macedonia*, and his Nets empty at *Athens*; multitudes flocking in at one place, and few at another. He is entertain'd at *Corinth*, ſton'd at *Lyſtra*, Acts 14. 19. in danger of his life at *Jeruſalem*; while the *Galatians* were ſo affected with the Goſpel, that they *could have pull'd out their eyes for him.* The Apoſtle was the ſame perſon in all places; the Goſpel was the ſame, and had a like power in it ſelf; men had the ſame Reaſons, they were all fragments from the lump of *Adam*; the difference muſt be then from the influence of the divine Spirit, who rain'd down his grace in one place and not in another; on one heart, and not on another; who left darkneſs in *Egypt*, while he diffus'd light in *Goſhen*.

4. Difference *in the ſame perſon.* What is the reaſon that a man believes at one time under the propoſal of weak arguments, and not at another under ſtronger? 'Tis not *ex parte objecti*, for that was more viſible and credible in it ſelf, when attended by ſtrong arguments, than when accompanied with weaker. Perhaps God hath ſtricken a mans conſcience before, and he hath undone that work, ſhaken off thoſe convictions: he hath contended with his Maker, and muſtered up the power of Nature againſt the Alarums of Conſcience; ſtruggled like a wild Bull in a Net, and broke it, and blunted thoſe darts which ſtuck in his ſoul; he hath afterwards been ſcrew'd up again, and the Arrow ſhot ſo deep, that with all his pulling he could not draw it out: What but a divine hand holds it in, in ſpite of all the former triumphs of Nature? How come convictions at laſt to be fixed upon men, which many a time before did but flutter about the ſoul, and were ſoon chaſed away? And God by ſuch a method keeps up the honour of his grace in men after Regeneration, and teaches them the conſtant acknowledgment of his Power in the whole management. Do we not daily find, that the ſame Reaſonings and Conſiderations which quicken us at one time in the ways of God, ſtir us not at another, no more than a child can a milſtone? That we are quickned by the ſame word at one time, under which we were dull and ſtupid at another? And the ſame truth is deliciouſly ſwallowed by us, which ſeemed unſavoury at another, becauſe God edgeth it with a ſecret virtue at one time more than another? Hereby God would mind us to own him as the Author of all our grace, the ſecond grace as well as the firſt. Upon all theſe Conſiderations this can be no other than the work of God. Can a corrupt creature elevate himſelf from a ſtate of being hated by God,

God, to a ſtate of being delighted in by him? Satan's work none can judg it to be; the deſtroyer of mankind would never be the reſtorer; the moſt malicious enemy to God would never contribute to the rearing a Temple to God in the ſoul, who hath uſurp'd Gods worſhip in all parts of the world. Good Angels could never do it, they wonder at it; the Wiſdom of God in thus creating all things in Jeſus Chriſt, is *made known to them by it*, Eph. 3. 9, 10. They never aſcrib'd it to themſelves; if they did, they could never have been good, their goodneſs conſiſting in praiſing of God, and giving him his due. Good men never did it; the firſt planters of the Goſpel (whereby it is wrought) always gave God the praiſe of it, and acknowledged both their own action, and the ſucceſs, to be the effect of the grace of God, and upon every occaſion admir'd it, Acts 11. 21, 23. *It was the hand of the Lord, and the grace of God.*

III. The *third general head*, from what *principles* in God it flows, or *what perfections of God are eminent in this work of Regeneration.* What is obſervable in the forming Chriſt in the Womb of the *Virgin*, is obſervable in the forming Chriſt in the heart of a believer. Grace to chuſe her to be the holy Veſſel; Soveraignty to pitch upon her rather than any other of the Lineage of *David*; Truth to his promiſe in forming him in the Womb of a Virgin, and one of the Houſe of *David*; Wiſdom and Power in the formation of him in a Virgins Womb, above the power of Nature; Mercy bears the firſt ſway as the motive of the decree, but in a way of Soveraignty to call out ſome, and not others; Truth to himſelf obligeth, after Soveraign Mercy had made the Reſolution; Wiſdom ſteps in to contrive the beſt way to accompliſh what Mercy had moved, and Soveraignty had decreed; Holineſs riſeth up as the pattern; and Power rides out for the execution. Mercy moves, Soveraignty decrees, Truth obligeth, Wiſdom counſels, Holineſs regulates, Power executes.

(1.) *Mercy and Goodneſs is a principal perfection of God illuſtrious in this work.* *Born not of the will of man, but of God*, of the Will of his Mercy. *Plato* thought that *Heroes* were born ἐξ ἔρωτος θεῶν, the love of God; divine love brings forth an heroick Chriſtian into the world; all outward Mercies are ſtreams of Gods goodneſs; but thoſe are but trifles if compared with this. There is as much of God in imparting the holineſs of his Nature, as in imputing the Righteouſneſs of his Son. We are juſtified by Chriſt, quickned by Grace, ſaved by Grace; Grace is the womb of every ſpiritual bleſſing. To be delivered from Places and Company wherein we have occaſions and temptations to ſin, is an act which God owns as the fruit of his mercy: *I brought thee out of the land of Ur of the Chaldees*, Gen. 15. 7. an Idolatrous place; 'tis a greater fruit of his goodneſs to be delivered from a Nature which is the ſeed-plot of ſin. *He heals our back ſlidden nature*, becauſe he *loves us freely.* 'Tis therefore called Grace, which is not only Goodneſs and Mercy, but Goodneſs with a more beautiful varniſh and ornamental dreſs.

(1.) Therefore in this take notice of the *peculiarity of mercy.* Such a goodneſs that not one fallen Angel ever had, or ever ſhall have a mite of; neither did Mercy excite one good thought in God of new poliſhing any of thoſe Rebellious creatures; Mercy caſt no eye upon them, but Juſtice left them to their malicious obſtinacy. That the Rivers of living waters ſhould refuſe to run in ſuch a channel, or flow out of ſuch a belly, to run in the heart of a man more muddy! As peculiar grace pitched upon the very fleſh of Chriſt, to be united to the ſecond Perſon; ſo the like Grace pitches upon this or that particular ſoul, to be united to the body of Chriſt. That ſingular love which choſe Chriſt for the Head, choſe ſome men in him to be his members; *choſen us in him*, Eph. 1. 4. And the anointing which is upon the Head, is poured out by ſuch a peculiarity of love upon the Members, not only by an act of his Power as God, but by an act of appropriated Goodneſs, *thy God*, Heb. 1. 9. God anoints his *fellows* with that holy gracious unction, as *their* God, not only as God; for anointing him as the head, under that particular conſideration, he anoints alſo his fellows, his members, under the ſame conſideration too, becauſe he is as well their God, the God of the Members, as well as the God of the Head, for they are his *fellows* in that unction: the difference lies in the greater portion of grace given to the humane Nature of Chriſt.

Chriſt. And the Apoſtle *Peter*, 1 Pet. 1. 3. intimates in his thankſgiving to God, that God begat us as the *Father of our Lord Jeſus Chriſt*; *Bleſſed be the God and Father of our Lord Jeſus Chriſt*; the Paternal affection he bears to Chriſt, being the ground of the regeneration of his people; the paternal affection firſt pitching upon Chriſt, then upon others in him. Indeed it is a peculiar fatherly affection. In his mercy to the world he acts as a Rector or Governour; in that relation he propoſeth Laws, makes offers of peace, urgeth them in his word, ſtrives with men by his Spirit, enduing men with Reaſon, and deals with them as Rational creatures; he uſes afflictions and mercies, which might ſoften their hearts, did they not wilfully indulge themſelves in their hardneſs. This is his Rectoral Mercy, or his Mercy as a Governour, and as much as his relation of a Governour can oblige him to. If men will not change their lives, is God bound as a Governour to force them to it, or not rather to puniſh them for it? But in Regeneration there is a choicer affection, whereby beſides the relation of a Governour, he puts on that of a Father, and makes an inward and thorow change in ſome which he hath choſen into the relation of children: As a Farher, who cannot perſuade his Son lying under a mortal diſtemper, to take that *Phyſick*, which is neceſſary for ſaving his life, will compel him to it, open his mouth, and pour it in; but as he is a governour of his ſervant, he will provide it for him, and propoſe it to him; to do thus is kindneſs to his ſervant, tho he doth not manifeſt ſo peculiar an affection as he doth to his ſon. God governs men as he is the *Author of Nature*; he renews men, as he is the *Author of Grace*: he is the Lawgiver and Governour; it doth not follow that where he is ſo, he ſhould be the New Creator too; this is a peculiar Indulgence.

2. As there is a peculiarity of Mercy, ſo *there is the largeneſs of his Mercy and Goodneſs in this work*. It was his goodneſs to create us, but a full Sea of goodneſs made us new creatures, 1 Pet. 1. 3. *Who according to his abundant mercy hath begotten us again to a lively hope*, κατὰ τὸ πολὺ ἔλεος. His own mercy, without any other motive; much mercy, without any parcimony; not an act of ordinary goodneſs, but the deepeſt bowels of kindneſs, an everlaſting ſpring of goodneſs, an exuberancy of goodneſs. The choice love he bears to them in election, cannot be without ſome real act: 'tis a vain love that doth not operate: one great part of affection is to imitate the party beloved; But ſince that is unworthy of God to imitate a corrupt creature, he performs the other act of love, which is to aſſimilate us to himſelf, and bring us into a ſtate of imitation of him, endowng us with principles of reſemblance to him. 'Tis abundant mercy to love them; 'tis much more goodneſs to render them worthy of his love, and inſpire them with thoſe qualities, as effects of his love of benevolence, which may be an occaſion of his love of complacency. Worldly mercies do many times, yea for the moſt part (if you view the whole Globe of the earth) conſiſt with his hatred; but this is a beam from a clear Sun. At beſt other benefits are but the mercies of his hand, this of his heart. In thoſe he makes men like others of a higher rank, in this like himſelf.

(1.) *'Tis a goodneſs greater than that in Creation.* 'Tis more an act of kindneſs to reform that which is deformed, than to form it at the beginning; becauſe it is more to have a happy than a ſimple being. To repair what is decayed, is a teſtimony of greater goodneſs, than at firſt to raiſe it. Creation is terminated to the good of a mutable nature, Regeneration is terminated to a ſupernatural good, and partaking of the divine nature. The Creation was an emanation of his goodneſs, never entituled the work of his Grace. Mans *firſt* uprightneſs was an impreſs of God; his *ſecond* uprightneſs is far more pleaſing to him, as being the fruit of his Sons death, wherein all his Attributes are more highly glorified. 'Tis a Regeneration by the *Reſurrection of Chriſt*, 1 Pet. 1. 3. that being the perfection of it, includes his death, which is the foundation of it, as the perfection of a thing includes the beginning. God pronounced all the ſtructures of the firſt Creation, good; but not with thoſe magnificent titles of his delighting in it, forming it for himſelf, that it might ſhow forth his praiſe; which expreſſions teſtifie a greater efflux of his goodneſs in this ſecond creation. Nor did Chriſt ever ſay his delight was in that, or in that one man *Adam*, but in the ſons of men, of Apoſtate *Adam*,

as

as to be Redeemed and Renewed by him after their Apoſtacy, *Prov.* 8. 31. *my delights were with the ſons of men.* What Sons of men? The Exhortation, *Verſe* 32. intimates it, thoſe that are his Children renewed by him; that hearken to him and keep his ways. God pronounced it good, but not his Treaſure, his Portion, his Inheritance, his *Segullah*, his Houſe, his Diadem. All thoſe things which he made, even the nobleſt Heaven, as well as the loweſt Earth, he over-looks and ſpeaks ſlightly of them, *Iſa.* 66. 1, 2. *all thoſe things hath my hand made, and all thoſe things have been*, &c. * to fix his Eyes upon a contrite ſpirit, a renewed nature: he ſpeaks of them as things paſt away, and is intent only upon the New Creation; values it above Heaven and Earth, and all the Ceremonial worſhip. What is the Object of his greateſt eſtimation, partakes of a greater efflux of his goodneſs to make it ſo. And the *Apoſtle Peter* aggrandizeth this abundant Mercy in Regeneration, from the term *unto a lively hope*, not ſuch an uncertain hope, as *Adam* had when he was fulleſt of his mutable uprightneſs; * A living hope, that grows up more and more into life, till it comes to an Inheritance that fades not away as *Adam*'s did. Surely there is more of bowels in the Spirits *brooding* over a ſinful Soul, to bring forth this beautiful frame, than in *brooding* over the confuſed maſs to bring forth a World.

* אב"ש

* ἐλπίδα ζῶσαν.

[2.] *All the Grace and Goodneſs God hath, is emploied in it.* In the Creation you cannot ſay, All the goodneſs of God was diſplaied, as not all his Power, nor all his Wiſdom: For as to his Power, he might have made Millions of Worlds unconceivably more beautiful and more wiſely contrived; for tho there be no defect of Wiſdom and Power, yet neither of thoſe Attributes were exerted to that height that they might have been: So for his goodneſs, he might have made Millions of more Angels and Men than he did create, with as (and more) illuſtrious Natures; for a man may conceive ſomething more than God hath diſplaied in the Creation, as to the extenſiveneſs of his perfections at leaſt. But in this God hath diſplaied, as it may ſeem, the utmoſt of his Grace: for no Man or Angel can conceive a higher grace than what God ſhows in this, of beginning in man a likeneſs to himſelf, and perfecting it hereafter to as high a pitch as a Creature is capable of. Therefore called *unſearchable riches of Chriſt*, Eph. 3. 7. A further good cannot be imagined or found out than what is there diſplayed. Therefore the *Apoſtle Peter* ſpeaks of God, as effectually calling us into his eternal glory by Chriſt, under the title of *the God of all grace*, 1 *Pet.* 5. 10. which *calling* includes all preparation for glory. All grace doth not leſs fit us for it, than call us to it; there is more of grace in fitting us for it, than barely in calling us to it; and the call it ſelf hath more of grace in it, than the giving the poſſeſſion of that Inheritance you are called unto. 'Tis not ſo high a favour in a Prince, actually to ſet his Royal Bride in the Throne with him, as to call her to, and prepare her for ſo high a Dignity. To prepare a Soul for it by Regeneration, is an act of pure grace; to give it after a preparation for it, is an act of truth as well as grace; nothing obliged him to the firſt, his Promiſe binds him to the latter. What if I ſhould ſay, this renewing of us, and ſubduing our ſins in us, is a greater *act of grace* than a bare remiſſion? *Micah* 7. 18, 19. ſeems to favour it; to pardon us is an act of his delightful mercy; but to ſubdue our iniquities is an act of his tendereſt compaſſion; mercy is there joyned with pardon; and compaſſion with ſubduing: And the latter expreſſion, *Thou wilt caſt all their ſins into the depths of the ſea*, may refer to both thoſe acts of grace againſt the guilt and filth of ſin.

(3.) *The freeneſs of his mercy is manifeſt in it.* 'Tis as free as Election, *Eph.* 1. 3, 4. *who hath bleſſed us with all ſpiritual bleſſings* (of which Regeneration is none of the meaneſt) *according as he hath choſen us in him* *. 'Tis as free in the Stream as it is in the Fountain. Jeſus Chriſt is as freely formed in us, as we were freely choſen in him; as freely, *quoad nos*, as to us; not in regard of Chriſt, who merited the former, tho not the latter. 'Tis his own mercy. 1 *Pet.* 1. 3. *his own will.* James 1. 18. not moved by any other; as we do many things by the will of others when our own are not free, in which are mixt acts. 'Tis in regard of this freeneſs called grace. Suppoſing God would create man, and for ſuch an end as to enjoy bleſſedneſs, he could not create him otherwiſe than with an univerſal rectitude;

* καθὼς ἐξελέξατο.

tude; becauſe had God created him with a temper contrary to his Law, he had been the Author of his ſin. Some therefore call not the Righteouſneſs of *Adam*, grace, becauſe it was a perfection due to his Nature upon his creation. But there was no neceſſity upon God to beſtow new creating grace, after he had ſtript himſelf of the Righteouſneſs of his firſt creation. And alſo ſuppoſing God will reſtore man to that end from which he fell, and re-fit him for that bleſſedneſs; he cannot fit him otherwiſe than by reſtoring him to that Righteouſneſs, as a means of attaining that bleſſedneſs. Yet both theſe are free, becauſe the Original foundation of both is free. God might chuſe whether he would create man when he was nothing, and chuſe whether he would reſtore man when he was fallen. Yet there is more freedom in this latter than in the former, in regard of the meaſures of the New Created Righteouſneſs, and in regard of the immutability of it; in regard alſo of demerit. *Adam*'s duſt, before Creation, as it could merit nothing, ſo it had an advantage above us, that it could not lie under demerit. But we after the fall are in a ſtate of damnation, children of wrath: ſo that Regeneration is not a Creating us from nothing, but recovering us from a ſtate worſe than nothing. In regard that man was miſerable, he was capable of mercy; but, as he was a criminal, he was an object of ſeverity: that is free mercy to renew any man by grace, when he might have damned him by Juſtice; to work him for glory, when he had wrought himſelf for damnation: The *Apoſtle* therefore excludes all works whatſoever from any meritoriouſneſs in this caſe, *Tit.* 3. 5. *Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.* I ſay, He excludes all works, becauſe not one work, as good, was in being before the renewal of the Soul, for ſo *Verſe* 3. plainly implies, when he concludes all men, himſelf too, in a ſtate uncapable of doing any thing that was good: the honour of his truth indeed excites him to perfect it; but his grace, only without any other motive, moves him to beſtow it. All the grace you have in Regeneration ſprung only from this: the Righteouſneſs you are arraied with, the flames of Love in your hearts, the flights of your Faith coſt you nothing, they were all the births of Love. Goodneſs Decreed all when you were nothing; Grace formed all when you were worſe than nothing; your Faith is the *faith of Gods elect*, Tit. 1. 1. New Creatures were choſen to Faith by Grace; and by the ſame Grace was Faith formed in the Womb of the Soul: electing-Grace preceded; renewing Grace followed; the ſtream cannot be merited when the ſpring was free. Regeneration is an acceſſory to election. No man can merit the principal, therefore not the acceſſory.

2. As mercy and goodneſs, ſo *the ſoveraignty of God is illuſtrious in this Work. Of God*, in the Text, is *of the will of God.* The Covenant runs in a Royal ſtile; *I will put my ſpirit into them; I will give a heart of fleſh*, of my own free motion, and good pleaſure, like the Patents of Princes. God reſerves this in his own power, to give to whom he pleaſes; *Cameron* * ſaith, That Faith which is a great conſtitutive part of Regeneration, was not purchaſed meritoriouſly by Chriſts Death; and tho Chriſt doth give us Faith as well as Repentance, yet he doth that not as conſidered as a ſatisfier of God's Juſtice in his death, but as Gods Commiſſioner in his exaltation, being impowered by God to give the conditions, upon which they agreed together in the firſt compact about the Work of Mediation, unto all thoſe that God had given him to ſatisfy for. Whether this Opinion be well grounded or no, I will not determine; yet the making it depend ſolely upon Election, and to be given as a fruit of Election, that hereby we may be partakers of Chriſt, makes it more fully depend upon the Soveraignty of God. God renews when he pleaſes; *The wind blows where it liſteth*, John 3. 8. To ſome he affords means, to others not; he deals not with every Nation as he dealt with *Iſrael.* In ſome he works by means; to others he gives only the means without any inward work; 'tis his pleaſure that he works upon any one to will; his good pleaſure that he gives to any one to do, *Phil.* 2. 13. *of his good pleaſure*: ſome hear the Word; others the Spirit in the Word: ſome feel the ſtriking of the Air upon their Ear; others the ſtamp of the Spirit upon their Hearts: Who choſe this rough Stone to hew and poliſh, and let others lie in the Quarry? Who frames this

* *Cameron* opera, *p.* 531. *col.* 1.

this for a Statue, a representation of himself, and leaves another upon the Pavement? What doth all this result from, but his Soveraign pleasure?

(1) *No ultimate reason can be rendered for this distinction, but Gods Soveraignty.* * We can render an immediate reason of some actions of God; why the Heavens are round; because that is the most capacious figure, and fittest for motion: Why the Sun is the center of the World, as some think, because it may at a convenient distance, enlighten the Stars above, and quicken the things below: Why our hearts are in the midst of our Bodies; Because they may more commodiously afford heat to all the members: so also, why God loved *Adam*; because he saw his own Image in him: why he sends Judgments upon the Word; because of sin: why he saves believers, and condemns unbelievers; because they receive the grace of Christ, those reject it. We have not recourse immediately to Gods will for a Reason; the nature of the things themselves affords us one, obvious to us. But no reason can be rendred of other actions of God, but his good pleasure: Why he chose *Abraham* above other men, and delivered him from *Ur* of the *Chaldees*; why *Israel* above other nations; since all other men and Nations descended from *Adam* and *Noah*, and they were in their Natures equally corrupt with others; they were not in themselves better than others; nor other Nations worse than they. So in *Esau* and *Jacob*, why the elder should serve the younger, since they both issued from the same Parents, lay in the same Womb, were equally depraved in their Nature, had Original sin equally conveyed to them by their Parents; no reason can be rendered, but the Will of God. * So if it be askt, Why men are condemned? Because they do not believe; Why do they not believe? Because they will not. God hath given them means and faculties. If you ask, why God did not give them grace to believe and turn their Wills? No other Answer can be given, but because he will not. 'Tis his free-will to chuse some and not others. Election is put upon his pleasure, *Eph.* 1. 5. *predestinated according to the good pleasure of his will:* And the making known the mystery of his Will is put upon his pleasure, *Eph.* 1. 9. *Having made known unto us the mystery of his will, according to his good pleasure:* As God regards us absolutely, 'tis rather mercy than his good pleasure. Why hath he changed our Wills? Because he loved us, and bare good will to us in his everlasting purpose, to which he was incited by his own mercy: But if we compare our selves with others, and ask why he renews this man and not that? Then it is rather an act of the Soveraign liberty of his Will; for there cannot be the result of any reason from any thing else: he pitches his compassions where and upon whom he pleases. The *Apostle* joyns Mercy and this Soveraignty of his Will together, *Rom.* 9. 15. *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion:* He is so absolute a Soveraign that he will give no account of these matters, but his own good pleasure. Why he renews any man, is meerly voluntary; why he saves renewed men, is just; why he justifies those that believe, is Justice to Christ, and Mercy to them; but why he bestows Faith on any, is meerly the good pleasure of his Will. The *Pharisees* believed not, because they *were not of Christs sheep*, John 10. 26. that is, they were not given to Christ by the Father, as is intimated, *Verse* 29. And the prosperity of those which are given to Christ is resolved wholly into the pleasure of God; *the pleasure of the Lord shall prosper in his hand*, Is. 53. 10. In all our searches into the cause of this, we must rest in his Soveraign pleasure; our Saviour himself renders this only as a reason of his distinguishing mercy, wherein himself doth, and therefore we must acquiesce. *Matth.* 11. 27. *Even so, O Father, for so it pleased thee.*

* *Amiraut.* Serm. sur. 2. Phil. 13. *pag.* 28, &c.

* *Amiraut.* Serm. sur. 2. Phil. 13. *pag.* 34, &c.

(2.) He may well do so, because *he is no debtor to any man in the way of grace.* There's nothing due to man but death, that is his *wages*; the other is a gift, *Rom.* 6. 23. *To you it is given to know the mysteries of the kingdom of heaven, to them it is not given*, Matth. 13. 11. Who shall controle him in the disposal of his own goods? Who shall say unto him, *What dost thou?* Grace is his own Treasure; if he gives the riches of it to any, it is his pleasure: If he will not bestow a Mite on any man, 'tis no wrong. *If any man hath given to him, it shall be recompenced to him again*, Rom. 11. 35. 'Tis not unjust with God to deny every man grace; 'tis not then unjust to deny a great part of men this grace: *Who hath enjoyned him*

his way? ſaith *Job*; Or, *Who can ſay, Thou haſt wrought iniquity?* Job 36. 23. He is not to be taught by man how to govern the World: neither can any man juſtly blame him, if they judg aright of his actions. * Tho every man is bound to endeavour the converſion of others; and every good man hath ſo much charity, that he would turn all to Righteouſneſs if he could; and tho the Love of God is infinitely greater than mans; it cannot be argued from thence that therefore God ſhould renew every man. This Charity in man is a debt he owes to his Neighbour by Communion of Blood, upon which the Law of Charity is founded, which obligeth him to endeavour the happineſs and welfare of his Neighbour: but God is free from the engagements of any Law, but the liberty of his own will; he is under no Government but his own; he hath none ſuperior, none equal with him, to enjoyn him his way, and to preſcribe him Rules and Methods. If he gives any favour to man, it is his pleaſure; if man improves it well, God is not indebted to him, and obliged to give him more; no more than a Father is bound to give his Son a new ſtock, becauſe he hath improved well the firſt he hath intruſted him with; it depends only upon his pleaſure.

* *Amiraut.* Serm. de l' Evangile Ser. 4. *p.* 171, 172.

(3.) *God's proceedings in this caſe do wholly declare it.* In the firſt gift of his People to Chriſt he acted like a God greater than all in a way of ſupereminent Soveraignty; *My father which gave them me, is greater than all*, John 10. 29. He acts as a Potter with his Clay: he ſoftens one heart, and leaves another to its natural hardneſs. He converts *Paul* a perſecutor; but none of the other *Phariſees* who ſpurred him on in that fury, and commiſſioned him to it; he ſnatcheth ſome from the embracements of luſt, while he ſuffers others to run their race to Hell. *David*, by grace, is made a man after Gods own heart; and *Saul* left to be a man after his own will: ſome he changeth in the heat of their purſuit of ſinful pleaſures; others he wounds to death by his Judgments: the reaſon of the latter is deſerved Juſtice; the reaſon of the other is undeſerved pleaſure. He choſeth the mean things of the World to be higheſt in his favour, and paſſes over thoſe that the World eſteems moſt excellent. *Not many wiſe, not many mighty*, is his Soveraign method. The amiable endowments eſteemed by the men of the World, have no influence upon him. He acts in this way with his own People: he gives ſometimes to Will, when he doth not give preſently to do: he diſtributes greater meaſures of grace to one than to another: he ſometimes excites them by his grace, ſometimes lets them lie as Logs before him, that he may be owned by them to be a free Agent. And further, it muſt needs be thus, becauſe God doth not Work in Regeneration as a natural Agent, and put forth his ſtrength to the utmoſt: as the Sun ſhines, and the fire burns, *ad extremum virium*, unleſs a Cloud interpoſe to hinder the one, or Water quench the other: but as an arbitrary Agent, who exerts his power according to his own will, and withholds it according to his pleaſure. For there are two acts of his Soveraign Will, one whereby he doth command men to do their duty, promiſes rewards, and threatens puniſhment; but the ſubject is to be diſpoſed to do Gods Will of Precept. Here comes in another act of his Soveraignty, whereby he Wills the diſpoſing ſuch and ſuch hearts to the accepting of his grace, and doth Will not to give others that grace, but leave them to themſelves; this we ſee practiſed by God almoſt in every days experience.

3. *The truth of God is apparent in this Work.* Truth to his own purpoſe, 1 *Tim.* 1. 9. *Who hath called us with a holy calling, according to his own purpoſe and grace, which was given us in Jeſus Chriſt before the world began.* Soveraignty firſt ſingles this or that man out; and truth to that firm and immutable counſel, and that reſolve in his own mind, ſteps in to excite his Holineſs, Wiſdom and Power, to make every ſuch perſon conformed to the Image of his Son. It was not from any truth reſpecting any condition annext to any promiſe he had made, which he might find in the creature; for the *Apoſtle* plainly excludes it, *not according to our work:* for what motion can our work in a ſtate of Nature cauſe in God, but that of anger and averſion ariſing from truth to his threatning, the condition whereof is fulfilled by us: but not one Mite of good fruit that could as a condition challenge this great work at the hands of the Truth of God by vertue of his promiſe. His

Truth

Truth to his threatning would have raiſed up thoughts of deſtroying men; his Truth to his purpoſe carried on his deſign of effectually calling them. 'Tis not an engagement of truth to his creature, but of truth to himſelf. So that if you ask why he hath called *Peter*, *Paul*, and others, ſince many better conditioned than they have rejected the Goſpel; the Anſwer is, Becauſe he had ſo purpoſed in himſelf; and he is Faithful and cannot deny his own counſel, for that were to deny himſelf, and that eternal *Idea* in his own mind, 2 *Tim.* 2. 13. *He is faithful and cannot deny himſelf*, in regard of his purpoſe, in regard of his abſolute promiſe. Truth to his promiſe; his promiſe to his Son, for ſo *Tit.* 1. 2. is principally to be underſtood, *In hope of eternal life, which God that cannot lye, promiſed before the world began:* there was a donation of ſome, made to Chriſt, and a donation of grace to Chriſt for them, depoſited in his hands as a Treaſure to be diſpenſed to every one of them in their proper time. His truth comes in upon this double donative; a donative of grace to them in Chriſt, before the World began, which would be but as a uſeleſs ruſty Treaſure, if not beſtowed upon thoſe for whom it was intruſted in his hands: A donative of ſome according to this purpoſe to Chriſt, whoſe Death, and Reſurrection, and Purchaſe, would be ineffectual, if thoſe thus given were not in time engrafted in him, and renewed by him, to be made partakers of all that which he purchaſed and preſerved for them. Jeſus Chriſt was to have a ſeed by Covenant, a People to be conformed to his Image; the iſſue then of forming a People for his ſeed, is the effect of Gods truth to Chriſt. And conſequent to this Antecedent purpoſe in himſelf, and Promiſe to Chriſt, he gives him an order to bring in thoſe that were thus deſigned to be his Sheep, which he calls his Sheep, by right of donation, before they were renewed; *My Sheep* by right of Gift from my Father, mine by right of purchaſe at my Death, mine by right of poſſeſſion at their effectual call; theſe I muſt bring in; not I may, but *I muſt*; and they ſhall hear my voice, *John* 10. 16. *Other ſheep I have: them alſo I muſt bring, and they ſhall hear my voice:* not they may; but they *ſhall be* enclined to comply with my Word and Call; *Satan* and their own luſts ſhall not hinder them from coming unto me, but they ſhall be over-ruled by a Powerful Spirit: ſo that there is truth to his purpoſe, truth to his Promiſe to Chriſt, truth to the *depoſitum* in Chriſts hands, truth to his Word publiſht, that he would give a New Heart. So that whatſoever heart this Work is wrought in, 'tis a manifeſt effect of the truth of God to himſelf and his Chriſt. The Gift of grace, in poſſeſſion, is a neceſſary conſequent of that Gift of it, in purpoſe, before the World began.

4. *The Wiſdom of God appears in this Work.* The ſecrets of Wiſdom ſhine forth in the great concerns of the Soul in Chriſt, who is made Wiſdom principally to us in our Sanctification, as well as Righteouſneſs and Redemption. Wiſdom in the imputation of Righteouſneſs, in the draught of Sanctification, and in the perfection of it in a compleat Redemption; Wiſdom, like a Thred, runs through every part of the Web. The New Birth is the great wiſdom of the Creature; by this he becomes wiſe, ſince the Scripture entitles all fools without it. The inſpiration of this wiſdom can own no other but Divine Wiſdom for the Author. 'Tis his own Wiſdom; for, *Who hath been his counſellor?* Rom. 11. 34. He Works all things according to the Counſel of his own Will, freely, wiſely; a Work of his Will, a Work of his Underſtanding, *Eph.* 1. 11. *Who works all things according to the counſel of his own will*, Verſe 12. *That we ſhould be to the praiſe of his glory*, that the glory of the Father may ſhine out in us. If all things are thus wrought with the choiceſt counſel, much more the rareſt Work of God in the World. If all things are wrought with counſel, becauſe he will have a praiſe from them, much more that from whence he expects to gather the greateſt *crop* of glory. The bringing us to truſt in Chriſt, is for the praiſe of his glory; a glory redounds to him, becauſe there is nothing of our own in it, but all his; a farther glory redounds to him, becauſe it is in the wiſeſt manner. 'Tis to the praiſe and the glory of his goodneſs in the act of his Will: to the praiſe of the glory of his Wiſdom in the act of his Counſel. There was a myſtery of Wiſdom in the firſt ſecretion and ſingling out this or that perſon; a Revelation of Wiſdom in the preparations to it, and formation

of it. If there be much of his Counſel in the minute paſſages of his Providence, in the loweſt Creatures, which are the ſubjects of that Providence, much more muſt there be in the framing the Soul to be a living Monument of his glory. 'Tis not a new moulding the outward caſe of the Body, but the inward *Jewel* wrapped up from the view of men: the ſpirit of the mind, which being more excellent, requires more of skill for the new forming of it.

(1.) *The nature of the New Birth declares it to be an effect of his Wiſdom.* 'Tis a building a Divine Temple, a Spiritual Tabernacle, for his own reſidence; *ye are Gods building*, 1 Cor. 3 9. Strength will not build a Houſe without Art to contrive and proportion the materials; Skill is the chief requiſite of an Architect. The higheſt pieces of Art, come from the moſt excellent *Idea* in the Creature. The beautiful Fabrick of Grace is modelled by the wiſeſt *Idea* in God: that which is glorious in the erection, ſuppoſeth excellent skill in the contrivance. Every renewed man is a *lively ſtone*, 1 Pet. 2. 5. *Ye alſo as lively ſtones, every one of you*, Poliſht and Carved by the Wiſe Creator for an everlaſting Statue; 'tis he that hath *wrought us to the ſelf ſame thing*, 2 Cor. 5. 5. κατεργασάμενος, Poliſht us and curiouſly wrought us, who were rough Stones, covered with the rubbiſh of ſin. As a wiſe builder, he lays the foundation in ſound habits, whereon to raiſe a ſuperſtructure of gracious actions. The counter part in the heart is no leſs a fruit of his Wiſdom, than the Law in the Tables of Stone; Wiſdom in the firſt framing the Law, Wiſdom alſo in the deep imprinting of it. That which enlightens the eyes, and makes wiſe to Salvation, can be entitled to no other Original cauſe than Divine Wiſdom. The Soul is a *rational Work of God* *. Surely then that which is the Soul of the Soul, the glory of the Creature, the preparation for Happineſs, more pleaſing to God than the brighteſt Nature, than the natural frame of the higheſt Soul, that which is the pleaſure and delight, muſt be the fruit too of infinite Wiſdom. Bare effects of power are not the immediate Objects of God's ſpecial delight.

* Nyſſen. ποίημα θεῦ λογικὸν.

(2.) *The means of it declare it to be a fruit of his Wiſdom.* Chriſt the exemplar hath the Treaſures of Wiſdom; Grace copied from it, is part of thoſe Treaſures. The Goſpel, the inſtrument, is the *wiſdom of God*, as well as the *power of God*, 1 Cor. 2. 7. Divine skill framed the model, reared the building; no leſs ſows the ſeed in the heart: what did partake of Wiſdom in the contrivance, progreſs, all the parts and methods of it, partakes of the ſame in the inward operations of it upon the Soul.

(3.) *The manner of it* ſpeaks it to be ſo. In regard of the Enemies he hath to deal with, there muſt be prudence to countermine the deep and unſearchable plots of the powers of Darkneſs. As there is the ſtrength of ſin within, the might of *Satan* without, as fit ſubjects for his power; ſo there are the ſtratagems of Satan, the ſubtilties and deceits of the fleſh, as a fit occaſion for his Almighty skill againſt Helliſh policy. In regard alſo of his working upon the Soul; he works upon thoſe that are ſo contrary to his deſign, without impoſing upon their faculties; he moves them according to their Phyſical Nature, tho contrary to their Moral Nature: he makes us do willingly what we would not; he ſo tunes the ſtrings, that they ſpeak out willingly, what Naturally they are moſt unfit for. The Spirit acts wiſely in the revealing to us the knowledg of Chriſt, as *Eph.* 1. 17. *The ſpirit of wiſdom and revelation in the knowledg of him*; which may note the manner of his acting in the Revelation, which is the firſt work in the Soul, as well as the effect it doth produce; tho I ſuppoſe the effect is principally meant. Some queſtion the Wiſdom of God in acting ſo upon the Will, as not to leave it to its own indifference in this change. What reaſon is there to queſtion his Wiſdom? Do not the Angels in Heaven admire Gods Wiſdom as well as his Grace, who hath immutably fixed them to that which is good? Do they queſtion the Wiſdom of God for ſo happy a confirmation of them againſt that indifference which deſtroyed ſome of their fellows by Creation? But is there not an evident Art in this work, to make the Will willing, that had no affection to this change? To fit the Key ſo to all the Wards, that not one is diſordered? To move us contrary to our corrupt reaſon, yet bring us to that paſs to acknowledg we had reaſon to be ſo moved? To move our faculties one by another as Wheels in a Watch? To preſent

ſent Spiritual things with ſuch an evident light, as engageth our Underſtandings to believe that which they would not believe before, and our Wills to embrace that which our Affections gainſay? It muſt therefore be a fruit of Divine skill, ſince it is a fruit of *divine teaching*. John 6. 45.

(4) *There is a greater wiſdom in it, than in the Creation of the World.* The higher the Work riſeth, the more of Skill appears. 'Tis a Divine Art to make man to live the life of Plants in his growth; the life of Beaſts in his ſenſe; the life of Angels in his mind: more it is then to make him live the life of God in his Grace. Man in his Body, partakes of Earth; in his Soul, of Heaven; in his Grace, of the Heaven of Heavens, of the God of Heaven: the Grace in the new birth is nearer the likeneſs of God, than the Figure of men in the firſt birth; God therefore doth more obſerve the numbers and meaſures in the *Second* Creation than he did in the *Firſt*. Man was the moſt excellent piece in the lower Creation; therefore more of Art in the framing of him, than in the whole Cœleſtial and Elementary World; the glorious bodies of Sun, Moon and Stars, had not ſuch marks upon them: the nearer reſemblance any thing hath to God, the more of Wiſdom, as well as Power is ſignified in the make of it.

5. *The holineſs of God is ſeen in this work.* The day of Gods Power breaks not upon us in the change of our Wills, without his appearance in the *beauties of holineſs*, Pſal. 110. 3. The Spirit is called a Spirit of Holineſs, not only as he is the Efficient, but as he is the Pattern, and like fire transforms into his own Nature; for that which is born of the Spirit, is Spirit. The Law in the Tables of Stone was an Image; the Law in the heart is an extract of Gods Holineſs. Our *Firſt* Creation in a mutable ſtate, was according to his *own image*, Gen 1. 26. Our *Second* Creation is more exactly like him in a gracious immutability. The holineſs in Chriſts human Nature was an effect of the holineſs of God; the holineſs we have then in reſemblance to Chriſt, muſt be a fruit of the ſame perfection. If we are renewed according to his Image, it muſt be according to his Holineſs. To be merciful and juſt, is to have a Moral image; to be holy, is to have a Divine: the *Apoſtle* intimates this in his Exhortation, we muſt be holy in ſerving him, becauſe he was holy in calling us, 1 *Pet.* 1. 15. *As he which hath called you is holy, ſo be ye holy*, &c. In this reſpect, God calls himſelf, not only a Holy one, but the Holy one of *Iſrael*, Iſa. 43. 15. *I am the Lord your holy one, the Creator of Iſrael, your king.* He is not only Holy in himſelf, but diſplays his Holineſs in them, by an act of a new Creation. By *Creator*, is not meant, his being the Creator of them, as he is of all, even of wicked men, and Devils; but implies a peculiar relation to them, as diſtinguiſht from others. He is the Creator of Devils, Holy in his actions towards Devils, but not their Holy one by any inward renovation, or conſecrating them to himſelf, as he is the Holy one of *Iſrael*. As he is a God in Covenant, he is our God, therefore our God, as he is a Holy God, as well as he is a Powerful God, communicating the one as well as the other in a Covenant-way: therefore the Prophet *Habakkuk* joins them both together, *O, Lord, my God, my holy one*, Hab. 1. 12. His Holineſs is no leſs neceſſary for the felicity of his People, than his Mercy and Power. What happineſs could his Mercy move, his Wiſdom contrive, or his Power effect, without the communication of his Holineſs? Mercy could not of it ſelf fit a man for it, nor Power give a man poſſeſſion of it, without Holineſs, attiring him with all thoſe graces which prepare him for it. God, as Soveraign, choſe us; as Merciful, pardons us; as Wiſe, guides us; as Powerful, protects us; as True, makes good his Promiſes to us; but as Holy, cleanſeth us from our old habits, makes us Veſſels of honour, filled with the ſavoury and delicious fruits of his Spirit, his pleaſant things. The implantation of grace in the heart, is no leſs an effect of his Holineſs, than the preſervation of it is; which our Saviour intimates, when in his Petition for it, he gives his Father rather the title of Holy, than of any other Attribute, *John* 17. 11. *Holy father, keep through thy own Name.*

6. *The Power of God appears in this Work. Since the World began was it not heard that any man opened the eyes of one that was born blind*, John 9. 32. neither was it ever heard that any man could open the Underſtanding of one that was born

born dark. Every thing that pertains to life and godlineſs, of which Regeneration is not the meaneſt, is the work of Divine Power, 2 *Pet.* 1. 3. *According as his divine power hath given to us all things that pertain to life and godlineſs, through the knowledg of him who hath called us to glory and vertue*; glory and vertue, by a *Hendiadis*, for a glorious vertue: And the *Apoſtle* adds, That this calling was an effect of a glorious power; 'tis not διὰ, but διὰ, *through* glory and vertue; the ſame prepoſition διὰ, which as joyned with knowledg, is tranſlated *through*; as much as to ſay, through a glorious vertue or power; both ἀρετὴ and *virtus*, ſignifying valour and ſtrength in their ſeveral Languages. When God hardens a man, he only withdraws his grace. But a Divine vertue is neceſſary for the cure of our hereditary Diſeaſe. There is no great force required to cut a dead man; but to raiſe him, requires an extraordinary power. We may as well deny this Work to be a New Creation, a Reſurrection, as deny it to be an act of Divine Power. There is a Word that calls; there is alſo a power to work, 1 *Theſ.* 1. 5. *Our Goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt*; that is, the Power of the Holy Ghoſt. There was not only grace in the word, to woo, but the power of the Holy Ghoſt in it, to overcome the heart. There is not only an act of an Almighty Spirit, but an act of his Almightineſs. The hand of the Lord created the World, *the heavens are the work of his fingers*, Pſal. 8. 3. but grace is the work of *his arms*, Iſa. 53. 1. It may be ſaid of the firſt grace in the new birth, as it was of *Reuben*, Gen. 49. 3. 'Tis his *might*, the *beginning of his ſtrength, and the excellency of his power.* Tho Miniſterial gifts were as excellent as *Paul's*, whoſe preaching was with demonſtration and power, and who knew the readieſt way to mens hearts, if a man ever did; yet the *excellency of the power was of God:* and when he brandiſht his ſpiritual weapons, they were only *mighty through God*, 2 Cor. 10. 4. Tho the declaration was his, yet the working was Chriſts, *Rom.* 15. 18. none of his People are *willing*, till the *day of his power*. Pſal. 110. 3.

(1.) *'Tis as great, yea, greater power, than that put forth in Creation.* 'Tis as great; 'tis the introduction of another form, not in a way of any action or faſhion, but in ſuch a manner as was in the Creation; that is, by the mighty Operation of God; otherwiſe it could not be called a New Creature, tho it might be called a new thing. You call not that which is made by the Art or power of man, as a Watch, a Clock, a Houſe, a New Creature; for there is nothing of Creation in them, but art and induſtry, ſetting the pieces of matter, created to their hands, together in ſuch a form or figure. But this is called a New Creature, not ſo much in regard of the newneſs of the thing, but in regard of the power that wrought it, and the manner of working it, being the ſame with that of Creation. * And being termed ſo, it implies the exerting an efficacious power; for Creation is not wrought by a ceſſation of action (which would be in God, if the Will were only the cauſe of it) but the employment of an active vertue: God doth not hold his hand in his boſom, but ſpreads it open, and applies it to an efficacious action; ſince it is a New Creation, it implies a Creator, and a creative Power; Creation cannot be without both. 'Tis a greater power expended in Regeneration, than in Creation; more power Morally in this, than Phyſically in that: one word created the World; many words are combined for the New preparation of the heart. 'Tis eaſier to make a thouſand Glaſſes, than to ſet together one that is daſht in pieces. 'Tis eaſier with God to make a World, (*quoad nos*, as to our conception, for all things are alike eaſie with God) and create thouſands of men with his Image, as bright as *Adam's*, than to bring that into form which is ſo miſerably defaced.

* *Amiraut.* Serm. ſur. 2. Phil. 13. *p.* 20.

[1.] Firſt, *In regard of the ſubject.* Sin hath turned man into a Beaſt; and Omnipotency only can turn a beſtial man into Angelical and Divine. There is a leſs diſtance between the leaſt duſt and the glorious God, than there is between the holy God and an impure ſinner; ſin and grace are more contrary to one another, than *aliquid* and *nihil*, ſomething and nothing. A Straw may with leſs power be made a Star, than a corrupted ſinner be made a Saint. In Creation God was only to put in Nature, here he is to put off one that is ſtrong, and to bring in another altogether ſtrange and new; 'tis hard to bring a man off from his old ſtock,

and

and as hard to make him nakedly to truſt Chriſt: 'tis more difficult to make a man leave his ſin, than to change his Opinion, ſince men are more in love with habitual wickedneſs, than with any Opinion whatſoever. In regard of the indiſpoſedneſs of the Soul. There is ſome foundation for a natural Religion, there being general notions of God and his Attributes, which would Adminiſter ſome concluſions that he was to be feared and reverenced; and according to theſe notions many checks of Conſcience, which would induce men to ſome Moral behaviour towards God: But in the ſetting our hearts right to God, and creating them in a Mediator, there was not the leaſt duſt in Nature to build upon. In the creating of *Adam*'s body, there was ſome preexiſtent matter; the duſt of the ground, whereof his body was by a divine power made and organized; but we meet with no preexiſtent matter for the formation of the Soul, which made him a rational Creature; that indeed was the breath of God, not engendered by any concurring cauſe in nature: there is no preexiſtent matter in the creature, of which this Image is formed, tho there be a preexiſtent ſubject to receive the impreſſion of it; 'tis not the rearing any thing upon the foundation of Nature; but introducing a Nature wholly new, which ſpeaks Almightineſs. In regard of the contradiction in the ſubject. The ſtream of mans natural Reaſon, the principles of ſelf, whereby he is guided, run counter to it; there is a pride of Reaſon which will not ſtoop to the Goſpel, which in mans wiſdom is counted fooliſhneſs. Man is an untamed Heifer, a wild Aſſe that ſnuffs up the wind, full of hatred to the ways of God, guided by Gygantick luſts, which make as great a reſiſtance as a Mountain of Braſs; ſtoutneſs of heart, ſtrong prejudices againſt the Law of God; fierceneſs of affection, drinking iniquity like Water; univerſal madneſs, reſiſting the Spirit, harebrain'd imaginations; frowardneſs in the Will, forwardneſs to evil, perverſity againſt good: Can any thing, leſs than an Almighty power, make a univerſal cure? 'Tis more eaſy to make men ſtoop to ſome victorious Prince, and become his vaſſals, than to bring men to a ſubmiſſion to God and his Laws, which they entertain with contempt and ſcorn. *Nothing* obeyed Gods Word in the Creation; tho it contributed not to his deſign, yet it could not oppoſe him; it could not ſwell againſt him, becauſe it was *nothing*. But every ſinner is rebellious, diſputes Gods commands, fortifies himſelf againſt his entrance, gives not up himſelf without a conteſt. This pride is hereditary, it bore ſway in the heart ever ſince *Adam*'s fall, and hath preſcription of as long a ſtanding as the World, to plead for poſſeſſion. What, but infinite power, can fling down this pride at the foot of the Croſs, make the heart ſtrike its ſwelling Sail to Chriſt, and become nothing in it ſelf, that Chriſt may be all, life in him, and all Righteouſneſs to him? 'Tis only poſſible to God to make a Camel with this bunch on its back, paſs through a Needles eye: no leſs than divine power can bring down theſe Armies of oppoſite imaginations, which haveboth multitude and ſtrength, (and no man knows either their number or ſtrength,) and the whole frame of contradiction againſt the grace of Chriſt. Our Saviour intimates this creative power in that Thankſgiving to his Father, *Matth.* 11. 25. *I thank thee, O father, Lord of heaven and earth*, &c. Chriſt, in all his Addreſſes to his Father, uſed Attributes and Titles ſuitable to the buſineſs he inſiſted on. The revelation of divine knowledg to Babes, the moulding their hearts to receive it, was an act of God as he is Lord of Heaven and Earth, putting forth an infinite power in the forming of it. If God were the Author of grace in the hearts of thoſe Babes, perſons better diſpoſed, and nearer the Kingdom of Heaven, as he was Lord of Heaven and Earth; then there muſt be ſome greater power than that of the Creation of the World, put forth to conquer the wiſe and prudent, whoſe wiſdom and prudence ſtands Armed in the breaches of Nature to beat off the aſſaults of the Goſpel.

[2.] In regard of *the oppoſition of the preſent poſſeſſors.* The chaſing out an Armed Devil that hath kept the Palace in peace ſo long, muſt be by *a power ſuperior to his own*, Luke 11. 21, 22. This great *Goliah* hath his Armour about him, hath had long poſſeſſion and deareſt affections: the impulſes of natural concupiſcence take his part: he hath his alluring baits, his pleaſing propoſals: the world and the fleſh are linkt with him in a league, to hinder the reſtoration of the Soul

to

to Chriſt, and the reſtoration of Gods Image to the Soul. A *threefold* cord is not eaſily broken. It muſt be a power ſuperior to thoſe three great powers in conjunction, that muſt bind the ſtrong man: and *caſting him out, and ſpoiling his goods, are acts of power*, Matth. 12. 29. Satan is too ſtrong to be eaſily caſt out, and the fleſh loves him too dearly to be eaſily divorced from him; he is never like to lay down his Arms by perſuaſions; tho all the Angels in Heaven ſhould intreat him, he would not give up one foot of his Empire. Nay, tho what God doth propoſe hath a greater weight of goodneſs, pleaſure and profit in it ſelf, than what thoſe three great impoſters can offer, yet ſince Reaſon is weak and mightily corrupted under the conduct of ſenſe, which hath an alliance with Satan's propoſals, and firſt ſucks them in, it is not like to meet with any entertainment, as being againſt the intereſt of the fleſh; and the Will being backt with two ſuch powerful ſeconds, as Satan and the World, to aſſiſt it in its refuſals. Indeed, if *he* that *is in the Regenerate*, were not greater and more powerful than *he* that is *in the World*, they would not be able to reſiſt his allurements and ſubtilties, 1 *John* 4. 4. The triumphs of Chriſt at his Aſcenſion declare his power in his acquiſition; with a ſtrong hand he broke the chain of ſinners, and *led captivity captive* before he gave gifts to men, *Pſal.* 68. 18. He doth the like in giving grace to the heart: he *rides upon his white horſe* in the power of Almighty grace, when he *conquers* the enmity in the Soul, as well as when he *overcomes the enemies of his Church*, Revel. 6. 2.

(2.) *'Tis a power as great as that which wrought in the Reſurrection of Chriſt.* 'Tis conſiderable how loftily the *Apoſtle* ſets it out, *Eph.* 1. 19, 20. *And what is the exceeding greatneſs of his power to us ward who believe according to the working of his mighty power: Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in heavenly places.* Exceeding greatneſs of his Power, ὑπερβάλλον, with an *Hyperbole*, according to the working or efficaciouſneſs of his mighty power, noting the infuſion of Faith in the Soul by a powerful impreſſion, *According to the working of the might or ſtrength*; one word was not enough to ſignify the great power working: 'tis ſtrength with a greater edg upon it; as when a man would fetch a mighty blow, he ſtirs up all his ſtrength, ſets his Teeth an edg to ſummon all his ſpirits to aſſiſt his Arm. The Power of God in creation of nature is never in the whole Scripture ſet forth ſo magnificently as his Power in the creation of grace is in this place. The *Apoſtle* picks not out any examples of Gods Power in his ordinary Works, or that Power in leſſer Miracles which exceeded the power of Nature, to illuſtrate this power by. He doth not ſay, 'Tis that power whereby we work Miracles, or ſpeak with Tongues: no; neither is it that power whereby our Saviour wrought ſuch Miracles when he was in the World. 'Tis a more illuſtrious power than the giving Sight to the blind, Speech to the dumb, Hearing to the deaf, yea, or Life to a putrified Carcaſs; this is an extraordinary power: But yet this gracious power is higher than all this; for it is as great as that which wrought the two greateſt Miracles that ever were acted in the Creation; as great as the raiſing Jeſus Chriſt, perfectly dead in the Grave, and having the weight of the ſin of the World upon him; and as great as that power, which after the raiſing of him, ſet him in his human Nature at his right hand, above Principalities and Powers, above the whole Angelical ſtate: As much as to ſay, As great as all that Power which wrought the whole ſcene of the Redemption, from the foundation-ſtone to the top-ſtone. 'Tis ſuch an unconquerable power, whereby God brings about all his Decrees which terminated in Chriſt. Some ſay, this power is not exerciſed in the begetting Faith, but in the Faithful after Faith is begun. 'Tis very ſtrange that a leſs power is neceſſary to beget, than to preſerve a thing after it is brought into being. And the ſame power is requiſite to raiſe the heart of the Moralleſt man under Heaven out of the grave of corrupted nature, as well as thoſe that are furtheſt in their diſpoſitions from God. As, had not our Saviour had the weight of the ſins of men upon him, had he been dead but an hour or two, lain in the Grave with a little looſe Earth, or light Sand caſt upon him; it would have required infinite power to have reſtored him to Life. The *Apoſtle* mentions this in other places, tho not ſo highly as in this, *Rom.* 6. 4. *that like as Chriſt was raiſed up by*

the

the glory of the Father, even ſo we ſhould walk in newneſs of life. It muſt be underſtood thus: Even ſo we, being raiſed up from ſin by the glory of the Father, ſhould walk in newneſs of life. And it may be partly the meaning of the Apoſtle *Peter*, 1 Pet:1.3. *Who hath begotten us again to a lively hope by*, or through, *the reſurrection of Jeſus Chriſt from the dead*, not only as the foundation of our hopes, but by a power conformable to that which raiſed Chriſt from the dead. I would only by the way *note*, That this infers a *higher operation* than meerly an *exhortation and ſuaſion*; for would any man ſay of a *Philoſopher* that had taught him Morality, That he had diſplayed in him the exceeding greatneſs of his power, only upon the account of adviſing and counſelling him to reform his manners, and live more ſoberly and honeſtly in the world? Our Saviour eſteemed this one thing greater than all the other Miracles he wrought, and declared himſelf to be the Chriſt more by this than by any other. When *John* ſent to know who he was, he returns no other account, than the liſt of his Miracles, *The blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached*, Luk. 7. 20. That which brings up the Rear, as the greateſt, is the *poor* ευαγγελίζονται *are evangelized*; 'tis not to be taken actively of the preaching of the Goſpel, but paſſively, that they were wrought upon by the Goſpel, and became Goſpell'd people, transform'd into the mould of it, elſe it would bear no analogy to the other Miracles; the deaf hear, and the dead were raiſed; they had not exhortations to hear and live, but the effects were wrought in them; ſo thoſe words import not only the preaching of the Goſpel to them, but the powerful operation of the Goſpel in them. This greateſt Miracle in the *Catalogue* is the only Miracle our Saviour hath left in the world ſince the ceſſation of all the reſt.

I have inſiſted the longer upon theſe perfections in God apparent in this Work:

1. *To ſtir up every renewed perſon to a thankful frame toward God*; That he ſhould engage his choiceſt Attributes for the good of a poor creature. To what purpoſe did the *Apoſtle* ſo long and ſo highly ſpeak of the power of God in raiſing them from a ſpiritual death, but that they ſhould acknowledg it, and admire God for it? It cannot but raiſe high admirations and adorations of God, to conſider how Mercy moved for them, Soveraignty call'd them out, Wiſdom modell'd them, Holineſs cleanſed them, and Power framed them.

2. *To ſtir up deep Humility.* 'Tis a plain declaration of our miſerable eſtate by Nature, and the difficulty of emerging out of it; impoſſible for any creature to effect. Had not God been infinitely Merciful, Wiſe, Holy, True, and Omnipotent, and put forth his Power to free men from a ſlavery to ſin, not a man had been able to eſcapeout of it; and theſe two, admiration of God, and humiliation of ſelf, are the two great acts of a Chriſtian, which ſet all other Graces on work. Mercy ſpeaks us very miſerable, Wiſdom declares us fools, Holineſs unclean, and Power extreamly weak.

3. *How mightily will it give a ground to the exerciſe of faith?* He that is deeply ſenſible of this work of holineſs and power in him, cannot but truſt God upon his deed, as well as before he did upon his word. As you go to the promiſes without you, conſider alſo the counter-part of the promiſe within you, and the efficacy of that power which wrought it; you have a ground of faith within you: the power extends to every one wherein this work is wrought: *What is the exceeding greatneſs of his power to us-ward who believe*; this the Apoſtle ſpeaks to all the believing *Epheſians*.

4. Therefore *look much into your ſelves by way of examination, to obſerve the actings of Gods Wiſdom, Holineſs and Power, within you.* The want of this makes many gracious perſons live diſconſolately. *Paul* was certainly diligent in his obſervation, ſince he ſpeaks ſo feelingly and experimentally of it. 'Tis the way to anſwer Satans objections, ſilence unbelieving thoughts, when you can trace the ſteps and operations of them in you: it would make you ſtrive for an encreaſe of this work of Regeneration, that you may feel in your ſelves more evidences of the Holineſs and Power of God.

5. *Thoſe that want it, may well deſpair of attaining it by themſelves and their own ſtrength.* Divine Wiſdom and Power are exerted in this work; and men may as well

think themſelves able to raiſe a dead man, yea Chriſt from the grave, and ſet him at the right hand of God, as do this by their own ſtrength: if we want an eye or a hand, all the creation cannot furniſh us with either. How can any power but that which is infinite, give us an eye to look to Chriſt within the vail, and a hand to claſp him in heaven?

6. *It directs men where to ſeek it, and to ſeek it earneſtly.* At the hands of God; Since Infinite Wiſdom, Holineſs and Power, are neceſſary for the production of it. With earneſtneſs, becauſe it is ſo tranſcendent a work, hath ſo many perfections of God ſhining in it, that creature-ſtrength and wiſdom is utterly unable to frame and raiſe it; and with hopes too, if they earneſtly ſeek it, ſince God hath hereby declared himſelf infinitely loving in the combination of ſo many *Attributes* for the effecting of it. Plead therefore the glory of God in theſe his *Attributes*; and if God give you a heart to ſeek it, it is a probable argument he will give you that grace, which he hath given you a heart to deſire.

IV. Queſt. *How God doth this?*

1. *This work is ſecret, and therefore difficult to be deſcrib'd.* The effects are as obvious to a ſpiritual ſenſe, as the methods of it obſcure to our underſtandings; ſecret as the original of *Winds*, ſenſible as the ſound and bluſter of them, *John* 3. 8. If a dead man were raiſed, he would not know the manner how his ſoul returned into the body, how it took its former place, and made up a new union; yet he would know that he lives and moves. A gracious ſoul knows that he was carnal, and now ſpiritual; blind, and that he now ſees: he finds ſtrength inſtead of weakneſs; inclinations to good, inſtead of oppoſition; ſweetneſs in the ways of God, inſtead of bitterneſs. The methods of grace are obſcure, as thoſe of Nature, Eccleſ. 11. 5. *Who knows the way of the ſpirit, or how the bones grow in the womb of her that is with child? even ſo thou knoweſt not the works of God who makes all.* The manner of the formation of Chriſt in the ſoul, is as undiſcernable as the formation of a Child, or the manner of Chriſt's conception in the womb of the Virgin; both which are fearful and wonderful, as it is ſaid of the firſt, *Pſal.* 139. 14. *Who can declare his generation?* Iſa. 53. 8. that is, the generation of Chriſt, either in his perſon, or in his people. We cannot give a ſatisfactory account of the natural motions of our ſouls, how one faculty commands another, how the ſoul governs the ſeveral parts of the body; what the nature of the action of our mind, is in contemplation and reflection; how our Wills move the ſpirits in the body whereby the members are acted in their motion, and the functions of life perform'd: Much more undiſcernable are the ſupernatural methods of the Spirit of God. We know our ſelves heirs to the corruption of the *firſt Adam*, by the inbeing of it; the light of the grace of the *ſecond Adam* diſcovers it ſelf in the ſoul; but the manner of the deſcent of either is not eaſily to be determined. The Loadſtones attracting of Iron is the beſt repreſentation of this work; the ſoul, like that, moves ſenſibly, cleaves ſtrongly to God; but wherein this virtue conſiſts, how communicated both in that of Nature, and this of Spirit, dazles the eye of Reaſon.

2. *Yet this is evident, that 'tis rational; that is, congruous to the eſſential nature of man.* * God doth not deal with us as beaſts, or as creatures deſtitute of ſenſe, but as creatures of an intelligent order. Who is there that believes in Chriſt in ſuch a manner, as heavy things fall to the earth, or light things flye up to the air, or as beaſts run at the beck of their ſenſual appetite, without Rule or Reaſon? If the Spirit of God wrought ſo upon man, this were to lay our faculties aſleep, not to act them, but to act only upon them; this were to invert the natural order by creation, to raze out the foundations of Virtue, and deny the creature the pleaſure of his condition, who according to ſuch a manner of operation could not underſtand his own ſtate, no more than a brute can the harmony of *Muſick*, or the pleaſing variety of colours: But Grace perfects our ſouls, poſſeſſeth them with new principles, moves one faculty by another, like the motions of the wheels in a Clock or Watch; like the common courſe of Providence, wherein he orders all affairs according to the dependance of them one upon another by creation, without making any inroad upon the natural Rights of any creature, but preſerving them entire, unleſs in ſome miraculous action. He diffuſeth a ſupernatural

Amiraut. de predeſt. *cap.* 12. *p.* 149.

tural virtue into the ſoul, not to thwart it in that courſe of working he appointed it in the creation, but to move it agreeably to its nature as a rational being. As the Sun conveys a celeſtial virtue upon the Plants, drawing them forth by its influence according to their ſeveral natures; ſo the Holy Ghoſt introduceth a ſupernatural principle into men, whereby they act as reaſonable creatures in a higher ſtrain. What methods our Saviour uſed in the firſt declaration of the Goſpel, he uſes in the propagation of it in the hearts of men. The ſame reaſon that is uſed in writing the Indenture, is uſed in writing the Counterpart. He might by his Omniſcient Wiſdom have found the way to the ſecreteſt corner of every mans heart, and by his power have ſet up what ſtandard he pleaſed in every part of the Caſtle, without propoſing the Goſpel in the way of Miracles and Arguments; but he tranſacts all that affair in ſuch a manner, that men might be moved in a rational way to their own happineſs. He required a rational belief, as he gave rational evidences, Joh. 10. 37. *If I do not the works of my Father, believe me not*; that is, the works that none but one empowered by God could do. God that requires of us a reaſonable ſervice, would work upon us by a reaſonable operation. God therefore works by way of a ſpiritual illumination of the underſtanding, in propounding the creatures happineſs by Arguments and Reaſons, and in a way of a ſpiritual impreſſion upon the will, moving it ſweetly to the embracing that happineſs, and the means to it which he doth propoſe; and indeed without this work preceding, the motion of the will could never be regular.

God doth this by a double work.

1. *Upon the Underſtanding.*
2. *Upon the Will.*

(1.) *Upon the Underſtanding.* The *opening the eyes* precedes the *converſion from darkneſs to light*, in Gods operation, as well as in the *Apoſtles* commiſſion; *Acts* 26. 18. The firſt appearance of life when God raiſeth the ſoul, is in the *clearneſs and diſtinctneſs of its knowledg of God*, Hoſ. 6. 2, 3. And the *Apoſtle* in his *exhortation* to the *Romans*, tells them, the way for the transformation of their ſouls, was by the renewing of their minds, *Be ye transformed by the renewing of your minds*, Rom. 12. 2. The light of the Sun is ſeen breaking out at the dawning of the day, before the heat of the Sun be felt. As the action of our ſenſe is to ſenſible objects, ſo is that of our ſoul to ſpiritual; our eye firſt ſees an object, before our hearts deſire it, or our members move to it; ſo there is an apprehenſion of the goodneſs of the thing propoſed, before there be any motion of our wills to it. So God begins his work in our minds, and terminates it in our wills. In regard of this, as a ſtate of Nature is ſet forth under the term of *darkneſs*, ſo a ſtate of grace is often termed *light*, that being the firſt work in the new creation, as it was the firſt word of command in the old, *Let there be light*, 2 Cor. 4. 6. Col. 3. 10. and is therefore called a renewing *in knowledg*, or unto knowledg or acknowledgment, ἀνακαίνωσιν εἰς ἐπίγνωσιν. If you conſider the Scripture, you will find moſt of the terms whereby this is ſet forth to us, have relation to the *underſtanding*. The Goſpel it ſelf is called *knowledg*, *Luke* 1. 77. *Wiſdom*, 1 *Cor.* 1. 30. What faculty in man is appointed for the apprehending of a Science to gain wiſdom, but the Underſtanding? That whereby we receive the Goſpel, is called *the ſpirit of the mind, the eyes of the underſtanding and ſight*, which is put before believing, *Joh.* 6. 40. *Every one which ſees the Son, and believes on him.* The work of grace is called *Revelation*, *Gal.* 1. 16. *Illumination*, *Epheſ.* 1. 18. *Tranſlation from darkneſs to light*; *opening the heart.* The action of our minds being enlightned, is called *comprehending*, Eph. 3. 18. and *knowledg*, 2 Pet. 1. 2. All reſpect the Underſtanding, as the original Wheel which God primarily ſets in order *, from whence he doth influence *ſecondarily* all the other faculties which depend upon its guidance, God preſerving hereby the order which he inſtituted in Nature: therefore when the Underſtanding ſavingly apprehends the deformity of ſin, the Will muſt needs hate it: When it apprehends the Mercy of God, and the beauty of Holineſs, the Will muſt needs love him; and the higher the degrees of this ſaving illumination are in the mind, the ſtronger and firmer are the habits and acts of grace in the Will. This illuminative act of the Spirit is before (*prior natura*) the other of enclining the Will: for the Underſtanding is firſt exerciſed about the Word, as *verum*, *true*, before

* *Teſtard de natura, &c. Theſ.* 233, 234.

fore the Will is concern'd in it as *good*. The *Underſtanding* takes in the light of the Goſpel, which by the working of the Spirit is reflected upon the *Will*, whereby it is changed into the image of Chriſt whoſe Goſpel it is, 2 Cor. 3. 18. *Beholding as in a glaſs the glory of the Lord, we are changed into the ſame image.* The firſt act is of the mind, which is the eye of the ſoul; where the *Apoſtle* intimates, that the whole progreſs as well as the firſt change, is wrought in this manner.

This is wrought,

1. *By removing the indiſpoſition and prejudices which naturally are in the mind.* As a wiſe Phyſician which orders his Medicines for the removing of the principal humour. Chains of darkneſs muſt be broken, films upon the eye muſt be removed, which hinder the act of Viſion: for what the eye is to the body, that the underſtanding is to the ſoul. The darkneſs of ignorance is promiſed in the Covenant to be ſcattered, *They ſhall all know me from the leaſt to the greateſt of them*, Jer. 31. 34. This being a Law in the inward parts, the eye muſt be cleared to read it, as well as the heart cleanſed to obey it. The object being ſpiritual, requires a ſpiritual diſpoſition in the faculty for the reception of it. This is called in Scripture a *giving eyes to ſee, and ears to hear*, Deut. 29. 4. and the *revealing* things not only by the word, but by the *ſpirit*, 1 Cor. 2. 10. which in regard of rectifying the reaſons and judgments of men, is called a *ſpirit of judgment*, Iſa. 4. 4. *and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and the ſpirit of burning*; a ſpirit of judgment, as it is light in the Underſtanding, removing the darkneſs; a ſpirit of burning, as it is heat in the heart, thawing the hardneſs. It reduceth the mind into a right order, and teacheth it to judg between truth and falſhood, between good and evil; the want of which is the cauſe of ſin, whence ſins are called ἀγνοήματα, Heb. 9. 7. *errors*, as ariſing from error in judgment. Since the mind is filled with fogs, and uncapable to perceive the ſplendor of divine truths, God acts upon the mind by an inward virtue, cauſing the word propoſed, to be mixed with an act of faith, which he begets in the ſoul, whereby it apprehends the excellency of that ſtate preſented to it in the Goſpel. As there is a manifeſtation of his Name in the Word, ſo there is an operation of his grace; an internal teaching by God, as well as an external by the Goſpel; the propoſal of the Word by man, the opening and fitting the heart by God, *Joh.* 6. 45. *Every man that hath heard, and hath learned of the Father, comes unto me.* Chriſt taught all by his Miniſtry, the Father only ſome by his Spirit. Learning of God goes before coming to Chriſt; and thoſe two acts are plainly diſtinguiſht, *Iſa.* 6. 9, 10. *hear, and not underſtand*; the lock of their minds was to be opened, as well as that of their ears; the Prophets voice could unlock the one, the Spirit only had the key of the other. Men may enlighten as moral cauſes, God only as the efficient cauſe, to root out the inward indiſpoſition. The Spirit alſo removes the prejudices againſt Chriſt as undeſirable, againſt Holineſs as troubleſome; takes down the ſtrength of corrupt Reaſonings, pulls down thoſe Idols in the mind, and falſe notions of happineſs; out-reaſons men out of their inward thoughts of a happineſs in ſenſual pleaſures, pride of life, Mammon of Honour or Wealth, which are the root of our ſpiritual diſeaſe, and firſt to be cur'd. In this there is a manifeſt difference between the working of Satan, and the operation of God; he ſets his battery againſt the affections, becauſe the entry is there eaſieſt; God breaks in upon the Underſtanding, which being the chief Fort, will quickly be a means to reduce the leſſer Cittadels. And when the work begins in removing the blindneſs, it is the way to a true converſion; when it begins only in the affections, it is a prognoſtick of a quick ſtarting aſide. In an outward exhortation, God acts ſutably to our Nature, ſince we are endued with Underſtanding and Will; but in acting upon us within, he doth remedy the vice of our Nature, ſince our Reaſon and Will are corrupted.

(2.) It is wrought by *bringing the mind and the object cloſe together.* * Sight is produced in a blind man by drawing off the ſcales from his eyes, and the recourſe of ſpirits to the eye neceſſary for ſight; beſides this, there muſt be outward light, and objects coloured by that light; and from the eye ſo diſpoſed within, and the thing diſcovered without, ariſeth the action of ſight: So from the preparation of the Underſtanding, and the application of the object, ariſeth this action of Spiritual

Amyraut, Serm. ſur. 2. Phil. 13. p. 75.

tual Vision. There is a double opening, one of the Gospel, the other of the Understanding; our Saviour did both, he *opened the Scriptures*, Luke 4.32. and opened their Understandings, *ver.* 45. that there might be a mutual entrance, that the Word might dwell in their hearts, and their hearts have admission into the Word. The Spirit shows the great things of the Gospel to the soul, Joh. 16.14. ἀναγγελεῖ, *He shall receive of mine, and show it unto you*; not in general, but bring them near to them, to make them view, *and know the things that are freely given to them of God*, 1 Cor. 2. 12. the benefits of the death and resurrection of Christ; he repeats them again and again, that there may be an evidence in the mind that they are the Royal gifts of God. There is a knowledg before this work of the Spirit, but as of things at a distance; many know the things proposed in the Gospel, but they know it not as a glorious Gospel, nor see the wonders in this Law, till the Spirit brings that and the faculty close together. As a man may discern a statue or picture at a distance, but till the eye and the objects meet closer together, it cannot discern the beautiful workmanship upon them, with any affection to them. Not that a man knew nothing, or knows new reasons of those things which he knew before; but there is a nearer, and therefore clearer representation of them, which is *demonstratio ostensiva*, whereby he knows them in another manner than he did before. As a man may know the promises before, but they were not brought so near to him as to tast them; tast being an addition to knowledg, whereby a man knows that sensibly, which before he only knew notionally. 'Tis one thing to know a Mechanical Instrument, and another to know it in the operation of it, when it is applied to its proper use. 'Tis like a man that hath his Understanding more cleared by seeing Mathematical Demonstrations, and Lines drawn, than by all the Rules of Art in his head.

(3.) *By fixing the mind upon the object so closely presented.* The Spirit settles that light and the object so in the mind, that it can no more blow it out, than puff out the sparklings of a Diamond, or than an Artist endued with the habit of some Art, can divest himself of his Skill. Many men have some convictions of truth, but flashy and uncertain, and which slip from their minds: but when the Spirit opens the heart, it holds the object to the mind, and the mind to the object; starts one holy thought after another about the truth it hath darted in, makes the mind peer about it, and take notice of every lineament of that truth that we eye, and those thoughts lye down, rise up, and walk with us. When *Lydia's heart was opened, she attended to the things spoken by* Paul, *Acts* 16. 14. her whole heart cleaved to them. In this respect the Spirit is a Remembrancer, making the soul ponder, and beat over again with all intensness of mind, the goodness and truth of those things in the Gospel which are brought unto it; that the heart is, as *Paul* was, *bound in spirit to Jerusalem*, Acts 20. 22. The thoughts of that Journey did so haunt him, and follow him, as the shadow doth the body, that no arguments of friends, nor fear of danger, could divert him; the soul is bound by them, one consideration overtaking another, and all at work beating upon the mind. Hence consideration is put before conversion, Ezek. 18. 28. *because he considers, and turns away from all his transgressions.* And 'tis called the *ingrafted word*, fastned to the soul as a graft to the stock; when the heart is opened by the Spirit, the word is inserted in, and bound to it, and at last the heart becomes one with the word, and grows up with it.

(4.) *By bringing the soul to an actual reasoning and discourse upon the sight of the evidence.* God convinceth the judgment with Reasons proper to evidence the truth and goodness of what he doth propose, and that with pregnant and prevailing demonstrations, which give a competent satisfaction; therefore called the *demonstration of the spirit and power*, 1 Cor. 2. 4. that is, a spiritual and powerful demonstration. When the eye is opened, and the revelation made, and held close and fast to the soul with a divine demonstration, that this is the only means to elevate him to a high condition, and at last bring him to a blessed immortality; the Understanding is moved to compare the force of those Arguments, and consequently judgeth that true which before it counted false and foolishness; and comes by the help of this spiritual light to reason spiritually, and spiritually to discern the proposition made to it. It compares its natural state with the happy state offered

offered to it; its own ignorance with that light, its own miſery with that mercy. God will not have man, that is ſo far above a beaſt, do any thing without reaſon; for this would be to do it brutiſhly, tho the thing done were never ſo good: When men act as men, they follow the judgment of the beſt Reaſon they can; and ſhall man that was created a Rational creature, be renewed without Reaſon, when the very work is to advance him to the true ſtate of a Reaſonable creature, and his Reaſon is enlightned by the Spirit, that it may rightly judg of the demonſtrative arguments it offers to him? Is there not as much Reaſon for the guidance of the Will in the higheſt concern, as for the conduct of it in affairs of a lower ſphere? Man was firſt endued with Reaſon, that he might rationally ſerve God; and his depraved Reaſon is reformed, that he may rationally return to God. If therefore he act like a man in other things, he doth not ſurely act like a brute in this; but the Spirit excites that Reaſon he hath enlightned, to judg of thoſe excellent things he doth propoſe, and the ſtrength of the Arguments he backs them with, which are ſo clear and undeniable, that they cannot be refus'd by a mind diveſted of thoſe indiſpoſitions which drew out before a contempt of them. The change in the Will being an election and choice, cannot be made without convincing and ſatisfying Reaſons which induce it to that choice, and juſtify the election it hath made; * That can hardly be called Faith, when a man believes that which he doth not think upon the higheſt reaſon was his duty to believe. And indeed what man is there that cannot alledg ſome Reaſon why he is induced to this or that act? God moves men by preſenting things to the Underſtanding, under the notion of good, honeſt, profitable; and when the Underſtanding is enlightned to judg of things in ſome meaſure under the ſame notion that God propoſeth them, a man's own Reaſon cannot but upon a view of them aſſent unto them; and that aſſent is followed with a change, according to the degrees of that illumination, if it be a ſaving one. Upon this account that our own Reaſon is excited to judg of the propoſal, our faith can no more be ſaid to be a human faith, or the work to proceed from our own power, than it can be ſaid to be ſenſitive, becauſe it comes by hearing: for tho faith depends upon hearing and reaſoning, as upon natural powers; yet the light whereby the faculties are acted, is wholly ſupernatural, and from the Spirit of God.

* *Stillingfleet.*

(5.) Hence follows a *full conviction of the ſoul.* Both the knowledg of its own miſery, and the amiableneſs of the Goſpel offer, whence iſſues a wearineſs under the one, and deſires for the other. By this enlightning, the ſoul ſees ſin in its Empire, God in his Wrath, Satan in his Tyranny, and the hardneſs of the ſtone within him: He ſees the Law accuſing, Sin triumphing, Heaven ſhut, and Hell open, God ready to judge him, and his ſoul every way deplorable. He ſees alſo in the Goſpel how Chriſt hath expiated ſin, anſwered the demands of the Law, ſtills the clamours of conſcience, ſatisfied the juſtice of God by bearing his wrath; hereupon the ſoul cloſes with Chriſt, and is born again. *Here* are heaps of ſin that cannot be numbred; on the other ſide are riches of mercy that cannot be reckoned; *there* is ſin to damn, here is a Chriſt to ſave; Heaven and Hell, Sin and Chriſt, Damnation and Salvation, are preſented in their proper colours, and preſſed upon the Underſtanding, which beholds all by a clear light. And thus by the illuminative virtue of the Spirit, the ſoul is laid at Gods foot in a ſenſe of its miſery, and then drawn into Chriſts arms by a ſenſe of his grace. This is wrought by a *convictive perſuaſion*, for ſo the word ἐλέγχω ſignifies, *John* 16. 8. which cauſes both a ſight of ſin, and a ſenſe of righteouſneſs, and produceth a full aſſent in the Underſtanding.

(2.) The next faculty wrought upon, is the *Will.* The Will is enclin'd as well as the Underſtanding enlightned, whereby ſpiritual things are approved with a ſpiritual affection; the ſame hand that darts light into the Mind, puts heat into the Will. After the act of Underſtanding hath preceded in a ſerious conſideration, and through conviction, the act of the Will by virtue of the ſame Spirit, follows in a delightful motion to the object propoſed to it; 'tis conducted by Light, and ſpirited by Love; the Underſtanding hands the object to the Will as neceſſary to be embraced; and the arms of the Will are opened to receive it, as the eyes of the Mind are to behold it.

For

For the understanding of this, take these *Propositions.*

Prop. 1. *There seems to me to be an immediate supernatural work upon the Will, as well as upon the Understanding*; not that the Understanding is only enlightned, and the Will follows the dictate of that, without any further touch of the Spirit upon it; But he Will as it is the Will, and therefore cannot be forced, there is need of a Moral cause which may determine it according to its nature, and draw it by the cords of a man. When a Master instructs a youth in his Trade, he doth it by arguments, morally; when he holds his hand with the Instrument in it, and directs the motion, he acts physically; so doth the Spirit exhort us to spiritual motion, telling us inwardly which is the way, that we may walk in it, and take our Wills by the hand, as it were, and lead them in the way they are to go. A Nurses tongue and exhortation is not enough to make a child to go, because of the weakness of its limbs; nor the light in the Understanding sufficient to move the Will, wherein there is an habitual weakness and contradiction. * How did God work up the Wills of the *Egyptians to lend their Jewels to the Israelites*, but by some immediate touch *. Their Reason might have furnisht them with many more arguments against it, than it could for it: They knew the *Israelites* had been highly injured, and that very lately too; that they could not but have a deep sense of their oppression, and intentions of revenge, as far as their power extended. They knew that the *Israelites* prepared for flight, and might more than conjecture that they intended never to return or send their Jewels to them; for what need had they of so many goods barely to sacrifice in the Wilderness? How were their Wills thus bended against so many arguments against this action, and without any strong Reasons to move them to consent to such a desire of the *Israelites?* How must this be, but by the efficacious power of God, not forcing their Wills, but taming their fierceness, softning them by a secret instinct, and exciting them to a grant of the *Israelites* request. The Apostle saith, *God gives to will.* If there were not a particular act upon the Will, it had better been said, God gives to understand and know, and man to will and do. After the evidence set up in the Understanding, there is a secret touch upon the Will, opening and enlarging it to run the way that is propos'd in an excellent and charming manner. As the Power of God raiseth every part of Christ, so the same power raiseth every faculty of the soul; it was also a physical power, since meer exhortation would never have effected it.

* *Ducat.* de Imag. dei. *lib.* 2. *c.* 4. *p.* 32.

(1.) *The Scripture intimates this in the terms whereby it signifies this work to us*; as *Creation, Resurrection, Regeneration, New birth*, all which denote some physical operation distinct in each faculty in the new creation, as there was in the first; not only the Law in the mind to direct, but the heart of flesh to comply, is Gods act. The fleshy heart is wrought by him, as well as the knowledg of the mind lighted by him. In Generation something is removed, another thing introduced: in Regeneration then of the Will, there is consonant to that, an *eradication* of corrupt habits, and an *implantation* of gracious ones. 'Tis called a *giving a heart*, a *circumcision of the heart to love God*, Deut. 30. 6. Love is an act of the Will, tho it supposeth a knowledg of the amiable object in the Understanding. If Faith be principally in the Will, as I think it is, as to consent; and the words *leaning, resting, coming*, rather note an act of the Will, than an act of the Understanding; there is then an operation of God upon the subject, *viz.* the *Will*, in the implanting of it.

(2.) *The Will is corrupted as well as the Understanding.* The Works of the Flesh issue from both; if the corruption were only in the Understanding, then that being removed, the Will would be regenerated. As in a *Watch*, if the fault be only in one Wheel, that being mended, the whole frame is rectified; but if there be a flaw in all, the mending of one, tho the principal one, which moves the rest, will not set every Wheel right, without a particular application of Art to restore them to their due frame. Was not original righteousness subjectively in the Will, as well as in the Mind? Did not a stoutness in the Will succeed in the place of that Righteousness, as well as darkness in the place of light? Must not there then be a habit of mollifying grace bestowed upon the one, as well as a habit of enlightning truth set up in the other; an inclination to good in the Will, and an aversion from evil, as well as the knowledg of both? The corrupt

proneness

proneneſs in the will, is the cauſe that it is eaſily excited to evil by the perſuaſion of the Devil and the World; and is there not need of an inward rectitude in the will to *byas* it to a free embracing and cloſe adherency to the good propoſed to it by God, that his grace may be efficacious in every part? This work is a quickning a man under a univerſal Spiritual Death; the will was dead, as well as the mind dark, which muſt have life inſtead of its deadneſs, as the other hath light inſtead of its darkneſs: And if they be *two diſtinct faculties*, then there are two diſtinct acts of the Spirit, tho they depend one upon another. There is no leſs power requiſite to make us Spiritually willing, than to make us Spiritually knowing; ſince the corrupt habits in our Wills are rather ſtronger than the prejudices in our Underſtandings: therefore there ſeems to be a diſtinct act in removing the reſiſtance from the one, as well as expelling the darkneſs from the other. As the Spirit takes away the wiſdom that was ſenſual, earthly and devilliſh, ſo it diveſts the will of that diſpoſition whereby it was enamoured on that devilliſh wiſdom of the fleſh, and makes it willing to cut off the right hand, and right eye, to deny ſin, which is the very ſelf, and engage in an irreconcileable quarrel againſt all that which engroſſed its choiceſt Affections.

(3.) If the Underſtanding hath ſuch a power, by vertue of its illumination, without an act alſo of the Spirit upon the will, and a particular application of the Underſtanding to the Will, and the Will to the Underſtanding, *Why did not Adam's Will follow his Underſtanding?* His Underſtanding was clear, without darkneſs; his Affections firſt made the rebellion; Sence was the leader, and the Will the follower. *Eve*'s Underſtanding was not ſilent under the temptation of *Satan*; her knowledg was actuated in that ſpeech, *God hath ſaid, You ſhall not eat of it, neither ſhall you touch it, leſt you die*, Gen. 3. 3. ſhe cites the word, her Underſtanding muſt needs concur with it, unleſs it were corrupted and darkned before the fall; Where lay the reſiſtance? In the Affections, and the Will which ſided with them. Why may not the Will poſſeſt with thoſe evil habits, reſiſt the Underſtanding imperfectly reſtored to its primitive light, as well as *Adam's* Will did where there was no ſcale or film upon the eye of his Soul? And likely his Affections had kept their due order, if the Will had preſerved its due dependance upon Reaſon, and its ſoveraignty over the ſenſitive part. Do we not find that our Wills are oftner in contradiction to the true ſentiments of our Underſtanding, and in conjunction with the Affections, than in a due ſubordination to the one, and commanding over the other? Is it not frequently ſeen, that men of much light, knowledg and gifts of Reaſon, anſwer not the end of that illumination, and are without a Will to turn to God? Beſides, ſince corruption came in by the way of the Affections, when the Underſtanding was clear; how can Regeneration of the Will come in by the illumination of the Underſtanding without a particular Operation upon the Will and Affections? If it be ſaid, The Will follows the dictate of the Underſtanding; Why did it not ſo in *Adam?* If we were perfectly reſtored, as *Adam* was in innocency, without the grace of God in our Wills, as well as light in our Underſtandings, we were not like to keep up in due order.

(4) *God in his other creatures gives not only a light and fancy in Nature, but endues them with ſuch Principles that encline them to their motion, as connatural to them.* Why then ſhall we not think, * ſince the Will is an habitual power, that when the Will is moved to ſupernatural ends, 'tis endued with ſuch a ſupernatural habit, whereby it may be ſweetly and readily moved to the chief good, as its proper Object. Are there not corrupt habits in the Will, which the Scripture calls *luſts*, and *the works of the fleſh*, Gal. 5. 19, 20, 21. which the ſpirit mortifies, as well as thoſe in the mind? Why not then gracious habits ſet up in the room of the other in this faculty, as well as in the other?

* *Fervius*, cap. 32. p. 496.

(5.) If there were not a Phyſical operation and habits in the Will, *what would become of infants, who cannot in that ſtate be renewed without ſuch a kind of working?* They are not capable of Moral Exhortations; we cannot conceive any other way the Spirit hath to work upon them, but by ſuch a Phyſical Operation, putting habits into their Wills, whereby they are renewed and ſanctified; they are capable of the habit, tho not of the act. We never find our Saviour

viour ſpending any Exhortations upon Infants, but he took them in his Arms and bleſſed them; and told us, that *of ſuch is the kingdom of heaven*; and if the Kingdom of Heaven be of ſuch, there is ſome Operation upon them different from this method of working only upon their Underſtanding.

(6.) If there were not ſome Operation of the Spirit upon our Wills, *Regeneration and Converſion would be more our work than Gods.* If the Spirit terminates his working only upon the Underſtanding, and the Will be moved by the Underſtanding alone, without any conjunction of the Spirit in the work upon the Will; then the Spirit doth not immediately concur to the chiefeſt part of Regeneration, but as it illuminates the mind; for the chief part of renewing-grace is in the Will: ſo it would be more our work than Gods, if the Moral only were his, and the Phyſical Operation only ours. It was in a leſs affair than this, wherein *David* bleſſed God for the Peoples *willingneſs*, *offering ſo freely*; acknowledging it indeed the Peoples act, but by God's over-ruling their Wills, 1 *Chron.* 29. 13, 14.

(7.) *God is all in all in glory*, 1 Cor. 15. 28. *When Chriſt ſhall have delivered the kingdom to his father, God then ſhall be all in all*; all in their Underſtandings, all in their Wills; he ſhall be the immediate cauſe of all things, and govern and diſpoſe all things by himſelf, and for himſelf; binding the Souls of all the glorified by everlaſting ligatures to himſelf: all in all to the glorified, all light in their Underſtanding, all love and delight in their Will, objectively, efficiently. What efficacy he hath in glory, ſhall we deny him in grace in every particular faculty?

[2.] Propoſition. Yet *this work, tho immediate, is not compulſive and by force.* 'Tis a contradiction for the Will to be moved unwillingly: any force upon it deſtroys the nature of it; if it be forced, it ceaſeth to be Will. 'Tis not forced, becauſe it is according to Reaſon, and the Natural motion of the Creature; the Underſtanding propoſing, and the Will moved to an embracing; the Underſtanding going before with Light, the Will following after with Love. The liberty of the Will conſiſts in following the guidance of Reaſon; to have a liberty to go againſt it, is the greateſt miſery of the Creature: that is properly conſtraint, when we are compelled to work contrary to the Natural way of working: there is no conſtraint by force, but there is a kind of a conſtraint by love, becauſe the Spirit accompanies this Operation with ſo much efficacy, that inſtead of that ſadneſs we ſhould have in a thing we were forced unto, there is an unſpeakable joy and contentment in the Soul; it not being poſſible to taſte ſo much of the Love of God, to be delivered from ſo fearful a condemnation, to be brought to ſo glorious a hope, without being ſeized upon with much pleaſure and delight. God changeth the inclination of the Will, but doth not force it againſt its inclination: the Will, being a rational faculty, cannot be wrought upon but rationally. Since the main Work conſiſts in Faith and Love, 'tis impoſſible there can be any force: no man can be forced to believe againſt his Reaſon, or love againſt his Will, or deſire againſt his Inclinations. Belief is wrought by perſuaſion; no man can be perſuaded by force. It cannot be conceived, that the will ſhould will againſt the will. No man can be happy againſt his will, all happineſs conſiſting in a ſuitableneſs of the Object to the faculty: thoſe things that in themſelves are the greateſt pleaſures of the World, if they pleaſe not a man, cannot confer any happineſs upon him. The Spirit never works thus; becauſe *where the ſpirit of the Lord is, there is liberty*, 2 Cor. 3. 17. he deſtroys not the liberty, but reduceth it to will more nobly than before. Beſides, the liberty of the will doth not ſtand in indifference to this or that thing, for then the will would loſe its liberty every time it hath determined it ſelf to any one thing, becauſe after the determination it would be no longer indifferent to the other. But the liberty of the will conſiſts in being carried out according to the dictate of the Practical Judgment, and not by a blind inſtinct. God doth not deal with us as Stones, and Logs, or Slaves, whom the Whip makes to do that which they hate in their hearts: but conducts us in ways agreeable to our Nature: he calls, ſaying, *Seek you my face*; and enclines the will to anſwer, *Thy face, Lord, I will ſeek*, Pſ. 27. 8. That God who knows how to make a Will with a principle of freedom, knows how to work upon the will, without intrenching upon,

or altering the eſſential priviledg he beſtowed upon it: he that formed us, as a Potter doth his Veſſel, knows very well the handles whereby he may take hold of us, without making any breach in our Nature.

[3.] Propoſition. *'Tis free and gentle.* A conſtraint, not by force, but love, which is not an extrinſick force, but intrinſick and pleaſant to the will; he bends the creature ſo, that at the very inſtant wherein the will is ſavingly wrought upon, it delightfully conſents to its own happineſs: he draws by the cords of a man, and by a ſecret touch upon the will, makes it willing to be drawn, and moves it upon its own hinges. 'Tis ſweet and alluring: the Spirit of grace is called, the *oyl of gladneſs*; 'tis a delightful and ready motion which it cauſes in the will: 'tis a ſweet efficacy, and an efficacious ſweetneſs. At what time God doth ſavingly Work upon the will, to draw the Soul from ſin and the World, to himſelf, it doth with the greateſt willingneſs, freedom and delight, follow after God, turn to him, cloſe with him, and cleave to him, with all the heart, and with purpoſe never to depart from him, *Cant.* 1. 4. *Draw me, and we will run after thee:* drawing ſignifies the efficacious power of grace; running ſignifies the delightful motion of grace: the will is drawn, as if it would not come; it comes, as if it were not drawn. His grace is ſo ſweet and ſo ſtrong, that he neither wrongs the liberty of his Creature, nor doth prejudice his abſolute Power. As God moves neceſſary cauſes, neceſſarily; contingent cauſes, contingently; ſo he moves free agents freely, without offering violence to their natures. The Spirit glides into the heart by the ſweet illapſes of grace, and victoriouſly allures the Soul, *Hoſ.* 2. 14. *I will allure her, and ſpeak to her heart*; not by croſſing, but changing the inclination, by the all conquering and alluring charms of Love; as a man doth that perſon whom he intends for his Spouſe; for to that he alludes; becauſe in the latter part of the *Chapter*, he ſpeaks of the conſummation of his Marriage with the Church, *Verſe* 16. *In that day thou ſhalt call me Iſhi*; In what day? In the day that he ſhould *allure* her, and *ſpeak to her heart.* God puts on the deportment of a Lover in changing the frame of the will. The Spirit is as one that leads the way into Truth (*The ſpirit ſhall guide you into all truth*, John 16. 13.) * Not drags; he opens the heart, not by a forcible entry, but as a Key that fits every Ward in the Lock. The attraction of the will, is much like that of Iron by the *Loadſtone*, which had no motion of it ſelf, till the powerful emiſſions of the Loadſtones virtue reached it, and then it ſeems to move with a kind of voluntarineſs; there is no force uſed, but a delicious vertue emitted, which doth, as it were, both perſuade and enable it to join it ſelf to its beloved attractor. There is a ſecret vertue communicated by God, which, as ſoon as it toucheth the Soul, puts life and delightful motion into it, which before lay like a Log. It embraceth Chriſt as its portion, and paſſes a Decree, that it *will keep his words*, Pſal. 119. 57. *Thou art my portion, O Lord: I have ſaid, that I will keep thy words.*

* ἕλκυσιν.

[4.] Propoſition. *'Tis inſuperably victorious.* What the *mouth* of God *ſpeaks*, what his will purpoſeth, his *hand* doth *fulfil*, 1 King. 8. 24. 'Tis not a faint and languiſhing impreſſion, but a reviving, ſpritely, and victorious touch. As the demonſtration of the Spirit is clear and undeniable; ſo the power of the Spirit is ſweet and irreſiſtible; both are joined, 1 *Cor.* 2. 4. An unexpreſſible ſweetneſs allures the Soul, and an unconquerable power draws the Soul; there are clear demonſtrations, charming perſuaſions, and invincible efficacy combined together in the Work. * He leaves not the will in indifference. If God were the Author of Faith only by putting the will into an indifference, tho it be determined by its own proper liberty, why may not he alſo be ſaid to be the Author of unbelief, if by the ſame liberty of this indifference it be determined to reject the Goſpel? For in the ſame manner God is Author of one motion of the will as well as of the other, if he doth no more than leave the will in an *æquilibrium.* This irreſiſtibleneſs takes not away the liberty of the will. Our Saviours obedience was free and voluntary, yet neceſſary and irreſiſtible. He could not ſin in regard of the Hypoſtatical union, yet he had a greater averſion to ſin than all the Angels in Heaven. Is not God freely and voluntarily good, yet neceſſarily ſo? He cannot be otherwiſe than good, he will not be otherwiſe than good. So the Will is irreſiſtibly drawn, and yet doth freely come to its own happineſs. The Soul is brought

* *Amiraut.* Serm. de l'Evangil. Ser. 6. p. 316, 317.

brought over to God, and adheres to him, not by a neceſſity of compulſion, but of immutability? As the Angels neceſſarily obey God, not by compulſion, but from an immutable love. A ſinner is neceſſarily a ſervant to ſin; a Regenerate man neceſſarily a ſervant to God; both by a kind of neceſſity of nature. Our main buſineſs then is to ſee, what new enlightnings there are in our minds by the Spirit in the Goſpel; what taſts and reliſhes we have of Divine Truths; how our Wills are allured to a ſincere and cloſe compliance with the propoſals of God in the Goſpel; what vigour is in them. This is Gods method, to Work firſt upon the Underſtanding, then upon the Will. That work which begins firſt in the Affections, without light dawning and breaking in upon the mind, and growing up by conſideration and enquiries into the Goſpel, is to be ſuſpected, and is not like to be durable.

This is the Scripture-method, and every Regenerate perſon may find it more or leſs in himſelf.

V. The *USE* is,

1. For, *Inſtruction.*

(1.) If God alone be the Author and Efficient of the New Birth, then it doth inſtruct us *how inſufficient a good Education of it ſelf is to produce this work in the Soul, and how unfit to be reſted on without a further work.* I doubt many may reſt upon a Religious Education, without ſearching and inquiring into themſelves what further work of God hath been wrought upon them. God hath intruſted Parents with a power of inſtructing their Children, but reſerves the power of renewing-Grace to himſelf. If Parents may ſet the Object before them, God only can give them a Spiritual eye to diſcern it: if they may inform the Underſtanding, a Divine touch only can bend the Will: if they may lay the Wood of Spiritual leſſons together, yet the fire to kindle them in the heart, and conſume the luſts, muſt deſcend from Heaven. Education may correct, but not extirpate the malignity of Nature: good inſtruction meeting with an orderly conſtitution, may ſow the ſeeds of Moral vertue, and reſtrain Natural corruption, but not weed that out of our Nature, or plant the root of grace, any more than the skilful management of a Beaſt can change its natural inclination, tho it may curb it. The folly bound up in the heart of a Child, is too ſtrong for the wiſdom of Man, and is wholly to be expelled by the wiſdom which comes down from Heaven, ſet up in the heart by Chriſt, who is the Wiſdom of the Father. The little Stars of Precepts glittering in the mind, cannot make the young Plants ſprout up with their heads towards Heaven, without the influence of the Sun: Chriſt, the Sun of Righteouſneſs, fixed in the Soul by the Spirit, can do more than all the Stars of Moral inſtructions in the World. *Timothy* had as Religious inſtruction from his Religious Mother and Grand-mother, as any in the World, both being believers, 2 *Tim.* 1. 5. yet *Paul* calls him his *own ſon in the faith*, 1 *Tim.* 1. 2. as having *begotten him in the Goſpel:* thoſe inſtructions did not beget him, tho they might facilitate the Evangelical Work, which was wrought *by the Goſpel in Pauls miniſtry:* Therefore the *Apoſtle* manifeſtly diſtinguiſheth between Inſtructers and Fathers, 1 *Cor.* 4. 15. *Tho you have ten thouſand inſtructers in Chriſt, yet have you not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.* He diſtinguiſheth their inſtructions from Chriſt the Efficient cauſe, and himſelf through the Goſpel, the inſtrumental cauſe. Yet ſuch inſtruction is not to be neglected when Children are capable; God may ſet home that by the Goſpel, which hath been ſuckt in, in younger years. Men may as well turn their backs upon the hearing the Word, becauſe it is inſufficient without the Operation of the Almighty Grace. Inſtruction and Prayer ſhould go hand in hand together. But take heed of reſting upon a good Education.

(2.) It inſtructs us, That *Regeneration doth not depend meerly upon the Word, if God alone be the Efficient cauſe of it.* It depends upon the inward efficacy of the Spirit. Had it depended upon the power of the *Apoſtles*, or the outward demonſtration of the Word, they would have converted all that they had preached to, they would not have ſuffered any to have remained obſtinate againſt the Goſpel: Charity would have obliged them to the exerciſe of their power; and their power would have made their charity effectual. As God doth ſeldom Work

without means; ſo means can never work without God. *David* had the Law of God in his hand, but could not learn it without Gods teaching; therefore he prays, *Pſal.* 86. 11. *Teach me thy way, O Lord: I will walk in thy truth.* And in many places of the 119*th Pſalm*, he takes notice that all Spiritual knowledg comes from God, tho in the way of his Precepts, *Verſe* 98. *Thou through thy commandments haſt made me wiſer than mine enemies:* and *Verſe.* 104. *Through thy precepts I get underſtanding.* While we uſe the means, our eye ſhould be upon God. *Thomas* had his Fingers upon our Saviours wounds, but his thoughts upon Chriſts Divinity; *my Lord, and my God.* Food maintains the Body, but by vertue of the Soul animating it, and enabling it to concoct that Food. The Spirit of God is the ſoul of the Goſpel, and of all means, to make them efficacious: And with this power of the Spirit the weakeſt means can effect more than the greateſt means without it, which, indeed, can produce little or nothing. *Peter's* Sermon, *Acts* 2. was but ſhort, but improved by the Spirit to the converſion of *three thouſand ſouls.* Means can do nothing of themſelves to change the heart. When the Diſciples had two Ordinances repreſenting the Death of Chriſt; *i. e.* the *Paſſeover* and the *Lords Supper*; Pride, the great Enemy to Regeneration, put up its head above Water: they quarrelled *who ſhould be greateſt*, Luke 22. 24.

(3.) *There is no Reaſon to confide in our own purpoſes and reſolutions, or any ſtrength of our own, if God alone be the Efficient cauſe of Regeneration.* For it depends not upon our Reſolves without the Grace of God. *Satan* fears not our vows, he knows, without Grace, they are but as light Feathers, eaſily to be puft away by him: but ſparks, which without his breath, the flood of corruption in our Souls would extinguiſh as ſoon as they begin to appear. How can our reſolves without Grace renew us, when *Peter's* reſolve, with his inherent Grace, could not defend him? Who after his boaſting, when certainly he ſincerely meant what he ſaid, fell ſo ſhamefully, that he ſtood in need of a new converſion. How ſoon do we, after a tranſient awakning, fall to nodding in our ſpiritual ſleep? If Grace be not preſent with us to cure our Lethargy, our purpoſes are as empty Sails hoiſted by us; the breath of the Spirit only fills with a full gale for motion. We can never *ſtedfaſtly look into heaven, and ſee the glory of God*, unleſs we be *full of the Holy Ghoſt*, Act. 7. 55. *Stephen's* eye would have been twinkling, had not the Divine Spirit fixed it. How ſoon will a ſlight blaſt of a temptation ſhake a building, which hath no other foundation but the movable Sand of our own purpoſes, when as ſlight a temptation ſhook the Image of God out of *Adam* with all its brightneſs, who was built with Gods own hand, with a power alſo to keep himſelf? *Adam* could not be without purpoſes of obedience when he heard the Precept, yet with a ſlender temptation came tumbling to the duſt, and fell as low as Hell. A vain confidence in our own reſolutions, is ſo far from being a cauſe of this Spiritual Birth, that it is rather a hinderance, and part of the pride of Nature, that muſt be demoliſht, and to be reckoned as one of the eldeſt things among theſe *old things*, that are to paſs away. Truſt not therefore to your ſelves; look up daily for the Divine influence; lean not to your own underſtanding, tho in part enlightned; confide not in your own wills, tho in part inclined to the beſt things; purſue nothing in your own ſtrength.

(4.) *'Tis an injury to God to aſſociate any thing with him in this Work, which he challengeth as his own* production. Would it not be a diſparagement to deny him the ſole efficiency in one of the nobleſt Works of his Wiſdom and Holineſs? That he who wrought the comely Fabrick of the firſt Creation by his own Power and Wiſdom, without a co-partner, or deputing any of the higheſt Angels to bring the World into form; ſhould not have the honour of a Work which bears the ſtamp of a higher Wiſdom and Power than the whole Creation! That he who contrived the Models of the little Creatures in the World, ſhould leave this to the fooliſh contrivance of any Creature! Why ſhould we imagine that the Divine Image, upon which the higheſt bleſſedneſs of the Creature depends, ſhould be of ſo little value in the Judgment of Gods Infinite Wiſdom, as to be turned over from the care of ſo Wiſe a Workman, to the capriciouſneſs of a light and uncertain Will, more blind and mutable than *Fortune* the Heathen Goddeſs?

'Tis

'Tis more (we have heard) to frame so excellent a piece as the New Creature is, out of the rubbish of sin, than to frame the whole Celestial and Elementary World out of a rude mass of matter; since there is a greater Gulf to be shot between Corruption and Grace, than between nothing and the beautiful Structure of Heaven and Earth: and therefore we may less disparage him, in denying him the title of Creator of the World, than that of the Creator of a New Heart, since he hath Promised by his own Mouth to do it with his own Hand. The *Apostle* cannot be charged with ignorance, but knew what he said in that comprehensive Thanksgiving, for *all spiritual blessings in Christ*; if all, then one of the highest, the New Creation, is not intended to be left out of the Roll of Spiritual Blessings; associating none with God, as the Principal, but Christ as the Mediator, conveying this Grace by his Spirit, according to the orders of the Father; *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ*, Eph. 1. 3.

(5.) See from hence *how excellent a thing it is to be born again*, if God be the sole Efficient of it! Whatsoever God is the Author of in his ordinary Works, is excellent in its kind; they are all the effects of his Will; this is an effect of his gracious will: other Generations are by the will of man, wherein the will of God concurs with them; this is solely by the will of God, without any concurrence of the will of man in the first work, called therefore by way of excellency, *The faith of the operation of God*, Col. 2. 12. not a Gift conveyed by Angels, but his Spirit. A grain of Grace of Gods planting is more worth than Millions of Gold of mans getting: a more worthy Gift than all the Gold of *Ophir*, which God gives to men by their industry, who shall never see his face; but this by his own Spirit in order to Glory: 'tis a Royal Gift he reserves in his own hands, to bestow upon those that were his favourites in his Eternal purposes; it grows not in every mans ground, neither is it sown in every mans field. The Soul is more excellent than the Body, not only in respect of its Nature, but in respect of its immediate Author: God is called particularly, *The father of Spirits*, not of Bodies, tho he is so; but in the production of Bodies he acts by the hand of Nature; in the production of the Soul, by his own hand; in that work, he acts by the intervention of second causes; in this, without serving himself of any other Efficient cause but his own will: If the Soul, as being the only work of God, is therefore more excellent, then certainly a new-born Soul is more excellent than any thing in the world, in regard God is the Author of it in a more peculiar manner by the Operation of his choicest Affections.

(6.) If God be the Efficient of Regeneration, then *there is a necessity of the influence of God in all the progress of Grace.* 'Tis yet imperfect; the same hand that planted it, must also water and dress it. There is a tough sinew left in mans will, which makes him halt, after he hath the new name of *Israel* put upon him; a weakness of Faith, a coldness of Love, a faintness of Zeal. What he is the Creator of, is nursed by his Providence; what he is the New Creator of, is fostered by a succession of Grace: the Scripture therefore appropriates all to him; he is the God that Calls us, the God that Anoints us, the God that Carries us, the God that Establisheth us, the God that Keeps us, and the God that Perfects us. He is the Author of Grace in its first issue, its fruitful sproutings, its delicious ripenings; it depends upon him in creation, preservation, augmentation, as well as Natural things depend upon him in all their progressive motions, from one degree to another, as the Author of Nature. When Nature was most unspotted, Grace was necessary to preserve and fix it in that state. *Adam* needed the assistance of Grace with the embellishments of Nature. The same power that inspires us with life, inspires us with a perpetual continuation of it. If the tide that turns the stream of the River, desert it, and return to its own Channel, the River will return to its natural Current. Our hearts will decline, our life languish, unless fed by that supernatural efficacy which did first produce it. The Plants cannot grow meerly from their own internal form; nor Trees bring forth their pleasant fruits without the influence of Rain, and Sun, feeding and hatching their innate spirits, and drawing them out to make a show of themselves in Flowers and Fruits; and when they are brought forth, they stand in need of the same Rain to fill them, the same Sun to ripen them.

(7.) If

(7.) If God be the Efficient, *&c.* we ſee *whether we are to have recourſe in all the exigencies of the New Creature*; to whom, but to the Author of thoſe beginnings of Eternal Life? God is all, in all parts of this glorious work; *The God of all grace, who hath called us into his eternal glory, make you perfect, ſtrengthen, ſtabliſh, ſettle you*, &c. 1 *Pet.* 5. 10. There is need of *preſerving*, *ſtrengthning*, *increaſing*, *quickning* and *perfecting* grace.

Theſe you need, and theſe muſt be ſought, and will be had, from the ſame goodneſs and power by which you were new born.

[1.] *Preſerving Grace.*

(1.) *God only can give it:* There is a neceſſity of it: as God rears it, ſo he only can keep it from pining away. Plants will wither, if the Rain do not deſcend; the Flame will be extinguiſht, if Fewel be not added. There is as much a neceſſity of a conſtant influence to keep up this New Nature, as there is of the Sun to preſerve the *Horizon* from that darkneſs which would invade it upon the turning its face to other parts of the World. The perpetual duration of renewing grace, is not eſſential to grace; for then *Adam* and the Angels had ſtood by vertue of their grace, for nothing ever loſeth its eſſential property; but it is by an additional grace, diſtinct from the firſt grace, wherein our Regeneration doth conſiſt; as the preſervation of the Creatures in their Natural beings is by an act of God, diſtinct from his creative act. The firſt grace God gives now, is a bounty to his Creature, but it is further an obligation upon himſelf, not as it is grace, or as it is his own work, for *Adam*'s grace which failed, was wrought by his fingers, inſpired by his breath; but as it is a new-Covenant-grace which alters the condition of it. God's finger writ the Law in the heart, and his breath can only blow the duſt off, that would fill the Engraved Letters.

(2.) *God will preſerve it. Job* would argue with God, and ask him, *Is it good unto thee that thou ſhouldſt deſpiſe the work of thine hands?* Job 10. 3. Is it agreeable to his goodneſs and wiſdom, to ſlight and neglect the work of his own heart; not a fruit of his common liberality to the Creation, but a choice fruit of his redeeming Love? His common Love, as he is the Author of Nature, preſerves the Old Creation; much more his ſpecial Love, as he is the Author of the New Nature, will preſerve the New Creation; his general goodneſs made the World, but his gracious goodneſs formed the Soul: the one is more ſplendid than the other, therefore the effect more durable. *Mercy compaſſeth* the godly *about*, Pſal. 32. 10. like Bulwarks that ſurround a City for its defence, againſt the aſſaults of ſpiritual Enemies. A higher Providence attends man than other Creatures, becauſe he is of a more noble conſtitution: upon the ſame account a higher Providence muſt attend the New Creature, as being far more noble than meer man: God embraceth all Creatures in his Arms with a common Love as Creatures; he lays the new begotten ones in his boſom by a ſpecial Love. His Power too is to be conſidered. He will not want a Power to preſerve that which he did not want Power to New Create: the Power being the ſame that raiſed Chriſt from the dead, which raiſed any from their Natural condition, will have the ſame iſſue; ſince it never ſuffered Chriſt to return to the Grave again, neither will it ſuffer any new-born Soul to return to a ſpiritual death. Every new Creature is the Fathers by purpoſe, and by actual traction; they were his before they were Chriſts: the Father draws them to Chriſt; and the Power of Chriſt will be as eminent to preſerve them, as the Power of the Father was to draw them. Why were the Creatures brought by that inſtinct God put into them, into *Noah*'s Ark, but to be preſerved from the deſtroying deluge? Why did he take pains to write the Law a-new in the heart, if he would ſuffer it to be daſht out again? If he would not preſerve his own Work, why did he not let the Soul die wallowing in its old filthineſs, and forbear the expence of thoſe freſh Colours he hath new drawn his Image with? It ſeems to be a greater Power to take off all that load of ſin which lay upon you, than to preſerve you from having ſo great a burden again upon you. 'Tis not reaſonable to think, that God ſhould be at ſo much coſt, only to reſtore man to *Adam*'s mutable condition, whereby to incur a greater condemnation.

[2.] *Strengthe-*

[2.] *Strengthning grace:* this we need, as well as preſerving grace. 'Tis God that ſtrengthens us in the inward man: by that ſtrengthning Grace the New Creature can do all things; without it, nothing. *Through him we are more than conquerors over principalities and powers*, Rom. 8. 37, 38. *Strength to mount up* to Heaven as an *Eagle*, to *run* our race *without wearineſs*, to *walk without fainting*, to combat difficulties without ſinking fears, is only to be had by *waiting upon the Lord*, who is the Fountain whence all theſe *flow*, Iſa. 40. 31. and by his Grace confers a ſupernatural fortitude; *Iſa.* 40. 31. *But they that wait upon the Lord, ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary: they ſhall walk, and not faint.* Look not therefore for ſtrength in your New Nature, look for it in God, in that Spirit which firſt renewed you; ſince that glorious Power is imparted to ſtrengthen you, which was at firſt employed to new create you. This was the matter of the *Apoſtles* prayer for the *Coloſſians*; and this ſhould be ours, *Col.* 1. 9, 11. *Strengthned with all might according to his glorious power.* There is much weakneſs in us, a medly of luſts, an Army of Enemies, but the way is open for us to that glorious power, to endue us with a new vigour, which firſt ſeized upon us with an inſuperable efficacy: our ſhattered and weakned ſins ſhall not be able to reſiſt that glorious power now, which they could not ſtand the ſhock of when they were in their full ſtrength. *God will be a Sun and a ſhield*, Pſal. 84. 11. a Sun to diſpel our darkneſs; a Shield to ſecure us from Darts: a Sun againſt the allurements of the World, defeating them by a charming light: a Shield againſt the affrightments of the World, over-powering them by an irreſiſtible force; the Sun that gave us life, the Shield that ſecures our ſtrength. The glorious power which we need in our progreſs, lies in the ſame Arm which wrought our deliverance, and from thence muſt be fetched: 'tis only by him that we have ſtrength to tread down the wicked one's temptations, and thoſe fiery Darts are made as aſhes under the ſoles of our feet, *Mal.* 4. 3.

[3.] *We need increaſing Grace; and that is from God.* The increaſe depends upon him, as well as the firſt planting: when we want it, he is the Fountain from whence we muſt draw it; ſo did the Diſciples, *Luke* 17. 5. *Increaſe our faith*; * or, *add to us faith.* Every new Spring, freſh Bud, ſpreading Bloſſom, is an addition by his influence. When we have it, we muſt acknowledg his ſole hand in it: So the *Apoſtle* did when he ſaw the growth of the *Theſſalonians* Faith, and the abounding of their Charity, 2 *Theſſ.* 1. 3. *We are bound to thank* *God *always for you, becauſe that your faith grows exceedingly.* He did it by Obligation; no ſuch tye had lain upon him, had God left them to increaſe it themſelves. The new fruits you bear, is from his new *purging*, as the firſt power to bear was from his *planting*, John 15. 2. If you would thrive, it muſt not be by your own, but by the increaſes of God: *God gives the increaſe*, both in the outward Adminiſtration, and inward Operation of the Goſpel, 1 *Cor.* 3. 7. Faith, in every aſſent, is conducted by that power which firſt ſettled it in the heart, and without it cannot commence any higher degree. As every ſpark of Spiritual Life is by his kindling, ſo every ſparkling of that ſpark is by his blowing. Look for it at Gods hands, beg of him to write that Law deeper which his Fingers firſt Engraved in your hearts. 'Tis Gods being *a dew to Iſrael* makes him grow up in beauty as *the lilie* and *the olive-tree*; in ſtrength, *caſt out his roots as the cedars of Lebanon*, Hoſ. 14. 5, 6, 7. If you would grow up as Calves of the Stall, you muſt lie under the healing wings of the Sun of Righteouſneſs, *Mal.* 4. 2. *Unto you that fear my Name, ſhall the Sun of righteouſneſs ariſe with healing in his wings*, &c. That Sun which by his beams conveyed into you a Spiritual Life, can only by the ſame heat, influence you to a taller growth. Every drop of the knowledg of his will till you come to be filled, every mite of *Wiſdom* and ſpiritual *Underſtanding*, is to be drawn from him only, *Col.* 1. 9. both the additions of knowledg, and the deeper impreſſions, and lively ſproutings of what we know.

* προσθὲς ἡμῖν.

* εὐχαριστῶν ὀφείλομεν.

[4.] *Quickning Grace*; this alſo we need. As our life, ſo the livelineſs and activity of Grace depends upon the Divine influence; a Divine motion is neceſſary to elevate our Souls to thoſe actions which are ſupernatural: our grace depends upon God *in actu ſecundo*, as well as *actu primo*: As God firſt puts a Nature into Creatures (in the exerciſe as well as the being) and then quickens them by his

his Providential concurrence in thoſe acts ſutable to their Nature, which acts are therefore natural to thoſe Creatures: So by a gracious concurrence he doth quicken the New Nature in the Soul to the exerting of gracious Operations, according to that Nature he hath endued it with. As he tunes the ſtrings by his skill to fit them for a Divine harmony; ſo he enlivens them by his touch to make what Muſick he pleaſes; every Heavenly prayer, every gracious groan, every ſtart of Spiritual Affection, is from the Spirit tuning, quickning, aſſiſting againſt infirmities and deadneſs. There muſt be a continued drawing, to make a continued running. *Draw us, and we will run after thee*, Cant. 1. 4. It was the Church, the gracious Church, the Spouſe and Dove of Chriſt, yet ſenſible of her own inability to quicken her pace to new Communion with Chriſt, without freſh Communications firſt from him. There is a *byas* in the Soul to direct it in a right motion; there muſt be a hand without, to put it upon that motion; Chriſt muſt *put his hand in at the hole of the Door*, before a lazy Soul, tho gracious, will ſtir at his call, *Cant.* 5. 3. or as the Child which hath a principle of motion, muſt be aſſiſted and quickned by the Nurſe, before it can move a ſtep. Grace is more prevalent to keep us from ſin, than excite us to holineſs; yet neither can be done by it without new quicknings; our motion is in him, and by him, as well as our life, ſpiritually as well as naturally, *Acts* 17. 28. *In him we live, move and have our being:* the old ſtock muſt have continual ſupply: *without* Chriſt we *can do nothing*, John 15. 5. without him we cannot have grace in the Plant, nor grace in the fruit. As the Soul excites the ſpirits in the eye to an act of viſion; if they be not quickned by their Governour, tho things be before our eyes, they ſee nothing: ſo the Spirit of God excites, as it were, the Spirits of grace, to their particular acts, Faith to apprehend, and Love to work: the Goodneſs that made the Promiſe, guides the hand of the Soul to faſten upon it, *Pſal.* 119. 49. *Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.* As God makes the Promiſes, ſo he makes the meeting between the Soul and the Promiſe; every motion proceeds from Gods touch upon the heart enlarging it; therefore our dependance muſt be upon Gods Grace, *Pſal.* 119. 32. *I will run the way of thy commandments, when thou ſhalt enlarge my heart:* I will run, not by my own ſtrength, but by the hand of God enlarging and enlivening my heart. Indeed, if God did not give to act as well as implant the habit, he would give no more to us in the New Covenant, than he gave to *Adam* in the Old, who had a power to do, but not the act of doing: his power was from God, but the act of obedience depended upon himſelf, and for want of actual obedience he fell. We ſee whence we muſt derive our quicknings; we want them, becauſe we expect them from the New Nature in us, not from the Author of that nature, and the concurrence of his grace with it; and depending upon habitual, more than actual grace, is the cauſe of our having many a ſlip. We are as dead lumps, notwithſtanding all the grace we have, if God do not cauſe a free life to ſpring up in us by ſucceſſive breathings.

[5.] *Perfecting grace* is only from God. He is the *finiſher* of what he is the *Author* of, Heb 12.2. and in our ſpiritual warfare ſupplies us with new recruits, till the combat end in victory, and the victory in triumph. He will come *as the former and the latter rain*, Hoſ. 6. 3. As the former Rain to open the Womb of the Earth, and the latter Rain to ripen the fruits of the Earth: As he hath laid the foundation of Mount *Zion*, ſo he will perform the whole work in it: he *fulfils the work of faith* with the ſame power wherewith he begins it, 2 *Theſſ.* 1. 11. The power which cauſed the Reſurrection of Chriſt, cauſed his Aſcenſion: he had his Forty days upon the Earth, after his Reſurrection, before he was taken up to Glory. There is a continuance of a believer in the World after his Reſurrection from a Spiritual Death: But the ſame power which cauſed his Spiritual Reſurrection, will as ſurely cauſe his Heavenly Aſcenſion. That Arm that brought him out of *Egypt*, will conduct him to the limits of *Canaan*, the flouriſhing paſtures of the promiſed Land. Grace is the firſt Gift; Glory is the latter; Glory follows upon the heels of Grace; *he will give grace and glory*, Pſal. 84. 11. Grace to fit for Glory, and Glory to reward his own Grace; all Grace till it ends in Glory. God muſt be ſought and depended on for this: we cannot *Will* our perfection without

without grace, as we cannot will our Regeneration without grace: God gives the will, the progreſſive as well as the initial will. Then ſeek only to God, depend upon him only, for the warmth of his goodneſs, to bring thoſe Chickens to perfection which he hath gathered under his wing; his Affections are not tired, 'tis a pure diſintereſted love mingled with no defects: his Wiſdom and Power is no leſs able to perfect, than his love is to incite him to it.

USE 2. The ſecond Uſe is of *Comfort.*

Is God the Author of Regeneration? He that is the God of all Grace is the God of all Comfort too: Where he is the one, he will be the other. As he creates the Soul to good works, ſo he creates it to Heavenly conſolations: when God acts as a God of Juſtice toward ſinners, he appears as a terrible God in his puniſhments: when he acts towards Saints as a God of Grace, he appears as a comforting God; he fills the one with all terrors, prepares the other for all comforts; he calls you by a New Creation into his Eternal Glory, and ſends therefore ſome ſparkles of Glory into the Soul here. Are you born of God? You approach in excellency as near to Chriſt as a Creatures capacity will admit. Chriſt was his natural begotten Son; believers his Spiritually Regenerated Children. Chriſt is *the firſt born*, but *among many brethren*, Rom. 8. 29. that Chriſt *that ſanctifieth*, and we that *are ſanctified*, *are all of one*, Heb. 2. 11. of one Nature, ſay ſome; of one Father, ſay others; therefore he is *not aſhamed to call them brethren*; one Nature doth not ſo much make us Brethren, as one Father. Chriſt was not Regenerated, but Generated; he ſtood not in need of the other, becauſe the firſt Generation failed not; neither could he, being God: he is the exact Image of his Fathers Perſon, and ſo particularly of all his Attributes, becauſe he partakes of his eſſence: believers are the living Images of Gods holineſs, not partaking of all his Attributes, but of that.

Particularly,

(1.) *God will rejoyce in his own Work.* If he rejoyced in the firſt planting of his Image at the Creation, he will no leſs rejoyce in it at the reſtauration; and with more gladneſs embrace the Son that is returned from death to life, by returning from his debauched courſe, than that Son that remained with him all the while. Why doth he renew the face of the Earth by the miſſion of his Spirit, but that he may rejoyce in his Works? *Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth. The glory of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works*, Pſal. 104. 30, 31. If God ſhall in time rejoyce in the Earth, wherein he had little joy after the Creation of it, and ſoon repented of his Work; he will rejoyce in the nobleſt Work, in the frame of his Image, which, next to Chriſt, makes all other Works of the lower Creation pleaſant to him. He *creates Jeruſalem a rejoycing, and her people a joy*, and he will rejoyce in the New Creation of his People, in the People he hath New Created, *Iſa.* 65. 18, 19.

(2.) *He will deſtroy all Enemies to his own Work.* How will his Love pierce into every part, and employ his Power in deſtroying the Enemies of his Work! whip buyers and ſellers out of his Spiritual Temple, caſt out all their remaining rubbiſh; let not his Houſe be always a Den of Thieves, that ſhall rob God of his Glory, and his Temple of its Beauty. That God that can raiſe men, 5000 years ago dead, as eaſily as one dead the laſt minute, can remove all the bands of corruption, tho never ſo ſtrong: If he hath raiſed you from death, he will lift you up from all the remainders of death; the Grave-clothes which yet remain about you, ſhall be in time united, as well as the Soul unlooſed from the principal bands of death. Tho there be in you a *ſpirit that luſteth to envy*, as well as a ſpirit that luſts to love, yet *God gives more grace*, James 4. 5, 6. luſts will down, corruptions fall in time before his grace: darkneſs muſt hide its hated head, when that word breaks louder from his Lips, *Let there be light.* The Promiſes of a thorough Sanctification belong to you, as well as the Promiſes of a perfect Remiſſion: If God be the Teacher, no matter what the Scholar is: if God be the Workman, no matter what the Matter is: if God be the Guardian, no matter what the Enemies are; nothing is too rugged for his Skill, or too hard for his Power.

(3.) *He will order all things for the good of his own Work. They ſhall not labour in vain: for they are the ſeed of the bleſſed of the Lord*, Iſa. 65. 23. He did not want grace to reſtore them, he will not want comforts to ſupport them. Their very afflictions ſhall be ordered to preſerve the work of his own heart in them; and while he prunes and cuts, he will purge away the luxuriant corruptions, that his Vine may be more beautiful and delicious: And if he doth chaſten you ſharply, it is that you may be nearer *partakers of his holineſs*, Heb. 12. 10.

USE 3. The third Uſe is of *Exhortation*.

1. *To the renewed.*

(1.) *Walk Humbly.* Swell not big, as if your own power had procured it; let not Pride ſpread its Sails in your Souls. Conſider, you are Creatures ſtill, tho New Creatures: As God put into you whatſoever you have of natural exiſtence, ſo he hath put into you whatſoever you have of ſpiritual: you are duſt ſtill by your natural Creation, tho new formed by the Spirit. There is nothing of grace, no act of grace, but you receive mediately or immediately from God. You opened not your own eyes, nor thruſt back the Lock of your own hearts, nor can call one ſpark of that ſpiritual life you have, your own creature: it moved not at your beck, obeyed not your orders; 'tis when God ſaith, Go, that it goes, and do this and that, ſettle upon this or that Soul, and it doth it: How humble ſhould you be! ſince grace doth nothing in any, but by Gods order, not your own. God works in us, we add nothing to God. The melted Wax receives the ſtamp from the Seal, but the Wax adds nothing to the Seal. *What haſt thou that thou haſt not received? If thou didſt receive it, why doſt thou boaſt as if thou hadſt not received it?* 1 Cor. 4. 7. Grace is Gods communication to you, not yours to your ſelves. What is received, is not your own work, but anothers gift; were it deſert, we had reaſon to boaſt; but being a gift, we have no reaſon to grow big. Lie therefore before him in your own nothingneſs. Renewing grace firſt lighted upon you when you were humble; and grace in its increaſe flouriſhes when the Soul is in the ſame poſture.

(2.) *Aſcribe all that you are, as renewed Creatures, to God.* Aſcribe it wholly to him; let ſelf rub off every filing of this Gold from its own fingers. *Not unto us, not unto us, O Lord, but unto thy Name* be *the praiſe*, Pſal. 115. 1. The repetition removes the glory far from themſelves. If *praiſe be comely* for an upright perſon, it is moſt comely in the greateſt cauſe that can happen to him, *Pſal.* 33. 1. Account your ſelves therefore nothing, and God and Grace all; and let no ſhoutings be heard in your Souls, while God is rearing up the Divine Temple, but thoſe of *grace, grace*, Zech. 4. 7. both in the foundation, and ſuperſtructure, till he comes to the top-ſtone. Your breathing after God, is but the effect of his breathing after you: the Moon hath no light of her ſelf, but what ſhe receives from the Sun; nor any Creature a ſpark of grace, but what is derived from the Father of Lights. Gods purity is as the Sun; your grace as a beam from that Sun, not primitive in your Nature, but derivative from God. Were it not from grace, *Saul* had never been *Paul*, nor *Peter* a penitent, nor *Mary* a convert, nor *Zacheus* a Chriſtian, nor hadſt thou ever been brought to the ſweetneſs of a ſpiritual life, or advanced to the ſtate and comforts of another World. Did you will to run, till mercy moved your *wills*, and ſpirited the feet of your Souls? Your will, your race was nothing; *Gods grace was all*, Rom. 9. 16. Was it not his word of Command, *Let there be life*? Was it not his invincible Power battered down the ſtrong holds of ſin? O ſeriouſly think O Chriſtian, that dry and deſert heart of thine could never have been mollified and watered by rocky Nature, nor virtue ever Bud and Bloſſom in that barren Soil, unleſs the Soil were mended, as well as the Plant fixed, by ſome powerful hand: Bleſs God therefore, ſince, had it not been for him, you had never been humbled, never been renewed, never reached ſo high as a holy deſire, or a penitential tear, but lain till this day, and for ever, bemired in fallen nature.

That you may know what reaſon you have to bleſs God with the higheſt praiſes, conſider,

(1.) *What your obligation is, how great!* What good would your creation have done you since your fall, without a new creation by the same hand? It must have render'd you miserable without this, and could never have render'd you happy but by the intervention of this. Without this you might have been his sons and daughters by creation, and Devils by corruption. The *Heathens* were *Gods off-spring*, as they were rational creatures, *Act.* 17.28. and the Devils children as they were corrupt creatures. You might have had the image of God in a glimmering reason, without his image in a divine holiness. Was it not a greater obligation to restore that with kinder circumstances which you had wilfully thrown away, when it was in no wise due to you, than it was at first to bestow it? There was something like debt at first; supposing God would create a rational creature, integrity and innocency was naturally due to it, in regard of the Holiness and Wisdom of God, unless he would have been the Author of the creatures sinfulness; but since that voluntary defection, the restoration was in no sort due; therefore the obligation greater. If God had created a thousand Worlds, and given you the Lordship of them for some millions of years, had this been such a kindness as to afford you a New Nature, whereby you will be eternally happy in a likeness to God, and enjoyment of him? As the work of Redemption, so this of Regeneration darkens the glory of the work of Creation; since more of Grace, Wisdom, Power, Holiness, are the springs of it, the obligation must be far greater; the difference is as great as between Heaven and Earth. Will you not bless God for making you creatures? for recovery from a fit of sickness? Is the obligation less in delivering you from a spiritual death? Is not the reason of blessing God greater for the Second Creation, than the First, since it is the same skill adorns you with his image in the New Creation, which beautified man with that image at the first?

(2.) *Was there not as much unfitness in you, as in the worst of men by Nature?* Not one good disposition grew upon Nature, but all was the work of preventing grace: Could then the iron gates of your hearts flye open of themselves? Or could any else but a God break them open? Was not your Nature carried as violently to sin, as any; perhaps not into such brutish sins as others, yet more refined and devilish? If you did not launch out into the grossest sins, you owe your preservation to restraining grace. That *Socrates* was better and wiser than another, was from God in the acknowledgment of a *Heathen* *, who saith he was chosen to Virtue *by the Divine suffrage:* Were your strings better? sure they were of Gods tuning. Man was not more unfit for a natural being before God created him, than the best man in the world was for a spiritual being, till God wrought him with his own finger? Was not the worst in the world naturally as fit for it, as your selves? Did any better thing dwell in your flesh, than in theirs, to give grace entertainment? Did not grace at first make its way, conquering, and to conquer, and not one blow struck by you to facilitate the Victory? Nay, were you not so far from having a grain of grace by Nature, that there was nothing but opposition and rebellion against the Author of it? Did you not want every thing to make you lovely in Gods eye? Nay, did you not hate him, while he had a love of benevolence towards you? And have you not reason to bless him then, that he would not disdain to look upon you, such an impure and rebellious creature? Perhaps your case was the same with hers, Hos. 2. 5. *who said, I will go after my lovers*; she decreed to follow her idols, and was resolved not to be reclaimed; but God resolved otherwise, *v.* 6, 7. who would not leave her, till he had made her change her base and unworthy resolution, for better; *She shall say, I will return*, &c. And was it not a happy resolution in the Divine breast, not to suffer you to run mad and furiously to Hell? What an irrecoverable condition had you been in, if God had not spake a powerful word, *Hitherto thou art gone, but no further shalt thou go?* Were you not once in your blood, and pitied by no eye, when God said, Live? And can you not wonder at the mercy of his lips, and raise your Notes above an ordinary strain? Read over the Records of the first work upon thy heart, and see if any thing were written there with thy own finger: The very sense of thy own wretchedness, was Gods writing on thy heart; thou wast weighed in the balances, and found wanting, lighter than vanity, nothing of thy own to concur with God, but folly and misery.

* Κατὰ τὴν Θεοῦ χειροτονίαν.

(3.) *If grace found thee unfit and rebellious, there could then be nothing of the leaſt deſert:* And this ſhould make you caſt a wondering eye at the greatneſs of Gods kindneſs. Mans voluntary defection, without any violence offered to him, had render'd him unworthy of any recovery: you did no more deſerve it, than the worſt Devil, who ſhall never have one line of it drawn upon him. Not one previous diſpoſition, not one ſigh or groan for it, could be diſcerned; much leſs the draught it ſelf: Your true earnings were nothing but that death you lay under. The unlooſing any band of it, or knocking off any fetter, was meerly free grace. Is there not then reaſon to bleſs the Lord, when an undeſerved Power hath been put forth to new create you, when a deſerved Power might have buried you for ever under your own ruines? Suppoſe you had been the moſt exact Moraliſts in the world, the ſupernatural grace of the new birth could not be deſerved by you, becauſe nothing can be merited but by an act as excellent as the Reward. No man can merit by any act a thing of a greater value than the act it ſelf; but this grace is of another order, and far ſuperior to any Moral natural work. Indeed upon covenant, if a man doth ſuch a thing, he ſhall have ſuch a reward; the thing promiſed may be challenged upon the performing the condition, but cannot be ſaid to be merited, becauſe the act was inferior to the Reward in the true value of it; but this grace could neither be merited nor challenged at Gods hand upon a condition, ſince he had made no promiſe in this kind to give you a right to ſuch a demand. 'Tis one thing to be capable of it, another thing to have a juſt right. A ſinner in the ſtate of ſin is capable of being changed, but not capable of having a right to that change. Well then, you could never deſerve ſuch a mercy; and will you not prize it, and bleſs God for it?

(4.) *Since you did not deſerve it, no nor the propoſals of it, conſider what a condition you had been in, had God left you to your ſelves, or put your wills only into an indifference.* Had it been by a meer ſuaſion, or a naked propoſition of the Truth, I ſuppoſe you are ſo ſenſible of the mutability of your Wills, that you might well believe you ſhould ſcarce have complied with God. Your ſecurity at beſt had been but as good as *Adam's*, who had his *poſſe*, but not his *velle*. What furious paſſions and Devils in your ſouls were ſet againſt him? and had you been left to your own choice, you would not have ſtirred one foot to follow his Chariot. If you did *purifie your ſouls in obeying the truth*, it was *through the Spirit*, 1 Pet. 1. 22. and all the faith you have, was from the ſame Fountain, Acts 18. 27. *Which believed through grace.* Put it to your ſelves; Do you think your hearts were not ſo ſtout, that nothing but divine grace could mollifie them? Do you think there would have been any heat or warmth in you, unleſs God had kindled the flame? Can you imagine your frozen hearts would have melted, but by a Divine breath? It was happy for you that God would put your Wills beyond an indifference, and deal with you by the ſame power as he dealt with Chriſt, not leaving him or you in a doubtful ſtate between life and death. How happy was it for you that God would be Conqueror, and ſurmount your reſiſtance; tame your force, ſcatter your counſels, level your Mountain, and bring your fierceneſs under the yoke? That he would not wait your choice and leiſure, but make the event certain? That he had mercy on you, becauſe he would have mercy? That he would turn the ſtream of your hearts by the overmaſtering Tide of his Grace, and overpower the fleſh in the chief parts of your ſouls, and ſecure the rational powers of Mind and Will for himſelf? How glad may you be of the loſs of that indifference, that ſecures your happy eſtate for ever? Who that is in favour with a Prince, would not willingly have his Will fixed to pleaſe him, and dread nothing more than ſuch an indifference whereby he might hate his Prince, and loſe his favour?

(5.) Is there not reaſon you ſhould bleſs God, *when he hath dealt thus graciouſly with you, and not with many others in the world?* Why any of you ſhould be raiſed up to a ſpiritual life, when you ſee many others near you ſtretched out in a ſpiritual death: Why one upon the ſame bench, and not another; why one ſhould be gathered with his arm, and another left to the jaws of the devouring Lion; why you ſhould have any choice fruit grow in any of your hearts, when thorns and briers grow in every Hedg: That God ſhould have afforded you means of Regeneration, and not to moſt others in the World, is a ground of bleſſing and praiſe,

much

much more that he ſhould afford you the grace of Regeneration, and not to many others under the ſame means: He hath not dealt ſo with every Nation in giving them the means, *Pſal.* 147. 19. he hath not dealt ſo with every perſon in giving them the grace. That wind that blows where it liſteth, hath left other dry bones to remain dry ſtill; paſt by others more civil, and of ſweeter converſations. Drawn his image in one, and left others to tumble down to Hell in the likeneſs of *Adam*, wherein they were born. Overlookt one that was not far from the Kingdom of Heaven, and laid hold on another that was many leagues further from Chriſt. The Spirit of God only makes this diſtinction; he will pour out his grace in *Galatia* and *Macedonia*, and not ſuffer it to be known in *Bythinia*, Acts 16.6,7,8. *And they eſſayed to go into Bythinia, but the Spirit ſuffered them not.* Cauſe it to rain in one City, on one perſon, and not on another; call one out of the grave, and leave others under the bands of death, and in the dregs of human nature. You ſee your calling, and you may ſee how diſtinguiſhing it is, *not many wiſe after the fleſh, not many mighty*, 1 Cor. 1. 26. Can you ſee this, and not bleſs the Caller, the Renewer? A leſs favour wrought ſo much upon *David's* heart, that he would bleſs God in ſpight of mocks and ſcoffs, 2 *Sam.* 6. 21. Oh rich diſcriminating grace! Where any are peculiar Monuments of Grace, they ſhould have peculiar notes of praiſe. What reaſon can others have to bleſs God, if ſuch ſhould have no hearts to bleſs him for ſo great a Mercy? All are under Gods Will of Precept; all are under his Will of Promiſe, if they perform that Precept: but all are not under his Will of Purpoſe, to give them ſtrength to perform that Precept.

(6.) 'Tis to be conſidered too, *With what pains and patience God wrought this work in your hearts.* You may beſt know what ado God had with your hearts before they were thus formed according to his will. Were they not as Clay to the Potter, which needed much tempering before they were fit for uſe? Did God find that pliableneſs in you, that the Devil found? Had he a cordial welcome at the firſt proffer? Do you not remember reſiſtance enough to make you for ever aſham'd that ever you ſhould put the bleſſed God to that toil? and yet you know not the thouſandth part of that reſiſtance God knew was lodged in your Nature. Do you not remember how he met you at every turn, hedged up your perverſe way with thorns, before he could be admitted to ſpeak a word to your heart? How he anſwered one objection after another, whereby you would have ſtifled his Work? Can you remember this, and not admire the Mercy that took ſuch pains with ſo unprofitable a heart? 'Tis called a Reſurrection, but it is more; before the reſurrection of the body, one part of man lives, and waits for re-union, tho the body be crumbled into very duſt; but there's no life in you naturally; ſo little in you to take part with God, that even that which is the glory of man, his Mind, and Reaſon, and Wiſdom, were in arms againſt this Work, as well as the ſenſitive and brutiſh part; for the *carnal mind was enmity againſt God*, Rom. 8. 7. What was your language to God at firſt, but like that of the Helliſh Spirit in the man in *Luke* 4. 34. *What have we to do with thee?* Yet he dealt with you as the Sun with the earth, which ſcatters the miſts it ſends out to choak its light, and ſpreads its warm wings over the face of the World. So doth God, tho men offend him with the ſteams of their ſins, and uncivilly command him to depart from them, yet he leaves them not till he hath made them willing that he ſhould do them good.

(7.) *The work it ſelf requires admiration and bleſſing in regard of the excellency of it.* 'Tis more admirable than all the Miracles of Nature; the whole world can no more compare with it, than a Dunghil can equal the worth of a Rock of Diamonds; all bleſſings which make you happy ſpiritually and eternally, are wrapped up in it. What can God give greater than his own Nature? What are you capable of more than what he hath done and will do upon that foundation? If God had only given thee knowledg, thou mighteſt have been a Devil for all that; but the New Nature makes you equal with Angels. What Man or Angel could you be born of with ſo great advantage, as to be born of God? There is no higher being to be born of. What can he do more, than thus to beget you? You are new born according to that Image after which his only Son was eternally begotten; conceived by that Spirit whereby Chriſt was conceived in the Womb of the

bleſſed Virgin; raiſed by the ſame Almighty hand whereby the great Pattern of the New birth was raiſed from the dead: 'Tis the higheſt elevation of humane nature, to be united to the Son of God, and to be made like to that glorious image. Greater gifts cannot be, than theſe two, Chriſt to deſcend to partake of human nature, and the creature elevated to partake of the Divine. If you will not loudly bleſs him for this, what can God do that ſhall deſerve your praiſe, ſince a greater he cannot confer, more full of the ſpirits of his favour towards you?

(8.) *May there not be ſome circumſtances in your particular New birth, that may raiſe your hearts to bleſſing and praiſe?* Perhaps thou wert *born in a day*, as his promiſe is of a *Nation*, Iſa. 66.7,8. and without thoſe racking pains which attend the New birth of many; he did not take thee *by the throat*, nor *arreſt* thee with legal terrors; but breathed upon thee with a gentle wind; conceived and formed thee in a little ſpace of time, that thou wert within the proſpect of heaven, before thou thought'ſt thy ſelf out of the ſuburbs of hell; and brought thee forth a Man-child, before thou didſt imagine thy ſelf to be delivered. Was it not mercy to renew thee without worrying thee? to melt thee by a gentle fire of love, not break thee piece-meal by the Hammer of Wrath? that thou ſhouldſt ſcarce diſcern the Lance from the Balſome, and the Wound from the Plaiſter? Perhaps he arreſted thee in a full courſe of ſin, in ſome deſperate career, when ſome plot was laid for a high piece of wickedneſs. It had been an act of his Power, hadſt thou been brought up in ſome Religious Family, tutor'd in the ways of Religion by a choicer education; but perhaps God took thee from the very ſteams of Hell, when thou hadſt not one thought of him, and he might have let thee alone, as well as he did others of thy companions. It had been admirable Power to turn clear Water into Wine; but more, to turn ſtinking and putrified Water into a generous Wine. Do not the viſible characters of Mercy and Power in ſuch a caſe call for more praiſe at thy hands? Can any other cauſe have a pretence to put in for a ſhare in thy acknowledgments?

(9.) *You are not without many examples to move you to this acknowledgment.* Our Saviour himſelf could not regard the *Centurion*'s Faith without aſtoniſhment. He wondred at that in his Humanity, which he wrought himſelf by his Divinity, *Mat.* 8. 10. And when *Peter* profeſſeth his Faith in him by acknowledging him to be the *Son of God*, Chriſt preſently owns his Father as the Author of it, *Mat.* 16. 17. *Fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.* Angels ſang both at the *firſt* and *ſecond* Creation, and ſhouted for joy when the corner-ſtone thereof was laid, *Job* 38. 6, 7. When they ſaw its beautiful order, they then ſhewed themſelves to be the ſons of God indeed, in glorifying their Father for his incomparable Works. The *Second* Creation being more glorious than the *Firſt*, is not celebrated by them with fainter ſhoutings; if God hath then *Hallelujahs* for you, 'tis fit he ſhould have *Hallelujahs* from you. If Angels ſpeak loud, it is not fit you ſhould ſpeak low; 'tis their concern, as they are Gods friends and ſervants; your concern as you are his workmanſhip, of his own carving. The Saints in all Ages of the Church have led the way in this acknowledgment. The Elders, made Kings and Prieſts on earth, in a conqueſt of Satan and their own hearts, crown'd with a bleſſed grace, caſt down their crowns at the feet of God, Rev. 9. 11. *For thou haſt created all things, and for thy pleaſure they are and were created*; both the preſent New Creation, and the Old. *Thou haſt looſed my bonds*, Pſal. 116. 16. what follows? *I will offer to thee the ſacrifice of thanksgiving.* And Gods *renewing Davids youth like the Eagles*, his changing him into a New man, ſaith *Jerome*, is one argument of *David*'s praiſe, *Pſal.* 103. 5. Add to this, * *Heathens* have acknowledged it to be the work of God; One examining the reaſon why *Homer* calls Vertuous men Διΐους, anſwers, Becauſe Goodneſs was not a work of Art, but ἔργον Διός. If Divining and Myſtical knowledg be θεῷ τινὶ ἐπιπνοίᾳ, by divine inſpiration, ſhall we ſay of Virtue it is ἔργον τέχνης ὑφαντῆς, the work of mans Art? Where do you find any like *Nebuchadnezzar*, gazing upon the divine formation in his own heart, and proudly crying out, *Is not this great Babylon which I have built?* Doth ſuch language drop from a *David*'s mouth? No; but, *thou haſt quickned me:* Or from *Paul*? No, *by grace I am what I am.* Every inch, every ſpark, every joint of the New man is from Grace.

* Max. Tyr. Diſſert. 22. p. 211. 216.
* *Plato* ſaith, Men are θεοῦ μοῖρα ἀγαθοί.

(10.) *If*

(10) *If you do not acknowledg it to God, and bleſs him for it, you may juſtly ſuſpect you are not born of him.* 'Tis the nature of true grace to reflect back upon God, as it is of a Sun-beam ſhining upon a wall to reflect back upon the Sun. Bleſſing God for it, is a character of a renewed man; it is an evidence of the ruine of the contradiction of nature againſt God, when man can ſtrip himſelf of all, and own God the prime fountain of what he is and hath. If a man boaſt of his being the cauſe of a New Birth in himſelf by any work of his own, 'tis a ſhrewd ſign he is not renewed; becauſe by ſuch boaſting he croſſes the main end of the Goſpel, which is to ſtain the pride of man, and debaſe him to the duſt from all grounds of glorying in himſelf. How jealous was the *Apoſtle* in this caſe, and therefore backs his aſſertion again and again, that he might beat mans hands off from fingering any thing of Gods Glory, *Eph.* 2. 5. *by grace you are ſaved*; again, *Verſe* 8, 9. *and that not of your ſelves: it is the gift of God:* once again, *Not of works:* and the reaſon why he is thus earneſt, was perpetually to diſcountenance ſelf-confidence, *leſt any man ſhould boaſt:* the deſign of God in all Goſpel diſpenſations, is to pull *away the ſtool* whereon the fleſh ſits to glory; 1 *Cor.* 1. 29, 31. *that no fleſh ſhould glory in his preſence.* It would ſeem ſtrange that the New Birth, a main Goſpel-work, ſhould be wrought without promoting a Goſpel-end; to have a New Birth, and ſuch a flouriſhing pride, oppoſite to the end of it, is a contradiction. If the Doctrine of Faith doth exclude boaſting, as *Rom.* 3. 27. boaſting is excluded *by the law of faith:* the grace of Faith alſo will exclude it: where the New Birth is wrought, Pride, the great Enemy to it, will ſurely be captivated. We are then ſomething in and by God, when we are moſt nothing in our ſelves.

Well then: be much in the work of praiſing God, who ſhined into thy heart when it was dark, and ſealed inſtruction to thee; who took away the ſtony heart, and introduced one of fleſh in the room: who manifeſted a day of power in the night of your weakneſs; can you, dare you to aſcribe it to your ſelves? Let God then have the praiſe; 'tis our fault, we are more in complaints of what we want, than acknowledgments of what we have: O rob not God of his Deity, pretend not your ſelves partners with him in the leaſt of the ſtock. The more you return the glory of his grace, the more will he return the comfort of it to you: the more you give him that glory he is ſo jealous of, the more he will give you that grace he is ſo liberal of.

(3.) A third duty, for thoſe that are renewed; *acknowledg God in all the changes you ſee in others.* Miracles muſt be regarded. 'Tis greater for the *Apoſtles* to act with new hearts, than to ſpeak with new Tongues; greater than to ſtop the Sun in its courſe, which would ſet all the World upon an aſtoniſhed gaze. Shall any ſuch Miraculous Work be done in our view, and we ſtand only as ſtupid ſpectators, and not render to God that glory which is due to him for his choiceſt work? As the ſight and conſideration of the material Creation kept up the notion of the Being of God as Creator: ſo the conſideration of his works upon the Souls of men will quicken thy ſentiments of God as a New Creator. One is an argument to prove the power of his eſſence; the other an argument of the power of his grace. *Noah* doth not bleſs *Sem* firſt, for that act of filial duty ſhowed to his Father, but bleſſes God as the Author of that modeſty *Sem* had ſhown, in covering his Fathers nakedneſs, *Gen.* 9. 26. *Bleſſed be the God of Sem.* When a great number were turned to Chriſt, *Barnabas* preſently caſt up his eye to the grace of God, *he ſaw the grace of God*, Act. 11. 21, 23. Let every *Lazarus* you ſee raiſed from the Grave, raiſe up your Faith to a higher elevation, and dreſs it in a Jubilee attire. When you ſee a new Temple reared to God, own it as the Lords doing, and let it be marvellous in your eyes.

(4.) *Be content with every condition your New Creator ſhall caſt you into.* Diſcontent at any of Gods diſpenſations doth ill become one whom God hath new begotten to a glorious Inheritance. What can he do more than he hath done, and what he will do upon that foundation? All that he acts is to further that which he hath ſo powerfully and mercifully begun. What Son would repine at the loſing a Rattle, as long as he is born to a never-fading Inheritance? If grace hath put forth a power to New Create you, it will not uſe that power otherwiſe

than

than for your good. It may contradict your Carnal deſires, not your Spiritual intereſt: well may any man be content with the Jewel that is left, tho the casket be loſt. All things are too light, if put into the ballance with the New Birth; the deareſt Husband or Wife, the ſweeteſt Children or Friends, the moſt flouriſhing Inheritance; ſtudy therefore contentment in the worſt condition upon this ground: you know not how ſoon you may be put to practiſe all your skill; Do you not ſee the Heavens gathering blackneſs over your heads? A New Birth, that allies us to God as his Children, will be of more force to ſettle us, than calamities can be to diſcompoſe us; for never was Child ſo dear to an Earthly, as a new created Soul is to its Heavenly Father.

(5.) *Walk worthy of the Author of it.* A verbal acknowledgment will ſignify little without a real imitation of the *vertues of him that hath called you out of darkneſs into his marvellous light*, 1 Pet. 2. 9. A holineſs is to be expreſt by you, like the holineſs of that God who hath renewed you. Let no devilliſh or brutiſh carriage be yoaked with a divine birth; indeed it cannot; the beſpotting corruptions of the World will not agree with the Regeneration of the Soul; the ſtains of the fleſh are inconſiſtent with the purity of the New Nature. *Belial* and *Chriſt*, God and Satan, are not joint begetters: Satan's impure breathings upon you ſhould not be admitted to mix with the breath of God. A New Nature by grace muſt not imitate a bruriſh Nature by ſin. A Soul born of God muſt not be faſhioned according to the World: If you differ from the World in your nature by grace, differ from the World alſo in your carriage by holineſs. 'Tis uncomely for one born of God to be taken with the fooliſh flaunting pride of the World more than the pattern God hath ſet him; that is to imitate Beaſts, not a Heavenly Father. The World is little, nothing, vanity in the eye of God, ſo ſhould it be in the eye of a divinely begotten Soul. Uſe the World as travellers an Inn, to lodg, not to dwell in, to accommodate you in your journey to that Father of whom you were born. Let a Heaven-born Nature be attended with Heavenly flights, longing for that happy ſtate wherein nothing but the divine nature ſhall be ſeen in you, as nothing but fire is ſeen in melted Gold.

(6.) *Mourn for your imperfections.* Give God his due, and grieve for your defect in paying him his own: The Soul in creation comes pure out of Gods hand; but it is poyſoned by the fleſh, and the impurity in the ſenſitive part of man. Tho your grace be from God, yet your imperfections are from your ſelves. The Waters that run through Sulphur and Allum Mines, flow from the Sea; but the ill taſte and ſcent are communicated by the matter it mixes with in its paſſage. God is the Author of your Faith, but not of the weakneſs of your Faith; the Author of your Love, but not of the coldneſs of your Love; the Author of your Zeal, but not of the faintneſs of your Zeal. Chide your hearts therefore for your weakneſs, as Chriſt did his Diſciples for their ſlowneſs in Faith. *Rejoyce with trembling*, Pſal. 2. 11. rejoyce in what you have, and mourn for what you want, and come ſhort in. Reaſon you have, ſince there is too much of the power of nature remaining with our beſt grace; ſo that it may be ſaid of it, as *Lot* of *Zoar*, What grace hath encloſed, *is but a little one.*

2. Exhort. *To thoſe that are not born of God.* You ſee at whoſe hands you are to ſeek it. God was the firſt contriver of the Goſpel, the firſt preacher of the Goſpel, the ſole Artiſt in any Goſpel-Operation: *no man can come, except the father draw him:* not ſome men, but no man; every man muſt therefore ſeek to this great Attractor. 'Tis a vanity of human Nature, that every man loves to be αὐτοδίδακτος, his own teacher; and no leſs a vanity it is that every man loves to be αὐτογέννητος, his own begetter. Men glory in the knowledg they get without a teacher; and no leſs glory in any change they can hammer out without a ſpiritual Father. As he that ſcorns to be taught by another, ſhall ſurely have a fool to his Tutor: ſo he that thinks to gain ſpiritual life by himſelf, ſhall be ſure to have death for his quickener. No man would ſeek life from death, or light from darkneſs; and the beſt natural man is no better. The glory of the Lord muſt riſe upon us, before we can riſe out of our death in ſin. *Ariſe, and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, Iſa. 60. 1.

(1.) *Seek*

(1.) *Seek it only at the hands of God.* 'Tis not to be had by outward rules, but divine influence: the ſtreams of life muſt come from him, ſince with him only is the *fountain of life*, Pſal. 36. 9. *I will give a heart of fleſh*; I alone, without any other co-ordinate cauſe, either Man or Angel. He only hath the Key of the heart, as well as that of the Womb; confide not in your ſelves. *Adam* was a root to convey ſin and death, but no root to convey ſpiritual life: Corruption comes by propagation from him, grace only by ſpiritual Regeneration from God: would any wiſe man ſeek for Water in a deſart? or for grace from himſelf, who is naturally a dry Wilderneſs? What Toad, naturally full of Poyſon, ever made himſelf ſweet and wholſom? As Chriſt was by the grace of God made partaker of our nature in his Incarnation, ſo by the ſame grace only can we be made partakers of his nature by Regeneration: we are naturally weeds; if ever we be flowers in Gods Garden, the transformation muſt be Gods act alone.

Seek it of God. But,

[1.) *In the uſe of means*; not abating any thing of thine own induſtry: ſeek, while God offers it: hold your mouth under the Fountain while it runs. *Moſes* hewed the Tables, but God wrote the Law. God promiſed *David*, and *Gideon* victory, but not with their hands in their Pockets, but their Arms and Armies about them. *Moſes* muſt fight with the Arms of *Iſrael*, but pray to the God of battels and victory; we muſt with one hand uſe the directions God hath given, and lift up the other in ſpiritual ſupplication for ſucceſs upon them. Therefore let not the Doctrine of Gods Being, the cauſe of the New Birth, encourage your lazineſs and ſloth: this ſloth among men, *Chemnitius* thought to be the occaſion of *Pelagius* his error, who ſeeing the lazineſs of Chriſtians, thought to correct it by making them think highly of their own ſtrength; but that was a dangerous extream.

[2.] *Yet let your eye be ſolely upon God in the uſe of them*, ſince all the means in the World cannot do it without him. Unleſs God pull up the flood-gates, no water of life can ſtream into the Soul; means can no more of themſelves caſt out death, than the Diſciples could caſt out ſome Devils: but Chriſt was able to do what they could not. All the Angels in Heaven, and Men upon Earth, have not been able, theſe almoſt 6000 Years, to make one Fly; yet all the Angels and the whole frame of the World were made by God in ſix Days. Men ſpeak to the ſenſe, God to the heart; they *to* the underſtanding, and God into it: men argue with the Will, and God perſuades it. All the clamours of the whole Nation of the *Jews*, yea, of all the men in the World, would not have made *Lazarus* ſtir out of the grave, had not our Saviour ſpake the word, *Lazarus come forth.* How often do the Clouds of Heaven drop upon men, yet they ſtill remain as a dry chip! their ſtony hearts perhaps moiſtened with ſome tranſient flaſhy affections, but not mollified into fleſh. Pray therefore to God, before the uſe of any means. Lord breathe life ſo powerfully upon me, that I may walk before thee, and never find my ſelf again in a natural winding-ſheet; let thy voice, Lord, be heard, and felt by me as the voice of thy Son was by *Lazarus*. To uſe means without a ſeeking to God for his bleſſing, is to be exerciſed in Divine Inſtitutions with an Atheiſtical ſpirit: he is an Atheiſt that expects nouriſhment from his Meat without Gods benediction; and he no leſs that runs to means, without lifting up his heart to God, thinking to get grace conveyed by the means without Gods Operation.

(2.) Direction. *Plead much with God from the glorious Attributes he honours in this Work.* Lord here is a ſubject for thy power to work upon. God made the Heavens when there was nothing but a rude maſs; he brought forth the Sun, Moon and Stars, with all their glory, out of the barren Womb of nothing. Is thy heart worſe than nothing, more contradictory to God than nothing? 'Tis ſo: Aſſume an argument from hence, Lord here is a ſubject for thy power above what was manifeſted in Creation: there is not a more tough heart in the World than mine; loſe not the opportunity of diſplaying the greatneſs of thy power, ſince there is ſcarce a heart more ſtout and unwieldy than mine is: Lord beſtow a vital principle upon me; thou didſt it to the lifeleſs *Body* of *Adam*; thy power will be more magnified in the breathing upon a lifeleſs *Soul* of a Son and

Daughter of *Adam*. In the ſame manner plead his Wiſdom and Holineſs. Plead alſo the enmity thy ſin hath againſt him, the wrong it hath done him, in ſpoiling the Creation, changing the end of it, hindering thee from thy natural duty; and that it is not for the intereſt of his glory to let ſin bear ſuch a ſway and dominion, and uſurp his room in one who would fain be another man.

(3.) *Be deeply ſenſible of the corruption of thy nature*; the want of this is the cauſe there is ſo little ſenſe in Men and Women of the abſolute neceſſity of the grace of Regeneration, and a change of nature. Therefore labour to ſee your ſelves in a forlorn condition by ſpiritual death. Look upon your great fall, as a Son of *Adam*, a ſlave of Satan, and poſſeſſor of a Helliſh nature, and at a vaſt diſtance from God and Happineſs.

(4.) *Grieve not the Spirit in any of his Operations.* Quench not the ſparks of the Spirit in any previous preparations and diſpoſitions to this New Birth. Be pliable to his breathings; hoiſt up your Sails to receive his Gales; when he knocks, open thy heart as wide as may be, puſh it to the furtheſt point, that there may be no *Remora*; let all the Houſe be free for his triumphant entrance; ſince thy ſtrength is too weak for it, beg of him at ſuch a ſeaſon to break it open: ſet upon prayer at ſuch a Seaſon, and leave not till you have prayed your ſpirits up, and your reſiſtance out. How ungrateful and fooliſh is it to grieve that Spirit, who offers to form you into a New Birth, and bring the life and joy of Heaven into your heart! This is the only means to recover the loſs you had by the fall of *Adam*, and ſurmount all the miſery of it. Seek to him; he that can gather the duſt of your Bodies, if blown to the further part of the World, and knit it together, can overcome the filthy and deadly noiſomneſs of your Souls: he can make a barren Wilderneſs to become Pools of Water; a lump of vanity, a garden of pleaſure; a heap of rubbiſh to ſprout up a new-born Sun: If you would therefore be animated with a Spirit of Life, you muſt approach the beams of the Sun, and lie under the rich and enlivening influences of it.

Ἔγγισας ἁγίοις ἁγίοις θεότητος. Baſil.

A DIS-

A DISCOURSE OF THE WORD, THE INSTRUMENT OF REGENERATION.

James I. 18.

Of his own will begat he us, with the word of truth, that we ſhould be a kind of firſt fruits of his creatures.

I HAVE choſen this *Text* to treat of the *Inſtrument* of the New Birth.

The *Apoſtle* having adviſed them, (*Verſe* 13. *But, let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted to evil, neither tempts he any man:*) not to charge God as the Author of any temptation to evil, ſhowing it to be contrary to the Nature of God, who is Infinite Goodneſs and Righteouſneſs; for as he cannot be tempted with evil, ſo neither can he tempt any man; and declaring the true cauſe and ſpring of all evil to be inherent in our ſelves, even that luſt which is rivetted in our Nature, which he calls our own luſt, Verſe 14. *But every man is tempted when he is drawn away of his own luſt, and enticed.* He takes occaſion from thence to ſhew the order of ſins working: ſin is firſt conceived by that Original corruption in our Nature, and formed and brought forth into action; and when it is finiſhed, and grows into a habit, it *brings forth death*, Verſe 15. To remove this error, which ſome in thoſe days had ſuckt in out of a natural ſelf-love that man hath to excuſe himſelf, and remove the cauſe of ſin far from him; the *Apoſtle* ſhows, that God is the Author and Fountain of all the good we have, *Ver.* 17. *Every good gift, and every perfect gift*

is from above, and comes down from the Father of lights, with whom is no variableneſs, nor ſhadow of change; God being the Infinite Father of Lights, who hath no eclipſes or decreaſes, no ſhadows or mixtures of darkneſs, but alway ſhines with a conſtant and ſettled brightneſs; of this goodneſs hath given a great evidence in conferring the choiceſt mercy upon us, even a new begetting through the Goſpel, and thereby the relation of Children to him, that we might be conſecrated to him as the firſt fruits, and a peculiar portion. *Of his own will, βουλη*, by his meer motion, induced by no cauſe but the goodneſs in his own Breaſt. (1.) To diſtinguiſh it from the Generation of the Son, which is natural, this voluntary; of his own will, not naturally, as he begat his Son from Eternity. (2.) Not neceſſarily, by a neceſſity of nature, as the Sun, to which he had compared God before, doth enlighten, and enliven, when matter is prepared to receive his quickening beams; but by an Arbitrarineſs of grace. (3.) Not by any Obligation from the Creature: the Will of God is oppoſed to the merit of man. The New Creation anſwers to Election; the firſt purpoſe was free, the bringing that purpoſe to execution is free: whatſoever Obligation there is, reſults not from the creature, but from himſelf, his own immutable nature, which hath no variableneſs, nor ſhadow of change. *Begat us ἀπεκύησεν*, or brought us forth; for the ſame word *ἀποκύει*, *Verſe* 15. is tranſlated, *brings forth*.. *By the word of truth*, a title given to the Goſpel both in the *Old* and *New Teſtament*. In the *Old*, Pſal. 45. 4. *And in thy majeſty ride proſperouſly, becauſe of truth, or* * *upon thy word of truth.* In the *New Teſtament*, Eph. 1. 13. *In whom you alſo truſted after you heard the word of truth, the Goſpel of your ſalvation.* So 2 *Cor.* 6. 7. and 2 *Tim.* 2. 15. And 'tis called truth by way of excellency, as paramount to all other truth. (1.) Either, By an *Hebraiſm*, the word of truth; that is, the true word. (2.) Or rather, By way of eminency, as containing a higher truth, more excellent in it ſelf, more advantageous for the Creature, than any other Divine truth; wherein the higheſt glory of God, the ſure and everlaſting happineſs of the Creature is ſet forth; a word which he hath *magnified above all his name*, Pſal. 138. 2.

* על דבר אמת *upon the word of truth.*

And called the *word of truth*,

1. *In regard of the Author*, truth it ſelf; *and the publiſher*, he who was the way, the truth, and the life.

2. *In oppoſition to all falſe Doctrines*, which can never be the Inſtruments of converſion; for error to convert to truth, is the ſame thing as for darkneſs to diffuſe light, or water to kindle fire.

3. *In oppoſition to the windy and flaſhy conceits of men*, which can no more be Inſtrumental in the begetting a Chriſtian, than meer wind can beget a man.

4. *In oppoſition to the legal ſhadows*; the Goſpel declares the truth of thoſe Types. Both the Law and Prophecy were but as a dim Candle *in a dark place*, 2 *Pet.* 1. 19. but this as a Sun ſhining out at noon-day. All other diſcourſes did ſtream to this as their great Ocean, wherein they were to be ſwallowed up. The Law was the Word of Truth, but referred to the Goſpel as the great end of it. This contains the whole and ultimate purpoſe of God, for ſaving men by Jeſus Chriſt, and in him inriching them with all ſpiritual bleſſings; and not by the Works of the Law: and thus the Spirit which enlightens and ſeals inſtruction upon our Souls, is called *The ſpirit of truth*, John 14.17. as it is called a ſpirit of holineſs, as it makes us holy; a ſpirit of grace, as it makes us gracious; or as it declares the grace of God. Some by *the word of truth* underſtand Chriſt, the eſſential and uncreated λόγος word, as it is underſtood by ſome in 1 *Pet.* 1.23,25. *By the word of God, which lives and abides for ever: and this is the word which by the Goſpel is preached to you*; Poſſibly it may be meant of Chriſt, who by the Goſpel is declared and preached to be the Mediator between God and man, appointed to raiſe up thoſe that are given to him. Others by *the word* there, mean the Will of God of giving grace in Chriſt which is maniſeſt in, and expreſt by the Goſpel. But here it is evidently meant of the Goſpel, becauſe of the inference the *Apoſtle* makes, *Verſe* 19. *be ſwift to hear*; that is, prize the word, wait upon the means with all readineſs; *ſlow to ſpeak*, to utter your judgment of it, or be wiſe in your own conceit, whereof a readineſs to ſpeak peremptorily in Divine truth is ſometimes an evidence; ſlow to wrath and paſſion, which hinder

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any profit by the word. *That we ſhould be a kind of firſt fruits of his creatures*; the chief among his creatures: the firſt fruits were the beſt of every kind to be offered to God, whereby they acknowledged Gods gift of them, and deſired his bleſſing upon them, and were given as Gods peculiar right and portion. It was commanded in the *Law*, Deut. 18. 4. It was a cuſtom among many of the *Heathens*: to offer them, was a token of thankfulneſs; not to offer them, was accounted a ſign of Atheiſm and Prophaneſs*. The New Creature is Gods peculiar portion taken out of mankind; and it beſpeaks duty too; being conſecrated to God by a new begetting, they ſhould ſerve God with a new ſpirit, new thankfulneſs, new frames.

* Apulcii Apolog. p. 291.

We ſee here,

1. *The Efficient of Regeneration, God: He*, the Father of Lights.
2. *The impulſive or moving cauſe, his own Will.*
3. *The inſtrumental cauſe, with the word of truth.*
4. *The final cauſe: that we may be a kind of firſt fruits.*

The *Doctrine* I am to handle is,

Doct. *That the Goſpel is the Inſtrument whereby God brings the Soul forth in a New Birth.*

The Scripture doth diſtinguiſh the *Efficient* and *Inſtrumental* cauſe, by the prepoſitions ἐκ, or ἐξ and διὰ. When we are ſaid to be *born of the Spirit*, it is 1 *John* 5. 5. ἐκ πνεύματος, 1 *John* 3. 9. ἐκ Θεοῦ, 1 *John* 5. 1. never διὰ πνεύματος, or διὰ Θεοῦ; but we are no where ſaid to be born of the word, or begotten of the word, but διὰ λόγου, by or with the word, 1 *Pet.* 1. 23. and διὰ εὐαγγελίου, 1 *Cor.* 4. 15. I have begotten you *through the Goſpel*; the prepoſition ἐκ or ἐξ, uſually notes the *Efficient* or *material* cauſe; διὰ, the *Inſtrumental* or *means* by which a thing is wrought. Sin entered into the heart of *Eve* by the word of the Devil; Grace enters into the heart by the word of God; that entred by a word of error, this by a word of truth; *Ye are clean through the word I have ſpoken to you*, John 15. 3. whereby our Saviour means the word outwardly preached by him, for it is the word ſpoken by him. Not that it had this efficacy of it ſelf, but as an *Inſtrument* of their ſanctification, rendring them ready to every good work. The holineſs therefore which it begets, is called The *holineſs of truth*, Eph. 4. 24. oppoſed to the ἐπιθυμίας τῆς ἀπάτης, *luſts of deceit*, Verſe 22. Luſts grow up from error and deceit; and holineſs of the New Man grows up from truth. The Goſpel-Adminiſtration, in regard of the effects of it, is called the *kingdom of God*, Mark 1. 14. it erects the Kingdom of God in the World, and in the hearts of men; and called the Regeneration, *Matth.* 19. 28. *ye which have followed me in the regeneration:* the Goſpel-Adminiſtration being a creating of *new heavens* and a *new earth*, Iſa. 65. 17. This is the triumphal Chariot, wherein Chriſt rides Majeſtically to the conqueſt of hearts, *Pſal.* 45. 4. *And in thy majeſty ride proſperouſly, becauſe of truth**. A *Pſalm* the *Jews* themſelves underſtand of the *Meſſiah*. The word of his truth is the ſupport of his Kingdom, whereby he awes ſinners into ſubmiſſion. *Peace* from Heaven, and the health of our Nature, is the *fruit of the lips*, tho of Gods Creation, *Iſa.* 57. 19. 'Tis like the Dew or Miſt which Watered the Ground, and prepared the Earth for the formation of *Adam*'s Body, into which God breathed, afterwards, *a living ſoul*, Gen. 2. 6, 7.

* עיל דבר אמת

I. For Explication, take ſome Propoſitions:

1. *'Tis not the Law that is this Inſtrument.* The *Law* taken in general for the legal Adminiſtration preſcribed to the *Jews*, was inſtrumental for renewing, becauſe there was a Typical Goſpel in that *Judaical* Adminiſtration, *Heb.* 4. 2. *For to us was the goſpel preached as well as unto them** ; they were Evangelized, as the word ſignifies: the Judaical Adminiſtration was compounded of Law and Goſpel; the Moral Law, as a Covenant of works; the Ceremonial Law, repreſenting the Covenant of grace. The Law of God, or Goſpel among them, is ſaid to *convert* the Soul, *Pſal.* 19. 7. But the Law, taken as a Covenant of works, was not appointed for renewing the Soul; otherwiſe what need had there been of enacting another Law for that work? *And thoſe that ſay, the Law is inſtrumental in Converſion, or enflaming our Affections to obedience, ſay, That all the benefits by it

* Εὐαγγελίζω μέσ. 21.

* *Burges*, Vindiciæ Legis. *pag.* 202.

it are to be aſcribed to the Covenant of Grace in Chriſt. 'Tis true, the Law conſidered in it ſelf is preparatory to caſt men down, and ſhow them their diſtance from God, and contrariety to his command: but the Law without the Goſpel never brought any man to Chriſt. Whatſoever it doth in this caſe, is not of it ſelf, but by the mingling the Goſpel with it, which ſpirits it to ſuch an end. Tho the Law did not encourage ſin, yet it gave no help againſt it, but left the ſoul under the dominion of it, which is evident by the Apoſtles inference, Rom. 6. 14. *Sin ſhall not have dominion over you; for you are not under the law, but under grace*; hence the property of the Law, which is meant by the *Letter*, 2 Cor. 3. 6. is to kill, but the *Spirit* gives life; that leaves under the ſeverity of Juſtice, after ſin had entred; but the ſpiritual adminiſtration wherein the Spirit works, is to quicken and renew the ſoul, and make it able to get above the guilt and power of ſin. The *Apoſtle* therefore wholly excludes the Law, Gal. 3. 2. *Received you the Spirit by the works of the Law, or by the hearing of faith?* That is, the Word of Faith, as the Goſpel is called, *Rom.* 10. 8. By Spirit is meant, ſaith *Calvin*, the Grace of Regeneration, as by Faith is meant the Doctrine of Faith. I might have preached (as if the *Apoſtle* had ſaid) the Works of the Law till my Lungs had been worn out, and the Renewing-ſpirit would never have entred into you by that Fire, but it deſcended upon you in the ſweet Goſpel-dew. The Goſpel is therefore called the *Miniſtration of the Spirit*, and the *Miniſtration of Righteouſneſs*, 2 Cor. 3. 8, 9. 'Tis the Chariot or *Vehiculum*, wherein the Spirit rides, the proclamation by which it is declared, the Channel through which it is conveyed. The *Law* diſcovers the Righteouſneſs of God, as well as the *Goſpel*; but that demands a Righteouſneſs from the Creature, the Goſpel confers a Righteouſneſs upon the Creature; the Law ſhows us Gods Righteouſneſs in his Nature, the Goſpel ſhows us Gods Righteouſneſs in his Nature, and Grace. The Law is a Hammer to break us, the Goſpel Gods Oyl to cure us; the Law makes ſin live and our Souls die, *Rom.* 7. 9. *When the commandment came, ſin revived, and I died*; the Goſpel makes ſin die and our ſouls live. The Law awakens the Lion, the *Goſpel* lets out his Blood. At the beſt the terrors of the Law do chain up our furious Affections, but the ſweetneſs of Goſpel Mercy changeth them. The Law prepares the Matter, the Goſpel brings the New Form. That was appointed for the Rule of our walk, not for the Reſtoration of our life. And they are the Promiſes of Mercy which are the Motives to return; rebels will not ſubmit to their Prince, as long as they know they ſhall have no quarter*. Hue and Cry makes the Thief fly away the faſter. By the *great and precious Promiſes* we *are made Partakers of the Divine Nature*, 2 Pet. 1 4. The Promiſes of the Law being conditional, belong not to us without fulfilling the condition, of which we are incapable of our ſelves. The Law therefore ſince the fall is deſtructive, the goſpel reſtorative, and the Promiſes of it, the Cords whereby God draws us.

* *Dr. Preſton.*

2. The Goſpel is this Inſtrument. 'Tis an Inſtrument to unlock the Priſon doors, and take them off the hinges; ſtrike off the fetters, and draw out the ſoul to a glorious liberty. 'Tis by the voice of the Arch-angel men ſhall riſe in their bodies: 'Tis by the voice of the Son of God in the Word, that men riſe in their ſouls. Nothing elſe ever wrought ſuch miraculous changes; to make *Lions* become *Lambs*, Iſa. 11. 6. Hoſ. 4. 13. beloved idols to be caſt away with indignation; to make its entrance like fire, and conſume old luſts in a ſhort time; theſe have been undeniable Realities, which have created both affection and aſtoniſhment in ſome enemies as well as friends. It hath a more excellent inſtrumentality in it, than other Providences of God, becauſe it is a higher manifeſtation. Every creature conducts us to the knowledg of God, by giving us notice of his *Power*, *Wiſdom* and *Goodneſs*, Rom. 1. 20. The declaration of his Works in the World, is inſtrumental to make men *ſeek him*, Acts 17. 27 Every days Providence declares his patience; every *ſhower of rain* his merciful proviſion for mankind, *Acts* 14. 17. every days preſervation of the World under a load of ſin, manifeſts his mercy. The *Heavens* have a tongue, and the *Rod* hath a voice; the deſign of all is to *lead men to repentance*, Rom. 2. 4. If theſe therefore be ſome kind of inſtruments upon the hearts of conſidering men, the Goſpel being a diſcovery ſuperior to all theſe, in manifeſting not only a God of Nature, but a God of Grace, muſt be deſigned to a choicer

choicer and nobler work: The Heavens and Providences are inſtruments to inſtruct us, this to renew us.

'Tis an *Inſtrument*; but,

1. *It is not a natural inſtrument, to work by any natural efficacy*; As food doth nouriſh, the Sun ſhines, or the Air and Water cools, or as a ſharp knife cuts if it be applied to fit matter. If it were thus natural, it would not be of Grace: Tho the ſhining of the Sun, or the healing by a Plaiſter, are acts of the goodneſs and mercy of God, yet the Scripture calls them not by that higher title of acts of grace. If the operation were natural, the Goſpel would never be without its effect whereſoever it were preached; as the Sun, whereſoever it ſhines in any Land, doth both enlighten and warm. Our Saviour then would have had more ſucceſs, ſince the Goſpel could not have greater natural efficacy than from his lips; yet the number of his Converts were probably not much *above five hundred*, for ſo many he appeared to after his Reſurrection, 1 *Cor.* 15. 6. when many thouſands in that Land heard his voice, and ſaw his Miracles. Chriſt, who was alway able to give himſelf ſucceſs, would not; perhaps for this among many other reaſons, To advance his ſpiritual above his corporal preſence; and to prevent any thoughts of any natural virtue in the Word, without the power of the Spirit working by it. Every day teaches us, that tho many ſee the glaſs of the Goſpel, yet few ſee the glory of God in that Goſpel. Were it natural, then that all that hear it were not renewed, would be more miraculous than that any are; as it was more a miracle that the Sun ſhould ſtand ſtill in *Joſhua*'s time, againſt its natural courſe of motion, than that it moves every day in the Heavens. * If it were a natural inſtrument, it muſt then have life in it ſelf; but how can the voice of a man, or the words and ſyllables in a Book, be capable of receiving ſpiritual life, which they muſt have before they can naturally convey it to others? Were it a natural Inſtrument, it would have the ſame effect upon the ſoul at one time, as at another. But doth not daily experience witneſs, that the word ſhines at ſome particular times upon the ſoul with a clearer ray than at other times, that ſuch a ſoul hath thought it ſelf in another world (as it were), and that too when it hath been much clouded by the weakneſs of the Inſtrument declaring it? Laſtly, Were it natural, the wiſeſt men, men of the ſharpeſt underſtandings, could not reſiſt it; no man can hinder the Suns ſhining upon him, when he is under the beams of it; it would warm him whether he would or no; yet have not ſuch been the moſt deſperate oppoſers of it in all Ages of the World, as well as in the times of the *Apoſtles*? 'Tis not then a Natural, but a Moral Inſtrument; which will follow afterwards, when we come to conſider how it works.

* Vid. *Baxt.* Reſt. Part 1. P. 160.

(2.) *'Tis the only Inſtrument appointed by God to this end in an ordinary way.* God hath made a combination between *hearing* and *believing**, Rom. 10. 14, 17. ſo that believing comes not without hearing. The Waters of the Sanctuary run onely through the Channels of the Goſpel; the Mines of Grace are found onely in the Climates of the Word. Why doth not Air nouriſh? Becauſe God did not ſet that, but Meat, apart for ſuch an end: Tho God could, by his Almighty Power, bleſs Air to this end, yet in an ordinary way he hath fixed his bleſſing on theſe natural cauſes of his own ordaining. God hath appointed ſecond cauſes for natural operations; if we would be warm, God hath appointed Fire and Sun to warm us; he could do it immediately, by ſpreading a lively heat in every member, as well as he gave at firſt a power to Fire to burn; but he uſes natural inſtruments in natural effects, and likewiſe ſpiritual inſtruments in ſpiritual productions. God may flow in an extraordinary way upon the ſoul by a divine breath, without any inſtrument: As he did immediately upon the *Prophets*, or as he gave light to the World the *three firſt days* of the Creation without a Sun, but ſince only by the Sun and Stars: But God ſeems here to have fixed his Power, Rom. 1. 16. *The Goſpel is the power of God to ſalvation*; not that his power ſhall alway attend it, but that he will exert his power, at leaſt ordinarily, only by it; no other organ through which the wind of the Spirit ſhall blow, no other *Sword* which the Spirit ſhall manage, but this, *Eph.* 6. 13. Tho our Saviour prayed upon the Croſs for ſome of his greateſt Enemies who had their hands embrued in his precious blood, tho he was heard, yet his prayer was not anſwered but through *Peter*'s Miniſtry, to grace

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the firſt ſpiritual diſcovery of the Goſpel. Nothing elſe can have that efficacy. Had every man in *Iſrael* made a brazen Serpent, and looked upon it when they had been ſtung, they might have looked till they had groan'd their laſt, before they had met with any cure, becauſe only one was of Gods appointing: To a caſt of an eye upon that, he had only promiſed his healing virtue; in that only then he had lodged his power.

(3.) *'Tis therefore a neceſſary Inſtrument.*

[1.] *In regard of the reaſonable creature there muſt be ſome declaration.* * God doth not ordinarily work but by means, and doth not produce any thing without them which may be done with them. God doth not maintain the creatures by a daily creation, but by generation; he maintains that faculty of generation in them by the means of health and nouriſhment, and that by the means of the fruits of the earth, and doth all this according to the Ordinance he fixed at the Creation, when he appointed every kind of creatures their proper food, and beſtowed his bleſſing upon them, *Encreaſe and multiply.* So according to the method God hath ſet of mens actions, 'tis neceſſary that this Regeneration ſhould be by ſome word as an Inſtrument: for God hath given Underſtanding and Will to man; we cannot underſtand any thing, or will any thing, but what is propoſed to us by ſome external object; as our eye can ſee nothing but what is without us; our hand take nothing but what is without us: ſo it is neceſſary that God by the Word ſhould ſet before us thoſe things which our Underſtandings may apprehend, and our Wills embrace. Now we believe things as we conceive them true, or not believe them as we conceive them falſe: We love, deſire, delight in things, as we conceive them honeſt or profitable; we hate, we refuſe, or grieve, as we conceive them diſhoneſt, or troubleſome, or hurtful to us: Whatever we are changed by in our Underſtandings, Wills and Affections, is repreſented to us under ſome of theſe conſiderations. To make an alteration in us according to our nature of Underſtanding, Will and Affection, 'tis neceſſary there ſhould be ſome declaration of things under thoſe conſiderations of True, Good, Delightful, *&c.* in the higheſt manner, to make a choice change in every faculty of the ſoul; and without this a man cannot be changed as a rational creature; he will otherwiſe have a change he knows not why, nor to what end, nor upon what conſideration, which is an unconceivable change in a rational creature.

* *Amiraut.* Serm. ſur. 2. Phil. 13. P. 68. 69, *&c.*

[2.] *'Tis neceſſary the revelation of this Goſpel we have, ſhould be made.* There is a neceſſity of ſome revelation; for no man can ſee that which is not viſible, or hear that which hath no ſound, or know that which is not declared. There is alſo a neceſſity of the Revelation of this Goſpel, ſince Faith is a great part of this work. How can any man believe that God is good in Chriſt, without knowing that he hath ſo declared himſelf? Since the Spirit takes of Chriſts, and ſhows it to us; there muſt be a revelation of Chriſt, and the goodneſs of God in Chriſt, before we can believe. Tho the manner of this Revelation may be different, and the Spirit may renew in an extraordinary manner; yet this is the Inſtrument whereby all ſpiritual begettings are wrought; the manner may be by viſions, dreams, by reading or hearing, yet ſtill it is the Goſpel which is revealed; the matter revealed is the ſame, tho the formal revelation, or manner, may be different. *Paul's* Regeneration was by a viſion; for at that viſion of the Light, and that voice of Chriſt, I ſuppoſe him to be renewed, becauſe of that full reſignation of his *will to Chriſt*, Acts 9. 6. yet the matter of the Revelation was the ſame, that Chriſt was the *Meſſiah*; for ſo *Paul* underſtands it, in giving him the title of *Lord.* Tho God may communicate himſelf without the written Word, to ſome that have it not, yet according to his appointment not without a revelation of what is in that Word.

[3.] *This neceſſity will further appear, if we conſider that it always was ſo.* *Adam* and *Eve* were the firſt after the fall, wherein God did conſtitute his Church, whoſe regeneration and converſion were wrought by that promiſe of the Seed of the Woman, made to them in Paradice, God ſurely putting an enmity in the heart of thoſe to whom this firſt promiſe of an enmity was made; upon which promiſe a Sacrifice followed, which ſome ground on Gen. 3. 21. *God made them coats of ſkins* of Beaſts, which the word עור ſignifies, and is never taken in Scripture

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otherwiſe than for the outward skin of a Beaſt. * And indeed it is not likely that 129. *years* ſhould be between the *Promiſe* and the *firſt Sacrifice*; for ſome think *Abel* was killed by *Cain* in the 129*th year* after the Creation: for it is certain 130 years after the Creation *Seth* was born, *Gen.* 5.3. And this is confirmed *Heb.* 9. 32. *neither the firſt teſtament was dedicated without blood*; the firſt Teſtament was of an ancienter date than the *Jewiſh* Service ordained by *Moſes*; and ſome Ceremonies, as *Sacrifices*, and diſtinction of *clean* and *unclean beaſts*, were in uſe before, *Gen.* 8. 20. ſo that there ſeems to be a Sacrifice repreſenting the *Meſſiah*, for the dedication of the *Firſt Teſtament*, which *Adam* had received from God, and tranſmitted to *Abel*, whom he taught the way of Sacrificing. What Regeneration *Adam* had, was by this Word of the Goſpel; had not *Adam* believed it, he would not have delivered it to *Abel*; and *Abel* had not ſacrificed, unleſs he had been taught ſo by his Father, or immediately by God; but moſt likely by his Father, becauſe God doth not uſe extraordinary means, when ordinary will ſerve. And *Abel* was Regenerate; for it is ſaid, *by faith he offered this ſacrifice*, Heb. 11.4. and it was faith in Chriſt, faith in the promiſed ſeed; for all of them in that Catalogue, *Heb.* 11. did eye Chriſt by faith, as well as *Moſes*, of whom it is particularly expreſt, v. 26. *that he eſteemed the reproach of Chriſt greater riches than the treaſures of Egypt.* Conſidering all this, it is evident, That the ancient Reſtauration was by the revelation of Chriſt and the Goſpel, as the only neceſſary means. *Abraham*, it is likely, had ſome external word in his Father *Terah*'s Family, by tradition from the *Patriarchs*; and had the revelation of the *promiſe* made to him by God, *Gen.* 18. 19. And it was wrought then in an ordinary way, by inſtruction; for, for that *Abraham* is commended, and no doubt but *Iſaac* and *Jacob* did the ſame; ſo that all along this change of the heart was wrought by a declaration of the Word of the goſpel.

* *Cloppenburgh.* de ſtatu crinc. p. 13.

(4.) *It ſeems to be the ſtanding Inſtrument of it to the end of the world.* Some indeed think the converſion of the *Jews* ſhall not be by the declarations of the Word in a way of preaching and inſtruction, as the *Gentiles* were brought in, but by a viſible appearance of Chriſt, which they ground upon *Zach.* 12.10. *They ſhall look upon him whom they have pierced*, they ſhall ſee Chriſt in the clouds as pierced by them; and underſtand *Paul*'s converſion by an extraordinary light ſhining round about him, and a voice from Heaven, to be a Type and Pattern of Gods manner of the future converſion of the *Jews*, which is intimated 1 *Tim.* 1.16. that the mercy he obtained was *a pattern for them which ſhould hereafter believe on him to life everlaſting.* Whether this be ſo or no; yet however the converſion is by a revelation of that which is the matter and ſubſtance of the goſpel, 'tis the revelation of Chriſt himſelf; and if, like *Paul*'s converſion, by a Voice, as well as by ſight; by inſtruction as well as apparition. But it ſeems to me to be the perpetual ſtanding means of Regeneration. The fruits of our Saviours Aſcenſion ſhall endure to the end of the world; and the enduing men with gifts for the building him a ſpiritual houſe, is a great end of his Aſcenſion, *Pſal.* 68. 18. compared with *Eph.* 4. 8, 9. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell among them.* He receives gifts upon his Aſcenſion, for the ſubduing and changing the hearts of the Rebellious, that they may be a fit habitation for God, who dwells in them by his Spirit; theſe gifts being the fruit of ſo glorious an Aſcenſion, and a rich donative to him for the accompliſhment of his undertaking in the world, and being given for the ſmoothing, poliſhing, and fitting rude ſtones to combine together for a Temple for the Lord to dwell in (which is the reaſon why he keeps up the world); as long therefore as God hath a Temple, and any ſtone to poliſh, theſe gifts will remain in the Miniſtry of the Word, and be exerciſed in order to ſo great a building; and we may infer alſo by the way, that it is not likely that God doth dwell in any, but ſuch who are ſo ſubdued and formed by the Miniſtry of the Word, which is the fruit of Chriſts Aſcenſion. It ſeems alſo to have an ancienter date, and founded upon the Covenant of Redemption between the Father and the Son. All that prayer in the 17*th* of *John*, ſeems to me to run upon thoſe Articles agreed on between them. Thoſe that were given to Chriſt, were given to keep his word, *John* 17. 6. *Thou gaveſt them me, and they have kept thy word.* Which

word was given to Christ by God in order to be given to them, v. 8. *I have given them the word which thou gavest me.* And in his Prayer for their Sanctification, v. 17. he seems to intimate that this was the ordinary Method then subscribed to by both, and the setled means of Sanctification; he doth not only propose his desire for their sanctification, but the means, *through thy truth*, and specifies what he means by truth, *thy word is truth.* And what he did here pray for, for them that were then with him, he did for all that should hereafter *believe*, v 20; and tho this be meant of a further sanctification of those that were already regenerate, yet it will I think evidently follow, that if the word by agreement between the Father and the Son, be the Instrument of every degree of Sanctification, it must be also of the first; since there can be no faith, but refers to the Object believed, and the ground why it is believed, *whence belief of the truth is joyned with the sanctification of the spirit*, 2 Thes. 2. 13. besides, v. 20. all belief for the future was to be through the word, *through their word.* Let me add another inference from this; what an excellent Argument is this to plead in Prayer, before you go to hear or read the word, Lord was not this an Article of Agreement between thee, and thy Son? was not this the desire of our Saviour, who knew the best means of sanctifying?

[5.] *'Tis necessary by Gods appointment, for all the degrees of the new birth, and all the appendixes to it.* When God shows his own Glory for a further Change, he represents the Species of it in the glass of the Gospel, 2 Cor. 3. 18. *beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.* 'Tis the ministration of the Spirit in all the acts of the Spirit. If the Spirit quicken, it is by some Gospel Precept; if it comforts, it is by some Gospel Promise; If it startles, it is by some Threatning in the Word; whatsoever working there is in a Christians heart, it is by some word or other dropping upon it. If any temptation which assaults us, be bafled, it is by the word, which is the Sword of the Spirit. The life of a Christian is made up of increasing light, refreshing Comforts, choicer inclinations of the heart towards God; by the same Law whereby the Soul is converted, the heart is rejoiced, and the eyes further enlightened, Psal. 19. 7, 8. *The Law of the Lord is perfect, converting the Soul, making wise the simple, rejoycing the heart, enlightening the eyes.* The Spirit makes the Word not only the fire to kindle the Soul, but the bellows to blow; it is first life, then liveliness to the soul, 'tis through the word he begets us, and through the word he quickens us, *thy word hath quickened me*, Psal. 119. 50, 93. 'Tis by the *Word* God gathers a Church in the World, by the same *word he sanctifies* it to greater degrees Eph. 5. 26. 'Tis the *seed* whereby we are born, the *dew* whereby we are refresht. As it is the seed of our birth, so it is the *milk of our growth*, 1 Pet. 2. 2. Faith comes by hearing, and salvation after faith by the *foolishness of preaching*, 1 Cor. 1. 21. It helps us after we have believed through grace, Act. 18. 27. Our fruitfulness depends upon our plantation by this Rivers side. The influence of other Ordinances depends upon it. * *Sacraments* that nourish and encrease, are not efficacious, but by vertue of the word; they have their dependance on the word, as *Seals* upon the Covenant; the word is operative without Sacraments, Sacraments are not operative without the influence of the word, they are only assistants to it. This quickens and encreaseth habitual grace, as well as it was the Instrument first to usher it into the heart, Eph. 5. 26. *that he might sanctifie and cleanse it with the washing of water by the word.* As God will have the Mediation of his Son honoured in the whole progress and perfection of Grace as the meritorious cause, the efficacy of the spirit as the efficient cause, so he will have the word in every step to Heaven honoured as the instrumental cause; that as Jesus Christ is all in all, as the chief, so the word may be all in all as the means. As God created the world by the word of his power, and by the word of his providence bid the creatures encrease and multiply, so by the word of the gospel he lays the foundation and rears the building of his Spiritual house.

* *Blake's Covenant seal'd, p. 213.*

4. As it is not a natural Instrument, but the only Instrument appointed by God, and therefore, upon these, and upon other Accounts a necessary Instrument. So *it is an Instrument, which makes mightily for Gods Glory.* The meaner the appearance of the Instrument, the more evident the Power and Skill of the Workman.

man. It would be miraculous for a man to raise up another from death, by a composition of Medicines syringed down the Throat, but a greater Miracle to raise him by speaking a Word. In the New Birth there is nothing sensible to man but the Word, the other Causes are secret, like the Wind, you know not whence it comes, nor whither it goes. The Instrument being weak in it self, none can claim any share with God in the Glory of the Work. But were there a natural Strength in the means, much of the Honor would be pared from God, and assumed by the Creature. 'Tis like the Trumpet in the right hand of *Gideons* Soldiers, and a Pitcher with a Lamp in the left, upon the blowing of the Trumpet and the breaking the Pitcher, the Enemies fled, and God would have the means but small, but 300 of 32000, that *Israel* might not vaunt, and say, mine own Arm hath saved me, Judg. 7. 2. It had not been so admirable for *Sampson* to have killed so many with a Sword or Spear, or if the Walls of *Jericho* had fallen flat by the force of some battering Engine; but it was wonderful to see them tumble at the Blast of Rams Horns. Is it not the same to see strong holds, high thoughts, *Goliah*-like Corruptions, and spiritual Death it self fly before the voice of the Word? To see a man like the *Babel* Builders, swelling, and rearing up his own confidences against God, to have all the former language of his Soul confounded by a Word; to think of other Objects, speak in another strain, descend from self to dust, deny Pleasure, embrace a Crucified Christ: that carnal Reason should be silenced, Legions of Devils driven out, a Massy *Dagon* fall before an Ark of Wood, that hath nothing in it but the Rod of *Aaron*, and the Pot of *Manna*; In such weak Means is the Power of God exalted, and no other cry can reasonably be heard, but *this is the Lords doing, and it is marvellous in our eyes.* So it was more glorious for our Saviour to turn many of the *Jews* to him after his death, than in his life, to bring them to believe by a Word, upon a Person they had crucifyed as a Malefactor, than if he had brought them to believe, while he was attended with a Train of Miracles: the Power of his Miracles might seem in their eyes to be extinct with his Death, since he that delivered others, did not deliver himself from the hands of his Murderers: He now honours both his own Word, and their Faith, in bringing them to believe by the preaching of men, who did not believe by the Word from his Lips attended with the Seals of so many Glorious Miracles.

5. Consider, *As it is an Instrument, so but an Instrument.* God begets by the Word, the Chief Operation depends upon the Spirit of God. No Sword can cut without a Hand to manage it, no Engine batter without a force to drive it. The Word is objective in it self, operative by the Power of the Spirit; Instrumental in it self, efficacious by the Holy-Ghost. The Word of Christ is first Spirit, and then life, *The words that I speak, unto you they are Spirit, and they are life,* Joh 6. 63. The Word is the Chariot of the Spirit, the Spirit, the Guider of the Word; there is a Gospel comes *in word*, and there is a Gospel comes *in Power*, 1 Thes. 1. 5. There is a publishing of the Gospel, and there is the *fulness of the blessing of the Gospel*, Rom. 15. 29. There was the Truth of God spoken by *Peter*, and *Paul*, and God in that Truth, working in the heart, Gal. 2. 8. *He that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.* The Gospel in it self is like Christs Voice; the Gospel with the Spirit is like Christs Power raising *Lazarus*; other men might have spoke the same Words, but the Power of rising must come from above. 'Tis then successful when an inward Unction drops with the outward dew, when the vail is taken from the heart, and the Curtain from the Word, and both meet together, both Word, and Heart; when Christ kisseth with the kisses of his mouth, and the man embraceth it with the Affections of his heart. The Light in the Air is the Instrument by which we read, but the Principle of that Light is in the Sun in the Heavens. The Word is a *Rod*, a *Breath*, but efficacious in smiting and slaying the old man, as it is the *rod of Christs mouth*, the *breath of his lips*, Isa. 11. 3. A Rod like that of *Moses*, to charm us, but as it is the *rod of his strength*, Psal. 110. 2. A *weapon*, but only *mighty through God*, 2 Cor. 10. 4. A Seed, but brings not forth a Plant, but by the Influence of the Sun. The Word hath this Efficacy from the bleeding Wounds and dying Groans of Christ; 'tis by his making his soul an offering for sin, that he sees the Travel of his Soul in his New Born Creatures; by his Blood are all the Promises of

Grace confirmed; by his Blood they are operative. The word whereby we are begotten, was appointed by God, confirmed by Chriſt, and the Spirit which begets us, was purchaſed by the ſame blood. To conclude, the Word declares Chriſt, and the Spirit excites the heart to accept him. The Word ſhows his Excellency, and the Spirit ſtirs up ſtrong cries after him. The Word declares the Promiſes, and the Spirit helps us to plead them. The Word adminiſters Reaſons againſt our reaſonings, and the Spirit edgeth them. The Word ſhews the way, and the Spirit enables to walk in it. The Word is the Seed of the Spirit, and the Spirit the quickner of the Word. The Word is the graft, and the Spirit the Engrafter; the Word is the Pool of Water, and the Spirit ſtirs it to make it healing.

II. *Q. How doth the Word work?*

1. *Objectively; As it is a declaration of Gods Will.* As it doth propoſe to the Underſtanding what is to be known in order to Salvation hereafter, and Practiſe here; as it doth declare the Purpoſe of God to ſave only by Jeſus Chriſt the Mediator, and by him to deliver us from Sin, Satan, and whatſoever is contrary to everlaſting happineſs; and thus is ſignificative of ſomething to our Minds and Underſtandings. The Spirit gives us an eye to ſee, and the Word is the Light which diſcovers the Object to the eye. The Spirit gives us an Organ, but ſomething muſt be propoſed for that Organ to exerciſe it ſelf about, otherwiſe there is no uſe of the Underſtanding in any rational Operation, which certainly there is; for tho the Object is ſupernatural, and the inward work upon the Mind ſupernatural, yet the propoſal of the Object to the Mind is made in a rational manner. The Word doth objectively propoſe life and death, in a way ſuitable to the Nature of Man, that he may rationally chuſe life; *I have ſet before you life and death, bleſſing and curſing, therefore chuſe life*, Deut. 30. 19. both the bleſſings of the Goſpel, and the Curſes of the Law are preſented in the Word, that the *one* may be choſen, the *other* avoided. The Word is propoſed under various Notions; as *true*, and ſo it is the Object of the Speculative underſtanding; as *good*, ſo it is the Object of the practical Underſtanding and Will; as *profitable*, ſo it is the Object of the Appetite and Affections; when it is received into the ſpeculative Underſtanding, it is a preparation to the new birth; when it is received into the practical Underſtanding and Will, 'tis the new birth. It diſcovers the wonders in Gods own heart, his Son, and his Promiſe; the Spirit demonſtrates it, and gives Power to embrace it; it firſt preſents the Promiſe, and then anſwers the Pleas the ſtubborn heart makes againſt it, yet by the ſame Goſpel; it fetches demonſtrative arguments from that quiver to ſatisfie a cavilling Underſtanding, and Motives from thence to overcome a reſiſting Will; it ſilenceth the fears, points to the way, excites the Soul to an acceptance of Chriſt, all by this Goſpel; and ſo draws us, as a man draws a Child, by preſenting ſome alluring object to him: The Spirit immediately himſelf, touches the Soul, but by the Word, as an Inſtrument propoſing the Object, and drawing out the Soul into an actual believing. The *two chief parts of the Word* are

[1.] *The diſcovery of our miſery by Nature.* The heart is ript open, our putrified Condition in our own Blood evidenced, our deplorable State unfolded, and thereby the Conſcience awakened to ſenſible reflections; it diſſects the Heart, diſcovers the ſecret Reſerves, unravels the Thoughts, purſues Sin to its faſtneſses, and pulls and brings it out, as *Joſhuah* the Kings to Execution. 1 Cor. 14. 25. *And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face he will worſhip God, and report that God is in you of a truth.* It opens Sin to the very Bowels, diſcovers the inward Filth, takes off its beautiful Diſguiſe, its ſilken Covering, and ſhows the running Ulcer under it. It diſcovers the forlorn Eſtate by Nature, and the inſufficiency of Fleſh and Blood to inherit the Kingdom of God. Let the Word be whiſpered by the Spirit in the Ears of a ruffling Sinner, and the Curtains which obſcured his Sin from his Eye, drawn open, that he may ſee what a Neſt of Devils he hath, what Aſtoniſtment will it raiſe in him! how will he ſtand amazed at his own Folly! how will he loath that ſelf, which before he ſo vehemently loved!

[2.] A Second Diſcovery is of *the Neceſſity and Exiſtence of another Bottom.* It diſcovers our Miſery by Nature, and our Remedy by Chriſt, the Plague brought upon the World by the *firſt Adam*, the Cure brought to the World by the *Second*

cond. It proclaims a Peace concluded between God and the humbled Sinner by his Son the great Embassador, confirmed by his Blood, assured by his Resurrection. It shows him the Fountain of Death in his Sin, the Fountain of Life in Christ, the free Streams and gracious Communications of it. The Promise discovers the gracious Nature of God, his Kindness to Man, the openess of his Arms to receive him; and thus brings the soul off from it self to the Foot of God, and the Bottom of the Cross. When the Word like Fire, and the Heart like Tinder come close together, the Heart catcheth the spark and burns. From the Word Reconciliation and Peace step out, and meet the soul, it finds the Kisses of Christs Mouth inspiring it with Life, the *Box* of the Gospel promises broke open, the Window of the Gospel-Ark opened, and the Dove flying out of it into the desart heart. The Word proposeth things as they are in reality, and the *soul knows things as it ought to know*, 1 Cor. 8. 2. It understands the unavoidable necessity, and the infallible excellency of the things proposed. It sees the Rocks and Shelves wherein the danger lies, and a Compass whereby to Steer, a Road wherein to lie safe at Anchor; whereupon he relents for his sin, is astonished at divine kindness, rejoyceth at the promise, as before he trembled at the threatning, and hath far other thoughts of God than he had before: In which act divine life is breathed into the Soul.

2. *The Word seems to have an active force, upon the Will tho the manner of it be very hard to conceive.* 'Tis Operative in the hand of God for Sanctification: the Petition of our Saviour, *John* 17. 17. *Sanctify them through thy truth: thy word is truth*, seems to intimate more than a bare objective relation to this work; it both shows us our spots, and cleanseth them. 'Tis a Seed: Seed, tho small, is active; no part of the Plant retains a greater efficacy; all the glory and strength of the Plant in its buds, blossoms, and fruit, are hidden in it: the Word is this Seed, which being settled in the heart, by the Power of the Spirit, brings forth this New Creature. 'Tis a glass, that not only represents the Image of God, but *by the spirit changeth us into it*, 2 Cor. 3. 18. *A sword that pierceth the heart*, Heb. 4. 12. yea, *sharper than a two-edged sword, dividing asunder the soul and spirit*; 'tis a fire to burn. The Spirit doth so edg the Word, that it cuts to the quick, discerns the very thoughts, insinuates into the depths of the heart, and rakes up the small Sands from the bottom, as a fierce wind doth from the bowels of the Sea. 'Tis Gods Ordnance to batter down strong holds; tho it be not a Natural Instrument to work necessarily, yet it is likened to Natural Instruments, which are active under the efficiency of the Agent which manages them; and this also, in the hand of the Spirit, works mighty effects. The *sanctification of the spirit, and belief of the truth*, are joyned together, one subordinate to another, 2 *Thess.* 2. 13. The Spirit efficiently infusing Holy habits; the Word *objectively* and *actively*: objectively as outwardly proposed; actively as inwardly engrafted: it at least excites the new infused gracious principle, and produceth our actual conversion and believing. As the pronouncing Excommunication, in the Primitive times, filled the person with terror; and no question, but upon the same acount, the Authoritative pronouncing the Pardon of sin by the *Apostles*, tho only declarative, might have a mighty Operation upon the Soul in filling it with joy; yet both, as managed by the Spirit, concurring with his own ordinance. So that the Word is mighty in operation, as well as clear in representation; for an activity seems to be ascribed to it by the Scripture *Metaphors*. The chief *activity* of it is seen in that likeness which it produceth in the Soul to it self. Seeds have an efficacious vertue to produce Plants of the same kind with that whose Seeds they are: so the Word produceth qualities in the heart like it self. The Law in the heart, is the Law in the Word transcribed in the soul; a *graft* which changeth a crabbed stock into a sweet Tree, *James* 1. 21. like a Seal, it leaves a likeness and impression of it self; it works a likeness to God as he is revealed in the Gospel; for we are changed into the same Image; What Image? The *same image* which we behold in *that glass*, 2 Cor. 3. 18. not his essential Image, but the Image of his glory represented in the Gospel for our imitation. The Word is the glory of God in a glass, and imprints the image of the glory of God in the heart. 'Tis a softening word, and produceth a mollified heart; an enlightning word, and causes an enlightned soul; a divine word, and engenders a divine nature; 'tis a spiritual

ritual word, and produceth a ſpiritual frame; as it is Gods will, it ſubdues our will; 'tis a ſanctifying truth, and ſo makes a ſink of ſin to become the habitation of Chriſt. To conclude, this is certain, The promiſe in the word breeds principles in the heart ſuitable to it ſelf; it ſhows God a Father, and raiſes up principles of love and reverence; it ſhows Chriſt a Mediator, and raiſes up principles of faith and Deſire. Chriſt in the word, conceives Chriſt in the heart; Chriſt in the word, the beginning of grace, conceives Chriſt in the ſoul, the hope of glory.

III. The *USE.* 1. *Information.*

1. *How admirable then is the power of the Goſpel!* 'Tis a quickning word, not a dead; a powerful word, not a weak; a ſharp edged word, not dull; *a piercing word*, not cutting only skin deep, *Heb.* 4. 12. What welcome work doth it make, when a Door of utterance and a Door of entrance are both opened together! It hath a mighty power to out-wreſtle the principalities of Hell, and demoliſh the ſtrong holds of ſin in the heart. 'Tis a word of which it may be ſaid, as the *Pſalmiſt* of the Sun, *Pſal.* 19. 6. his *circuit is to the ends of the earth, and there is nothing hid from the heat thereof.* No part of the Soul is hidden from a New Birth by the warm beams of it, when directed by God to the Soul. What a powerful breath is that which can make a dead man ſtand upon his Feet and walk! If you ſhould find your Faces, by looking in a Glaſs, transformed into an Angelical beauty, would you not imagine ſome ſtrange and ſecret vertue in that Glaſs? How powerful is this Goſpel word, which changeth a Beaſt into a Man, a Devil into an Angel, a Clod of Earth into a Star of Heaven!

(1.) *'Tis above the power of all Moral Philoſophy.* The wiſdom of the *Heathens* never equalled the Goſpel in ſuch Miracles: the Political Government of the beſt States never made ſuch alterations in the hearts of men. How excellent is that Goſpel, which hath done that for the renewing of Millions of Souls, which all the wit and wiſdom of the choiceſt *Philoſophers* could never effect upon one heart! All other Lectures can do no more than allay the paſſions, not change them; bring them into an order fit for human ſociety, not beget them for a Divine fellowſhip; not draw them forth out of a principle of Love to God, and fix them upon ſo high an end as the glory of God that is inviſible. This is the glorious begetting by the Goſpel, which enables not only to Moral actions, but inſpires with Divine principles and ends, and makes men highly delight in the ways they formerly abhorred. What are a few ſprinklings of changes Moral Philoſophy hath wrought in the lives of men, to the innumerable ones the Goſpel hath wrought, which were ſuch undeniable realities, that they were never openly contradicted by any of the moſt violent perſecutors of the Chriſtian Religion; and were alway the moſt urged argument for the truth of the Goſpel in the Ancient *Apologies* for it? How long may we read and hear meer Moral Diſcourſes, and arrive no higher than ſome reformation of life, with unchanged hearts; have ſin beaten from the out-works, yet retain the great Fort, the heart?

(2.) *Above the power of the Law.* The natural Law ſees not Chriſt; the Moſaical Law dimly ſhows him afar off: the Goſpel brings him near, to be embraced by us, and us to be divinely changed by him. The Natural Law makes the Model and frame of a man; the Moſaical adds ſome colours and preparations; and the Goſpel conveys ſpirit into them. The Natural Law begets us for the World; the Moſaical kills us for God; and the Goſpel raiſes up to Life. The Natural Law makes us ſerve God by Reaſon; the Moſaical by Fear; and the Goſpel by Love. 'Tis by this, and not by the Law, thoſe *Three Graces*, which are the main evidences of life, are ſettled in the Soul: It begets *Faith*, whereby we are taken off from the ſtock of *Adam*, and inſerted in Chriſt; *Hope*, whereby we flouriſh, and *Love* whereby we fructify. By *Faith*, we have life; by *Hope*, ſtrength; by *Love*, livelineſs and activity: All theſe are the fruits of the Goſpel-Adminiſtration.

(3.) Its power appears *in the ſubjects it hath been inſtrumental to change.* Souls bemired in the filthieſt luſts, have been made miraculouſly clean: it hath changed the hands of Rapine into inſtruments of Charity: hearts full of filth, into veſſels of purity: it hath brought down proud Reaſon to the obedience of

Faith,

Faith, and made active lusts to die at the foot of the Cross: it hath struck off Satan's chains, and snatcht away his captives into the liberty of Gods service. It hath changed the most stubborn hearts. The conversion of a great company of those *Jewish* Priests that were most violent against it, and the Author of it, is ascribed to the power of the word, *Acts* 6. 7. *And the word of God increased, and a great company of the priests were obedient to the faith.* How many were raised to life by *Peter*'s Sermon! More Souls turned, than words spoken upon Record. It subdues the Will, which cannot be conquered but by its own consent. Light can dart in upon the Understanding whether a man will or no, and flash in his face, tho he keep it in unrighteousness: Conscience will awaken and rouse them, tho men use all the arts they can to still it. The Will cannot be forced to any submission against its own consent; the power of the Gospel is seen in the conquest of the Will and putting new inclinations into that.

(4.) The power of it is seen *in the suddenness of its Operation.* In a moment, in the twinkling of an eye, like the change at the last Resurrection, 1 *Cor.* 15. 51, 52. *We shall all be changed, in a moment, at the last trumpet.* How have troops of unmastered lusts fled at the voice of the Gospel-Trumpet, like a flock of frighted Birds, and left their long possessed mansion! How have the Affections, which have sheltered so many Enemies against God, been on the sudden weary of their residence, and abhorred what they loved, and loved what the moment before they abhorred! How have welcome temptations been upon this sudden change rejected, a despised Saviour dearly embraced, a furious Soul tamed, a darling self crucified, and a Soul open to every temptation strongly fortified against it! How frequent are the examples, in the first times of Christianity, of men that have been almost as bad as Devils one day, one hour, and joyful Martyrs the next; and as soon as ever they have been begotten by it, asserted the power of it in another New Birth by flames?

(5.) And *this hath been done many times by one part, one particle of the word.* One word of the Gospel, a single sentence, hath erected a Heavenly Trophy in a Soul, which all the volumes of the choicest meer Reason could never erect; one plain Scripture hath turned a face to Heaven, that never looked that way before, and made a man fix his eye there against his carnal interest. One plain Scripture hath killed a mans sins, and quickned his heart with eternal life; one word of Christ, remembred by *Peter*, made him weep bitterly; and two or three Scriptures pressed by the same *Peter* upon his hearers, pricked their hearts to the quick. How hath Hell flasht in the face of a sinner, out of a small cloud of a threatning, and Heaven shot into the Soul from one little Diamond-spark of a Promise! a little seed of the Word, like a grain of Mustard-seed, changed the Soul from a dwarfish to a tall stature! This the experience of every Age can testify.

(6.) And *this power appears in the simplicity of it.* * *Savanarola* observes, That when he neglected the preaching of the Scripture, and applied himself to Discourses of Philosophy, he gained little upon the hearts of People: but when he came to illustrate and explain the Scripture, the minds of People were wonderfully enflamed and excited to a serious frame. And that when he discoursed in a Philosophical manner, there was a non-attention, not only of the more ignorant, but the more learned sort too. But when he preached Scripture truths, he found the minds of men mightily delighted, stung with Divine truth, brought to compunction, and a reformation of their lives; which shows, saith he, the power of the word, acting more vigorously than all human Reason in the World. And indeed, Scripture and Scripture-reason, is the Wisdom of God; all other Reason is the wisdom of man. God will depress mans wisdom, and advance his own. It works as it is the *word of God, which lives and abides for ever*, 1 Pet. 1. 23. To wrap a fine piece of Silk about a Sword, or guild a Diamond, is to hinder the edg of the one, and the lustre of the other.

* *Triumph. Crucis.* lib. 2. cap. 8. p. 100.

2. Information. *The Gospel is then certainly of Divine Authority.* Since in this God hath *set a Tabernacle for the Sun* of Righteousness to move in; as the Heavens are the Tabernacle for the material Sun, *Psal.* 19. 4. That word that raises the dead, must needs be the word of no less than God. Our Saviours discovery

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of mens thoughts argued his Deity; the words diſcovery of the inward workings of the heart, and the alteration it makes there, evidenceth a Divine ſtamp upon it. God would never have made a lye ſo ſucceſsful in the World, or bleſſed it in making thoſe alterations in men, ſo comely in the eye of Moral Nature, ſo advantageous to human ſociety as the principles it inſtills into the minds of men are. A lye would never have been bleſt to be an inſtrument of ſo much vertue and truth; it would not conſiſt with the Righteouſneſs of Gods government, or his goodneſs and truth as Governour, to bring the hearts of men into ſo beautiful an order by a deceitful goſpel. What Word ever had ſuch Trophies? what Engine ever battered ſo many ſtrong holds? If the lame walk by the ſtrength of it, if the dead are raiſed by the power of it, if Lepers are cleanſed by the vertue of it, if impure Souls are ſanctified, dead Souls enlivened, are we to queſtion its Divine Authority? Should a word work ſuch wonderful effects for ſo many Ages, that had no ſtamp of Divine Authority upon it? would all thoſe Witneſſes be given by God to a meer impoſture? Let the victories it hath gained, evidence the Arm that wields it: What Sword was uſed at the firſt conqueſt of the World through grace, but this of the Spirit? How ſoon was the Devil, with all his heap of Idols, fain to fly before it! How ſoon was the Devil, with all his pack of luſts, forced to leave his habitation in the hearts of men! Is not that of Divine Authority that ſo routs the Enemies of God, puts ſin to flight, expels ſpiritual death, breaking the bands of that worſt king of terrors? That had skill to find out ſin in its lurking holes, and power to diſpoſſeſs that, and introduce ſpiritual life into the Soul? Can that be a thing leſs than Divine, that reſtores man to his due place as a creature reſpecting his Creator, referring all things to his glory? that implants the love, fear, hope of God in the mind? that makes man of a miſerable corrupt creature to become Divine? that roots out the vices of Hell, and ſtores the Soul with the vertues of Heaven? Can ſuch a Goſpel be termed leſs than a divine word of truth? If there be any word, that can ſo change the Nature, and transform Wolves into Lambs, let it have the honour and due praiſe when it is found out; but whatſoever the Atheiſm of the World is, that never felt the powerful efficacy of it, you ſurely that have felt it a mighty weapon to conquer the Devils that once poſſeſſed you, and an inſtrument to New Beget you when you lay in your blood, ſhould entertain no whiſper againſt the Divine Authority of it, but count it the Power and Wiſdom of God, as, indeed, it is in it ſelf, and in its effects upon Souls, *Rom.* 1. 16. 'Tis ſaid there, to be *the power of God to ſalvation*; upon that account the *Apoſtle* was not aſhamed of it, neither ſhould we; but conclude as the ſame *Apoſtle* ſaith, *If I be not an Apoſtle, yet to you I am an Apoſtle*; ſo if the Goſpel be not in it ſelf the Goſpel of God, ſurely it is ſo to you who have been renewed.

3. Information. *It ſhows us the reaſon why the Goſpel is ſo much oppoſed by Satan in the World.* It begets thoſe for Heaven, whom he had begotten for Hell. It pulls down his image, and ſets up Gods: it pulls the Crown off his head, the Scepter from his hand, ſnatches ſubjects from his Empire, ſtraitens his Territories, and demoliſheth his Forts, breaks his Engines, outwits his ſubtilty, makes his captives his Conquerors, and himſelf, the Conqueror, a Captive; It pulls men *out of the kingdom of darkneſs, and tranſlates them into a kingdom of light*, Col. 1. 13. And all this, as it is a word of truth, oppoſed to his word of deceit, whereby he hath cheated Mankind, and deceived the Nations: that we may well ſay of him, as the *Apoſtle* of death, *O death, where is thy ſting?* 1 Cor. 15. 55. O Hell, where is thy ſting? O Satan, where is thy victory? This ſlays Satan, and revives the Soul.

4. We ſee then *how injurious they are to God, who would obſtruct the progreſs of the Goſpel in the World.* That, as the *Papiſts*, would hinder the reading and preaching of the Word. Whoſe ſeed are they, but the ſeed of that *Dragon*, that would as well hinder the New Birth, as devour a Divine-begotten Babe *as ſoon as ever it were born?* Rev. 12. 4. Such would hinder the greateſt and moſt excellent Work of God upon the Souls of men, would have no ſpiritual generations for God in the World. Such envy Chriſt a ſeed, and God a family, they would deſpoil him of a family on Earth, tho they cannot of a family in Heaven. In baniſhing

niſhing the Word, they would baniſh the grace of God out of the World, and leave no place, in a World drowned with ignorance, where this Dove ſhould ſet her foot. Thoſe that would take away the ſeed, would not have a ſpiritual Harveſt, but reduce Souls to a deplorable Famine; lock them up in the grave, and keep them under the bands of a ſpiritual death

5. It informs us, *That the Goſpel ſhall then endure in the World, as long as God hath any to beget.* Men may puff at it, but they cannot extinguiſh it; 'tis a word of Truth; and Truth is mighty, and will prevail. It was a mighty wind wherein the Spirit came upon the *Apoſtles*, to ſhow not only the quick and ſpeedy progreſs of the Goſpel, as upon the wings of the wind, but the mighty force of it, that men can no more ſilence the ſound of the Goſpel, than they can the bluſtring of the Wind. It ſhall prevail in all places, where God hath a Seed to bring in, a People to beget. Thoſe given to Chriſt ſhall come from far: *from the eaſt*, Iſa. 49. 12. *and from the weſt, and from the land of Sinim* (now, I think, called *Damiata*, in *Egypt*). The Word, being the Inſtrument, ſhall ſound every where, where he hath Sons and Daughters to beget for Chriſt. As long as Chriſt doth retain his Royalty, *his mouth ſhall be a ſharp ſword*, Iſa. 49. 2. That is the firſt thing concluded on between God and Chriſt, before they come to any further treaty; which is expreſt in that *Chapter*. As Chriſt ſhall be his Salvation to the ends of the Earth, ſo ſhall the Word be the Inſtrument of it to the end of the World, the *poliſhed ſhaft* is *hid in his quiver*. As he is a Light to the *Gentiles*, ſo the Golden Candleſtick of this Goſpel wherein this Light is ſet, ſhall endure in ſpight of Men and Devils. Since his Promiſe of a Seed to Chriſt ſtands ſure, the Word, whereby he begets a Generation for him, is as ſure as the Promiſe, and ſhall not return void, *Iſa.* 55. 11. *but it ſhall accompliſh that which he pleaſes, and it ſhall proſper in the things whereto he ſent it.* Never fear then the removal of the Goſpel out of the World, tho it be removed out of a particular place; ſince it is a Word of Truth, and an Inſtrument ordained to ſo glorious an end.

6. *'Tis a ſign then God hath ſome to beget, when he brings his Goſpel to any place.* He hath a pleaſure to accompliſh, and it ſhall not return unto him void. Proſperity is entailed upon it for the doing the Work whereto he ſent it. Since then it is appointed an Inſtrument, in the hand of the Spirit, for a New Begetting, it will be efficacious upon ſome Souls where it comes; for the wiſe God would not ſend it, but to attain its main end upon ſome hearts. God never ſends his Word to any place, but it is received and reliſht by ſome as the ſavour of Life. It looſeth the bands of ſpiritual death in ſome, and binds them harder upon obſtinate ſinners: to them that periſh it is the ſavour of death. In every place the Goſpel was ſavoury to ſome, 2 *Cor.* 2. 14,15. *God made manifeſt the ſavour of his knowledg*, by the Apoſtles *in every place*. Wherever this Seed is ſown, the Harveſt hath been reapt, either more or leſs. 'Tis fruitful at *Corinth*, for there God had much People, *Acts* 18. 10. 'Tis not fruitleſs at *Athens*, tho the Harveſt was leſs; moſt mocked, but *ſome believed*, and but *one man* of Learning and worldly wiſdom, *Acts* 17.32,34. When God ſends *John* in a way of Righteouſneſs, if the *Phariſees* believe not, God will make a conqueſt of *Publicans* and *Harlots*, Matth. 21. 32. *John came to you in the way of righteouſneſs, and you believed not: but the Publicans and Harlots believed him.* The Net of the Goſpel is not caſt wholly in vain, but from the time of its coming, to the time of its removal, ſome Souls have been catcht, tho not of the moſt delicious Fiſh, yet of the worſt ſort.

7. It informs us, *What an excellent thing is a New Birth!* The end is more deſirable than the means: this is the chief end of all the Ordinances of God in the World; the Goſpel had never been revealed but for this intent: this is the deſign of the Spirits Operation in any Goſpel-Adminiſtration. All the lines of the Word are to draw the lineaments of grace in the heart. This muſt be a noble and excellent thing, for which chiefly the Oracles of God ſound in the World, for which ſo great a Light is ſet up in the Goſpel: All the Love of Chriſt breathes in the Goſpel: the whole Teſtament is ſealed by his Blood; the perpetual workings of the Holy Ghoſt, the preaching of the Word, the celebration of the Sacraments, are in ſubſerviency to to this end; the one to make us live; the other

to make us grow. How unconceivably excellent is that, how valuable in the eye of God, how advantageous to the happineſs of men, that is, the deſign wherein ſo many Divine Operations meet!

8. *What a lamentable thing is it, that ſo few ſhould be New Begotten by the Word of Truth!* How many are there among us, that underſtand not what a New Begetting and Birth is, no more than *Nicodemus* when he diſcourſed with our Saviour! What a deplorable thing is it that the Word ſhould be preached, and ſo little regarded! that not only an hours, but many years Diſcourſes ſhould paſs away (as the *Pſalmiſt* ſpeaks of our lives) *like a tale that is told!* Pſal. 90. 9. How miſerable is that man, that hath the *objective* cauſe of the New Birth, without the *effective!* 'Tis the Word of Truth; what will become of you, if you prefer a word of error before it? If you prefer the Devils killing ſuggeſtions before Gods reviving Oracles? What doth the Word of Truth move you to, but to a New Birth? Why will any man ſtruggle againſt it? Every reſiſtance of the Word, is a reſiſtance of God himſelf; 'tis God hews *by the Prophets*, Hoſ. 6. 5. 'Tis God offers to beget by the Word; every reluctance then againſt the Word, is a reluctance againſt God. The Word will either bring in a new form of grace, or a new form of torment. If the inworking of the one be rejected, the inworking of the other cannot be avoided; it will either cut the bands of a ſpiritual death, or cut the ſinews of our Souls. That piece of Timber that hath not its knots cut off for the building, ſhall be cut in pieces for the fire. A New life waits for them that *obey the Goſpel*; an endleſs death for them that reject it: they that *obey not the goſpel, know not* God, 2 Theſſ. 1.8. And what is reſerved for ſuch, but revenging flames in another World? It would be happy for ſuch, that they had never heard of a renewing Goſpel. Every Goſpel-Diſcourſe that might have been the cauſe of a ſpiritual life, and a divine cordial, if ſuckt in; Rejected, will be a bitter Drug in that Potion which ſhall be drunk in an eternal Fever.

9. *Hereby you may examine whether you are New Begotten.* 'Tis the Word of Truth whereby God begets. In this Word he opens the glory of his grace, and through this he conveys the power of his grace. The conqueſts of Chriſt were to be made by the Word, and it was ſo ſettled at the firſt conſtitution of him as Mediator and Redeemer, *Iſa.*49.2. *He hath made my mouth like a ſharp ſword.* It was by this the hearts of men were to be conquered. And what heart is not ſubdued by the Sword of his Mouth, is not ſubdued by the Power of his Arms. Some Word or other was the Inſtrument to beget you, (I ſpeak of people grown up). The *Apoſtles* Interrogation is a ſtrong Negative. There's no believing without *hearing*, Rom. 10. 14. Hearing goes before believing: he lays it down as a certain concluſion from his former arguing, *So then faith comes by hearing, and hearing by the word of God.* If you conclude your ſelves New Begotten, how came you by it? Is it by the Word, or no? That is Gods ordinary means: If you be not renewed by this, 'tis not likely you are renewed at all: no other Inſtrument hath God ordinarily appointed to this end. Afflictions may plow men for it, but the Word is the only Seed that renews the face of the *Earth.* All falſe notions or preſumptions of the New Birth muſt be brought to this touchſtone: 'tis a miſhapen and monſtrous birth, that is not by a ſeed of the ſame kind: the Law in the heart hath no ſeed of the ſame Nature with it to engender it, but the Law in the Word, that Word which we properly call Goſpel; the Word of Truth, not the word of *Philoſophy*, which is a word of uncertainty; Gods Word, not *Plato's* word. If a Thouſand Beaſts had been conſumed by common fire, not one of them had been an *Holocauſt*, a grateful Sacrifice, unleſs conſumed by the fire of the Altar which came down from Heaven. Moral wiſdom is not that fire, hath not that eminent deſcent from Heaven; 'tis not that ſpeech from Heaven whereby our Saviour is ſaid yet to ſpeak, *Heb.* 12. 25. A little ſpark kindled by the voice of Chriſt from Heaven, from whence he yet ſpeaks in the Goſpel, is more worth than all the *Bonfires* in the World, kindled by the ſparks of Moral wiſdom. Thoſe qualifications which grow of their own accord, without the Word, are like the Herbs which ſprout in wild places without any Tillage, which are of a different kind than what are planted and watered in a Garden, and over-looked

by the care of man: If your dispositions, you boast of, were not planted by the Word, how fair soever they may look, they are but a wild kind of Fruit. Therefore it concerns you to look back upon your selves, think what word it was whereby you were begotten. If no particular word can be remembred, if your Regeneration were wrought insensibly in your younger years, examine what suitableness there is between the Word and your Souls, whether your hearts are turned into the nature of it. The measures of grace are according to the measures of the word: If you cannot remember the first glorious entrance of it, you must see for the rich dwelling of it. An Inhabitant may enter into our Houses unseen, but he cannot dwell there without our knowledg; the lines of the Word will be seen in the heart, tho the particular Pencil whereby they were wrought, may not be remembred.

10. It *instructs Ministers how to preach.* 'Tis the Word of Truth, the Gospel that must be the main matter of our preaching, and those things in the Gospel that have the greatest tendency to the new begetting men, and working this great change in them, and driving it on to greater maturity. The Instrument of Conversion is not barely the letter of the Word, but the sense and meaning of it, rationally impress upon the Understanding, and closely applied to the conscience. The opening the Word is the life of it, and the true means of Regeneration. If any man would turn his Servant or Child from a course of sin, would he discourse to them of the nature of the Sun and Stars, their Magnitude, Motions, Number and Qualities; this would be nothing to the true purpose; his way would be to show them the deformity and danger of their sin. The Word of *Truth* is Gods Instrument, and it should be ours; what is the end of the Word, should be the end of our preaching. It was through the Gospel, the *Apostle* begat the *Corinthians*: not that the preaching of the Law is excluded, but it must be preached in order to the Gospel as a preparation to it. Whatsoever in the Word of Truth doth prepare for the new Birth, produce it, cherish it, preserve it, center in one and the same end. How careful and industrious should we be to beget children to God, that we may present them, and say, here am *I, and the children, which thou hast given me.* The new bith will be your joy, and crown, and you will be ours, 1 *Thes.* 2. 19, 20. *Aarons* Sons are called the *generations of Moses*, as well as *Aaron*, Numb. 3. 1. tho none of his natural Sons are reckoned. *Aarons* by Natural Generation, *Moses's* perhaps by a spiritual Regeneration and Instruction.

USE 2. *Of Exhortation.*

1. *Highly glorifie God for the Word of Truth which is so great an Instrument.* How thankful should we be, for an invention to secure our Estates from consuming, Houses from Burning, Bodies from dying! The Gospel, the Word of Truth doth much more than this, 'tis an Instrument to beget a soul for God; an Instrument whereby God makes himself our Father, and us his Children. It is but an Instrument, let not the glory be given to the Instrument, but to the Agent. As it is an Instrument, let it have part of your Affection; but nothing of the Glory, that belongs to God; love the Truth, but glorifie and bless the God of Truth, that hath ordained it to be so excellent an Instrument.

(1.) *Bless God in your hearts.* [1.] That ever you had the Word of Truth *made known to you.* How many Millions sit in a spiritual darkness, without so much as the means of a new begetting! Millions never heard the Sound of it, nor ever will. [2ly.] Much more that it *hath been successful* to any of you, Have you any thing in your spirits that bears witness to the Truth of it? When you read or hear it, do you find something of kin to it in your souls, and feel something within you rise up and call it blessed: how should you read and hear it, with eruptions of thankfulness to God for it, hearty embraces of it, and fervent ejaculations to God to work more in you by the Power of it! Why hath the World grappled with any of our souls, and not with others? arrested any of you in a course of Sin, and left others to walk in their own ways, to run down silently like the streams of a River, till swallowed up in an Ocean of Death. The *Apostle Paul* heard the *voice*, others with him only a *sound of Words*, Act. 9. 7. Act. 22. 9. some have heard a sound of Words without the voice of God in it, while others have heard a Divine Voice in a humane sound. The Wind hath blown

upon many, God in that Wind only upon few: ſome have received air, whilſt others have received ſpirit and life; ſome have only the body of the word, while others feel the ſpirit and power of it in their hearts; ſhall not God be glorified for this? Had it not been for him, and his ſpirit, words had been only words and wind to all as well as to ſome.

(2.) *Glorifie God in your lives.* As you feel the power of it in your hearts, let others ſee the brightneſs and efficacy of it in your actions. The new born creature ſhould principally aim at the glory of God, ſince the inſtrument whereby he is begotten, was firſt publiſht for the *Glory* of God *in the higheſt*, Luk. 2. 14. VVhat is produced by the efficacy of ſuch an inſtrument, muſt have the ſame end, *viz.* the glory of God in the practiſe of holineſs. A holy Goſpel imprinted can never leave the heart and life unholy. A Goſpel coyned for the glory of God, when wrought in the heart; can never ſuffer the ſoul to aim chiefly at ſelf, but at the great end for which the goſpel was firſt diſcovered; the goſpel of holineſs and truth in the heart, wil engender ſincerity and holineſs in the life.

2. *Prize the Word of Truth, which works ſuch great Effects in the Soul.* Value that as long as you live, which is the Cord whereby God hath drawn any of you out of the Dungeon of Death. Never count that fooliſhneſs by which God hath inſpired you with the choiceſt Wiſdom; and never count that weakneſs, which hath made any of you of dead, living; of darkneſs, light; and of miſerable, happy by grace. If a ſoul be worth a world, and therefore to be prized, how precious ought that to be which is an Inſtrument to beget a ſoul for the felicity of another World! How ſhould the *Law* of Gods mouth be better to us, than *thouſands of gold and ſilver*! Pſal. 119. 72. How ſhould we prize that Word whereby any of us have ſeen the Glory of God in his Sanctuary, the glory of God in our ſouls! When Corruptions are ſtrong, 'tis an Engine to batter them. When our hearts are hard, 'tis a hammer to break them; when our ſpirits are impoſtumated, it is a ſword to cut them. When our hearts are cold, it is a fire to enflame them. When our ſouls are faint, it is a cordial to refreſh them; it begins a New Birth, and maintains it. 'Tis the *ſeed* from whence we Spring, 1 *Pet.* 1. 23. the *glaſs*, wherein we *ſee the glory of God*, 2 Cor. 3. 18. By the Waters of the Sanctuary we have both Meat for Nouriſhment, and Medicines for Cure, from the *tree* that grows by its Streams, Ezek. 47. 12. *The fruit thereof ſhall be for meat, and the leaf, for medicine.* Have a great regard to it, keep it in the midſt of your hearts, *for it is life*, Prov. 4 21, 22.

3. *Pray and endeavour for the Preſervation and Succeſs of the Word of Truth.* Were there a Medicine that could preſerve life, how chary ſhould we be in preſerving that? The *goſpel is the tree, whoſe leaves cure the nations*, *Revel.* 22. 2. It was a Bleſſing God endued the Creatures with, when he bid them *increaſe and multiply*, Gen. 1. 22. It was an evidence that he intended to preſerve the world. If the Goſpel get ground in the hearts of men, 'tis an evidence it ſhall continue in ſpite of the oppoſitions of men or devils.

4. *Wait upon God in the Word.* Where there is a Revelation on God's part, there muſt be a hearing on ours. *Sit down* therefore *at the feet of* God, and *receive of his Words*, Deut. 33. 3. (1.) *Deſpiſe it not*: he that contemns it, never intends to be new begotten, ſince he ſlights the means of Gods appointment; he that intends an end, will uſe all means proportionably to his deſires for that end. He that contemns it, never was renewed; habitual Grace being wrought by it, cannot but in its own Nature have a great affection to it. He that loves Chriſt, cannot but love all the Methods of his Operations. (2.) Deſpiſe it not *becauſe it is but an Inſtrument.* Say not, becauſe God is the chief *Agent*, therefore you need not come to the Word. Our *Saviour* knew that *man did not live by bread alone, but by every word, that proceeds out of the mouth of God*, Mat. 4. 4. Did he therefore neglect means for preſerving his life? Becauſe God gives the increaſe, ſhould not the husbandman Plow and Sow? If God doth not work upon you by the means, you can have no rational hopes he will do it any other way: What tho Miniſters can only ſpeak to the ear? *John Baptiſt* could do no more, whoſe Miniſtry was notwithſtanding glorious, in being the forerunner of Chriſt. To neglect it therefore is to double-bar your hearts againſt the entrance of grace, and ſlight the truth which Chriſt brought down from the boſom of God.

[1.] *Ne-*

[1.] *Never did God appoint any other way but this:* Miracles were never appointed but as attendants upon this: *Miracles* come after *teachings* in the great gifts to the Church, 1 Cor. 12. 7, 8, 9, 10. Firſt, the *manifeſtation of the ſpirit, the word of wiſdom and the word of knowledg*, then *gifts of healing*, and *Miracles*. Miracles are ceaſed, as being not abſolutely neceſſary; but the Miniſtry of the word will laſt to the end of the World. By the Prophets God brings ſouls out of a ſtate of Bondage, and by the Prophets he preſerves them in a ſtate of Grace, Hoſ. 12. 13. *By a Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he preſerved.* Miracles and the Reſurrection of one from the dead, was never appointed under the legal Adminiſtration, but *Moſes and the Prophets*, Luk. 16. 13 Theſe were the ordinary means, and if theſe did not work, Miracles were ineffi cacious.

[2.] *God never made any promiſe but in this way.* God promiſed to circumciſe their hearts to love him with all their ſoul, but in the way of *hearing his voice, and obſerving his ſtatutes*, Deut. 30. 6, 10, 11. He meets ſouls only that *remember him in his way*, Iſa. 64. 5. And to the preaching of the Goſpel only our Saviour promiſed his *preſence to the end of the world*, Mat. 28. 20. the promiſe is perpetually and immovably throughout all Ages of the World fixed to this command. The promiſing his preſence to the preaching of the Goſpel, implies that his preſence ſhall be enjoyed only by attendance on the Goſpel. The gracious workings of the Spirit are by this; they are the words of Chriſt brought to remembrance by him, whereby he doth ſo mightily operate.

[3.] *No other way did God apparently work by formerly.* In the time when God did eſpecially manifeſt himſelf to his people by Viſions, Dreams, and Apparitions of Angels, and in thoſe ways made revelations to them, he converted not any either from a ſtate of Nature, or from a particular fall, but by the Word. *Manaſſeh's converſion was by the word of the Seers*, 2 Chron. 33. 18. Nor was *David* reclaim'd after his fall by an immediate Viſion, but by the Miniſtry of *Nathan*. *Peter* by a look, which revived the *Word* ſpoken to him, *Luke* 22. 61. The Angel that attended the *Eunuch*, Acts 8. 26. made no impreſſions upon him, but was ordered to direct *Philip* thither to explain to him the Myſtery of the Goſpel; and the Spirit particularly orders him to go near the *Chariot*, ver. 29. but makes no impreſſions upon him but by the Miniſtry of the Word. An *Angel* is ſent to direct *Philip*, but *Philip* is ſent to diſcover Chriſt. An Angel is ſent to *Cornelius*, not to preach the Goſpel, but to direct him where to ſend for a *Teacher*, Acts 10. 3, 5, 6. the Spirit prepares *Peter* to go, *v.* 19, 20. and likewiſe prepares *Cornelius* for his reception. God prepares the *Jaylor* by an Earthquake, but renews him not but by the *Miniſtry of Paul*, Acts 16. 26, 32. In the times of the Goſpel there was firſt to be a *teaching* of Gods ways, before a *walking* in his paths, *Iſa.* 3. 3. The Arm that made Heaven and Earth, makes the new heart and new ſpirit, but by a word as well as them. The Net of the Goſpel is only appointed to catch the fiſh; tho the fiſh that had the Tribute-money in its mouth, was immediately for the ſervice of Chriſt, yet he would not uſe his power to bring it to the ſhore, without *Peter's* caſting out the Net. Chriſt firſt brings ſouls to the Net, and by the Net to himſelf.

[4.] *God hath always bleſt this, more or leſs.* *Moſes Rod* in *Moſes* his hand hath wrought Miracles; Chriſts Rod in the Spirits hand hath wrought greater: the New creations have been always by it, and the after-breathings of the Spirit through it. By this he makes men righteous, holy, ſincere, in a way of eminency, as the morning-light which *encreaſeth to a perfect day*, and no longer as a *morning cloud* which quickly vaniſheth, *Hoſ.* 6. 5. which ſome underſtand of a Goſpel promiſe mixed with that diſcourſe. How hath the light of the beauty and excellency of God flaſhing upon the Underſtanding from the glaſs of the Goſpel, filled the Will and Affections of many with deſire and love to that glory it repreſents, and that ſtate it offers! The very *leaves* of it, the Profeſſion, hath healed Nations, and brought Humane Societies into order, and the *fruit* of it hath been the cure of many a ſoul. Wait therefore for the falling of this fruit. Grace is a beam from the Sun of Righteouſneſs, but darted through the Medium of Goſpel Air; a Pearl engendred by the blood of Chriſt, but only in the Goſpel Sea. It

hath

hath not been without its bleſſing to others; it hath raiſed men from death to life. Is the Virtue of the Seed expired? or the ſtrength of the Lord grown feeble? If ever therefore you would have the Image of God in inward impreſſions of grace, and outward expreſſions of Holineſs, you muſt look for your transformation in and by the Goſpel. All the other knowledg in the world cannot give a man a right notion of the new birth, much leſs produce it. Look not after *Enthuſiaſms*, nor expect it in new ways; *to the Law and to the Teſtimony*, way of Gods appointing. The *Jews* could not expect an Angel to bring them ſoundneſs of limbs, but by the Pool; nor we the Spirit to infuſe grace into us, but by the Word. Tis from the Mercy-ſeat only God ſpeaks to *Iſrael*. *Wiſdoms gates* are the places where to expect her Alms, *Prov.* 8. 34. Wait therefore upon the Word, wherein the Spirit of God travels with ſouls.

2. How ſhall we wait upon the Word, ſo as that we may be new begotten by it?

1. *Wait upon the Word frequently.* Be often in reading and hearing, and meditating on it. Men ſet upon theſe works, as if they were afraid they ſhould be new born too ſoon, or prejudiced in their concerns and contentments in the world; as if they feared the mighty wind of the Spirit ſhould blow away their beloved droſs too faſt; as if it were a matter of indifferency to be like their Maker. If you had gold not throughly refined, would you not caſt it again and again into the fire? If filth not wholly purged, would you not uſe the Fountain again and again? Thoſe that are in the Sun are coloured and heated by it, and have things more viſible: Thoſe that are much in the Word, ſee more of the Wonders, feel more of the warmth, receive deeper impreſſions, are endued with the grace and holineſs of truth, have a purer flame in their affections for Heaven. How do you know but an opportunity miſſed, might have been the beſt Market? How do you know but the Spirit might have joyned himſelf to the word, as *Philip* to the Eunuchs Chariot while he was reading? While *Peter* yet ſpake *thoſe words*, ('tis ſaid) *the Holy Ghoſt fell upon all them which heard the word*, Act. 10. 44. What Words? Even the Marrow of the Goſpel. v. 43. *that through his name, whoſoever believes in him ſhall receive remiſſion of ſins.* God may have a portion ready for us, and we go without it, becauſe we are not ready to receive it. We muſt not expect a Raven to bring us food upon a bed of ſluggiſhneſs. Do it the rather, becauſe you may live to ſee ſuch times, wherein *Bibles* may be as much ſhut, as they are now open, wherein (as in former times) you may be willing to give a large parcel of your goods for one Chapter of it. We read of ſome that have given a *load of Hay for one Chapter of St. James.* Be frequent in waiting upon the Word.

2. *Let your Hearts be fixt upon that which is the great end of the word.* New begettings are the end of the Goſpel; Come then with minds fixed upon this end, and deſires for it. Regard it not as a meer ſound of words, but as an Inſtrument of the nobleſt Operations in the Soul. If this be the great work of the Goſpel, we ought to read and hear it with deſires to be enlivened where we are dead, quickned where we are dull; be made new creatures, where we are yet but old; taller Creatures, where we are yet but of a low ſtature; not only to have our underſtandings inſtructed but your hearts changed. To *enquire after God to behold the beauty of the Lord*, Pſal. 27. 4. that we may be transformed into it: to look for God who *is in the word of a truth*; for the kingdom of God comes nigh to you in the Goſpel; that was the Word, that Chriſt when he ſent his diſciples *out firſt to preach*, bid them ſpeak unto men, Luk. 12. 9. Men uſually get no more, than they come to ſeek. He that goes to market, intending only to lay out his mony upon ſome trifle, returns for the moſt part with no better commodity. *Zacheus* got upon the tree to meet with Chriſt, and ſo noble an end wanted not an excellent ſucceſs; that day came *ſalvation into his houſe*, Luk. 19. 9. When the *Jews* did not mind the end of Sacrifices, and regarded not the things God principally looked for in them, God ſlighted them, and they went without any divine operations upon their ſouls by them, *Iſa.* 1. 11, 13, 14. When our ends ſuit the Goſpel, then are we like to feel goſpel influences. We come with wrong ends, and therefore return with unchanged hearts; we come for a ſound, and go away with no more. Our end therefore in coming ſhould be to gain this new begetting

ting, or increaſe the growth of the new Creature; our ends are not elſe conformable to the ends of God in it; therefore, as the earth ſucks in the rain, and the roots in the earth attract it unto themſelves that they may bring forth fruit; ſo ſhould we open our hearts to receive the ſhowers of the Word with an aim at a new Birth, or a further growth. As this is *finis operis*, ſo it ſhould be *finis operantis*.

3. *Mind the Word in the ſimplicity of it, and that in it, which tends to that end.* Some men are more taken with Colours, than truth; more enamored with words than matter, fill themſelves only with air, and neglect the Subſtance. Such are like thoſe that are pleaſed with the Colours of the Rainbow, more than with the light reflected, or the Covenant of God repreſented by it. No man is renewed by Phraſes and Fancies, thoſe are only as the Oyl to make the Nails of the Sanctuary drive in the eaſier, in Eccleſ. 12.11. *Acceptable words* joined with *words of truth*, are as the *faſtening of the nails*, both *given by one ſhepherd*. Words there muſt be to make things intelligible; illuſtrations to make things delightfully intelligible, but the ſeminal vertue lies not in the huſk and skin, but in the Kernel, the reſt dies, but the ſubſtance of the Seed lives, and brings forth fruit; ſeparate therefore between the huſk and the Seed. The Word doth not work as it is elegant, but as it is divine, as it is a word of Truth Illuſtrations are but the ornaments of the Temple, the Glory of it is in the Ark and Mercy-Seat. 'Tis not the engraving upon the ſword cuts, but the edg; nor the Key, as it is guilt, opens, but as fitted to the Wards. Your *faith muſt not ſtand in the wiſdom of men, but in the power of God*, 1 Cor. 2. 5. 'tis the juice of the meat, and not the garniſhings of the diſh, that nouriſhes. Was it the Word as a pleaſant Song, or as a divine ſeed that changed the ſouls of old, made *Martyrs* ſmile in the midſt of Flames? It was the knowledg of the excellency of the promiſe, and not wordly Eloquence made them with ſo much courage ſlight Gibbets, Stakes, Executioners; they had learned the truth as it is in Jeſus.

4. *Mind the word as the word of truth.* Take it not upon the account of perſons, value it for its own ſake, as it is a word of truth. 'Tis neither *Paul* nor *Apollos*, but God that gives the encreaſe. Value it not by men; 'tis no matter what the Pipe is, whether Gold or Lead, ſo the water be the water of life; the word hath an edg, becauſe it is the word of God, not becauſe it is whetted upon this or that Grindſtone. Some will ſcarce receive a Truth, but from one they fancy; as if a man ſhould be ſo fooliſh as to refuſe a Medicine which will preſerve his life, becauſe it is not preſented to him in a glaſs which he hath a particular eſteem of. To receive or refuſe any Truth upon the account of the perſon, is a ſign of carnality, and the way to remain carnal; upon this account the *Apoſtle* pronounceth the *Corinthians* again and again *carnal*, 1 Cor. 3. 4. Deſpiſe not the meaneſt Inſtrument. Our Saviour in his Agony was comforted by an Angel, much more inferior to him who was the Lord of Angels, than any Miniſter can be to a Hearer. Mr. *Peacock* being Fellow of a Colledg, in great deſpair, when ſome Miniſter had been diſcourſing with him, and prevailing nothing, offering to pray with him; *No*, ſaith he, *diſhonour not God ſo much, as to pray for ſuch a Reprobate*. A young Scholar of his ſtanding by, anſwered, *Surely a Reprobate could not be ſo tender of Gods honour*; which words prevailed more to the bringing him to believe, than allthat the other had ſpoken. When men turn their backs upon the Word, becauſe the *mouth* doth not pleaſe them, they turn their backs upon *God*, Joh. 13. 20. and perhaps upon their own mercy. When any have reſpect to the man more than the Word, God will leave them to the operation of the man, and withdraw his own.

5. *Attend upon the Word with an eye to God.* Look not for the New birth only from the Word. It was the folly of the *Jews*, to think to find *life* in the Scriptures without Chriſt; life in the Letter, without the Original of life, *Joh.* 5. 39, 40. *Except the Lord build the houſe* (that is, the Temple) *they labour in vain that build it*, Pſ. 127. 1. Without God all our endeavours to build a ſpiritual Temple, are like the ſtrivings to waſh a Blackamore white. No believing the word, tho preached a thouſand times, without *Gods revealing his arm*, Iſa. 53. 1. 'Tis not the File that makes the Watch, but the Artiſt by it. No Inſtrument can act without the virtue

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of ſome ſuperior Agent: 'Tis the Altar that ſanctifies the Gold, and Chriſt that ſanctifies his Ordinances. *Paul* may plant by his Doctrine and Miracles; *Apollos* may water by his affectionate Eloquence; but God alone can give the encreaſe by his Almighty breath. Man ſows the ſeed, but God only can make it fructify. The richeſt ſhowers cannot make the ground fruitful, but as Inſtruments under Gods bleſſing. 'Tis not ſaid the *Prophets* did hew them, but God by his *Prophets*, Hoſ. 6. 5. Then have your eyes fixed upon God. 'Tis the word of *his* lips, not of *mans*, whereby any are ſnatcht out of the paths of the deſtroyer, as well as kept from them. Man's teachings *direct* us to Chriſt; Gods teachings *bring* us to Chriſt; Man brings the Goſpel, at moſt, to the heart, the Spirit only brings the Gospel *into* the heart; Man puts the key in the Lock, God only turns it, and opens the heart by it; Man brings the word of truth, and God the truth of the word into the ſoul; Man brings the objective word of grace, God alone the attractive grace of the word. If where there is already the new birth, the ſoul muſt be fixed on God for further openings, much more where it is not yet wrought. *David* had an excellent knowledg, yet cryes out for the opening of his eyes to ſee the wonders in Gods Law. 'Tis God only can knock off the fetters of a ſpiritual death, and open the Iron gates, that the King of glory may enter with ſpiritual life. If any therefore will regard the word more than as an inſtrument, as a Partner with God in his operation, he may juſtly leave you to the weakneſs of that, and deny the influx of his own ſtrength.

Therefore let the word be attended with *Prayer*.

(1.) *Before you wait upon God in any Ordinance:* Plead with him as *Moſes* did in another caſe, *To what purpoſe ſhould I go, unleſs thy preſence go with me?* What can the Letter do without the Spirit, or words without that powerful wind to blow them into my heart? None can have life by the bread of the word, without the bleſſing of God; as man brings the graft, deſire God to inſert it. As God hath promiſed gifts to his Church, ſo he promiſed his own teachings, Heb. 8. 11. *All ſhall know me from the leaſt to the greateſt:* Urge God with his own promiſe, deſire him to open his mouth, and to open your hearts; his mouth to breathe, and your hearts to receive. When men overlook God, he makes a ſeparation between the word and his own quickning preſence. The end doth not neceſſarily ariſe from the means; and therefore in the uſe of them there muſt be a fiduciary recourſe to the grace of God. In the time too of waiting upon God, let there be ejaculations, let your hearts be continually lift up to God, let your expectations be from him; we ſhould be like *Jacob's* Ladder, tho the feet ſtand in *Bethel*, the Houſe of God, our heads ſhould reach to heaven in all our attendances.

2. *After you have been at the word.* God is the great Seer, Chriſt the great Prophet; we ſhould go to him for the repetition of things upon our hearts; we may have that wind afterwards by prayer, which we felt not ſo ſtiff at hearing. The operations of truth, as well as the knowledg of it, are beſt fetch'd out upon our knees by earneſt prayer. How do you know but while you are praying, the fire may deſcend from Heaven, and transform you into a divine likeneſs? Thus you will make God the *Alpha* and *Omega* of his own Ordinances, in your acknowledgments of him, as well as he is ſo in himſelf.

(3.) *Reſt not in bare hearing.* Look for God in the Ordinances as he is the living God, who lives in himſelf, and gives life to men, and means, *Pſal.* 84. 2. *My ſoul longs for the living God:* there is a ſtrength and glory of God to be longed for in the ſanctuary: no means are to be reſted in or uſed, but as they lead to ſuch an end for which they are fitted. To reſt in the word heard, or read, is to make that our end, which God hath appointed only as the means. The Word is ſweet, but as it is the Pipe through which God and his Image, God and his grace, which is ſweeter and higher than all Ordinances, ſtream to the Soul. Rejoyce in the Word, but only as the wiſe men did in the Star, as it led them to Chriſt. The Word of Chriſt is precious; but nothing more precious than himſelf, and his formation in the Soul. Reſt not in the Word, but look through it to Chriſt.

6. *Attend upon the Word ſubmiſſively.* It is not the hearer, but the humble hearer, ſhall find the power of the Word working in him. As it is not the ſpeaking a Prayer but the wreſtling, and ſtrugling of the heart with God in Prayer, receives a graci-

ous anſwer. The humble are the fitteſt ſubjects for grace, thoſe that lie upon the ground with their mouth cloſe to the Pipe. *He gives grace to the humble.* Reſign your ſelves up to the Word, ſtruggle not againſt the battery it makes, nor the wind that blows: receive every ſtroke till you ſee the frame of the New Creature. Let a ſilence be impoſed upon the fleſh, and ſelf bowed down to the duſt, while Chriſt the great Prophet ſpeaks. Be not peeviſh, nor expoſtulate with Gods Soveraignty, as they did, *Iſa.* 58. 3. *Wherefore have we faſted, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledg?* Acknowledg God a free Agent, ſubmit to his Soveraign pleaſure. A truly humble bow to God will prevail more than all the ſawcy expoſtulations of proud fleſh. In hearing the Word, pick not here a part, and there a part, as ſutes your humour, but conſider what really is Gods Will, and ſubmit to it; *Cornelius* was of this reſigning temper when the Spirit deſcended upon him, *Acts* 10. 33. *We are here preſent before God, to hear all things that are commanded thee of God.* An humble Soul, ſaith *Kempis*, by the grace of God, underſtands more the reaſons of eternal truth, in a trice, than a man that hath ſtudied many years in the Schools, becauſe he hath the operations of them in his heart.

7. *Receive the Word with Faith.* I mean, not the Faith which is a part of the New Creature, but an aſſent. There is a rational belief, that it is the word of truth, which is in many men that have no juſtifying Faith. Actuate this. The believing the word to be ſo, to be the Word of God, is the firſt ſtep to the receiving advantage by it. No man will ever comply with that which he believes not to be true, or believes not himſelf to be concerned in. 'Tis ſaid by the *Apoſtle*, Heb. 4. 1, 2. *The word profited not, becauſe it was not mixed with faith.* There was truth in the Word, but no firm aſſent to it in their hearts. There can never be a full compliance with Chriſt, in order to a New Birth, if there be not firſt an aſſent to the Word. Where there is a defect in the firſt concoction, there will alſo be a defect in the ſecond and third. If you do not believe with *Naaman*, that the Waters of *Jordan* are appointed by God for this end, and not thoſe of *Abana* and *Pharphar*, you will never be rid of the ſpiritual death, no more than he would have been of his *Leproſie*. You never ſee God in his Sanctuary, nor feel God in his Power for want of this. Surely as this made our Saviour ſuſpend the power of his Miracles, by the ſame reaſon it makes him ſuſpend the power of his Word, *Matth.* 13. 58. *He did not many mighty works there, becauſe of their unbelief.* If men did believe there were a place where they might enjoy all Earthly delights in a higher meaſure, at an eaſier rate, how ambitious would they be of putting themſelves into a ſtate to enjoy them? If men did believe the repor of the Goſpel, would they not be full of great undertakings for the enjoyment of the proffers of it? But the Goſpel, more is the pity, hath not naturally that credit with men that a fiction hath.

8. *Obſerve much the motions upon your hearts while you are attending upon God.* If the Sails be not skilfully ordered to catch and hold, and make the beſt improvement of the wind that blows, much of the wind will paſs beſide it, and the Ship lag many leagues behind, or lie wind-bound a long time before it receive a like gale. God hath particular ſeaſons, *Heb.* 4. 7. *To day if you will hear his voice.* Sometimes the Spirit is more urging than at another time, and ſends his motions thicker upon the heart; let thoſe times be obſerved; and when there are motions on the Spirits part, let there be compliance on yours. Catch a promiſe when the Spirit opens: bind your ſelves to an obſervance of the Precept when the Spirit ſhows it: let Gods drawing be anſwered with the Souls running: obſerve what precious Oil is dropped through the Golden pipes upon the heart, and ſpill it not; take notice of what ſparks light upon you, and loſe not the warmth they may convey to your hearts; what beam of light breaks in, let it not be puft out by a temptation or diverſion: obſerve what is afforded to make your hearts burn, and your corruptions and ſinful inclinations cool. Regard not ſo much your Affections, as what touches are upon your Wills; Affections may ariſe from a natural conſtitution of the Body, ſome tempers being more eaſily excited to exert Affections than others; yet they are not always, nor altogether, to be diſregarded; nor are they always to be lookt upon as Ciphers; but, eſpecially, ſee what in-

fluence the Word hath upon the Underſtanding and Will chiefly, as well as upon the Affections. Judg of your ſelves by the inward power and might, by the breakings in of the light, and the ſpritely ſtrain of your Wills. The *might* of the Spirit works in the *inner man*, Eph. 3. 16. not in a part of the inner man, but in every faculty. See what compunction there is in your Souls, what ſtrong deſires in the Will. Bare Affections are but like a ſponge, which will by a light compreſſion let out that water which it ſo eaſily ſuckt up: men may receive the *word with gladneſs without having any root* of ſpiritual grace, *Mark* 4. 16, 17. When men regard only particular affections, they uſually ſit down in thoſe ſparks of their own kindling, and look not after a thorough change. Or if you find ſuch affections, ſee whether thoſe affections are raiſed rather by the truth than the dreſs; whether they be kindled by the conſideration of thoſe Attributes of God, his Mercy, Goodneſs, Wiſdom, Holineſs, which have a great hand in the New Birth; whether by the deep conſideration of our Saviours Death and Reſurrection, the great deſigns of the Goſpel; whether the motion be orderly; firſt, Underſtanding, then Will, and afterwards Affections: this is a genuine flame, kindled by a fire which comes down from Heaven, working upon all the parts of the Soul: a bare work upon the Affections is rather a ſtrange and carnal fire. Obſerve, therefore, what tender blades bud and ſhoot forth in the higher faculties of your Souls.

9. *Preſs the Word much upon your hearts after hearing.* How great is the neglect of this application of the Word of Truth? Men will ſpend hours in hearing, and not one minute in ſerious reflections; as if the word in their Ears, or a receit in their Pockets, could cure the Diſeaſe in the heart; this is the Worm at the root of all our ſpiritual advantages. What is only daſht upon the fancy, or lightly coloured, may ſoon be waſht off. The Soil muſt be made tenacious of the Seed by the Harrow of Meditation, which *hides* it *in the heart*, and covers it with Earth; for want of being laid deep, and banded by ſerious Meditation, the *ſeed takes no root*, becauſe there is not much Earth about it, Mark 4. 5, 6, 16. How can food nouriſh your body, unleſs it be concocted by natural heat? or ſpiritual food enliven you, unleſs concocted by Meditation? The *Shepherds* after they had heard the news of Chriſts Incarnation from the mouth of the Angel, reflected upon their duty, *Luke* 2. 14, 15. Words muſt be kept ſome time upon the mind, and rolled over and over again, before they can work any ſenſible change, becauſe the heart naturally hath an averſneſs to God and his Word: As the ſtrongeſt Phyſick muſt be in the Body ſome time, and be wrought upon by the Stomach, before it can work upon the humors. How do you know, but while you are muſing, a divine fire may ſparkle in your ſouls, and Chriſt riſe in your hearts? Grapes muſt be preſſed to get out the Wine that will chear the heart. Put the queſtion to your Soul, in every part you can remember, as our Saviour did to *Martha*, John 11. 25, 26. *I am the reſurrection and the life. Believeſt thou this?* There is ſuch a thing as the New Birth: believeſt thou this? 'Tis neceſſary to be had: believeſt thou this? God only can work it: believeſt thou this? And ſo for every divine truth. Leave not thy Soul to its vagaries; hold it on to the work, preſs it to give a poſitive anſwer whether it believe this or that truth. Put not your ſelves off with a ſlight anſwer to the queſtion, but examine the reaſons of your belief of it. Look upon your ſelves as really concerned in the word you hear; otherwiſe it will no more affect you, than if you ſhould tell an ambitious man, gaping after preferment in *England*, of a wealthy place fallen in *Spain*, which will not engage his thoughts, as being out of his ſphere, and at too great a diſtance. To have a liſtleſneſs to ſuch duties, or any ſpiritual duty, after hearing the word, which is the food of the ſoul, ſhows a great corruption within; as the heavineſs in the body, and corrupt vapours in the mouth, ſhow the badneſs of concoction.

10. *Labour to have the ſavour of truth upon your ſpirits, as well as the notions of it in your heads.* The Kingdom of God conſiſts not *in word*, but *in power*; the New Birth conſiſts not in a bare notion, but in ſpiritual ſavour. The higheſt notional knowledg comes far ſhort of experimental: the knowledg a blind man hath of light and colours, by hearing a Lecture upon it, is but meer ignorance to the knowledg

knowledg he would have if his eys were opened. Endeavour to have the *ſavour of Chriſts ointments*, Cant. 1. 3. and inward ſence exerciſed, *Heb.* 5. 14. The *Apoſtle* diſtinguiſheth *knowledg* and *judgment*, Phil. 1. 9. Knowledg is a notion in the head; judgment, or αἴσθησις, is the ſence or ſavour of it in the heart. What a miſerable thing is it to ſpend our lives without a taſte? Knowledg is but as a Cloud that intercepts the beams of the Sun, and doth not advantage the Earth, unleſs melted into drops, and falling down into the boſom of it: let the knowledg of the Word of the Truth drop down in a kindly ſhower upon your hearts, let it be a knowledg of the word heated with love.

I might have added more; bring *plain hearts to the word*, put off all diſguiſes. *Moſes* took off his veil when he went into the preſence of God. Bring not fleſh and blood as your counſellors, theſe are no friends to a New Birth. And come *with love*; love makes the ſtrongeſt impreſſions upon the Soul.

It might here be alſo worth the *enquiry*, *Why ſo few are renewed by the Word of Truth in this Age?* Why the Goſpel has no more powerful effect among us, as in former Ages? 'Tis a wonder to ſee a man begotten by the Word, as it was a *wonder for the woman to bring forth a man-child*, Rev. 12. When our Saviour was brought into the *Temple*, not a man but *Simeon* knew him: no queſtion but many *Phariſees*, *Doctors* and Gentlemen, were walking there, but none but *Simeon* knew him, to whom he was revealed, *Luke* 2. 22, 25. the reſt lookt upon him as an ordinary Child. Formerly men flocked to Chriſt as the Doves to the windows; the ſword of the Spirit was never unſheathed, but it cut ſome hearts; the Word ſeems now to have loſt its edg and efficacy, which ought to be conſidered and laid to heart.

Many cauſes may be rendred, I'll only hint a few:

(1.) *Taking Religion upon truſt.* Old cuſtoms are hardly to be parted with; *every man will walk in the Name of his God*, Micah 4. 5. To root out falſe conceptions in Religion, which either education, fancy, or humour have rooted, is very difficult.

(2.) *A conceit of the meanneſs of the Word:* Whereby there is a ſecret contempt of it, and ſo a formal and cuſtomary uſe of it.

(3.) *A conceit of men, that they are New Born already.* Many think their condition good, becauſe of their civil honeſty. Tho that be a very comely and commendable thing, yet ſecurity in it kills its thouſands. Many, becauſe they are free from the common pollutions of the World, and poſſeſſed with many amiable virtues, never conſider how much their hearts are ſtored with an enmity againſt God: ſuch count their Righteouſneſs their gain, and think it a ſufficient bribe for Gods mercy.

(4.) *A conceit that to be New Born is but to change an Opinion.* A change of Opinion may look like Faith, as preſumption doth, but it is not Faith. The Devil holds ſome men in the chain of ſublimated ſpeculations, which hinder the working of the moſt ſpiritual and influential truths.

(5.) *Pride of reaſon, frequency of diſputes.* 'Tis a rational Age; an Age overgrown with reaſon; and the Scripture tells us, *Not many wiſe*, &c. The Truths of God, are very much turned into *Scepticiſm.*

(6.) *The common Atheiſm that ſo much prevails among us.* How ſhould men regard a Diſcourſe of the New Birth, a begetting to God, when they ſcarce believe there is a God at all, but their own luſts, to be like unto? How ſhould they be wrought upon by the Word of God, that ſcarce believe there is any God to reveal a Word, and that there is no Word of God?

(7.) *Hardneſs of heart, occaſioned (through the juſt judgment of God) by the frequency and unprofitable hearing of the Word.* The Word is moſt Operative when it comes firſt into a Nation or Town: when the heart is not broken by hearing the Word of Truth, it becomes more hardned and compact in ſin. Many other reaſons might be rendered, but I have held you too long upon this ſubject.

A DIS-

A DISCOURSE OF GOD'S BEING THE AUTHOR OF RECONCILIATION.

II COR. V. XVIII, XIX.

All things are of God who hath reconcil'd us to himself by Jesus Christ. And hath given to us the Ministery of Reconciliation, To wit that God was in Christ reconciling the world unto himself.

THESE words are small in Bulk, but great in Mystery; 'tis the Heads of the Gospel in a Nut-shell; the most sparkling Diamond in the whole Golden Ring of Scripture. It comprehends the Counsels of Eternity and the Transactions of Time. A Wonder in Heaven, God bringing forth a Man-child to be a propitiation for Sin, which was the *Jews* Stumbling-block and the *Gentiles* Scoff *. But wherein the Wisdom and Grace of Gods Counsel in Heaven, and the Power of his Actions on Earth clearly shine forth in the Face of Jesus Christ. The *Jacobs Ladder*, the upper part fixed in Heaven, and the lower foot standing upon the Earth, Angels descended on that, God descends to man by this in Acts of Wisdom and Grace, and man ascends to God in Acts of Faith and Love.

* 1 Cor. 1. 23, 24.

If there be any Mystery in Christianity more admirable than another, it is this of *Reconciliation*. If any Mystery in this Mystery, 'tis the various and incomprehensible engagement of the Father in it in and through Christ. If any thing in Scripture sets forth this Mystery in a few words like a Picture in a little Medal, 'tis this which I have read, wherein the Apostle gives us a short, but full and clear account of the Doctrine of Reconciliation, which is the substantial part of the Gospel.

There is a *double Reconciliation here* and in the *following verse* expressed.

First, *Fundamental*; At the Death of Christ, whereby it was obtain'd. This is the ground of Gods laying aside his Anger; this is *reconciliatio legalis* or *de jure*.

Secondly, *Actual* or particular, when it is complyed with by Faith; this regards the Application of it, when God doth actually lay aside his Enmity, and imputes sin no more to the person. Which consists of two parts.

1. *The Proclamation of this*, ver. 20. *We pray you in Christs stead, be ye reconcil'd to God.* Declaring Gods willingness to take men into favour; this is the declaration of *reconciliatio de jure* or the right of Reconcilement. The Gospel contains the Articles of Peace, and the Counsels and Methods of God about it. 'Tis the Copy of Gods Heart from Eternity.

2. *Particular Acceptance*, which is on our part an acceptance of the Terms of Reconcilement, on Gods part an acceptance of us into his favour, and a non-imputation of our sins to us, which the *Apostle* calls *Rom.* 5. 11. *the receiving the atonement*, this is the accepting the Atonement, the ground of Reconciliation on mans part and the application on Gods part.

The *first* viz: The *proclamation* of it to us is Gods promise to us, the other is the performance; the one is Gods gracious Favour to us, the other is Gods gracious act in us. Christ is the cause of both these Reconciliations; of the fundamental Reconciliation by his Death, of our actual Reconciliation by his Life; the one by himself in Person, the other by his Deputy the Spirit.

* Forbs *Instr. Hist. lib.* 1. *cap.* 19.

God *]
God is taken here by some ἐνικῶς for the whole *Trinity*, Christ ὀικονομικῶς as *Mediator*.

* Ibid. *cap.* 20.

* Others, and more likely, understand by *God*, the Father; to whom Reconciliation is ascrib'd *per modum appropriationis*, as he is the fountain of the Divinity; as the Fathers use to call him *. As the Father is the *principal person* wronged, and declaring his anger against us, the Reconciliation is principally made to him; in which sence we are said to have *access to the father*, Eph. 2. 18. *through* Christ, and *by* the Spirit; the Son brings us to the Father, and the Spirit directs us to the Son. Christ takes away Gods Enmity to us, and the Spirit takes away our Enmity to God. As the first Creation is appropriated to the Father, so is the second also. The *Apostle* having describ'd the new state of things, *ver.* 17. tells us *ver.* 18. that *all things are of God who hath reconciled us to himself by Jesus Christ*; that this new state is of God, who is no less the Creator of the *second state* than of the *first*. *Adam*, the common head of Gods appointment, by his falling overthrew himself and his posterity; God therefore appoints another Head to reduce men again to himself. What is here called Reconciling, is called *Eph.* 1. 10. *gathering together in one*, ἀνακεφαλαιώσασθαι, God would gather them together to himself under one head, as they had been separated from him under one head.

* Πατὴρ τῦ υἱῦ, *Nazian.* Θεὸς ὁ Πατὴρ ἀπὸ αἰτίας ὁ πατὴρ *ratione originis & principii*

God was in Christ.]
Some make this expression to signifie no more than *by Christ*, *ver.* 18. Or *for Christs sake*, Eph. 4. 34. *as God for Christs sake hath forgiven you.*

But the Expression notes something more than *for Christs sake*; In actual pardon Christ is the moving Cause by his Intercession, as well as the meritorious Cause by his Propitiation; 1 *Joh.* 2. 2. *If any man sin, we have an Advocate with the father Jesus Christ the righteous, who is a propitiation*, &c. But the first purpose of Reconciliation, and the appointing Christ as the Medium for it, had no moving Cause but the infinite Compassion of God to his fallen Creature. Christ was not the moving Cause of this, though he be the meritorious Cause of all the effects of it, and laid the foundation of an actual Reconciliation by being the Center of the agreement between the Justice and Mercy of God. Gods anger was appeased by the Death of Christ; But God was the first Authour of this propitiation, appointing this Method of restoring the Creature, and this Person, or *Jesus*, to do it.

God was in Christ] It may be meant of the *Trinity*, the Father was in Christ constituting and directing, the Son was in Christ by personal Union, the Spirit was in Christ gifting him for this work of Reconciliation; But I would rather understand it of the Father.

Being in Christ is not meant,

1. *Of that essential inness or oneness whereby the Father and the Son are one in Essence.* Or as a Father of the flesh and his son, are said to be of the same nature, disposition and likeness, whereby we say the father lives in the Son, in the lineaments and temper of the son, whereby he resembles the Father. 'Tis true, the father and the son have the same Nature, the same Perfections and Divine Excellencies; so the Father is in the Son without any respect to Reconciliation. He is so in the Son in Creation also. He is so also one with the Spirit; But this notes some singular manner of *inness* in Christ which is not in the third Person or in any else.

2. Nor

2 *Nor in regard of that affection the father bears to Christ.* He is indeed in a peculiar manner in Christ in regard of Love, more than in all Believers besides. He loved him as the Head, Believers as the Members. This is common to Believers with Christ, though not in the same degree.

3 But *it notes some peculiar manner of operation in Christ as Mediator.* Redemption was not the work only of the Son; the Son wrought it, the Father directed it; the Son paid the price, the Father appointed him to do so; received it of him, accepted it from him, and accounted it to others through him, which is that we are bound to believe, as Christ tells the *Jews*, *Joh.* 10. 38. *that you may know and believe that the father is in Me*, and *I* in him, *Joh.* 14. 20. *I am in my father.* The Father is in Christ by way of direction, support and influence; and Christ in the Father by way of observance, obedience and dependency. As the World was in Christ as in their surety and head, satisfying God; so God is in Christ as in his Ambassador, making peace with the world. All things that Christ acted and managed in this work, are to be referred to God as the prime Author.

The World.]

* The World properly signifies the frame of Heaven and Earth, and all Creatures therein joyned together by an exact harmony, order, and dependance upon one another; But in the Scripture is chiefly understood of Mankind, the top of the lower World and end of its Creation. 'Tis frequent in all Writers to put the place for the Inhabitants. And it is taken for the most part for the corrupted World, the World fallen under sin and wrath, and opposing God *Joh.* 1. 10. *The World* knew him not. And when God takes some out of the World, he calls them not by the name of the World, but his Church. And those that he brings out of this sinful condition, he is said to bring *out of the world*, and to choose *out of the* * *world.* The World is fundamentally reconcil'd, there being a foundation laid for the World to be at Peace with God, if they accept of the termes upon which this amity is to be obtain'd. Of all Ages of the World, those before the coming of Christ in the Flesh as well as those after, 1 *Joh.* 2. 2.

* Daille *Serm. sur* 3. *Jean* 16.

* Joh. 15. 19. Joh. 17. 6.

Reconciling.]

The greatest controversie lyes in this word; whither by it be meant Gods Reconciliation to us, or our laying down our Enmity against God. *Socinus* and his followers say, God was not angry with man, He was Reconcil'd before. But that this place is meant of affection towards God, because it is said *We are reconciled to God*, and not God to us.

But learned men have clear'd this. The * *phrase* in *Heathen* Authors of *mens being reconcil'd to their Gods*, is always understood for appeasing the anger of their Gods, and escaping those dreadful Judgments either actually inflicted or certainly threatned from heaven. By Reconciliation of us to God in this place cannot be meant our Conversion or any act of ours.

* Grotius *de satisf. cap.* 7. *pag.* 143, 146. Owen *again?* Biddle *cap.* 29.

1. *Because* the Reconciliation here spoken of was the *Matter* of the *Apostles* Discourses and Sermons, and *the great argument they used to convert the world to God.* If then that sence were true, it would be an impertinent argument unworthy of those that Christ call'd out to be the first Messengers and Heralds of this Redemption, the sence of their Discourse would run thus; God hath already converted you therefore be converted to him; as it is nonsence to exhort a man to do that very act which he hath already done.

2. This Reconciliation doth *formally consist in the non-imputation of sin to men*; Now this is Gods Act, not the Creatures: *Not imputing sin* and *forgiving sin* are the same * thing: Therefore the Reconciliation it self is an Act of God. If God were to be brought into our favour as a person offending, we should be said rather not to impute Gods supposed offences to him, and not to charge him with that which was the ground of our Hatred of him.

* Rom. 4. 7, 8.

The *Apostle* tells us that God doth not impute the Trespasses of the World to them Emphatically, as * *Grotius* observes, but he doth to another whom he had made sin for them, *ver.* 21. *for he hath made him to be sin for us, who knew no sin.* And the *Apostles* were sent about the World to testify this Benefit, that men might give credit to God and turn to him.

* Grotius *de satisfac. cap.* 7. *pag.* 146.

And upon the Declaration of this Doctrine, That God had in Christ laid aside his anger for their sins, and having punished another for them, would not punish them if they embraced by Faith what was proposed to them. They besought men that they would lay aside their Enmity against God, as he declared himself willing to lay aside his Enmity against them, and had testified this by sending his own Son to bear their punishment.

There is a like place with this, *Rom.* 5. 6, 10. *If when we were enemies, we were reconcil'd to God by the death of his son; much more being reconcil'd, we shall be saved by his life.* If Christ dyed for sinners to make an atonement for them, it was then to procure Gods well-pleasedness with them, because they had offended him. But if he dyed to bring God in favour with us, then his death was an atonement for God, and to expiate Gods offences, who never was, nor can be guilty of any towards his creature.

* Grotius *de satisfact. cap.* 7. *pag.* 143, &c.

* But it is evident the Reconciliation there mentioned as well as in the *Text*, was antecedent to Conversion, and therefore is not the same with the Conversion of the Creature.

1. *Because* otherwise the *Apostles* Argument would have little validity in it, for it proceeds *a majori, much more* being reconcil'd by his death we shall be saved. If God were so infinitely kind to us as to turn away his anger from us by the death of his Son when we were yet enemies, how much more tender will he be of us since he hath taken us into favour, and we are actually converted to him?

2 The *effect* of this Reconciliation is a saving from wrath by the bloud of Christ, *ver.* 9. *Much more being justified by his bloud we shall be saved from wrath through him.* Therefore this Reconciliation must be by appeasing that wrath under which we should otherwise have fallen.

And the effect of it is to have peace with God, *ver.* 1. *we have peace with God*; whereas if it were meant of Gods being brought into our favour, it should have been said *God hath peace with us*, And that *God hath access to us.*

3. *Justification is the effect and consequent* of this reconciliation. And this *Crellius* confesseth, * *Justificatio est effectus reconciliationis.* But this is the *Act* of * God.

* Respon. *ad* Grot. *de satisf. cap.* 7. *pag.* 391.

4. Reconciliation is here attributed to the *Death of Christ* as a distinct cause from that of Conversion, *Rom.* 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son*, that is the *reconciliatio impetrata*, which in the second expression of our actual or applied reconciliation is ascrib'd to the Life of Christ or Intercession; That being the *end* for which he lives in Heaven, *Heb.* 7. 25.

* Rom. 4. 5. Rom. 8. 33.

* Rom. 5. 11.

5. We are said to *receive the* * *atonement*, which is the same with *receiving forgiveness of sins*, *Act.* 10. 43. But to receive Conversion is a phrase not at all used in Scripture. When a man turns to the East, no man saith he receives turning to the East. Besides if it were meant of bringing God into our favour, it were more proper to say God receiv'd the atonement, and not we.

* Camero *Prælect. pag.* 142. *Col.* 2.

6. * If by Reconciliation were meant our *bending our hearts to love God*, there could not be any sufficient reason rendred, why the Sanctification of the Heart should be laid down by the *Apostle* as the *end* of this Reconciliation, as it is *Col.* 1. 22. *Yet now hath he reconcil'd in the body of his flesh through death to present you holy and unreprovable in his sight.* For nothing can be both *medium* and *finis sui ipsius*, its own end and means too.

By Reconciliation is meant the *whole work of Redemption.* The *Scripture* hath various termes for our recovery by Christ which all amount to one thing; But imply the variety of our misery by sin, and the full proportion of the remedy to all our capacities in that Misery. Our fall put us under various relations, our *Saviour* hath cut those knots and tyed new ones of a contrary nature. 'Tis called *Reconciliation* as it respects us as enemies, *Salvation* as it respects us in a state of damnation, *Propitiation* as we are guilty, *Redemption* as Captives and bound over to punishment. Reconciliation, Justification and Adoption differ thus; In Reconciliation God is considered as the *Supream Lord* and the injur'd party, and man is consider'd as an enemy that hath wrong'd him; In Justification God is consider'd as a *Judge*, and man as guilty; In Adoption God is considered as a *Father*, and man as an Alien. Reconciliation makes us Friends, Justification makes us Righteous, Adoption makes us Heirs.

This

This Verſe then repreſents to us the Doctrine of Redemption under the term of Reconciliation. In it we have

I. *The principal Author and Spring of this Reconciliation,* God.
II. *The immediate efficient* or *the meritorious Cauſe of it, Chriſt.*
III. *The Subjects God and the World, the World to himſelf.*
IV. *The Form of this Reconciliation,* Or *the fruit of it. Not imputing their treſpaſſes unto them,* Not charging them with their crimes.
V. *The Inſtrumental Cauſe of Actual Reconcilement,* the Miniſtry of the Word.

The *Obſervations* we may take notice of are theſe.

Firſt, *Reconciliation by Chriſt is the foundation of the Regeneration of Nature,* ver. 17, 18. *All things are become new, and all things are of God who hath reconcil'd us to himſelf by Jeſus Chriſt.* The deſign of God was to reduce us to Happineſs, which was not to be done without the ſatisfaction of his Juſtice. Chriſt by his Death ſatisfies that; in his life is a model of our ſanctification: God is firſt the God of peace, before he be the God of ſanctification, 1 Theſ. 5. 23. *and the very God of peace ſanctifie you wholly.* The deſtruction of the Enmity of our nature was founded upon the removing the Enmity in God: There had been no ſanctification of our Natures, had there not been a redemption of our Perſons, no more than for Devils, who remain unholy, becauſe they remain unreconcil'd. Beſides, ſince God hath been at peace with us he will ſanctifie us, That the actual peace may be preſerved by the weeding out the remainders of the Enmity in our Natures. 'Tis as he is a God of Peace that he conquers any of our ſpiritual Enemies. He will never engage in the *bruiſing Satan under our feet,* till he be our reconciled God in Chriſt, *Rom.* 6. 20. *the God of peace ſhall bruiſe Satan under your feet.*

Secondly, *God doth not act principally as a Creator, but as a reconcilable God ever ſince the firſt promiſe.* All bleſſings flow from him as ſtanding in that relation. All his providences in keeping up the world, the fruitful ſhowers, the enjoyments of the ſons of men in the world, are upon the account of the Mediator, wherein he hath declar'd himſelf a reconciling God. He acts towards the world as a reconciling God, towards Believers as reconciled. He is reconcilable as long as he is inviting and keeps men alive in a ſtate of probation. But he is not reconciled but to thoſe that accept of the way of reconciliation which he hath wrought in his Son, and according to the methods whereby he wrought it. The relation of a Creator cannot ceaſe while there is any creature; But if God ſhould act towards the world only as Creator, the diſſolution of the world had been long agoe, becauſe the law of the Creation had been tranſgreſs'd. But he acts as a *faithful* * *Creator,* as a Creator according to the promiſe of the new Covenant which his faithfulneſs reſpects. * 1 Pet. 4. 19.

Thirdly, And that which I only intend, is this,

Doct. *God is the great ſpring and author of our recovery.* Or *God was principally engaged in the whole undertaking and effecting of our Redemption and Reconciliation by Chriſt.* God was the firſt mover in thoſe acts whereby the firſt foundation ſtone was laid and the building rear'd. All was begun by his order, and managed by his direction and influence, 2 Cor. 5. 18. *All things are of God who hath reconcil'd, i. e.* all things are of God in this reconciling act. The whole Trinity is concern'd in it. Each perſon acts a diſtinct part; the glory of contriving is appropriated to the Father, as he that made the firſt motion, counſelled Chriſt to undertake it, ſent him in the fulneſs of time, and bruis'd him upon the Croſs, making his ſoul an offering for ſin. The glory of effecting it is aſcrib'd to the ſecond Perſon, both in the ſatisfactory part to the juſtice of God, and alſo in the victorious part the conqueſt of Satan: The glory of working the conditions upon which it is to be enjoy'd and the applying it is attributed wholly to the ſpirit. The ſtory of the Creation ſeems to intimate ſome other work to be done in the World by God, beſides that work of Creation which God the Father made at that time *Gen.* 2. 2. *And on the ſeventh day God ended the work which he had made, and reſted from all his work which he had made,* And ver. 3. and *reſted from all the work which God created and made*; thrice repeated, He reſted from that work which he had made, he made no more of that kind and nature. But a reſt he could not find; he reſted from it, but not in it,

there

there was a work of a nobler strain behind to be made by him for his rest; he foresaw how soon he should be disturb'd by the entrance of sin; and though he rested from making any more creatures of that sort, yet he had works of grace to make afterwards more wonderful than those of nature. He had a further display to make of his gracious Perfections, which could not be decyphered on the face of that Creation; But a work there was remaining, wherein he intended to bring forth the glory of his Divine Excellency which yet lay hid. This is the highest draught of Divine Wisdom and Goodness; Therefore if the Father created all things wherein his wisdom and goodness appears in a shadowy manner, drawn with fainter colours; he would have no less hand in this wherein his wisdom was to appear without a Vail, in its full Lustre and eternally durable Colours, when this material world shall pass away: *A mighty variety of* * *Wisdom*, which delights the Creator and amazeth the Creature! He would no less have a hand in the second creation of all things by Christ, than he had in the first, since a greater glory was to redound to him as reconciling than as creating, by how much it is more excellent to give man an happy Being than to give man a bare Being. God is therefore said to be the *head of* * *Christ* as Christ is the head of man; as man was made to declare the glory of Christ, so is Christ formed to declare the glory of God: As all Influences the Members receive in point of Direction and Motion are from the head, so all the influences Christ had were from God as the head directing and moving him; as the head counsels what the members act, so God counsels what Christ acts. God brings forth this Mediator as his Divine Image, and diffuseth all his Perfections in and through him before the eyes of men, and thought it a work too worthy to be contriv'd by any but *himself*, and transacted by any but his *Son*. God only sent him to make it, and called him back to himself as soon as ever he had finished it.

* Eph. 3. 10. πολυποίκιλος σοφία

* 1 Cor. 11. 3.

We shall consider,

1. *What Reconciliation is, and wherein the nature of it consists.*
2. *That God the father is and must be the prime cause of this.*
3. *Wherein the agency of the father appears and by what acts 'tis manifested in this transaction.*
4. *The Use.*

I. First, *What Reconciliation is.*

1 *Reconciliation implyes that there was a former friendship.* There were once good Termes between God and Man; there was a time wherein they lovingly met and convers'd together: Man loved God and was beloved by him, till he left his first love and broke out into rebellion against him. God pronounc'd all his Creatures good, and man at the last *very good* with an *Emphasis*. A God of Infinite Goodness could not hate his Creature which was an extract of his own Image: Man had the law of God engraven upon his heart, and therefore could not in that state hate God, while he was guided by that law of Righteousness and exact Goodness in himself. Thus was Man Gods Favourite above all Creatures of the lower World, styled his * *Son*: But how quickly did he prove a Parricide, and a quarrel was commenc'd between God and him? Now Reconciliation is piecing up of a broken amity, and a reglutination of those affections which were disjoyn'd. And the miracle of this Reconciliation made by God in Christ excels the former friendship; that might be broken off, as we find by woful experience it was. This as to some acts and fruits may be interrupted, not abolisht; as the beams of the Sun may be clouded, but the influence of the Sun cannot be Eclips'd. Then God and man were not so closely united but they might be parted, Now God and the Believer are so affectionately knit that they cannot be separated.

* Luk. 3. 38.

2. *Reconciliation implies an Enmity and Hatred, or at least a Disgust on one, or both sides.* *Adam* was created in a state of Gods favour, but not long after his Creation he Apostatiz'd to Corruption; By his creation a Child of Gods love, by his corruption a Child of Gods wrath: While he stood he was the possessor of Paradise and Heir of Heaven, when he fell God seals a lease of Ejectment and man becomes an Heir of Hell; he turns Rebel and joynes with *Satan*, Gods greatest Enemy; God took the forfeiture of his possession, turns him out of house and home,

home, and hinders his re-entrance by a *flaming ſword* turning every way to keep his fingers off from the tree of life, or hope of felicity upon the former * ſcore. Man invaded Gods right of Soveraignty, and God of a Soveraign Father becomes a puniſhing Judge. Man falls into ſin and wrath falls upon man, ſin ſeparated between God and him and unſheath'd the flaming Sword. Thus are heaven and earth at variance. The hatred is mutual; God hates men not as his Creatures, but ſinners; Man hates God, not as God, but as Soveraign and Judge: Man turn'd off God from being his Lord, and God turn'd off man from being his favourite: Man vents his Serpentine poyſon againſt God, God pours out his wrathful anger on man. On mans part this Enmity is by ſin, on the part of God (1) From *the righteouſneſs of his nature*, ſince he *cannot behold iniquity* without * indignation. As he cannot but love Goodneſs, ſo he cannot but *hate* * *iniquity*, He *hates and abhors all the workers of iniquity*. He hates the ſins of his Saints though not their perſons; He hates the perſons of wicked men, not primarily, but for their ſin. (2) From the righteouſneſs of his law made againſt ſin, whereby he cannot but according to his veracity puniſh it. His curſes muſt be executed, his law vindicated, and his Juſtice ſatisfied; Truth and Fidelity to his Law, his Nature, his Juſtice engageth him. Since there is nothing of the Life of God in us naturally, there can be nothing of the Love of God to us; for what affection can the Deity have to brutiſhneſs? and infinite purity to lothſomeneſs? Now there having been ſuch an Enmity, man is properly ſaid to be reconcil'd; good Angels cannot properly be ſaid to be reconcil'd, becauſe there was no difference between God and them. 'Tis a Queſtion, becauſe Believers are ſaid to be reconcil'd, and Reconciliation implying a former Hatred, *Whether God hated believers before their Converſion?* In Anſwer to this.

* Gen. 3. ult.

* Hab. 1. 13.

* Pſal. 5. 5, 6.

1. *To ſay God hated them fully before, and loves them now, would argue a mutability in God.* Which the * *Apoſtle* excludes, *He is the father of lights who* is ſo far from having any real change, that he hath not *a ſhadow* of it. If he did not love his Elect before Chriſt died for them, and loves them afterwards, then there is a change in his will; for to love them is nothing elſe but to will Eternal Life to them, and for God to hate any is not to will Eternal Life to be their inheritance. If God did ſo hate his Elect before Chriſt's Death as to will that they ſhould not inherit Eternal Life at all, and after Chriſts Death did will that they ſhould, his will would then be inconſiſtent and changeable. If God choſe them from Eternity, he loved them from Eternity; *If he choſe them in Chriſt as their* * *head*, He loved them in Chriſt as their head; He could not chooſe them to eternal life in thoſe methods without loving them; as he loved Chriſt the head before he dyed for thoſe that were to be his members, ſo he loved thoſe that were to be his members before they were actually ingrafted in him. As he loved Chriſt as *Mediator* before he was actually ſacrificed, ſo he loved his choſen ones before they were actually reconcil'd. When Chriſt came to reconcile, he came to do Gods will, and when any Soul is actually reconcil'd it is not a change in Gods Will, but the performance of Gods eternal Will.

* Jam. 1. 17.

* Eph. 1. 4.

2. *There is a change in the Creature*, But that doth not imply a change in God. 'Tis not a new Will in God, but a new ſtate in the Creature. The Creation adds no new relation or accident, but a change and effect in the creature. And as the Schooles generally determine, 'Tis one thing *mutare voluntatem*, another thing *velle mutationem*; as a Maſter commands a Servant this work one day, another work another day; the maſter changeth not his will but wills a change in his work: Or as ſome illuſtrate it, as a Phyſitian preſcribes his patient one ſort of Phyſick one day and another kind of Phyſick the next; the Phyſitian doth not change his will, but will a change. As a man hath a mind to adopt a poor Child to be his ſon, affection is the ground of this reſolution. But he lets him for a while run about in rags and ſeems to take no notice of his miſery; yet at length takes him and clothes him and adopts him: There is a change in the ſtate of this child but not in the affection, the original of it: There was a change in the Prodigal when he return'd, but not in the Father when he embraced him; *my ſon which was loſt is found, it was a new* finding of the Son, but not a new affection in the Father.

Well, But how may God be ſaid to *love* or *hate* believers before their actual Reconciliation ſince he is the author of it?

1. *God loves them with a love of purpoſe.* God loves them with a love of purpoſe

or

or Election, but till grace be wrought, not with a love of acceptation; we are within the love of his purpoſe as we are deſign'd to be the Servants of Chriſt, not within the love of his acceptation till we are actually the Servants of Chriſt, *Rom.* 14.18. *ſerveth Chriſt and is acceptable to God.* They are alienated from God while in a ſtate of nature, and not accepted by God till in a ſtate of grace. There is in God a love of *good will*, and a love of *delight*: *Amor benevolentiæ, ſeu voluntas. Amor complacentiæ ſeu voluntas.* The love of good will, is love in the Root; the love of delight, is love in the Flower. The love of good will looks upon us afar off, the love of delight inns it ſelf in us, draws near to us. By peace with God we have acceſs to God, by his love of delight he hath acceſs to us. God wills well to them before grace, but is not well pleaſed with them till grace. Chriſt is the effect of his love of benevolence and compaſſion to relieve us, which *love* order'd Chriſt as the means, *Joh.* 3. 16. but Chriſt is the cauſe of that love of friendſhip wherewith God loves us. A King hath a kindneſs for a Priſoner in his boults and ſends ſome to cloath him: but he hath no delight in him to think him fit for his embraces, till he be deliver'd both from his fetters and his filthineſs. An elect perſon is not ſimply beloved before his actual Reconciliation, becauſe he hath no gracious quality which may be the object of that love. Neither is he ſimply hated, for if ſo, how could he have, any gracious habits infus'd into him whereby he may be made the object of delight? It cannot be denied but that God intends to beſtow ſupernatural gifts upon thoſe he hath choſen, elſe wherein doth his love conſiſt? and it cannot be conceiv'd how a ſimple hatred can conſiſt with ſuch an intention. He loves them to make them his friends, and after reconciliation he loves them as his friends. 'Tis love in God to make an object for his love. God loves an object qualified with grace, therefore to qualifie an *object* ſo as to make it lovely, argues love in God to that object he ſo qualifies; Love in intention before the qualification. Hatred could never be the foundation and cauſe of that qualification; yea, the gift of Chriſt which is the effect, doth ſuppoſe the love of God which is the cauſe. God indeed was angry with all Mankind, but it was an anger mixed with love; he was angry but yet willing to be appeas'd; a pregnant example of this, which may give us an underſtanding of it, we have from the mouth of God himſelf; * *My wrath is kindled againſt thee* (ſpeaking to *Eliphaz.*) *and againſt thy two friends, therefore take unto you now ſeven bullocks and ſeven Rams, and go to my ſervant Job and offer up for your ſelves a burnt-offering.* There is a cloud upon Gods Face, but his Mercy as the *Sun* peeps out behind the Cloud; as he acquaints them with his anger, ſo he ſhews them the way to pacify it. Though his wrath was kindled, yet he is not ſo ready to enflame it, as he is to have it quencht by the means he preſcribes them, wherein *Job* was a type of Chriſt whoſe ſacrifice God only accepts as well as appoints. There is no love of complacency either in the perſons or ſervices of any, but as conſider'd in Chriſt the reconciler ſatisfying the juſtice of God. When an Elect Perſon is engrafted in Chriſt that love which was bubbling in the fountain from eternity, flows out in the ſtreams.

* Job 42. 7, 8.

2. *God doth hate his elect in ſome ſence before their actual reconciliation.* God was placable before Chriſt, appeas'd by Chriſt. But till there be ſuch Conditions which God hath appointed in the creature, he hath no intereſt in this reconciliation of God; and whatſoever perſon he be, in whom the Condition is not found, he remains under the wrath of God, and therefore is in ſome ſence under Gods Hatred.

(1) *God doth not hate their perſons, nor any natural or moral good in them.* Nor indeed the perſon of any Creature, for as perſons they are his own work; the Creation was good in Gods eye at the firſt framing, and whatſoever of goodneſs remains, is ſtill affected by an unchangeable Being; for infinite and unbounded goodneſs cannot hate that which is good either naturally or morally. Chriſt loved that morality he ſaw in the young man. God loves their moral qualities, and they are the common gifts of his Spirit, and qualities wherewith he hath endowed them; as their primitive natures were good, ſo what approaches neareſt to that nature, hath ſome tincture of goodneſs and therefore hath ſome amiableneſs in the eye of God. But he took no pleaſure in them, neither in their perſons nor ſervices as acceptable to him without the Son of his love.

(2) *God hates their ſins.* Sin is always odious to God, let the Perſon be what it will: God never hated, nor ever could, the Perſon of Chriſt, yet he hated and teſtified

teſtified in the higheſt meaſure his hatred of thoſe iniquities he ſtood charged with as our Surety. The Father could not but hate the practices of a Prodigal, though he loved his Perſon. God loves nothing but himſelf, and other things as they are like himſelf, and in order to himſelf; therefore God muſt needs hate whatſoever is contrary to his immaculate purity and different from his Image. He hates the ſins of Believers, though pardon'd and mortified; though his Mercy pardons them, his Holineſs can never love them; though the Puniſhment be remov'd from the Perſon, yet the Nature and ſinfulneſs is not taken from the Sin. Much more doth God hate the ſins of his unconverted Elect, which are neither pardon'd nor mortified: if he hates ſin in its weakneſs, much more in its ſtrength. He hates their ſins *objectively*, That is the Object of, and the only object of his hatred; their perſons *terminative*, as the effects of his wrath do terminate in their perſons. Though ſin is the object of Gods hatred, as being a contrariety to his holy Law, yet it is not the object of his wrath, but the perſon ſinning; Actions are not immediately puniſhed, neither can, but the Perſons ſo acting. In that reſpect God may be ſaid to hate the Perſons of Men, and of his Elect before Converſion, as the effects of his wrath do terminate in them.

(3) *God hates their ſtate.* Though God loves Morality in Men, yet that doth not include the Acceptation of their Perſons, or of their Moral Acts, or any love to their ſtate; though Chriſt loved the young Mans Morality, yet he could not love his State, ſince it was at ſome diſtance from the Kingdom of Heaven, though not ſo great a diſtance as others were from it. The Elect before their Converſion are in a ſtate of Enmity, a ſtate of Darkneſs, a ſtate of Ignorance and a ſtate of Slavery, and that ſtate, is odious to God, and makes them uncapable, while in that ſtate, to *inherit the Kingdom of God*, 1 *Cor.*6.9.10,11. *Such were ſome of you*, ſuch ſinners and in ſuch a ſtate of ſin that could *not inherit the Kingdom of God.* A Man that hath a love to a beggarly Child, and doth intend to adopt him, he loves his Perſon, but hates his preſent ſtate of Naſtineſs and Beggary; and when he doth actually Adopt him, changeth his ſtate, his relation, and deveſts him of his Filthineſs. The ſtate of the Elect before Actual Reconciliation is odious, becauſe it is a ſtate of Alienation from God; whatſoever grows up from the root of the *Old Adam*, cannot be delightful to him.

(4) *God hates them as to the with-holding the effects of his love.* We call the Effects of Gods Grace, *Grace*; and the Effects of Gods Wrath, *Wrath.* So God may be ſaid to hate an Elect Perſon before his Converſion, becauſe being in that ſtate a Child of Wrath, the Wrath of God abides on him, and the curſes of the law are in force againſt him. As God is ſaid to Repent, when he with-holds thoſe judgments and effects of his Anger which he had Threatned againſt a Nation; ſo God may be ſaid to be angry, and to hate, when he pours out Vials of Wrath, and alſo when he with-holds the fruits and proper effects of Love.

3. Propoſition as a *Caution. Though God be the prime Author of this Reconciliation, yet no man is Actually Reconciled to God, till he doth comply with thoſe Conditions whereupon God offers it.* *God was* in Chriſt when he was *Reconciling the World*, we muſt be *in Chriſt* if we be *Reconciled to God*; He in a way of Direction, we in a way of Dependency. Till a man doth Believe, though God hath been Reconciling the World in Chriſt, yet he is not under the actual peace with God, though under the Offers of this Peace. *The wrath of God abides on him*, as well as the offers of Peace are propoſed to him: otherwiſe what need had the *Apoſtle* to beſeech men to be Reconcil'd to God, upon the account that he was in Chriſt Reconciling the World to himſelf, if there were not ſomething to be done by us in order to it, *ver.* 20. *We pray you in Chriſt ſtead be ye reconcil'd to God?* To what purpoſe ſhould we be exhorted to lay down our Armes, diſcard our Enmity, offer up our Weapons, if nothing were to be done on our parts. 'Tis true, God is in Chriſt *reconciling the world, not imputing their treſpaſſes unto them.* But to whom? to all the World without any diſtinction? though the offers are made to all, yet while men accept not of them, ſin will be imputed to the unbelieving World; ſhall we think God will recede from his anger till we recede from our ſins? what Rebels can be ſaid to be reconcil'd to their Prince, till they obſerve the Conditions in his Proclamation? Chriſt cannot preſent men Friends, till by Faith they are united to him; for though there be an Accompliſhment of the general Reconciliation in the Death

of Chriſt, yet there is no benefit accruing to us till full Union by Faith. Much leſs
* Col. 1. 21. can man be ſaid to be reconcil'd from Eternity; the *Apoſtle* cuts off that * Conceit, *Yet now hath he reconcil'd: Now*, not before; if it were from Eternity, the *Coloſſians* were never Enemies to God: If alwayes reconciled, the *Apoſtle* ſpeaks a Falſehood; for to be Enemies and Friends at the ſame time, implies a contradiction; to be reconcil'd from Eternity, and yet but now, are inconſiſtent. Alas we come into the World with the badge of Gods wrath upon us, and our backs turn'd upon God, the firſt thing we do is to kick againſt him. Reconciliation in the decree is from Eternity; but we cannot more properly be ſaid to be reconcil'd from Eternity becauſe of that, then to be created, and born from Eternity, becauſe decreed to come upon the Stage of the World in time. Reconciliation in the purchaſe is Temporary; we were reconcil'd Meritoriouſly at the time of Chriſts Death, but no more actually reconcil'd, than we can be ſaid to be born when *Adam* was created, becauſe we were in him as a Cauſe. Reconciliation particular and actual is temporary; we have then God appeas'd towards us, when we can by Faith hold upon his Son upon the Croſs, and with a hearty ſincere Faith plead the wounds made in Chriſts ſides, the ſorrows in his Soul as a propitiation for ſin, an atonement of Gods own appointment. 'Tis not Sin, but the Sinner is Reconcil'd. God will hold an Eternal Antipathy to Sin, as Sin doth to God; God will never be pacified towards Sin, though he will towards the Sinner. He is in Chriſt reconciling the World, not Sin in the World, to himſelf: Let none therefore build falſe Conceits upon this Doctrine. We muſt diſtinguiſh between Reconciliation *deſign'd* by God, *obtain'd* by Chriſt, *offer'd* by the Goſpel, *receiv'd* by the Soul.

4. *This Reconciliation on Gods part in and by Chriſt, is very congruous for the honour of God and abſolutely neceſſary for us.*

[1.] *For the honour of God.*

(1.) *For the honour of his Wiſdome.* Had not a Mediator been appointed, Mankind had been deſtroyed at the beginning of his Sin: God had loſt the glory of his preſent Works, and his Wiſdom would ſeem to lye under a diſparagement in publiſhing a Reſt from his Works and pronouncing them *Good*, when the very ſame day (as ſome think) they ſhould be ſullied with an univerſall ſpot, and the choiceſt part of the lower Creation turn'd back upon God, and all the other Creatures employed to baſe and unworthy ends, below their Creation and contrary to the honour of their Creator. Without the appointment of a Reconciler, the Honour of God in Creation had been impair'd, the Creation had been in vain: No Creatures could have attain'd the true end of their Creation; ſince man whom they were deſign'd to ſerve, had Apoſtatized from the ſervice of his and their Creator, they could not be employ'd by him in that ſtate for the ſervice they were ultimately intended for.

(2.) *For the honour of his Truth and Juſtice.* Since God had decreed and enacted, that whoſoever Sin'd ſhould Dye, God muſt either upon mans ſin deſtroy him to preſerve his Truth and Juſtice, or neglect his own Law, and turn it upſide down for the diſcovery of his Mercy. Theſe things were impoſſible to the Nature of God; He muſt be true to himſelf, juſt to his Law. If Juſtice then ſhould deſtroy, what way was there to diſcover his Mercy. If God ſhould reſtore man to his friendſhip, without any conſideration, where would be the Honour of his Juſtice, the firmneſs of his Truth in his Threatning? the Wiſdom of God finds a way for the Honour of both, whereby he preſerves the righteouſneſs of his Law, and the Counſel of his Mercy, not by changing the ſentence againſt Sin, but the Perſon; and laying that upon his Son as our Surety, which we by the rigour of the Law were to endure in our own Perſons, whereby Juſtice was ſatisfied with the puniſhment due to the Sinner, and Mercy was ſatisfied with the Merit due to our Saviour.

[2.] *Neceſſary for us.* Neceſſary ſince all men had breath'd in the Contagion of *Adam*, had his corrupt bloud, and the poyſon of the old Serpent diffuſed in their Veins; and being thus Enemies to God, became ſubject to Wrath and the Eternal Malediction of the Law. Neceſſary at the very firſt Defection; had there not been an Advocate to interpoſe, we cannot conceive how, according to the Methods of the eſtabliſh'd Law, God could have born one moment with the World; there was as much neceſſity for ſome extraordinary Remedy againſt the biting of the old Ser-

pent

pent, as againſt the bitings of the fiery ones in the Wilderneſs, which could not be cur'd by any natural means. They muſt have inevitably periſhed under their Venom, and man under his. If we come to God in our ſelves, what are we but as Criminals before a Judge, Stubble before Fire? God is infinitely good, *i. e.* infinitely contrary to Evil; and if to Evil, then to us, who think, ſpeak, act nothing but Evil. The Juſtice of God upon mans ſin, required that man ſhould endure an infinite puniſhment; and becauſe he could not endure a puniſhment *intenſly* Infinite, by reaſon of the limitedneſs of his nature, as a finite Creature, therefore he was to endure a puniſhment *extenſively* Infinite in regard of duration, whereof he was capable by reaſon of the Immortality of his Soul. Since things ſtood thus, the fallen Creature could not be reſtor'd to Felicity, till ſome way were found out to reſtore the Amity, with a full ſatisfaction to both, that God might, without any diſhonour to himſelf and his Law, rejoyce in his Creature; that the Creature might, with a firm ſecurity, rejoyce again in God. *The* * *Will of God* is an Evidence of the Neceſſity of it: Why did God ordain it, if it had not been neceſſary? The Natural Inclination and Will of Chriſt, as Man, was contrary to it; for he in the Fleſh deſir'd this Cup might paſs from him. How then ſhould the Infinite Wiſdom of God, the Infinite Affection to his Son, put him upon that which was ſo Ignominious; and the Infinite Wiſdom of the Son conſent to ſuch an event without an apparent neceſſity?

* Daille *Sermon ſur reſurrec.* pag. 226.

Second Thing. *That God the Father muſt needs be, and is, the Author of this Reconciliation.* II.

1. *That God muſt needs be the Author of this work.* Reconciliation in all the parts and degrees of it, in all the model and frame of it, is his Act. The firſt Invention of this *way*, the firſt Propoſition, the laſt Execution and Acceptation, owns him for the Author. To him we muſt needs owe the Contrivance, Declaration and Accompliſhment. If God be the firſt Cauſe in all things, he is the firſt Cauſe in the higheſt of his works. Nothing comes to paſs in Time, but what was decreed in Eternity. If any thing were done which he did not firſt *Know*, he were not infinitely Wiſe: If any thing were done which he did not firſt *Will*, poſitively or permiſſively, he were not Infinitely Supream and Powerful. All things are wrought by his *Counſel*, which is the Act of his Underſtanding; all things are wrought by his *Will*, which is the Act of his * Soveraignty: By God in Scripture ſometimes is meant the Father by way of Eminency becauſe he is the fountain of the * Deity; *Bleſſed be the God and Father of our Lord Jeſus Chriſt.*

* Eph. 1. 11.

* Eph. 1. 3.

[1.] *No Creature could be the Original Author of this work.*

(1) *All Humane Nature could not firſt invent it.* The whole Wiſdom of *Moſes* and the *Jewiſh* Nation in the Wilderneſs, could not find a Remedy againſt the Bitings of the fiery Serpents, which indeed were ſo Venemous that they were abſolutely Mortal. And if they were the *Preſteres*, as the *Greeks* call them, which word ſignifies the ſame that the *Hebrew* doth, *burning Serpents*, no remedy was found againſt their Venom for many Ages after: In the time of the *Romans* * flouriſhing, the Poyſon ſuddenly enflamed the bloud, puft up the skin, diſfigur'd the countenance, depriv'd them of the ſhape of men, with the benefit of Life: An exact repreſentation of the miſery of Man by the Fall. No remedy could be found in Nature againſt this Evil in the Figure, no more can any againſt the Evil repreſented by it: neither the languiſhing Law of Nature, nor the fickly Philoſophy of the *Heathens* could ever find a Cure. The Reconciliation of God to man was too ſtupendious a work, for the joint Wit and Wiſdom of Man to arrive at. Man was ſo plung'd in the ſink of laps'd Nature, that he knew not how to deſire it: So amiable were his Dreams of happineſs in his Rebellion, that he had no mind to cheriſh any thoughts of it. He was ſo furious in his unjuſt war againſt God, that he had no will to accept of any ſuch Motion. The World was filled with all unrighteouſneſs, and Men were *haters of* * *God.* By all their Wiſdom they *knew him not*, 1 *Cor.* 1. 21. No Mind to know God, no Will to be at Peace with him. Had the wiſdom of the World been ſenſible of their deplorable Condition, could it have contriv'd a way for the glorifying his Mercy without invading the rights of his Juſtice, they might have dreamt of a pardon from his Mercy as the ſupream Governour; But how would the contentment of his Juſtice as eminent a Perfection

* Lucan *Phar-ſal. lib.* 9.

* Rom. 1. 29, 30.

in God as that of his Mercy, and the ſtability of his Truth in his threatning have inſuperably puzled them? the difficulty lay not upon the point of Mercy, every days Sun, and every ſeaſonable ſhower, were rich diſcoveries of this: But there was no direction in the other Caſe, to be read in the whole Manuſcript of Nature. The Heavens declare the glory of God as Creator, not as Reconciler; they diſcover'd his Glory, not any way of entrance into it. Had they had thoughts of accompliſhing it by a ſurety between God and them, where could they have pitched upon one worthy of Gods Acceptance? If they could have found out, and propos'd one, what tye was there upon God to Accept any other offer for the Offenders, but to exact it of their own Perſons? What man could have thought of ſuch an extenſive love, as the Reconciliation not of one or two particular Men, but of the World, by ſo ſtrange a means as the Death of Gods own Son? We read indeed of ſome one or two of the *Heathen Philoſophers*, that declar'd an impoſſibility of the Worlds Reformation without Gods taking Fleſh, but none imagin'd any thing of the Death of the Son of God; No not the *Jews*, but here and there one of their *Rabbies* long before his Coming. Oh the immenſe grace of God! to diſcover that to us in his Goſpel, which all the Wiſdom of fallen nature might have fruitleſly ſtudied to Eternity! As no man can frame an Univerſal Law, accommodated to the ſeveral ſtates and tempers of all the Men in the World, and to thoſe Notions of fit and juſt in the Minds of Men, but God, who knows what he hath Engraven upon Mens Minds; ſo none but God can know how to find a way of Redemption, that may anſwer the glory of all his Attributes, and the preſſing urgency of mens Neceſſities.

(2) *But might not the unblemiſht wiſdom of Angels, out of pity to Mankind, have found out a way of Reconcilement?* They knew much more of God, than Man; they knew the wonders of his Goodneſs, yet had ſeen many of their own order drop into Hell under his Wrath. They might know that the Devils, a ſtronger Nature, could not ſatisfie God for their offence; much leſs Man, the weaker Nature. They would never have ſtood gazing upon it with Aſtoniſhment, when it was reveal'd, had it been ſo obvious to their clear and comprehenſive Reaſons: The greateſt Learning they have in it, is *by the Church*, Eph. 3. 10. *To the intent that now, unto the Principalities and Powers in Heavenly Places, might be made known, by the Church, the manifold wiſdom of God: Objectively*, not *efficienter*. It was a Myſtery hid in God, and only in him: Not an Angel ſeems to have had any thoughts of it, till the Revelation of it was made to the Church. *Now*, not before; all the Angels in Heaven were ignorant of it, and probably underſtood not the meaning of the firſt Promiſe in *Paradiſe*, till the coming of Chriſt in the Fleſh: Yea, after the Revelation, thoſe intelligent Spirits have not a perfect Knowledge of the whole ſcope of the Goſpel-ſtate; for they *deſire to look into* thoſe * things; they could never be inventers of, or conſulters in, that which they did not underſtand. Well then, *Angels* and *Men* may admire it when reveal'd, but not before imagine it; they may Applaud it, but never Contrive it. Which of them could preſume to nouriſh ſuch a thought, that the Father ſhould call out his Eternal Son, to be a temporary ſufferer, to Vail his Divinity with the raggs of an afflicted Humanity? what then was impoſſible to the approv'd Wiſdom of Men and Angels, muſt only be aſcrib'd to the VViſdom and Grace of God.

* 1 Pet. 1. 12.

[2.] *God the Father* muſt needs be the Principal in this buſineſs.

(1) *The order of the Trinity requires it.* There is an order in the *Operation*, as well as the *Subſiſtence* of the *Three* Perſons. As the Son is from the Father in order of Subſiſtence, ſo the Actions of the Son are from the Father in order of Motion and Direction. The Son is ſent by the Father, not only as Man, but as God; for the Spirit, that hath only a Divine Nature, is ſaid to be ſent by the Father and the Son. The Perſons are all equal, *Chriſt* * *thought it no robbery to be equal with God*; yet one operation is appropriated to the Father, another to the Son, another to the Holy Ghoſt, in regard of Order; and the Father as he is the fountain of the Deity, is the fountain of all Divine Operation; as the Sun is the fountain of its Beams, ſo it is the fountain of all the operation of its beams. All things are of the Father by the Son. *He created all things by Jeſus* * *Chriſt*, He reconcil'd us unto himſelf *by* * *Chriſt*: All things of the Father as the Fountain, by the Son as the *Medium*.

* Phil. 2. 6.

* Eph. 3. 9.

* 2 Cor. 5. 18.

Medium. There is a priority of *Order* in the Divine Paternity upon the account of Generation; and this Order is obſerved in the Divine Inſtitutions; *Baptiſm* is firſt in the Name *of the Father*, then *of the Son*, then *of the Holy Ghoſt*. Now it is * Mat. 28. 19. moſt Congruous, that as the Father was the Original of our Saviours Perſon, ſo he ſhould be of his Office; as he was God of his ſubſtance, ſo he ſhould be Mediator of his VVill; the Father firſt ſets the Copy, after which the Son writes. *The* * *Son* * Joh. 5. 19. *can do nothing of himſelf, but what he ſees the Father do, for what things ſo ever he doth, thoſe alſo doth the Son likewiſe.* All operations begin firſt from the Father; this place the Ancient Fathers underſtood of Chriſt as the *ſecond Perſon*, not as *Mediator*. If the firſt motion came from Chriſt, the Order of working in the Trinity would be inverted; the Father would then do what he ſees the Son do, the Son would be the Director, the Preceder, and the Father the follower: The *Son* would go before in propoſal, and the father follow after in conſent. God would not then be the God of Order in Heaven. Beſides, the love of the Father would not then be the principal Cauſe of our Redemption, upon which the Scripture every where placeth it, but the Love of the Son. Nay if the Authority of conſtituting the Mediator were not in the Father by way of *Order*, there could be little or no Teſtimony of his love ſince the Fall of Man. To imagine therefore any other Root of our Redemption, is to contradict the *Order* in the Trinity. But this is agreeable to our Conceptions of things as far as we can apprehend ſuch Myſteries. The *Father* from himſelf, *Chriſt* from the Father, the *Spirit* from both; ſo the Father contrives this, and is pleas'd with it, as being the exacteſt model of his Love, Wiſdom, and Juſtice, and the higheſt act of Love he could ſhew to his Son: The Son conſents to it, and is pleaſed with it, as being the higheſt act of Love he could ſhew to his Father, and to Men, in being their Reconciler; and to Angels in being their head. The Spirit is pleaſed with gifting him, as being the greateſt demonſtration of his power to gift Chriſt for ſo great a work, therefore * the ſpirit is ſaid to *reſt upon him.* Not only noting the continuance of the ſpirit on him, but the ſatisfaction the ſpirit ſhould have in this employment, as much in gifting Chriſt for it, as Chriſt in undertaking and managing the work. * Iſa. 11. 2.

[2.] *If the father were not principal in it, the undertaking a reconciliation could not of it ſelf be valid.*

(1.) *There had been an injury to the Father in undertaking it, without his full conſent at leaſt.* The Father is the principal party injur'd, and was therefore to be conſulted with in that which concern'd his own right. He is alſo the Governor of the World. 'Tis not convenient that a publick work ſhould be undertaken in a Nation without the conſent of the chief Magiſtrate who may elſe make it fruſtrate. When Princes of equal Dignity are at war, none undertakes the compoſing of the quarrel, till both Parties accept of the Mediation. But here is the ſupream Lord of the VVorld, and ungrateful Rebels at variance; the Chief Governour unjuſtly wronged. Now every man would judge it a preſumption for any to offer Terms of Peace to his Enemies and undertake the ſatisfaction of himſelf without his own conſent in the Caſe.

(2.) *The Father could only by right appoint the Terms upon which, and the way whereby this Reconciliation ſhould be made.* The Father being the Law-maker could only diſpence with his Law, and judge what ſatisfaction was fit for the Vindication of it. The Law ran in that ſtrain, that the party ſinning ſhould dye: Had the letter of the Law been exacted, every man had been a ſtranger to Salvation; the right therefore of waving the Letter of the Law, while he maintain'd the Reaſon and Subſtance of it, belonged to the Father. As the Supream Governour too, He could only transfer the puniſhment from the offending party to another that was willing to ſtand under the penalty in his ſtead. Since Creation is appropriated to the Father, and ſin entered upon the VVorld immediately after the Creation, it was God as a Creator was principally injur'd. The firſt ſin ſtruck more immediately at the *Father*, as Creator; Unbelief at the *ſecond Perſon*, the Redeemer; and a deſpiteful Contempt of Chriſt, after the Manifeſtation of him by the ſpirit, and the motions preſſing upon men, is called the ſin againſt the *holy Ghoſt*. Chriſt intimates this, when he ſaith, *they have both hated me and my father, i. e.* me now, as well as my Father before. Now they ſhew a particular hatred to me by Unbelief

as well as they have done to my father formerly by Idolatry. The Father therefore only had the Right to appoint the way of Reconciliation according to his good Pleaſure; ſince he was chiefly diſhonour'd, he is fitteſt to preſcribe the Method which he judges moſt convenient for the reſtitution of his honour; as all his attributes were wronged by ſin, ſo it was fit all his Attributes ſhould be glorified in Reconciliation of his Enemies; It was not fit that glory he is ſo jealous of, ſhould be intruſted in any hands, but by his own VVill; and his preſcribing all the wayes of Vindicating and illuſtrating it, and the glorifying of himſelf was his end in appointing Chriſt to this work; * *thou art my ſervant, O Iſrael in whom I will be glorified*; and the glory of God ſeems to be a name whereby Chriſt is called, * *the Glory of the Lord is riſen upon thee.* Since therefore a greater glory was his end in Redemption than barely in Creation, he had as much a right to be Principal in the Miracle of Reſtoration, as in that of Creation.

* Iſa. 49. 3.
* Iſa. 60. 1.

(3.) *The Father was not oblig'd, nor could be oblig'd by any, to entertain any thoughts of a Reconciliation.* He might without any prejudice to his goodneſs, have demoliſht this defiled VVorld, and by his power rear'd another wherein to ſhew forth the glory of his immenſe Perfections: he might have made good the Law upon the perſon of every ſinner; much leſs was he bound to accept of any ſurety; He might have exacted the ſatisfaction at the hands of the Criminal, before he would have been reconcil'd. Being *Soveraign*, it was at his Liberty whether he would be appeas'd or no towards Rebels. If he was willing to be appeas'd, he might have choſe whether he would have admitted of any ſurety to ſtand in their place. When *Reuben* offer'd *Jacob* his two ſons as a pledg for *Benjamin* * *Jacob* was not bound to receive this offer, but at his Liberty whether he would take them or no. Nor was *Naboth* bound to part with his Vineyard for a better than his own upon *Ahabs* * offer. No man is bound to part with his propriety in his Goods, or his right over his Priſoner; But if a price be agreed upon, he is then bound by the rules of commutative juſtice to ſet the priſoner at liberty.

* Gen. 42. 37.
* 1 Kings 21. 2, 3.

(4) Therefore *if the Son of God himſelf had been Incarnate, and Died for the World without the fathers Call and Miſſion, the Father was not oblig'd to accept it as the price of our Redemption:* For all things without a Call are of themſelves invalid, and depend only upon the VVill of the Perſon, to whom they are related for their Acceptation. Gods Inſtitution confers Validity upon any things. Could the Brazen ſerpent ever have cur'd the Bitings of the fiery ones, had not God fixed it as a remedy?

Three things go to the Eſtabliſhing the Reconciliation.

(1) *The Dignity of the Perſon Reconciling.*
(2) *The Valuableneſs of the Satisfaction he offers.*
(3) *The Call of the Perſon injur'd*, or *the Acceptation of it.*

The *two firſt* makes the Merit ſufficient, the *third* only makes it Accepted. Had Chriſt endur'd all the Torments of the Croſs, the Acceptation of him for us, might not have been, had not the Fathers Conſtitution of him for that purpoſe preceded his Undertaking. Though the Death of Chriſt had an Intrinſick value, and therefore was in it ſelf Acceptable, yet the conſent of the Father only made it Accepted; he *made us* * *accepted* in Chriſt; therefore our Acceptation depends firſt upon the Acceptation of Chriſt. The ſtrength therefore of it in Scripture is put upon Gods well-pleaſedneſs with him; *this is my beloved ſon in whom I am well-pleaſed.* And upon Gods call of * him. It was his *Will*, the *good pleaſure of his Will*, and *purpos'd in himſelf*; it roſe up in his own heart and mind. Though the ſatisfaction of Chriſt derives not its vertue of meriting from the grace of God, yet it derives its Acceptation from the grace of God. The grace of God, and the merit of Chriſt, relate to one another, as the Cauſe and the Effect; the Antecedent and the Conſequent. The merit of Chriſt is the Cauſe of our actual Favour with God, but the merit of Chriſt is not the firſt ſpring of it; for it is ſubordinate to the general grace of God, which orders it as a means of that Reconciliation which he purpoſed in himſelf. In *ſhort*, 'Tis like *this caſe*, when a man deſires the goods of another and offers him as much they are worth, and more; though what he offers hath an intrinſick Value to compenſate the Poſſeſſor for thoſe goods whether the Perſon accept of that offer or no, yet the Acceptation of it depends purely upon his will; and the

* Eph. 1. 6.
* Eph. 1. 9.

ſum

ſum hath no validity to purchaſe what is deſired, without the Will of the preſent poſſeſſors.

(1.) *If the Father had been oblig'd to receive any ſatisfaction, it muſt be from the perſon offending.* No obligation can be conceiv'd incumbent upon him to receive it from a perſon wholly innocent, though it were of infinite value, becauſe none can tranſfer over the right of another, but he whoſe right it is.

(2.) *Had not the Father fully agreed to this, I do not ſee how Chriſt could have made a Compenſation by his Sufferings.* Had he aſſum'd a Body, and laid down that Body, and courted Death, had that been juſtifiable without a Call? the Humanity of Chriſt was a Creature, and therefore oblig'd by the Law of Nature, as Creatures are, to preſerve it ſelf. All men are bound to do ſo, unleſs God calls them to lay down their Lives, who is the Supream Lord of Life and Death. Suppoſe our Saviour might have laid down his Life, intentionally as a Compenſation for us, what could he have undergone in his humanity, but a Temporal Death? Was it not more we were to ſuffer? was not the wrath of God due to our ſouls? the ſoul was the chief offender, the ſoul then ought to be the principal ſufferer: If God therefore had not appointed Chriſt for thoſe Ends, the wrath of God could not have been inflicted upon the ſoul of Chriſt; for who ſhould have inflicted it? had it been juſt with God to have loaded a perſon with his wrath who was innocent from any actual or imputed crime both in his own perſon, and transferr'd from others? His meer Bodily ſufferings, could not have been a recompence for the ſin of the ſoul. The order of things fairly lyes thus, Man being unable to ſatisfie God for himſelf, nor any Creature being ſufficient to ſatisfie God for them; The Father calls the Son to take upon him the Humane Nature, and by ſatisfying his juſtice for ſin, reſtore us to happineſs. The Fathers Call, and his own voluntary conſent make him capable of having our ſins transferr'd upon him, and bearing them in his own body on the Tree. And Chriſt layes it upon the Commandment received from his Father together with his own free * conſent; *I have power to lay down my life, and I have power to take it again, this commandment have I receiv'd from my Father.* He had an Authority to lay down his Life, he had alſo a promiſe of Reſtoration of it by his Reſurrection. And to this End he had received, not only an Invitation, but a Command, which gave him full Authority to dye, and a ground alſo to plead the Validity of it, for the ends deſign'd by it. Therefore had he not receiv'd ſuch a Command, he had had no Authority to lay down his Life; no more than *Abraham* had authority to ſacrifice *Iſaac* of his own head, neither could he have challeng'd any Acceptation of it for man at the hands of God. * Joh. 10. 18.

(3.) *The Scripture doth ground the Merit of Chriſt upon the Grace of God.* 'Tis called the *Gift of God*, and *the Gift by Grace, which by Chriſt hath abounded to many*: * ſome bring this place to prove the abſolute efficiency of Chriſts Merit, had he laid down his Life without the appointment of the Father; becauſe, as the ſin of *Adam* had demerit enough to Condemn the World, ſo the Righteouſneſs of Chriſt had Merit enough to ſave the World. But the *queſtion* is, whence this merit did ariſe? It did riſe perſonally from Chriſt himſelf, and the Dignity of his Perſon; But as to the Acceptation from the Father, which the *Apoſtle* reſolves in this place, in telling us? 'Tis the *Grace* of God, and the *Gift* of God, becauſe if Chriſts Death had a natural power of Merit without any precurſory agreement between the Father and the Son, it could not be ſaid then to be the grace of God, for God could not but in a way of Juſtice accept it. There is a * *double Merit*, *Abſolute* and *Ex pacto* or Covenanted Merit. *Abſolute*, when any good is done to a Perſon, which in the very Deed it ſelf, obligeth him for whoſe good it is done, to the Benefactor which doth it; as Generation and Education are the acts whereby Parents Merit of their Children. So that whether Children will or no, upon that very account that they are begotten, and brought up, they owe every thing to their Parents; ſo Creation being the work of God, the good of the Creature, for that very cauſe every Creature eſpecially Rational, is oblig'd to God; and God by this Act, doth merit all Adoration, Obedience and Reſpect from his Creature. *Covenanted* Merit, is a work done which doth not in its own nature oblige, but by vertue of ſome preceding Compact and Agreement between the Perſon Meriting, and that Perſon of whom he doth Merit. As when a King propoſeth a Reward to thoſe * Rom. 5. 15, 16, &c.

* Chamier *Tom.* 3. *Lib.* 9. *cap.* 19. 5, 6, 7, 9, 10, 11.

thoſe that run a Race, let men run never ſo well, they have no right to demand a Reward, but upon ſuch a Declaration of the Prince, and ſuppoſing that Edict and Declaration, he that runs hath a right to the Reward promis'd and appointed by the King, but no right to a reward in General; the whole right doth riſe, not from the Race ſimply conſider'd, but as it reſpects the Declaration and Order of the Prince. If we ſpeak of a Covenant Merit, Chriſt did fully Merit at the hands of God Eternal Salvation, for he fully perform'd what was agreed upon: But if we ſpeak of abſolute Merit, neither Chriſt, nor any Creature could merit any thing at the hands of God, or render God oblig'd to them by a natural right; no more than any man that runs a Race can oblige a King by his ſwiftneſs. As the merit of Chriſt regards us, it is abſolute; for Chriſt by his very undertaking (ſuppoſing he had not had any agreement with the father) to deliver us, and appeaſe the wrath of God againſt us, he had abſolutely merited of us all love and obſervance, yea though he had failed in it; but he had not merited of God any thing for us, by any undoubted right, but as it reſpects that agreement between the Father and the Son.

* Pſal. 16. 2. *My * goodneſs extends not unto thee, but to the Saints which are in the Earth.* Chriſt did not add any thing to God, whereby he might abſolutely merit of him; but to the Saints he did, whereby they are for ever obliged to him. Chriſt did not merit any thing for us at the hands of God, but as *Mediator*; and to this office he was predeſtinated by God, and therefore he merited nothing but by that decree, what he did was from the office of Mediator or Prieſt; And becauſe he was ſo, therefore he merited. As when any Officers are appointed by the King, whatſoever they act by Vertue of their Office, has its foundation in, and force from the Royal Authority. His faithfulneſs whereby he merited, hath its validity from the

* Heb. 3. 2. appointment of him in his Offices by God; who was * *faithful to him that appointed him.* There had been no honour accruing to him, and conſequently nothing chal-

* Heb. 5. 4. leng'd by him, unleſs he had been *called of* * *God*; *No man takes this honour unto himſelf, but he that is called of God.* Chriſt himſelf owns the Father to be the foundation and ſtability of all the ſalvation he wrought *Pſal.* 89. 27. *He ſhall cry unto me thou art my Father, my God, and the rock of my Salvation; alſo I will make him my firſt-born higher than the Kings of the Earth.* This is taken from 2 *Sam.* 7. 14. and cited *Heb.* 1. 5. as belonging to Chriſt, to prove his dignity above the Angels. *The rock of my ſalvation*, the ſtrength and foundation of the ſalvation I have wrought for men; or alluding to the Rock from whence the waters flowed to the *Iſraelites* in the *Wilderneſs*; either way our Saviour owns his Father as the ſtability of it. *This* Salvation, *i. e.* not perſonal but mediatory ſalvation.

[3.] As it could not have been valid, had not the Father been principal in it, ſo *it muſt needs be principally from him, becauſe it had not been for his honour that it ſhould principally have come from another hand.* * It was not expedient that we ſhould be redeem'd by any but God, both as to the *Medium* of our Redemption, and the grand Author and Contriver of it. As God created us for happineſs, ſo we by our own fault revolted from him: To be reſtor'd to that happineſs from whence we fell, is a greater good than ſimply to be created; becauſe 'tis more deplorable to lye under the intolerable vengeance of an infinite God, than to lye in the depth of nothing. Since therefore mans happineſs doth conſiſt in a bleſſed immortality, How much more would man be obliged to him, who reſtores him to his loſt happineſs, than to him who created him in a ſtate wherein he might fall to imperfection and miſery? Being God hath given us life, if another ſhould bring us to a better life, without his intereſting himſelf in it; How much more of tender melting bowels would he diſcover, in conferring upon us that which is more magnificent? and we ſhould be indebted to him for the greater, to the former for the leſs. If it were ſo honourable a thing for his goodneſs to create us by himſelf, 'tis no leſs honourable to intereſt himſelf in our reſtoration. It had been no honour to him to have his work reſtor'd to beauty and perfection, by any other skill and directions rather than his own. 'Tis as much for the honour of the Father, to appoint a head for the reſtoring the World, as he did a head for the increaſe of it. By that one man which he appointed, the root of Mankind, a blot came upon the World; it were not honourable for him to have another head ſtand up, for re-inveſting man in a nobler happineſs, without his appointment.

* *Vives de ver. Fidei lib.* 2. *cap.* 4. *pag.* 355.

Conſidering

Considering that in this work there is a discovery of the dearest Love and profoundest Wisdom, therefore the Father, the principal person in the Deity, must needs be the principal Author and Director; otherwise the principal Glory of these perfections would not belong to the principal person.

1. *Love.* If the first motion came not from him, it would represent him an hard Master, negligent of the good of his Creature, without Bowels, and only won by the importunities of his Son to have pity towards us. It would represent him only with Thunders, and the Son with Bowels, the greatest Honour would redound to the Son, and the Son would deserve more Honour than the Father, whereas the Honour upon the account of Mediation is equally due to both; *John* 5. 23. *That all men should honour the Son, even as they honour the Father.* The Father is to be honoured for the greatness of his Love, in committing his right of judging to the Son; as the Son is to be honoured for undertaking, so the Father is to be honoured for sending him. *He that honours not the Son, honours not the Father which hath sent him.* The sending Christ is the ground of the Honour due to the Father in the work of Redemption. If the Father were not then the chief Author, the Honour of this love of Christ would not redound to him; it would not be *to the praise of the Glory of his Grace*; as *Ephes.* 1. 6. but to the praise of the Glory of the Grace of the Son. Herein is the Love of the Father, that he was placable, desirous to be at peace, orders his Son to procure it upon such Honourable Terms for himself, and secure in the Issue for the Creature, that he might communicate his goodness through a mediation to the polluted and rebellious World. The Love of the Father in this dispensation is as great in moving it, as the love of Christ was in consenting. *Abrahams* willingness to sacrifice his Son, was a Type of this. Christs Death was prefigur'd in *Isaac*, the Fathers willingness represented in *Abraham.*

2. *Wisdom.* As Goodness was the Motive of this Reconciliation, so Wisdom was the Director: The Father would not be principal in the greatest and highest notes of Wisdom that ever sounded in the Ears of Men: the highest act of Wisdom would originally flow from the Son, not from the Father. In this business he is known to be the only wise God: which attribute *Paul* celebrates with an *Emphasis* * *Now unto the King Eternal*, &c. *the only wise God be Honour and Glory for ever and ever*, after he had spoken of Salvation by Christ. No less than the Wisdom of God could invent it; a punishment was due to lapsed Man, that Justice might not be defrauded: an infinite punishment the Creature could not bear, the Honour of God could not be fully vindicated in that way: Man justly ow'd a satisfaction, but could not pay it; nor without that satisfaction could be acquitted by justice from the Obligation to an Eternal Curse. What, but Infinite Wisdom could contrive a way for Mans Deliverance, whereby Justice might have the highest Right, and Mercy the greatest Applause; that the enmity between God and the Creature might be totally demolisht, never to break out again; the security of the Creature established, never to be unravelled any more? The Wisdom of God must then be the Arbitrator in this great Affair, to compose all seeming contradictions, and appoint means fully proportioned to the ends intended. His love would not leave the World to perish, nor his Justice leave Sin without punishment: The one did not consist with his merciful Goodness, nor the other with the Honour of his Law, and the immutability of his sentence. There is a way therefore found in the treasures of his Wisdom to procure peace to the Sinner with Honour to himself; to reconcile the Sinner without impunity for the Sin; to satisfie both the cryes of his Justice, and the yearnings of his Bowels: the one in the punishment of sin in a surety, the other in pardoning sin in our persons. * *That God might be appeased, and that Man might have wherewith to appease him, there is given to the Humane Nature a new man, greater than a man, which might satisfie for man, and have that in himself which might exceed all the Debt Man owed to God.* This is such a manifold Wisdom which must spring from the Father, and to whom the Honour of it is due; as being *his eternal purpose which he purposed in Jesus Christ our Lord.* * This being therefore the highest Act of Wisdom, must originally arise from the Father, the principal person in the Deity, the Fountain of all Decrees, and therefore of those wherein the choicest Wisdom of the Deity sparkles.

1 Tim. 1. 17.

* *Subund.* Tit. 2. 2.

*Eph. 3. 10, 11.

How could it be *the praiſe of the Glory of his grace* *, if he had not concerned himſelf in the whole undertaking? 'tis hereby that Title of *the Father of Glory* belongs to him, as he is the *God of our Lord Jeſus Chriſt*, as Mediator *: herein ſhines the Glory of his paternity.

* Eph. 1. 6.

* Eph. 1. 17.

2. *God the Father is the principal Author of this Reconciliation.*

(1.) *The particular ſtile God aſſumes in the New Teſtament manifeſts it.* A Title not known in the Old Teſtament, often in the *New* *. In the Old Teſtament he was called the God of *Iſrael*; and immediately before the diſcovery of Chriſt in the fleſh, *Zachary* bleſſes him under that Title. * *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people.* And God in a ſolemn manner entitles himſelf *the Lord God of their Fathers, the God of Abraham, the God of Iſaac, the God of Jacob.* This was to be his Name for ever, and his memorial to all Generations, * becauſe he was a God ſetling his Covenant with them, and promiſing the *Meſſiah* out of their Loynes; therefore when he was to deliver the *Iſraelites* from the *Ægyptian bondage* according to his promiſe to *Abraham*, he entitles himſelf thus, that their Fathers might reſpect him in that promiſe; and among them he was chiefly known by this Title, and that of *their God that brought them out of the Land of Ægypt*, and ſometimes *the Lord which created Heaven and Earth.* But when the myſtery of Redemption hid in God from Ages and Generations was drawn out of his treaſury, he appears upon the ſtage in another garb with a new Title: when the ſpiritual redemption, whereof all their other deliverances were as Types, was wrought. He declares himſelf in a new ſtile *as the God and Father of our Lord Jeſus Chriſt*, becauſe the ſeed promiſed, upon which account he was called the God of *Abraham*, was now come, and the Covenant of Redemption was fully ſettled with him, and in him; and ſo he is called *the God of Chriſt* *. [1.] Not in regard of the *Divine Nature*, for ſo Chriſt is God *equal* with the Father; *Phil.* 2. 6. but in regard of his *Humane Nature*, as he was a Creature, and ſubject to God as a Creature. [2.] In regard of his *Mediatory Offices*; in which reſpect he is his Fathers Embaſſador, ſent with a Commiſſion, acting according to inſtructions received from him; in this regard he often owns that he acted by his Fathers Authority, that his Father was greater than himſelf. [3.] In regard of the *Covenant* between them: In this reſpect chiefly he is ſaid to be the *God of our Lord Jeſus Chriſt*, as he is ſaid to be the God in a ſpecial manner to *Abraham*, as being in *Covenant* with him *. Chriſt was in Covenant with God ſeveral wayes; under the legal Covenant, having ſubjected himſelf to it, and covenanted to fulfill the conditions of it. In the Covenant of Redemption wherein it was promiſed him to have a ſeed, and to be the Mediator and Foundation of the Covenant of Grace, the confirmer of it by his Death, and interpreter of it, and Advocate for the fulfilling the terms of it; though he was not properly in that under the Covenant of Grace himſelf. And as he is thus the God and Father of our Lord Jeſus Chriſt, he is the *Father of mercies*, and *God of all comfort to us* *. And as he ſtands in this relation, all *ſpiritual bleſſings* flow from him to us *: he is therefore the principal perſon to be conſidered in the work of Reconciliation, not only as the party to whom we are reconcil'd, but the party by whom the whole Plot and Model of our Reconciliation was laid, which is effected by the *Son*, and applyed by the *Spirit*.

Sanderſons Serm. Part 2. p. 190. *Zanch.* in Eph. 1. 3. *Bodius* in Eph. 1. 3.

* Eph. 1. 17. *Bodius* in loc. p. 148. Col. 1.

* Gen. 17. 7.

* 2 Cor. 1. 3.

* Eph. 1. 3.

2. *All the ſpiritual bleſſings we have by Chriſt ſpring from the Father:* Surely then Reconciliation and Redemption, which are none of the meaneſt Bleſſings, indeed the viſible Foundation of all the reſt, ariſing immediately from Election, the ſecret Foundation, and which are indeed the end which Electing love aim'd at; theſe are the corner ſtone upon which all the reſt are built. What Communications could we have from a God implacable? a God not reconcil'd? Therefore to God the Father the *Apoſtle* aſcribes all * : *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Heavenly places in Chriſt.* If *all*, then this, None are excepted, Pardon of Sin, Endowment with Righteouſneſs, Adoption of Sons, Infuſions of Grace, Participation of the Divine Nature, whatſoever Bleſſings deſerve the title of Spiritual, own the Father as the firſt Fountain: he adds, *in Heavenly places* as our Tranſlation, or *Heavenly things* as others;

* Eph. 1. 3.

all

both amount to the *ſame*, all the Bleſſings which reſpect our Heavenly ſtate. The Father was the Authoritative Actor in all that Chriſt did; *John* 14. 10. *The Father that dwells in me, he doth the works*: As the power of a Prince reſides in the Embaſſador, for the performance of thoſe Actions to which he is deſign'd: Whatſoever Chriſt purchaſed of the Father, he purchaſed by the Will of the Father, that he might communicate himſelf to us with Honour to all his glorious perfections. The *Old Teſtament* alſo aſcribes this to the principal perſon in the Deity *, *I will ſave them by the Lord their God*, or *Jehovah* their God; or, as the *Chaldee*, *I will redeem them by the word of the Lord*. He is therefore frequently called *the God of peace*, becauſe he is full of thoughts of peace, and is the Fountain of our peace in Chriſt; as he is called the God of Holineſs, becauſe there is nothing he thinks, nothing he doth, nothing he ſpeaks but is Holy, and is the Fountain of all Holyneſs to his Creatures. All that which we have by Chriſt, is ſaid to be *the myſtery of his Will purpoſ'd in himſelf, according to his good pleaſure. Eph.* 1. 9. What was the object of this purpoſe? All thoſe ſpiritual Bleſſings the Apoſtle had numbred up before, which he reſolved himſelf to complete and communicate to us by Chriſt; as all the motions in the World depend upon the motion of the *primum mobile*, ſo all our Bleſſings upon the motion of Gods love. In the Communication of thoſe Bleſſings, the Father hath a particular hand; 'tis not ſaid only that Chriſt is made to us Wiſdom, Righteouſneſs, Sanctification and Redemption, but made all thoſe to us *of God* *. And the *Apoſtle* diſtinguiſheth the *Father* from the *Son* by this character; The Father *of whom* are all things, and one Lord Jeſus Chriſt, *by whom*, are all things *. The Father is the firſt cauſe, firſt mover, firſt contriver of all Spiritual Mercies for us, *of him are all things*. Chriſt, the only means appointed by the Father to work thoſe things for us, and communicate them to us; therefore it is ſaid, *by him are all things*. Therefore the whole work of Redemption is often in the Old Teſtament called *Gods Salvation*; and in the *New Teſtament* called *the Will of the Father*, and Chriſt all along owns it; *as my Father hath commanded me, ſo I do*. Even thoſe Bleſſings which follow upon the Death of Chriſt, are the iſſues of the Grace of God; the *riches* of his Grace is the firſt cauſe of forgiveneſs *, the *freeneſs* of his Grace of our Juſtification *, *being juſtified freely by his grace through the redemption that is in Chriſt*: Yet thoſe are the meritorious fruits of Chriſts Death; much more are the Councels, Contrivances, and reſolves about this, the Acts of his Free Grace.

* Hoſ. 1. 7.

* 2 Cor. 1. 30.

* 1 Cor. 8. 6.

* Eph. 1. 7.
* Rom. 3. 24.

3. *The Order and Foundation of Election diſcovers it.* God *choſe* men *in Chriſt* *, which Election is there aſcribed to the Father: This was an Act of Love in the Father, which in no wiſe falls under the merit of Chriſt; ſome things Chriſt merited, as our Reconciliation, Juſtification, *&c.* Some things were purely the Acts of Gods Love without any merit of Chriſt, as Election, and the incarnation of Chriſt. Chriſt did not merit Election, for he was the firſt fruit of it; Nor Gods purpoſe of Reconciliation, nor his own miſſion into the World; Election then being the proper Act of the Father, all thoſe means which were order'd for the accompliſhing the ends of Election, are of the Fathers appointment, for under Election doth fall both the manner and order of that which is to be done; therefore Chriſt alſo who is the only means of our Redemption; and Chriſt himſelf tells us, That the *Love* of the Father did precede his miſſion; *John* 3. 16. It did therefore precede his Deſignation. And *Peter* expreſly aſſerts it, * *who verily was fore-ordained before the foundation of the World, but was made manifeſt in theſe laſt times for you.* *For you*, relates not only to the manifeſtation in the latter times, but to the fore-ordination of him before the Foundation of the World. Chriſt was firſt Elected as Head and Mediator, and as the corner ſtone to bear up the whole Building; For the Act of the Fathers Election in Chriſt, ſuppoſeth him firſt choſen to this mediatory work, and to be the Head of the Elect part of the World. After this Election of Chriſt others were predeſtinated to be conformed to this image of his; * *whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt born among many brethren.* *i. e.* To Chriſt as Mediator, and taking humane Nature: Not to Chriſt barely conſidered as God, for as God, Chriſt is no where ſaid to be the firſt born among many Brethren. This con-

* Eph. 1. 4.

* 1 Pet. 1. 19, 20.

* Rom. 8. 29.

formity being ſpecially intended in Election; Chriſt was in the intention of the Father, the firſt Exemplar and Copy of it. One foot of the compaſs of Grace ſtood in Chriſt as the Center, while the other walked about the Circumference, pointing out one here, and another there, to draw a line as it were between every one of thoſe points, and Chriſt. The Father then being the prime cauſe of the Election of ſome out of the maſs of Mankind, was the prime cauſe of the Election of Chriſt to bring them to the enjoyment of that, to which they were Elected. 'Tis likely that God in founding an Everlaſting Kingdom, ſhould conſult about the Members, before he did about the Head. Chriſt was regiſter'd at the top of the book of Election, and his Members after him. 'Tis called therefore *the book of the Lamb*; Chriſt was the Title, and chief ſubject Matter of the Book: He was firſt choſen as the well-Head of Grace and Glory, then others choſen on whom, from, and through him thoſe ſhould be conferr'd; for he hath choſen us in him, that we ſhould be Holy; therefore he choſe Chriſt as the ſpring to convey this Holineſs to his Elect. The Elect were given by the Father, to Chriſt, as Mediator. Chriſt therefore was ſet up as Mediator by the Fathers pleaſure; his Office was ſettled by the Father before the gift was beſtowed upon him.

(4.) *The Creation of the World which is aſcribed to the Father, was principally intended by him for this end.* All things were created *by him and for him** : Chriſt was the means whereby God created all things, and the end for which they were created, that he might be Head of the Elect Kingdom which God intended to eſtabliſh by him, and diſcover the perfections of God in an illuſtrious manner; and therefore God will'd Chriſt then as the Head of all his works. * It was from Eternity decreed by God to create a World, to communicate himſelf to his Creature, and to have a number of Elect to praiſe him; Therefore he reſolved to create Man, and endue him with ſuch faculties, yet mutable; he knew what every thing would work, if it were created in this or that ſtate and condition. He knew the Devil would be envious of Mans Happineſs, he knew what temptation would aſſault Man, and the full ſtrength of that temptation, to what degree it would ariſe, and that Man would ſink under this temptation, Apoſtatize from him, ingulf himſelf and the whole Humane Race in miſery, and give him thereby an occaſion to lay open his Wiſdom, Goodneſs, Mercy, and Juſtice; for God ſees all things diſtinctly in their true cauſes, and therefore cannot but know the event of them; upon this fore-knowledge God appointed a remedy for man, wherein to manifeſt his perfections in a tranſcendent manner. And indeed God wil'd the Creation, and upon that the permiſſion of ſin, that he might take occaſion from thence to communicate himſelf to man in the moſt excellent manner: for he that works wiſely, doth not only work from foreknowledge, but from a prævious intention; as when God would make *Joſeph* a Prince in *Egypt*, and uſe to that end the envy and ill will of his Brothers, 'tis not to be thought that God only afier the foreſight of their ſin, did will to make *Joſeph* a Prince; but on the contrary, he would advance *Joſeph* to a Prince-like ſtate, and therefore did permit his Brothers ſin, to uſe their evil to a good end: we find all the Providences of God concurring ſince the Foundation of the World, to the bringing forth Chriſt the Head of it; therefore the firſt Will of God in the Creation was the advancement of his Son, and founding an Everlaſting Kingdom under him, becauſe in all wiſe diſpoſals of things, even by men, the execution of things anſwers the intention; and thoſe things which are laſt in execution, are firſt in intention. And the Scripture doth clearly evidence this, for it ſpeaks of *a promiſe of Eternal Life given* to thoſe that believe *before the World began* *. He doth not ſay the Decree, but *the Promiſe*; this promiſe was then made by the Father to Chriſt, for the conſtituting this mediatory Kingdom; he is therefore by this promiſe ſetled by the Father, as the Head of the Creation, and the Author of Reconciliation; for 'tis made to him as the Head of the believing World, and as the feoffe in that for them, for it concerns Eternal Life. *To us*, ſaith he, *i. e.* to thoſe that believe; and this promiſe was nothing elſe but that *word* which is now manifeſted through preaching. * The whole Goſpel is built upon this promiſe, and is nothing elſe but the manifeſtation and reſult of that negotiation between them before the beginning of the World: The Goſpel is nothing elſe but this peice of Gold beaten into leaf; we can not rightly

* Coloſ. 1. 16.

* *Amyraut* de la Prædeſtin. Chap. 6. p. 62, *&c. Suarez* in 3 Part Aquin: Diſp. 5. 5. 2. p. 138, 140.

* Tit. 1. 1.

* v. 3.

rightly understand the Gospel till we understand this transaction, because The Gospel is nothing else but the explication of this first promise of God to Christ. Now these great Acts of Election and Creation being the Acts principally of the Father, and done for the Glory of Christ, and the compleating under him an Eternal Kingdom; It will follow, that the Father was also principal in all the designs of Christ, and in what he did. All things are for the Elect. The Elect for Christ, Christ for God. The Glory of God stands at the top as the chief end of all. * *All are yours, you are Christs, and Christ is Gods.* They were all created for Christ as the immediate end, for God as the ultimate end, and therefore now ruled and governed by Christ, and at last the Kingdom shall be delivered up to the Father, that God may be all in all *. * 1 Cor. 3. 22, 23. * 1 Cor. 18. 24.

(5.) *All the thoughts of God in all ages of the World were about this concern.* Christ owns this in his acknowledgment to God *: *Many O Lord my God are thy wonderful works which thou hast done, and thy thoughts to us ward, they cannot be reckon'd up in order unto thee, If I would declare, and speak of them, they are more than can be numbred:* some observe that this *Psalm* hath wholly a respect to Christ, by reason of the different placing the words of the Title: the Name of *David* in the *Hebrew* being put before the word *Psalm*, לדוד ומזמור, and rather to be render'd *to the chief Musitian concerning David* a Psalm, *i. e.* The Antitype of *David*, *Christ* being called *David*. *Hos.* 3. 5. *Jer.* 30. 9. He that speaks of the innumerable thoughts or consultations of God about this, is the same person that speaks *v.* 6, 7, 8. which words are applyed to Christ *Heb.* 10. 5, 6, 7. and those verses seem to tell us what those counsels of God which appear so admirable were, *viz.* about Redemption by Christ: To this result did they all come, That *Sacrifice thou would'st not, but a Body hast thou prepared me.* The infinite numberless thoughts of God center in this one thing of making Christ the Foundation of the Reconciliation intended, and exalting him thereupon. All the thoughts of God discovered to us in the Scripture referr to this: the Spirit of Prophesie seems to be given chiefly for the publication of this: this God spake by the Mouth of all his Holy Prophets ever since the World began; concerning the sufferings of Christ: * *Those things which God before had show'd by the mouth of all his Prophets that Christ should suffer, he hath fulfil'd.* Concerning also his exaltation, and the compleating of his Kingdom, it was spoken *by the mouth of all the Holy Prophets since the World began* *. This thing run so in the mind of God, that he would have all the mouths of all his Prophets filled with it, and when Prophecy began first to breathe in the World, it was to declare this Grace of God: Not a signal Prophecy reveal'd since the foundation of the World, but there was something of Christ in it. *The Testimony of Jesus is the Spirit of prophecy* *: The prophetick Spirit which was from the beginning of the World, was a *Witness* of Christ what God had appointed him to do; not one Prophet is excepted *. And therefore the Spirit is sometimes more large in those stories or passages which were Types or Declarations of Christ, than in other things; as in *Abels* Death by *Cain*, when nothing is spoken of the Death of the other Children of *Adam*. How lively and largely is the story of *Joseph*, a Type of Christ in his sufferings and advancement, represented, *Davids* flights, and his ascent to the Crown, *Solomons Temple*, the particular description and punctual delineation of the *Jewish Ceremonies*, all relating to this. The story of *Jonah*, upon record, when many other prophesies were lost, chiefly as a Type of his Death in the Belly of the Whale, and of his Resurrection in being cast out upon dry land, after three dayes lying in the pit. The Law and the Prophets appear two distinct things at the first sight; as *Moses* and *Elias* at Christs transfiguration appear'd distinct from Christ *; but when the Cloud was removed, none but Christ was seen. So Law and Prophets center in him, and his reconciling expiatory Death; they, as it were disappear, and Christ appears to be the full sum and scope of them, when we lay our Eyes nearer to the Divine Mystery. His whole undertaking was enclosed in the Types, and represented by the Prophets. God hath discover'd that all his Counsels and Thoughts from the beginning of the World were about this; and when ever he sent any prophetick message, it was a Witness of Christ, or had some Relation to him. This may give us an *item* how we should read the Prophets, with an Eye to Christ, that our Thoughts in Reading may agree with Gods

* v. 21. * Rev. 19. 10. * Luke 1. 70. Act. 10. 43. * Mat. 17. 3. 8.

Thoughts

thoughts in declaring. So that I think from these put together it appears, That the Father is the principal author of our Redemption; That the original of Gods favour to lapsed man, must spring from his own natural grace and goodness; That the Death of Christ, did not first dispose God to have Mercy on us. The Fathers Love preceded the Gift, and therefore preceded his Resolution concerning the Gift. The Scripture makes Christs Death every where the effect of Gods Love, what is the Effect is not the moving Cause; his first workings of Mercy to us, were not rais'd up by the Death of the Redeemer.

III. Third Thing. *Wherein the Agency of the Father in this affair doth appear. God was in Christ Reconciling the World.*

* Isa. 42. 1. * Isa. 43. 10. 1. *As choosing and appointing Christ.* In which respect he is called the * *Elect* of God, the *Servant* whom he hath * *chosen*, said to be *appointed* by him, *Heb.* 3. 2. He was fore-ordain'd in the Decree, design'd in the Promise, prefigur'd in the Types, Predicted by the Prophets. Our Redeemer came forth of the womb of a Decree from Eternity, before he came out of the Womb of the *Virgin* in time: He was hid in the Will of God, before he was made manifest in the flesh of a Redeemer: He was a Lamb slain in Decree, before he was slain upon the Cross: He was possessed by God *in the beginning*, or *the beginning of his* * *way*, the head of his works, and set up from everlasting to have his delights among the sons of men. The Fathers appointment of Christ, is not to be understood of an appointment to his Sonship, for so he was from Eternity begotten; but to his Mediatorship. As he was from Eternity the Son of God by Generation, so he was from Eternity the Mediator between God and Man by Constitution: The one is Natural, the other Arbitrary: As he was the Son, he was only God; as Mediator, God and Man. His being a Son, is in order of Nature before his being a Mediator; His being a Son, is from Gods Nature; His being a Mediator, is from Gods will. Believers are said to be begotten sons according to his Will, but Christ is a begotten Son according to his Nature, and Mediator according to his Will: Christ is a name of Charge and Office, not of Nature. He had been a Son, had he never been a Mediator, or stept in for the rescue of the World. All therefore that Christ did, is comprehended in one word, Doing the Will of God, * *I come to do thy Will O God*: there was an Antecedent Act of Will in God, before there was a subsequent Act of Will in Christ in order of Nature. 'Tis called therefore the *Wisdom of God*, in regard of Contrivance *; his *Purpose* in regard of the Immutability and Peremptorines of his * Will; the *Pleasure* of the Lord, in regard of the Delight he took both in the Contrivance and Resolution; Both in the Act of his Head and * Heart.

* Prov. 8. 22, 23, 31.

* Heb. 10. 7.

* Eph. 3. 10. * Eph. 1. 9. * Isa. 53. 10.

(1.) *He was appointed by the Father to this End*, viz. *of Redemption.* God set him up as a screen between the injur'd Deity, and the offending Creature. 'Tis the scope of the Author of the Epistle to the *Hebrews*, to manifest that Christ was design'd to be an High-Priest, To offer sacrifice for men. He was design'd to be a *Sacrifice*, because all other were * insufficient; and he submits to be a sacrifice, for to that purpose he had a body to do the Will of God in. This was Gods aim in his first choice: he was to be the foundation of the Covenant for his people, to bring the Prisoners from Prison, and those that sit in darkness out of the * *Prison house*; he intended him as a propitiation for * Sin; *whom God hath set forth to be propitiation*, προέθετο, *purpos'd*, (the same word is translated, *Eph.* 1. 9. *purpos'd*) ver. 25, 26. *To declare, I say, his righteousness at this time that he may be just, and the justifier of them that believe in Jesus.* Ἱλαστήριον alluding to the propitiatory under the Law, a type of Christ: He purpos'd him in his Eternal Decree to this end, he shadowed him in the Mercy-seat under the Law, and afterwards expos'd him to publick view, to declare his righteousness in the remission of Sin. And because it seems incredible, which a wounded Conscience especially will hardly believe, the *Apostle* repeats it again. One would think that Justice should lay aside its demands against the sinner, rather than feed on so rich a sacrifice. But God did, notwithstanding his near relation to him, single him out in his Eternal Council from Angels and Men, intended him in the ἱλαστήριον, and all the Types of the Law, and brought him upon the Stage in time to declare his Justice, to be as ready to be appeas'd, and save upon that account, as before it was to damn. He is therefore call'd *the Lamb of God*, *Joh.* 1. 29. (in allusion to the Lambs separated for the daily Sacrifice) to be offer'd up to God,

* Isa. 42. 1, 6, 7. * Rom. 3. 25.

* Psal. 40. 6, 7.

God, for the taking away the sins of the World. It was with respect to the Will of God in this first appointment that he deliver'd up himself, * *He gave himself for our sins according to the will of God*, whereby is meant the father in the Deity. In the very ordaining him the Father respected our Glory, 1 *Cor.* 2. 7. *Hidden wisdom which was ordain'd for our glory.* This hidden wisdom is Christ Crucified, as appears in the next verse. Christ as reconciling by his suffering, is the wisdom of God hidden with him, not known to the world for many Ages. Had God had a mind to remain an Enemy, he had dealt with Mankind after that Covenant of Works which they had transgrest; and never had deputed a Mediator to stand between himself and them, to Administer things according to the tenor of another Covenant. It was highly represented, *Exod.* 24. 8. when *Moses sprinkled the bloud of the sacrifice* upon the people, calling it *the bloud of the Covenant*: at the end of this Action, *Moses* and *Aaron*, with his Sons and the seventy Elders, saw the God of *Israel* in a Humane Shape, *ver.* 10. *There was under his feet as it were a paved work of Sapphire, and as it were the body of heaven in its clearness.* The *Sapphire*, some tell us, was an Emblem of the Kingly and Priestly Office; such a representation there was when he appear'd as a man to * *Ezekiel.* Immediately after this typical representation of him in the sprinkling the bloud of the Covenant, he appear'd to them in a humane form, as the great intended *Antitype* of that Type they had been immediately before celebrating. As the Spirit is appointed to a peculiar Office to sanctifie, and therefore is called a *Spirit of* * *holiness*; and the end of his Mission is to sanctifie. So the appointment of Christ was to an Office of High Priest and Reconciler, and therefore whatsoever he did and suffered belonged to that office by peculiar designation. He was appointed to be a *witness to the* * *people*, a witness of the transcendent love of God, to bring men to God, that the *Nations which knew him not* might *run unto* him.

* Gal. 1. 4.

* Ezek. 1. 28.

* Rom. 1. 4.

* Isa. 55. 4, 5.

(2.) *God appointed him to every office in order to this redemption, to every degree and circumstance.* As a *Priest* to appease his Wrath, a *Prophet* to declare his mercy, a *King* to bring men to the terms of Reconciliation. He was appointed a *Priest* for ever, that we might *draw nigh to* * *God*; God design'd him as a *Prophet*, from whom we might receive *his lively* * *oracles*; God set him up as a *King*, that those might be *blessed that put their trust in* * *him.* The very Circumstances were appointed by God; That he should be born of a Virgin; the place where, *Bethlehem*; of the *Jewish* Race; of the Royal line of *David*, and that when it was decay'd and sunk to poverty and misery; *a rod out of the stem of* * *Jesse*, *a root out of a dry* * *ground*, and the *Jews* never question'd the Royalty of Christs Extraction. The time of his coming was fixed in *Jacobs* prophecy about the time of the fall of the *Jewish* * *Government*, before the ruine of the *second Temple*, *Mat.* 3. 1. After 70 *weeks of years*, from the time of *Daniels* prophesie. What was figur'd in Gods opening *Adams* side to form a spouse; in the death of righteous *Abel* by the hands of his brother *Cain*; in *Isaac*, under the edge of the knife upon mount *Moriah*, and rais'd to be a blessing to the World; In *Joseph* in the Pit and Prison, and afterwards on the Throne, to deliver the Church from Famine; In the *Paschal Lamb*, kill'd to save the sprinkled houses with its bloud from the destroying Angel, were really fulfill'd in him, all the circumstances were appointed with a particular designation of the end of them. The manner of his Death was foretold by * *David*, they have *pierced my hands and my feet.* The manner of his Crucifixion, his Burial, Resurrection and Prosperity afterwards, the blessing of men by him, justification by the knowledge of him were decyphered by * *Isaiah* above 700 *years* before his coming, so exactly, as if that prophesie had rather been a Gospel writ after his Death, since the events answer'd so punctually to each prediction. He was promis'd as a Prince of Peace, *Isa.* 9. 6. one that should make no noise, appear with no Pomp and Grandeur, *Zech.* 9. 10. send forth the Prisoners out of the pit *ver.* 11. Be *the peace* himself, *Mic.* 5. 5. as a King destroy the Empire of the *Devil*, pour the waters of Grace upon the World, *Ezek.* 36. take away Iniquity, make Reconciliation for Sin, bring in Everlasting * Righteousness.

* Heb. 7. 17, 19.

* Act. 7. 37, 38.

* Psal. 2. 6. 12.

* Isa. 11. 1.

* Isa. 53. 2.

* Gen. 49. 10.

* Psal. 22. 16.

* Isa. 53.

* Dan. 9. 24.

(3.) *It was a settled, firm, and irreversible constitution.* It was not only a Council, wherein Wisdom pitch'd upon it as absolutely the best means for the Creations standing; but determinate, wherein it was unalterable; * *deliver'd by the determi-*

* Act. 2. 23.

nate

nate Counsel and foreknowledge of God. Counsel and Fore-knowledge are joyn'd, to shew that there was the highest reason and most resolute Will: not a Casual thing or contingency, but an immutable Decree for his reconciling death, fixed after the wisest Counsel. And therefore in this appointment to this Office, God took an Oath, and thereby constituted Christ an irrevocable *Priest, after the Order of Melchisedec, Heb.* 7. 21. to bless his people with * Peace, which Oath must refer to the first appointment of Christ to this office, in order to the making him a surety of a *better Testament*, ver. 22. *Better*, for the preservation of the honour of God and happiness of man. It was such a constitution that admitted not of the least alteration or Repentance in God; an Oath which was not taken for the Creation of the World, or the setling of the *Aaronical Priesthood*; by this Oath he declares this Constitution to be irreversible. In this regard he is said to be *sealed* by God, to shew the perpetuity of this Constitution, as the Seal to the book, *Rev.* 5. 1. shows the irreversible certainty of Gods Decrees. And therefore his appearance before his Incarnation in his Glory, as well as after his Ascension, was with a *Rainbow* incircling * him; a sign of an Everlasting Covenant that God would no more bring a *destroying Deluge* upon the World, *Gen.* 9. 16. The *Apostle* seems to intimate as though this Decree and Constitution was the Standard of all Gods other actions; the point in which they should all Center, or the rule which they should be squar'd by; for as * all our sins met on Christ, so all Gods Counsels met in him, *Eph.* 1. 9. the Rule must be perpetual, since all Gods works were to be regulated by this Counsel. Speaking of this Mystery of his Will, which he had purpos'd in himself, to gather in one all things in Christ, he repeats again, *ver.* 11. this purpose of him *who works all things according to the counsel of his own will.* All things took birth from this Counsel, and were for the perfecting this Will.

* Hos. 6. 3. *his going forth is prepar'd as the morning.*

נָכוֹן firm, stable, unalterable as the covenant of the day like the Sunrising at such a point notwithstanding all the darkness.

* Ezek. 1. 28. Rev. 4. 3.

* Isa. 53. 6.

(4.) *God chose him to this work with an high delight, as one fully fit for the work*, In whom he could confide. He put *no trust in his Saints*, for they were in their own Nature defectible *; where a man cannot trust his Concerns, he can have no Pleasure. The Son of God's undertaking to be the head of the Elect, and satisfie for them, was that the Father could only place his confidence in; this was that which could only be acceptable to him. He calls him his Elect, *Isa.* 42. 1. בְּחִירִי, *Behold my servant whom I uphold, my elect in whom my soul delights.* My tryed Elect; the word signifies, one chosen after serious consideration and trial. God found none so fit among all the Legions of Angels, none that could so compleatly answer his design for Reconciliation; but upon a full Examination of the whole affair he found him exactly fit for it, and therefore brings him in with a *Behold*, a note of Admiration, as one he could *rest in*; for so the word אִתְמַךְ signifies as well as to *uphold.* Upon this trial, and upon this confidence, his *soul*, as it follows, *delighted in him.* He knew he would be faithful, and able to perfect it; some therefore refer, *Heb.* 1. 9. *Thou hast loved righteousness*, &c. *therefore God hath anointed thee*, &c. to the first constitution of Christ; God rested upon the holiness of his nature: and that *Isa.* 49. 1. *From the Bowels of my mother hath he made mention of my name*, expresseth (in the judgment of some) the great joy of God in this Mediator, he had my name as I was constituted Mediator continually in his mouth. It was his pleasure to be always thinking and speaking of it; or it may note the familiar converse between the Father and the Son, concerning this work of Redemption; we speak and think much of that wherein we have the greatest pleasure. And those words, *Prov.* 8. 30, 31. *I was daily his delight rejoycing in the habitable parts of the earth*, intimate that the Son was the dayly delight of the Father, as he had plac'd his mediatory delights among the Sons of men; as the Father saw all things exactly setled and govern'd by the Son, according to his Mind and Council. And therefore when this suretiship of Christ is mention'd, God is pleas'd to expres himself with a pleasing Admiration, * *their governour shall proceed out of the midst of them, and I will cause him to draw near and he shall approach unto me: for who is this that engageth his heart to approach unto me, saith the Lord?* Showing the delight of his soul in his own choice, and his Sons acceptance, in the greatness of his Person, and the heartiness of his undertaking. The word עָרַב signifies to pawn or be a surety. We many times expres our joy in a mode of admiration; so is God pleased to descend to our capacities in expressing his, what is the ground of it, *ver.* 22. the everlastingness of the Covenant; *and you shall be my people, and I will be your God.*

* Job 15. 15.

* Jer. 30. 21.

God. How may we approach to God with the pleas of Christ in our mouths, since the Father had so mighty a delight in him?

(5.) *The Father had a particular love to Christ in this appointment, and highly loved him for his acceptance of it.* If he lov'd his Sons consent to it, he loved his own proposal of it; *John* 17. 24. *Thou hast loved me before the foundation of the World*; which according to the best Interpreters, respects Christs person as Mediator, rather than his naked Deity. The Father loved Christ as Mediator in the first designment, that in him he might love his Elect. Our Saviour prays as Mediator; the Love therefore which he useth as an argument, was the love of the Father to him as Mediator. The Father's love to him as the second person in the Trinity, had not been an argument congruous for that petition of his peoples seeing his glory; for the Love of the Father to him in that regard, did not necessarily infer a Love to any Creature; but his love to him as Mediator and Head, doth infer his love to all his Members, and was a sutable argument wherewith to press him for a glorifying his whole Body. Certainly if God loved Christ because he did *lay down his life for his sheep* *, there must be an high degree of love to him, because he answer'd the Fathers appointment of him from Eternity, by a voluntary consent; as the Act of Suffering, so the first undertaking draws out the Fathers love: the Father loved him before, as his Natural Son; he now loves him as the Universal Head; the Fathers loving him for complying with this appointment, manifests the height of his love to all his Members, for whose sake, next to his own Glory, he constituted him in his Mediatory Office. Some think that the well-pleasedness of the Father with Christ for this work, was one part of the Glory of Christ: no doubt it was after its performance of it, and is his glory now in Heaven: If so, I would thus understand Joh. 17. 5. *Glorify me with thy own self, with that glory which I had with thee before the World was*: *i. e.* Testifie thy self well-pleased with my Mediation, which was the glory I had with thee as Mediator before the World was: the glory of his Deity was not impair'd, that was not therefore the glory he prays for; 'tis a glorifying him with his own self; what is it then but the high affection the Father bore to him; for what glory can we conceive to come from the Father to to the Son as Mediator before the World was, but this? The Argument he uses evidenceth it. * *I have manifested thy name, i.e.* I have actually done that, in the undertaking whereof O Father thou wert so highly pleased. And *v.* 4. *I have glorified thee on the Earth, and finished the work thou gavest me to do.* I have glorifyed thee by witnessing that thou art a God placable, full of love, Reconciling the World; *therefore glorifie me.* As the glory Christ brought to God relates to the business of Redemption, so the glory he requests of God which he had before, more likely relates, not to the glory of his Deity, but his glory as Mediator, which is Gods mighty pleasure with it, acceptation of his willingness to perform it, and great affection he bore to him thereupon. The glory of his Deity was not a Subject to be prayed for: the glory which he was by Covenant to have after his Death and Resurrection in his Humane Nature, was a glory in decree, and by compact, but not actually possessed before his ascension. But the acceptation of him, and high pleasure in him, as undertaking to be our surety, was a glory he really had with the Father before the World was: Nor doth this sense weaken the proof from hence of the *Deity of Christ*; for if he were in being before the World was, he was no Creature. How comfortably may we take up the same argument in our mouths as Christ did here, since the love he bore to Christ as Mediator before the World was, did redound to every Member of his Sons which was to be in time!

(6.) *God doth glory in this contrivance and appointment.* With what daring expressions to all Creatures doth God challenge the Honour of founding this Covenant of love and peace wholly to himself? No Creature did so much as put in his opinion in this counsel, or contribute any thing to it, but he would go away with the whole glory himself, Isa. 45. 21. *Tell ye, and bring them near, yea, let them take counsel together, who hath declared this from ancient time? who hath told it from that time; have not I the Lord? and there is no God besides me, a just God, and a Saviour.* There is no contriver, no declarer of this but my self. 'Tis not meant of the deliverance from *Babylon*, as some interpret it, which is evinc'd by the *following verses*, to the end of the chapter: as also *verse* 17. where it is called an *Everlasting*

* Joh. 10. 1.

* ver. 6.

lasting Salvation, which shall admit of *no shame and confusion*, *World without end*, a Salvation that shall last as long as Eternity endures. Well might all the Attributes of God glory. How surprizing is his love, that the Holy of Holies should so love Sinners; the Soveraign Monarch justly jealous of his glory, furious Rebels, and unprofitable Slaves, as to appoint his Son for the Reconciler and Saviour: What Motives could there be but misery to draw out the Bowels of this love? What attractives in ungrateful creatures lying in their blood? What arguments could be in our thoughts to plead with God for so admirable a design? Justice and Mercy are comprehended as the great things he glories in: *Just God, and a Saviour.* Wisdom might glory in the contrivance, and Goodness in the appointment of one so strong to be a Sacrifice for propitiation; to be himself a just Judge, and yet a tender Saviour; (for the Father is called *Saviour* as well as the Son *; *the kindness of God our Saviour* distinguisht from Christ our Saviour, *v.* 6.) he finds a way to have a valuable satisfaction of his Justice, wherein should be bound up an Eternal security to the Sinner; a great Priest for our guilt, and a beautiful pattern for our imitation; Justice should triumph in the Punishment, Mercy in the Redemption, the Creature in the fruits redounding from both. How much was his Soveraignty glorified in it, which he seems also to aim at; *I am a God, and there is none beside me.* His Soveraignty was manifest over all the Creation; Men and Angels were his absolute Vassals; there was nothing wanting to declare the highest pitch of it, when his own Son became a Servant; the Lord of all things became lower than Angels, and as low as the meanest man; who shall stand out against his pleasure, since the Son, equal with him, stood not out against his Fathers Will? God doth this of himself, of his own Grace; by himself, his own Wisdom; for himself, his own Glory.

* Tit. 3. 4.

2. *God the Father solemnly called him*, John 10. 36. *Say you of him whom the Father hath sanctified and sent into the World, thou blasphemest, because I have said I am the Son of God?* Our Saviour mentions a double act of the Father towards him, Separation and Mission, a Dedication of Christ to his Mediatorship, and then his Actual Mission. This Call is expresst Isa. 49. 1. *The Lord hath called me from the womb*; which doth not imply, saith *Calvin*, that he was *but then* called, when he came out of the Womb of the Virgin, or that the Prophet doth define the beginning of time; but it is as much as if he had said, before I came out of the Womb, God called me, and separated me to this Office: As *Paul* speaks of his *separation from the womb* *, yet he was chosen before the foundation of the World; and *Jeremiah* was known before he was form'd in the Belly, and sanctifyed and ordain'd a Prophet before he came out of the Womb. So that in this place the *Prophet* introduceth *Christ*, speaking of his call to this Office, after it was formed in the Eternal counsel of God. In regard of this call by God, and his acceptance of it, he is the same yesterday that he was to day, and will be for ever. His call to the Mediatorship was of an higher date than the Types of the Law; for *before Abraham was, he was* *, in the call to, and actual exercise of his Mediatory Function; it was an argument to prove his former assertion, that *Abraham* saw his day, and rejoyced in the sight of it; which would be of no strength, if he were not then known as Mediator, by whom God was to be reconcil'd to Man. 'Tis *I am*, to show the constant Relation he had to this Office *before Abraham was, I am*; Mediator; affirming himself here to be the *Messiah* according to the *Jews* usual speech, that the *Law* and the *Messiah* were before the Creation of the World. The words used to express the call of Christ, are of a greater signification than the word used for the call of *Aaron*, *Heb.* 5. 4. καλούμενος, as if you should in ordinary way call a man to you, or call him by his Name: But *v.* 10. speaking of the Call of Christ, it is a word of a more weighty signification, προσαγορευθεὶς, solemnly called and pronounced an High Priest.

* Gal. 1. 5.

* Jer. 1. 5.

* Joh. 8. 58. *Before Abraham was, I am.*

* Heb. 5. 4.

1 *God called him to it as an honour.* * *No man takes this honour unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, to day have I begotten thee.* Christ glorified not himself to be made an high Priest, but *he*, *i. e.* the Father glorified him, and bestow'd an honour upon him when he called him. The Father thought

thought it an honour at the time of the Call, not that there could be any addition of honour to the Person of Christ as God, or as though he had been defective in Honour, in being the Son of God and not Mediator; but as the Mediatory or Priestly Office is an excellent Office, and honourable Employment. Supposing the Incarnation of Christ design'd, the Mediatory Office was the highest honour could be conferr'd upon him; what greater Glory can there be, than to be plac'd in such a sphear, wherein he may honour the Creator more than all besides? Can there be a greater Honour, next to being the Son of God, than to compensate the injuries God had suffer'd, and repair the Ruins under which the Creature had fallen; to restore Gods Honour to him without Blemish, yea, with a greater brightness; like a bloody Sun in the evening, rising fairer and fresher the next day; and Happiness to man without a flaw; to give God ground to look upon his works with Pleasure, and man a foundation to look upon God with delight? the honour appears to consist in being *the Author of Eternal Salvation*, as it follows * *; though this Honour was to cost him dear, yet he was recompens'd in the Ends of it, the high satisfaction of God and reparation of the creatures. In which sence *his reward* is said to *be with him*, as well as *his work before* * *him*; How is his work his reward? *he shall feed his flock like a shepherd, and gather the Lambs with his arm*; he shall restore Gods chosen ones into his fold. What greater glory than to be a reconciling Mediator, through whose hands all the communications between God and Man were to pass? * Nay the very calling him to death, and proposing it to him for such high ends, seems to be a greater honour than his innocence barely consider'd, or his Exaltation afterwards; * *But we see Jesus, who was made a little lower then the Angels, for the suffering of death, crown'd with glory and honour, that he by the grace of God might taste death for every* * *man.* It would be worth consideration, whether this glory and honour be not meant of the honour of his Office, as his being lower than the Angels is meant of his state of Humiliation in the World; and understanding it so, the words lye very fair before us. If it were understood of his Glory after his Sufferings, why should it be added immediately after *that he should taste death for every man*? that was not the end of his Exaltation after his death, but his exaltation was the reward of that. But the sence runs cleverly thus. But we see *Jesus* who in his state in the World was lower than Angels, yet in regard of his Office and design had a Crown of Honour and Glory above them all, in that by the grace of God he was set apart to taste death for every man; and by the pursuit of the *Apostles* discourses, speaking of his perfection by suffering for the destruction of the Devil who had brought death upon Mankind, and the making Reconciliation for the sins of the people, the office it self in which he was placed for those great ends may be well said to be a Crown of Honour and Glory. It was an honourable Office in a state of Humiliation, as *Davids* Line was an honourable Line in a state of Poverty. It was in his Death he discover'd his Vertues, Victories and Triumph. In his Death he blazon'd out all the Perfections of his Father; he illustrated his Mercy, and show'd how dear the souls of men were to him. He displayed his holiness, and manifested how odious the sins of men were to him. What would Christ have been (supposing the union of the second person to the Humanity) if he had not died? he had not been made perfect as the *Apostle* intimates (*to* * *make the captain of their salvation perfect through suffering*) without suffering. He was called by God to suffering, that he might be perfect as Mediator, that the Justice of God might as it were quench its thirst in his bloud, and the Mercy of God rise out of that Sea of Bloud, like a rich morning Sun: and perfect also as a pattern, for in that his Humility, Charity, Patience appear'd in the highest manner to the Sons of men for their imitation. God called him to it as an Honour, and plac'd the very honour of it in the very suffering that Death, as well as in acting afterwards upon that foundation as High Priest, for reconciling Man. 'Tis inconsistent with the immense goodness of God, to bind his Creature to any thing but what is highly conducing to the honour and happiness of his Creature. Much less doth it consist with the goodness of God, and that infinite Affection he bore to his Son, to call him to that which was not an honour in it self. But this Honour of High Priest God calls him to, is an honour next to that of his Sonship, which those words intimate * but thou hast said to him, *thou art my Son, this day have I begotten thee*, as if it

* Verse 9.

* Isa. 40. 10, 11.

* Ostino *Part.* 5. *Prud.* 13. *pag.* 99.

* Heb. 2. 9.

* In the 8*th. Psalm*, whence this is cited, the *Psalmist* considers man in the honour of his Creation; and the *Apostle* applies it to Christ in the honour of his Constitution.

* Verse 10.

* Heb. 5. 4.

it were a new begetting him. If it be then an honour in the account of God for Christ to dye for such worthy Ends, 'tis not less an honour to him to exercise that Office, which is so honourable in it self, which is an high ground of Faith and Confidence in him, in all our approaches to him, wherein we do engage him in glorious acts and worthy of him.

2. *God counselled him upon this call to undertake it with large proffers.* * *I will bless the Lord who hath given me counsel.* It was the same person that blesseth God for this Counsel, who saith *ver.* 8. that he had *set the Lord always before him*; which words are expressly said by *Peter* to be spoken by *David* concerning him, *i. e.* Christ. * *I foresaw the Lord alwayes before my face, for he is on my right hand*; and so cites it to the end of the Psalm. Christ doth bless God for this Counsel, and set this Counsel of God alwayes before him, which I have spoken of in reference to Christs blessing God for it, before upon another occasion. I now cite it to evidence that there was a counsel of God to Christ about this affair. What was that he was counsell'd unto? To his Sufferings: which are intimated in the following verse; Upon the assurance that his flesh should rest in hope, and that his soul should not be left in Hell, or the Grave, the state of the dead, and the assurance of the fulness of joy and pleasure which he should have upon the account of this Mediation for Evermore. If the Father were the first mover, That motion was not without an advice to Christ to concern himself as Mediator, and declaring how agreeable it would be to him; upon which account, what Christ did and suffered, was not only out of a Bare Obedience, but an Affectionate Obedience; *Joh.* 14. 31. *That the world may know that I love the Father.* Therefore *Psal.* 40. 8. Tis said, *Gods law was within his heart*, or within his Bowels. It proceeded out of a tenderness of Affection to satisfie his Father, who was desirous of reconciling man to him. For in Christs undertaking, it could not be love to the Father, unless the effect of it, which was Reconciliation of man, had been declared by his Father to be a thing highly pleasing to him; which declaration was as a counselling Christ to this work. The Father counsels the creation of man, *Gen.* 1. 26. *Let us make man*; no less was the counsel about Redemption, the Fathers counsel, Let us *so* make man. The Father counselled him to be the head and knot of the whole Creation, whereby he might rest in it with a full complacency; the Son clasp't about the Father with Love and Joy; the Father enfolds Christ in the glorious Bosom of his counsel; the Son embraceth the Father with the arms of an Affectionate Compliance; a mighty Harmony! the one in proposing, the other in complying, that the glory of God, and the felicity of the Creature, might be compleated in an Eternal Marriage. The Truth is, the manner of the Eternal Decrees and Counsels of God, are to us finite Creatures, incomprehensible; but the Scripture lowers it self in Expressions sutable to our Conceptions. As God is, in his Word, represented to us with Eyes and Ears, and Humane Members, in a way of Condescension to our Capacities; upon the same account are the Transactions of God, by such wayes of Expression, brought down to our Apprehensions. Add to this, * *the counsel of peace* shall be *between them both*; Some make this Counsel of Peace to be between the two Offices, the Royal and Priestly, both in conjunction and not interfering one with another, as sometimes they did in the *Jewish* state. Others, between the two Persons, the Lord and the *Man*, that is called the *Branch*. The Will of the Father and the Son, as they are one Essence, is one; as they are two Persons, there is the Counsel of both. Counsels seem to belong rather to Persons than Offices.

* Psal. 16. 7.

* Act. 2. 25.

* Zech. 6. 12, 13.

3. *God gives Christ a particular command concerning our Reconciliation and Redemption.* God purposing the Redemption of man, the uniting his Elect under one Head, designing the Person, proposing to him the Affair, to be manag'd in a Body; our Mediator, accepting of this Constitution, receives a Command to dye; * *this commandment have I receiv'd of my father, i. e.* to lay down his Life. Sometimes it is called the Will of his Father. The Will of God is called a *Law*, *Psal.* 40. and the Sufferings of Christ are called *Obedience*, *Phil.* 2. 8. *He became obedient unto the death of the Cross.* He was obedient in all things, things antecedent to the Cross, and to the last point. It could not be Obedience to the Law as a Creature, because he never transgress'd it; and being innocent, and under the Covenant of Works, he had not disobeyed, if he had not suffer'd, because according to that covenant of Works,

* Joh. 10. 18.

Works, he was not bound to ſuffer; for being without ſin he might have pleaded his right; beſides God would never command any thing againſt his own covenant *. It muſt therefore be obedience to ſome other Precept, concerning his Mediatory Sufferings. And *Rom.* 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* The Obedience of Chriſt, is oppoſed to the diſobedience of *Adam*; therefore as the diſobedience of *Adam* was a proper diſobedience, oppoſite to a plain Precept; ſo the obedience of Chriſt was a proper obedience, conformable to ſome Precept. A congruous reaſon may be rendred for this command, becauſe as men were deſtroyed by diſobedience, ſo they ſhould be repair'd by obedience; and becauſe a work done in obedience is more perfect in it ſelf, and acceptable to God; for his Authority and Soveraignty, the Righteouſneſs, Holineſs and Equity of his Law is ſolemnly own'd thereby. Some queſtion, whether the *Command* laid upon Chriſt, as *Mediator*, was a particular Precept, or only a revealing of his Incarnation and Death, as a neceſſary means for the Redemption of man, becauſe he had decreed to accept no other ſatisfaction. Some think this latter, and that upon Gods revealing his Mind, there preſently did ariſe in Chriſt an obligation to undertake this. 'Tis more likely, that this Affair is expreſt to us under the notion of a Call, Counſel, Command; to ſhew the Ardency of the Fathers Affection, for mans Recovery, in an Honourable way, to Himſelf; becauſe the Scripture placeth Redemption in the Fathers Love and Grace, as the Fountain; and in Chriſts love to his Father as well as to us, as hath been before noted. There was the Declaration of the *Will* of the Father, which was the Rule of Chriſts Acting, as the *Will* of God is the Rule of the Spirits Interceſſion in us, *Rom.* 8. 27. *According to God*; or as our Tranſlators have it, *according to the will of God.* A Rule ſeems to be ſet for the Spirits Acting when he was *ſent*, and a Rule ſet for Chriſts acting when he was *called*; the Spirit had a Rule ſet, for he was *to glorifie* * *Chriſt*, and Act upon that Foundation. This doth not weaken the voluntarineſs of Chriſt in his undertaking, who was ready to comply with the Call, *and made himſelf of no reputation, when he became obedient to the death of the Croſs.* When this command was given, is not ſo clear; but as the Promiſe was made before the World began, *Tit.* 1. 2. ſo might the Precept be given, before the World began, to Chriſt, conſidered as Mediator, for Precepts many times accompany Promiſes; the Divine Nature, which undertook the Mediatory Office, was not in it ſelf capable of a command or a promiſe.

* Suarez *Vol.* 13. *in* 3. *Part.* Aquin. *Diſput.* 43. §. 3.

* Joh. 16. 14.

Uſe of theſe *two Heads.*

Firſt, *How adorable then is the depth of Gods Wiſdome, and the vehemency of his kindneſs, to have a remedy ready to apply for the cure of fallen nature?* God had a ſalve lying by him for the ſore, and provided himſelf with a remedy for defeating the deſigns of Satan. * When he came to make a proceſs againſt *Adam* for his diſobedience, and pronounce that death which he had merited, he like a Merciful Father declar'd this appointment of one that ſhould ſuffer indignities from *Satan*, and deliver man from the death he had deſerved. When he came to expel *Adam* out of his forfeited Paradiſe, he aſſures him of one that ſhould open the gates of the heavenly Paradiſe to him. He appoints his Recovery, as well as charges him with his Crime; * and though he barr'd the Garden againſt him by a flaming ſword, he promiſes to readmit him by the *ſeed of the woman*, in whoſe bloud that ſword ſhould loſe both its edg, and flame; its cutting, and ſcorching quality. * Oh the miracles of Divine Love! The Law ſaw us guilty, inſolently taking up Arms againſt him, plunging our ſelves into thoſe Crimes he had prohibited, loathing thoſe Vertues he had commanded, guilty of millions of ſins, meriting millions of deaths, and the wrath of God, the quinteſſence of Hell. Yet how did his Bowels work within him, and never ceas'd till he had found a way infinitely ſatisfactory to himſelf, and infallibly ſafe for his creature, whereby his injur'd Attributes are righted, and our offending ſouls rendred capable of the happineſs they had made themſelves unworthy of! He did this, and did it himſelf, by a Decree incapable of any alteration, ſtanding like a firm Pillar to ſupport mans happineſs; the everlaſting fountain of his love, and joy were opened at the very thoughts of this Admirable deſign. He claſp'd about the Mediator with the deareſt Affections never to be withdrawn, counſell'd, commanded, would not grow cool, and faint in the concern. He drew out of the depths

* Pont. *Medit. part* 2. *Medit.* 5. *pag.* 207.

* Geh. 3. 15.

* Daille *Serm. ſur* 3. *Jean* 16. *ſer.* 8. *pag.* 337. ſomewhat changed.

depths of his infinite Wisdom, such a Model which makes Angels gaze, and believing sinners fall down to the dust in an humble admiration. He hath appointed the Heir of all things, to be a servant for Rebels; the Lord of Glory, to be a man of sorrows; to pay his Life, more worth than the lives of all the Angels, as a Ransom for us; appointed him to shed his bloud, to preserve ours, and singled him out to feel the sword of his wrath in his own heart, that we might feel the effusions of his healing Balm in ours. Oh wonderful goodness! to appoint and call out purity to suffer for impurity, and the innocent for the Criminal.

2. *Raise pleas in prayer from these Considerations.* You address your selves to the Father of the Lord Jesus Christ, represent to him his eternal Design, the mark of his love, the Centre of his delight. Desire of him *that Jesus*, with all his Glories, with all his Graces: Argue with him, whether he hath not as much joy to see the fruits of his Sons Death, to confer them upon his lost and sensible Creatures, as to call him out for so great a purpose. Spread before him his Eternal counsels, open the book of his Resolves about Christ, read every syllable before him: Let your soaring Admirations, and your ardent Petitions keep pace together. How infinitely will the Father be pleased with such arguments drawn from his own Eternal Thoughts of Redemption. If he appointed a Mediator for you when you were Rebellious, he will not deny that Mediator to you, when you are earnest and humble Suppliants. His delight will be as much to bestow him upon them that seek him, as it was to consecrate him for men, when he knew they would spurn against him. He hath the same thoughts of reconciling Mercy, and nothing that he hath done in order to this, doth he yet repent of; he hath *sworn* when he call'd his Son, and *will not repent*; *Thou art a Priest for ever after the order of Melchisedec*: Make use therefore of him as supports of Faith, and Arguments in Prayer.

3. *The Father enters into terms of Agreement with the Son, about the work and methods of Redemption*: which is expresst by Divines by the Term of a *Covenant*.

A Covenant, is *an Agreement of two or more Persons, in some common End pleasing to them both, upon certain Articles and Conditions voluntarily consented to by both, and to be perform'd by each party with solemn Obligations.* So that in it there are two persons, mutual Proposals and Conditions, mutual consent, terminating in one and the same end. Now this Covenant between the Father and the Son, was a transaction between them concerning mans Recovery, consisting of Articles to be performed by both Parties; something to be perform'd by Christ to the Father, something to be perform'd by the Father to Christ. Something the Father required of him, something the Father promis'd to him. Some * make this Covenant to be rather Gods purpose and decree, concerning Christs Incarnation and Passion, and success of his suffering, and the issue thereupon, and therefore improperly called a Covenant. I do not stand upon the Term, though it seems to be best represented to our conceptions under the Notion of a Covenant, and the Scripture delivers it to us under the form of a treaty and debate, *Isa.* 49. Though the Father, Son and Spirit have but one Will essentially, yet in this affair they are distinctly considered as two Persons, treating and agreeing in one point upon certain conditions. Or as * There was a new habitude of Will in the Father and the Son, toward each other, that is not in them essentially, and it is called new, as being in God freely, not naturally. Such a covenant is acknowledged by most. *Arminius* confesseth it to be pretty clear from *Isa.* 53. 10. *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days*; in his Oration *De sacerdotio Christi.* And some of the greatest *Jesuites*, as *Suarez*, *Tirinus* on *Isa.* 53. 10. which is much; For asserting this covenant, the doctrines of Election, efficacious Grace, and perseverance of that seed are establisht.

* Baxter *Aphor. Thes.* 2.

* *Dr.* Owen *against* Biddle *cap.* 27.

That there is such a Covenant, I shall offer some considerations.

1. *As there was a Covenant made with the first Adam for himself and his posterity; so it is very likely there was a Covenant made with the second Adam, for himself and those which were chosen in him.* Though this covenant of Redemption be not the same with the covenant of Grace, yet something in this covenant of Redemption did concern the seed of Christ. Upon the account of this covenant, God is *the God of Christ*, *Psal.* 89. 26. *Psal.* 40. 8. And *Rev.* 3. 12. you have Christ calling *God, his God*, no less than four times in that *Verse*. He is a surety of the covenant of

Grace,

Grace; there was then some other previous Treaty whereby Christ entered into Terms of Suretiship.

2. *Christ is said to be faithful, Heb.* 3. 2. As obedience implyes a precept, so faithfulness implies a trust, and a promise whereby a man hath oblig'd himself to perform that trust, according to the Direction given him. And Christ is said to *trust* God, *Heb.* 2. 13. As a Precept is a formall object of Obedience, so a Promise is a formal object of Trust: as he had a command, so he had a promise, both which imply a Covenant.

3. *Christs Prayer* doth in various parts manifest this; He doth not only intreat and Petition, but he challengeth something as due to him, upon the account of what he had done; in *Joh.* 17. he seems to run altogether upon a covenant strain, which must suppose some agreement and promise on the Fathers part. God had not else been oblig'd to accept what he had done, nor could our Saviour have challeng'd it at the hands of God. A Claim implies a Promise preceding, annext to a condition to be done by the party to whom the promise is made, which being perform'd, gives a right to demand the Reward. And hence, perhaps, it is that he calls God *righteous* Father, appealing therein to the faithfulness of God in this business. And indeed the Mediatory covenant seems to me by that *Joh.* 17. to be the ground upon which Christ his builds whole Intercession; that being a Transcript of it, and the pleas there being drawn by a strong compact.

4. *This treaty is distinctly evidenced, Isa.* 49, 3, 4, 5, 6. from which *chapter* to the end of that *propheſie*, there seems to be a continued Discourse concerning Christ. Christ directs his discourse to the *Gentiles*, acquainting them with the manner of this Treaty, *ver.* 1. *Listen O Isles unto me, and hearken ye people from far.*

(1.) *God calls out Christ by the name of Israel, ver.* 3. *and said unto me, i. e.* The Lord, *Thou art my servant, O Israel, in whom I will be glorified.* The name of the body being given to the head, as the name of the head is given to the body. The *Church* in union with Christ the head is called *Christ*, 1 *Cor.* 12. 12. which some think also to be the meaning of *Gal.* 3. 16. *The promises were made to Abraham and his seed; Not to seeds as of many, but as of one, and to thy seed which is Christ*, Christ Mystical. I will be glorified in thee, as the head of the *Jews*, to prepare them a spiritual people for me.

(2) *Christ thinks this too low*, ver. 4. *Then I said, i. e.* he whose mouth God had made a sharp sword, *I have labour'd in vain, I have spent my strength for nought; yet surely my judgment is with the Lord and my work is with my God.* A small income for so great pains and cost. What shall I glorifie Thee only in *Israel*? 'Tis but a little glory thou wilt get from so small a handful that will believe in me among them; however I refer my self to thee O Father, and will stand to thy Judgment. 'Tis a glorious thing to be the Redeemer of *Israel*; yet it seems to be too narrow a Field for me to run my Race in. Judge of the greatness of my pains; and though I shall be glorious in thy eye, though *Israel* be not gathered, yet consider whither so great an undertaking will not require a greater reward then a few *Israelites*. Thou shalt, O Father, be glorified in me; but I foresee, that few of the *Jews* will embrace my Doctrine; I shall spend my strength, prayers and bloud for nought. תֹּהוּ וָבֹהוּ the word used to express the *Chaos* before it was formed into a World. It will be as a thing without form, a very little part of a new creation. Christ was at first Gods Angel to *Israel*, and before his coming in the flesh, had no other Nations, but as some sprinklings of them were proselyted to the *Jews*; and therefore the *Gentiles* are said, *Isa.* 55. 5. to be *a people that he knew not, i. e.* that he did not actually possess as his peculiar, in that manner as he rul'd in *Israel*, though the providential Government of all Nations was committed to him. But after his Exaltation in his humane Nature, he had the possession of them. Therefore

(3.) *Christ then declares Gods enlarging his Terms*, ver. 5. *My God shall be my strength.* Which words some take by themselves, as the beginnings of Gods further Grant. My God was my strength, he added courage to me by enlarging his Gift; which is expressed *ver.* 6. *And he said, it is a light thing that thou shouldest be my servant, to raise up the Tribes of Jacob, and to restore the preserv'd of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the Earth.* The word [*also*] represents as it were a former sticking in the *Jews*. 'Tis too low a thing to take flesh, sweat, labour and dye for one Nation; thou shalt

spread

ſpread thy Tents to the end of the Earth, and have the *Gentiles* for thy poſſeſſion. When God ſaw me ready for ſo high a work, he did in his Treaty extend the bounds of my power and advantage further. He ſaid the limits of *Iſrael* were too narrow, the gain of *Iſrael* too light a recompence for ſo great a labor. God is brought in here propoſing; Chriſt grieving at the narrowneſs of it, yet complying with it. God making a ſecond Propoſal, wherein Chriſt doth acquieſce; and no further debate is mentioned, after the *Gentiles* were caſt into his lap. Whereupon ſome make a double decree, or at leaſt *two* parts of the decree of Salvation: 1. For the Converſion of the *Jews*. 2. A decree for the Converſion of the *Gentiles*.

5. *The notion of a Treaty and Covenant is ſutable to our conceptions, and gives us a diſtinct account of the methods of Redemption; and alſo of the ground of the ſalvation of the Fathers, who died before the coming of the Redeemer in the fleſh.* In order of Conception, the firſt Reſolution was this, That man ſhould be redeem'd; the ſecond, by what ways and means this Redemption ſhould be wrought; and how to make it ſure, that there may be no Revolt again. The ſecond Perſon is pitch'd upon for this undertaking; we muſt then conceive his voluntary conſent to this, and alſo ſome terms upon which he undertakes it, which is neceſſary to every action according to the rules of Wiſdom. Had not this way of Redemption been ſetled and ſtated, the Fathers before, and under the Law, could not have been ſaved; for they were ſaved by faith, faith could not be without a Promiſe, a Promiſe could not be without a previous aſcertaining the Method of Redemption; had Chriſt only conſented to it at the time of his coming into the World, there had been no ground of any promiſe before, becauſe the conſent of the Redeemer had till that time been uncertain; but the promiſe, ſuppoſeth his conſent poſitively given, before the promiſe was made. Again; The Covenant of Grace is as ancient as the firſt promiſe of the ſeed of the woman. And ſince the Grace the *Patriarchs* had, was communicated by virtue of a Covenant of Grace, it implies that there was an agreement between the Father and the Son; for it is by this Agreement the Covenant of Grace is eſtabliſht. Faith in a Mediator, the condition of that covenant, ſuppoſeth the ſettlement of the Mediator. We cannot ſuppoſe how any thing could be beſtowed upon men by vertue of a Covenant of Grace, before the Redeemer had actually Merited, without this Agreement; for whatſoever was beſtowed, was given upon the account of that merit to be wrought in time; therefore at leaſt a promiſe of ſo meriting muſt precede. As Articles of Agreement are made among men, before the Sealing of Writings and Payment of the Money, by vertue of which Articles there is ſome kind of right convey'd. Upon the account of this agreement, the Spirit was given to ſome particular men, but to very few, and in a leſs meaſure; for it was not congruous, that there ſhould be as great an effuſion of the Spirit before the actual payment required for it, as after. How this could be without a deſignation of the Perſon of Chriſt to this work of Redemption, and a voluntary undertaking on his part, and how there could be this deſigning and appointing him to it, and his accepting of it without ſome terms in the Nature of a Covenant, between the Father and the Son, cannot ſo diſtinctly and eaſily be conceived by us. But ſuch a notion as this, makes the whole work more obvious to our weak underſtandings.

For a cloſe of this part, I ſhall direct you to *Pſal.* 89. *throughout*, where this Covenant is very plainly mention'd, and the whole contexture of the *Pſalm* diſcovers the deſign of it to be, to ſet forth ſome a higher Perſon than *David*; and ſeems to be too magnificent and lofty for an Earthly Prince. As *ver.* 2. *Mercy ſhall be built up for ever, thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.* But how was it eſtabliſhed in the heavens? *ver.* 3. In making a covenant with his choſen, and ſwearing to *David* his Servant, *Thy ſeed will I eſtabliſh for ever and build up thy throne to all Generations.* Here indeed was faithfulneſs eſtabliſhed in heaven. This will be more remarkable, if the Notion of a Learned * man of our own, be true. That this *Pſalm* was penn'd *in the time of the* Iſraelites *bondage in* Egypt, by *Ethan* the Son of *Zerah*, and Grandchild of *Judah*, the ſon of *Jacob*, who is mentioned 1 *Chron.* 2. 6. Therefore called *Ethan* the *Ezrahite*, or of *Zerah*, who was the ſon of *Judah*. Though there is mention made of *Ethan* in the time of *David*, 1 *Chron.* 15. 17, 19. and though *David* be

* Dr. *Lightfoot's gleanings on* Exod. 9. 2.

be often mentioned in the Pſalm, yet, ſaith he, that was done prophetically: Howſoever it is, the Pſalm is underſtood of *Chriſt* by moſt of our Interpreters. And Chriſt is ſeveral times called *David* in the Prophets, who lived after the time of *David*. Why might not *David* be prophetically mentioned many years before his birth, as well as *Cyrus* was by the Prophet *Iſaiah*, ſome years before his? Some make this *Covenant of Redemption* the ſame with the *Covenant of Grace*: But they ſeem to be *two* diſtinct Covenants.

1. *The Parties are diſtinct.* In the one, the Father and the Son are the Parties covenanting: In the Covenant of Grace, God and Man. In the Mediatory Covenant there were two perſons equal: In the Covenant of Grace there is a Superiour, God; and an Inferiour, Man.

2. *The Conditions are different.* Death and Satisfaction for Sin thereby, was the condition of the Covenant of Redemption; Faith is the condition in the Covevant of Grace; Death required on Chriſts part, Faith required on Mans part. The giving Chriſt a ſeed, and Eternal Life to that ſeed, is the condition on Gods part to Chriſt; the giving Eternal Life only to the Party believing, is the condition on Gods part in the other. So that the reward in that Covenant is larger than the reward promiſed to us in the Covenant of Grace. In the Covenant of Grace the condition runs thus; *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* In the Covenant of Redemption, the condition runs thus, *make thy ſoul an Offering for ſin, and thou ſhalt ſee a ſeed.* The promiſes of God to Chriſt, or, rather God abſolutely conſider'd in that Covenant, was the Object of Chriſts Faith; God in Chriſt is the Object of our Faith in the Covenant of Grace: Believing in Chriſt, could be no condition in the Covenant of Redemption, as it is in the Covenant of Grace. Chriſt muſt be then the Object of his own Faith, not his Fathers.

3. *The time of making theſe Covenants is different*: the Covenant of Grace was made in time, after man had broke the Covenant of works; the Covenant of Redemption was made from Eternity. * *I was ſet up from Everlaſting, from the beginning, or ever the Earth was, when there were no depths I was brought forth, while as yet he had not made the Earth, nor the Fields, nor the higheſt part of the duſt of the World*; Set up as Mediator, *rejoycing in the habitable parts of the Earth.* He rejoyced in Angels the chief parts of his Creation as God, In the habitable parts of the Earth as Mediator. The revelation of the Covenant of Redemption was in time, but the ſtipulation was from Eternity; the Father and Son being actually in Being, and ſo Stipulators; the Decree of making a Covenant of Grace, was from Eternity; but not the actual Covenant, becauſe there was no Soul to Covenant with; as the decree of Creating the World was in time, but the actual Creation at the beginning of time. The Covenant of Redemption is expreſt *Iſa.* 53. whence we can no more conclude, that it was but then made, than we may ſay, that Chriſt ſuffered then, becauſe his Sufferings are ſpoken of there, as already undergone. It was made when ſome were given to Chriſt, and therefore muſt be as ancient as Election, which was before the foundation of the World. * Prov. 8. 24. 25. 31.

4. *Chriſt is the Mediator of the Covenant of Grace*, but not the Mediator of the Covenant of Redemption, but a party*: He was the *ſurety of the Covenant of* * *Grace*; the Covenant of Redemption had no ſurety, the Father and the Son truſted one another upon the agreement; the Covenant of Grace is confirmed by the Blood of Chriſt; But we cannot ſay, that the Covenant of Redemption was confirm'd properly by that blood, any more, than as the ſhedding of his Blood was a neceſſary article in that Covenant. * Heb. 12. 24. * Heb. 7. 22.

5. *Chriſt performed his part in the Covenant of Redemption*; And by vertue of this mediatory Covenant, performed the Covenant of works; but he did *confirm*, not *perform* the Covenant of Grace.

6. *By the Covenant of Redemption, Chriſt could challenge his reward upon his own account.* But by the Covenant of Grace, Believers have a right to the reward only upon the account of Chriſt; there is an intrinſick worth in the Obedience of Chriſt whereby he merited; for there was a proportion between it, in regard of the dignity of his perſon, and the infiniteneſs of God: But there is no intrinſick worth in that Grace, which is the condition of the Covenant of Grace, to merit any thing; there was a condition of a valuable conſideration required of Chriſt;

But the condition required of us, hath no valuable proportion to the greatneſs of the reward. The reward was of Debt to him, becauſe what he performed, was by his own ſtrength; of Grace to us, becauſe what we perform, is by the ſtrength of another. And though the Exaltation of Chriſt is called a free Gift, * *he hath given him a Name above every Name*, ὑπερύψωσεν, that is in reſpect of the whole Oeconomy of the miſſion of Chriſt, and the manifeſtation of him, which is an Act of Gods free Grace to us. And in his Exaltation he is conſidered as appearing for us, and receiving from the Father all for our good; and becauſe it was an Act of Free Grace to us, to unite the ſecond Perſon in the Trinity to our fleſh.

* Phil. 2. 9.

7. *The mediatory Covenant reſpects others in Chriſt, as well as Chriſt himſelf*, viz. *his ſeed, and the giving them a Glory.* In the Covenant of Grace, the promiſe reſpects only the particular perſon that believes; it regards none elſe but the particular perſon, anſwering the Terms of that Covenant; no perſon can challenge any right upon anothers believing, but muſt believe himſelf, if he will be within the compaſs of the Covenant. But Chriſt upon the performance of the condition of the mediatory Covenant, could challenge not only for himſelf, but for others; and all that were to be his ſeed, and were to believe on him to the end of the * World, becauſe that Covenant reſpected not only himſelf, but others upon thoſe conditions he was to perform; for * the Redemption, Juſtification, and Happineſs of Believers are promiſed to Chriſt upon the condition of dying. All the ſeed of Chriſt are in the Covenant of Redemption, before they are Regenerate, but not actually in the Covenant of Grace, and under the influence of the ſpecial Benefits of it, till they are regenerate: as all mankind were in the Loyns of *Adam*, but not guilty of his pollution till their Natural Generation.

* Joh. 17. 20, 24.

* Iſa. 53. 11.

8. If the Covenant of Grace, and that of Redemption were the ſame, then *Chriſt ſhould be both the Teſtator, and a Party.* Chriſt is the *Teſtator* of the Covenant of Grace *; a Teſtator makes not a Will to bequeath Legacies to himſelf *.

* Heb. 9. 16, 17.

* *Bulkly* of the Covenant, p. 35.

So that theſe two Covenants are diſtinct: They agree in the common Nature of a Covenant, that there are conditions to be performed, and priviledges thereupon to be enjoyed. But the conditions and priviledges are diſtinct. They agree in this, that the Salvation of the ſeed is promiſed in both Covenants; 'tis promiſed to the Believer upon his Faith; 'tis promiſed to Chriſt in behalf of the ſeed upon his ſuffering. And further, the Covenant of Redemption is the foundation of the Covenant of Grace. In the Covenant of Grace, Chriſt, or God in Chriſt is the object of Faith. Chriſt had not been the object of Faith, had not ſuch an agreement between the Father and the Son preceded. How is Chriſt the Object of Faith, but as dying? what force had his Death had without ſome compact between the Father as the principal party wronged, and the Redeemer as the perſon ſatisfying? The Everlaſtingneſs of the Covenant of Grace depends upon the perpetuity of the Covenant of Redemption. * *My Covenant ſhall ſtand faſt with him, his ſeed will I make to endure for ever.* This Covenant between the Father and the Son muſt be broken, before the Covenant of God can fail to a Believer. Upon this account Chriſt is ſaid to be *given for a Covenant to the People* *; a Covenant to the people, *i. e.* to bring the people into Covenant with me; as being the foundation of the Covenant of Grace; upon which account he is called the *peace*, *Eph.* 2. 17. as being the foundation, and cauſe of peace between God and Man; and all the promiſes as eſtabliſhed by his Death, are *Yea*, and *Amen* in him: they receive their validity from his Death, and his Death receives its validity from the Covenant of Redemption. He thereby performing what was required on his part, ſetled the Covenant of Grace between God and us for ever unrepealable, and it had not its full ſettlement, but in the eſtabliſhment of this. Upon the account of this Covenant, the right of Chriſt as a Teſtator bequeathing the Inheritance is grounded, for he could not as a Teſtator bequeath what he had no right unto. His Teſtament was made by him, not as God, but as *Mediator by means of his Death* *. Therefore as Mediator he had a right, which cannot well be ſuppoſed without ſome precedent agreement between the Father and the Son, becauſe the right originally reſided in the Father. And this Covenant of Redemption is the ground of our Hope and Faith *: *In hope of Eternal Life, which was promiſed before the World began.* The hope Believers have of Eternal Life ſprings up Originally from that

* Pſal. 89. 28, 29.

* Iſa. 42. 6.

* Heb. 9. 15, 16.

* Tit. 1. 2.

pro-

promiſe made by the Father to the Son, before the foundation of the World; for the promiſes of the Covenant of Grace, were included in this Covenant of Redemption; and to be made good, when Chriſt made the conditions on his part in that Covenant good. In this agreement then God was in Chriſt reconciling the World.

(1.) *The Father covenants with Chriſt, that he ſhould undertake for man as a common head*; to free men from that dreadful condition, wherein God foreſaw from Eternity they would fall upon their Creation. Hence he is called the *ſecond Adam*, as being a publick perſon; and as *Adam* had fallen off from Righteouſneſs to the love of Iniquity, and violated the Law of God; ſo the *ſecond Adam* as a Head of many fellows, was to *love Righteouſneſs, and hate Iniquity* *, *i. e.* vindicate the Honour of God laid proſtrate by ſin, and reſtore the Righteouſneſs of the Law. This being rendred there the ground of his advancement by God as his God, a God in Covenant with him, implies that it was the main Article inſiſted on, and a condition in the Covenant which Chriſt was to perform. Man was a criminal Debtor, the Debt muſt be paid; Chriſt by agreement puts himſelf in the Sinners ſtead, to pay this Debt, ſubmit to the revenging Arm of Juſtice, and thereby releaſe the Priſoner *; he was *made under the Law, to redeem them that were under the Law*; as we were under the Law, ſo was Chriſt to bear the curſe of the Law for us, that whatſoever power the Law had over us in regard of its precepts, Chriſt was to obey; in regard of its Curſes he was to undergo; and thus undertaking for us, he was to endure the ſhock of his Fathers Wrath, which we Sinners were lyable to. And therefore he is brought in, offering himſelf as a ſurety in our ſtead, *Pſal.* 40. 7. *Lo I come to do thy Will O my God*; thy Covenant-Will, as thou art my God; which Will was our Sanctification by the *offering of his Body*, *Heb.* 10. 10. referring to *v.* 7. and as being inſtead of us the principal Debtors, he calls our ſins his own; (*ver.* 13. *mine iniquities have taken hold of me*,) as he was our ſurety; the Debt which a ſurety engageth to pay being legally his own Debt, though he did not perſonally incur it by any Crime of his own, or Receit of that for which he ſtands indebted.

* Heb. 1. 9.

* Gal. 4. 4, 5.

(2.) In order to this, another condition neceſſarily conſequent upon the other, was, *That he was to take a body*. This Debt could not be paid, nor the Articles of the Covenant be performed, but in the Humane Nature, the divine being impaſſible; He was therefore to have a paſſible Nature, a Nature capable of, and prepar'd for *ſuffering*, *Heb.* 10. 5. a body to ſuffer that which was repreſented by theſe legal Sacrifices, wherein God *took no pleaſure*, *v.* 6. He was to have a Body of fleſh, ſurrounded with the infirmities of our fallen Nature, ſin only excepted; whereupon Chriſt doth freely comply, *I come to do thy Will O my God*; I am come to take ſuch a Body, which by thy Will is allotted to me.

(3.) *In this body he was to pay a ſervice and obedience to his Father.* After this agreement, whatſoever Chriſt did in the Body, falls under the term of Obedience to the Mediatory Law preſcrib'd him. Hence he is called God's *ſervant*, *Iſa.* 42. 1. and *took upon him the form of a ſervant* *; not as Servants were formerly bought with a price, and paſſed wholly into the right and dominion of another; but a ſervant, who by Covenant and agreement, undertakes an employment by the order of another; for he was ſuch a Servant, that he was alſo *Lord*, *Heb.* 3. 6. *Heb.* 1. 2. This is expreſt *Iſa.* 50. 5. *The Lord God hath opened mine ear, and I was not rebellious.* God conſtituted him his Servant by the opening his ear, according to the *Jewiſh* cuſtom of boaring the ear, and he was not in any thing rebellious; he was to do whatſoever was commanded him to do, and therefore all the time of his Life before his Death, he acted an obedience to his Father, and did nothing but by his Fathers Command and Order. * *As the Father hath given me commandment, ſo I do.* He ſtipulated to take upon him the *form of a Servant*, *Phil.* 2. 6, 7. which ſeems to refer to this agreement: And after that, *was made in the likeneſs of Men*, referring to his incarnation; as a man is ſaid to take upon him ſuch a task, when he hath covenanted to do it.

* Philip. 2. 7.

* John 14. 31.

(4.) *In this Body he was to dy at laſt*: And therefore his dying is ſaid to be Obedience; * *He became obedient to death, even the death of the Croſs*; his dying, and dying ſo ignominiouſly upon the Croſs, was Obedience; which implies a Command

* Phil. 2. 8.

and Order to dye, and to dye ſuch a death, otherwiſe it had not been Obedience, though it might be term'd affection. This was the chief Article of the Covenant,

* Iſa. 53. 10. * *when thou ſhalt make his ſoul an Offering for Sin, he ſhall ſee his ſeed*; תָּשִׂים is then the third perſon, and being fæminine, agrees well with נֶפֶשׁ a fæminine Noun. Other Tranſlations read it, *If he ſhall make his Soul an Offering for ſin*; or rather, according to others, and according to Grammar, *If his Soul ſhall make an Offering for ſin.* In this Death he was to reſpect the ſatisfaction of God's Juſtice; for it was not a bare Offering, but an Offering for Sin. God in impoſing this Article, reſpected this chiefly, as this was the main end of ſending him to be an ἱλασμὸς, 1 Joh. 4. 10. *God hath ſent his Son to be the propitiation for our ſins*: So it was the main end of this Article of dying, which Chriſt was to reſpect in his dying; for the regarding the end of any Service or Command, is a principal ingredient in Obedience; By virtue of which Covenant and Command thereupon, there was an *ought*

* Luk. 24. 26. upon Chriſt; * *Ought not Chriſt to have ſuffer'd thoſe things?* And a Command, *John* 10. 18. *I have power to lay down my Life, I have* ἐξουσίαν *authority, for I have receiv-*

* Luk. 22. 22. *ed a Command from my Father.* Hence his Death is ſaid to be determin'd; * *the Son of man goes as it was determin'd.* In the firſt giving himſelf to God, he gave himſelf as a *ranſom* to be teſtifyed and brought forth upon the Stage in time, wherein

† 1 Tim. 2. 5, 6. his mediatory Office chiefly conſiſted †. And methinks Chriſt doth intimate this laying down his Life for his Sheep to be the effect of this mutual agreement between the Father and himſelf, *Joh.* 10. 15. *As the Father knows me, even ſo know I the Father, and I lay down my Life for the Sheep.* It was the effect of their knowledge of one another, not a bare knowledge; for that might have been without Chriſts dying; But an intimate conjunction of mind, an approbation on both parts. This *mind, to take upon him the form of a ſervant*, was in Chriſt, *Phil.* 2. 5. and therefore this mind was in his Father, for their minds could not be different; there was a mutual knowledge and agreement in the whole affair, and from this knowledge one of another, did ariſe the laying down of his Life. God requir'd this Sacrifice of Chriſt

* Heb. 10. 5, 6, 7. excluſively of all others in the firſt treaty, as to any ſatisfaction. * *Sacrifice and burnt-offering thou wouldſt not, in them thou hadſt no pleaſure; then ſaid I, lo I come:* He pronounced them utterly uſeleſs for the ſatisfaction of Juſtice, though fit to prefigure the grand Sacrifice he intended. And that voice of Chriſt upon the Croſs, *It is finiſhed, Joh.* 19. 30. ſeems to refer to this agreement. I am come to a period on my part, the Article on my part is compleated, there remain no more Deaths for me to ſuffer. This ſeems to be a neceſſary Article, very congruous to the Wiſdom

* Heb. 2. 10. of God, as he is Creator, Governour and the end of all things. * *It became him for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through ſufferings.* It became him as a wiſe Creator, as a wiſe Governour, as he is the end of all things, to inſiſt upon the Sufferings of Chriſt as the fitteſt means for the attaining the end he aimed at; for hereby his Juſtice and Mercy are glorifyed. In the performance, Chriſt was very exact in every punctilio; *as they were ſhew'd by the Mouths of the Prophets, he ſo fulfil'd them, Act.* 3, 18. and God ſhew'd them by the mouth of the Prophets as they were

* *R. Nadars*: *Chan.* in Gen. 1. 1. cited by *Mornai*, contra *Iſuſs*, Chap. 6. p. 163, &c. *Hilvic.* contra *Juda. Elnch.* 1. 12 Theſ. 43. determined and agreed upon. The ancient *Jews* had ſome proſpect of this Covenant; one of their Writers * ſaith, *God treated with the Meſſiah; Righteous Meſſiah, thoſe who are hid with thee, are ſuch whoſe ſins in time ſhall bring thee into grief, thy ears ſhall hear reproaches, thy tongue cleave to the roof of thy mouth, Thou ſhalt be wearied with ſorrow. The Meſſiah anſwered, Lord of the World, I joyfully take them upon me, and charge my ſelf with their torments, but upon this condition, that thou ſhalt quicken the dead in my dayes: God*, ſaith the *Rabbi*, *granted him this, and from that time the Meſſiah charged himſelf with all kind of torments*; as it is written, *Iſa.* 53. *He was afflicted*: * So that the Death of Chriſt was not by a fortuitous rancounter of things,

* Daille. not meerly by the violence of the *Jewiſh* rage, nor from any inability in his Father, or himſelf, to hinder ſo ſtrange an event, but it was the iſſue of a previous agreement flowing from infinite Love, managed by incomparable Wiſdom, diſpoſing things to ſo great an end.

3. *In regard of what Chriſt was to do and ſuffer, the Father makes excellent promiſes to him.*

1. *Promiſes of Aſſiſtance.* 2. *Of a Seed.* 3. *Of Glory.*

1. Pro-

1. *Promiſes of Aſſiſtance.*

1. *Promiſes of a fitneſs for it.* He had the promiſe of the Spirit to this purpoſe. * *the Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdom, Underſtanding, Councel, Might, Knowledge, and of the fear of the Lord*; to diſtribute all his gifts to him, in a fulneſs of meaſure, in a fulneſs of duration: all the gifts of the Spirit ſhould reſide in him, as in a proper Habitation, perpetually; as the Deity dwelt in the Humanity, and was never to forſake it. The Humane Nature being a Creature, could not beautifie and enrich it ſelf with needful gifts; this promiſe of the Spirit was therefore neceſſary, his Humanity could not elſe have performed the work it was deſign'd for. So that the habitual Holineſs reſiding in the Humanity of Chriſt, was a fruit of this Eternal Covenant. Though the Divine Nature of Chriſt, by vertue of its Union might ſanctifie the Humane Nature, yet the Spirit is promis'd him, becauſe it is the proper Office of the Holy Ghoſt to confer thoſe gifts, which are neceſſary for any undertaking in the World; And the perſonal operations of the Trinity do not interfere. It alſo might be, becauſe every perſon in the Trinity might evidently have a diſtinct hand in our Redemption. * Iſa. 11. 1, 2, 3.

2. *Promiſes of protection in it*: Upon this *one ſtone* there were to be *ſeven Eyes*: *Zach.* 3. 10. Seven Eyes upon one ſtone, a ſpecial care of him, and councel about him; Seven, notes multitude, Eyes note intention. Providence is ſignifyed by Eyes in Scripture; a ſpecial providence ſhall be exerciſed towards Chriſt in the whole management of his Office, and defence of his Kingdom; hence he doth acknowledge, that he was under the choice care of God, Luk. 2. 49. *Wiſt you not that I am about my Fathers buſineſs*, ἐν τοῖς τοῦ πατρός, among thoſe things my Father takes care of, *why ſought you me?* Do you not know that I am the choiceſt Jewel of my Father, and that he hath his Eye upon me? As one of the Cabinet rarities of my Father. God promiſed to hide him in the ſhadow of his hand, preſerve him as a ſhaft in his Quiver, in the midſt of the rage and fury of his Enemies. He doth ſolemnly promiſe his omnipotency, all his creating and governing power to hold his hand in his being for a Covenant of the people, and a light of the *Gentiles*, till he had brought *the Priſoners from the Priſon, and them that ſit in darkneſs out of the Priſon-Houſe.* Iſa. 42. 5, 6, 7. He promiſes here in the loftyeſt expreſſions, to ſtrengthen him ſo, that he ſhould not be diſcouraged, but ſee the bleſſed Effects of his undertaking; he would uphold him tenderly, as a Father doth his Son in his armes, that no hurt may happen to him, and that becauſe he had called him *in righteouſneſs*; or, as ſome, *our righteouſneſs*, to ſettle an Evangelical Righteouſneſs in the Earth. He is ſaid therefore to be *made ſtrong* by God for himſelf, Pſal. 80. 16. *The Son of man whom thou haſt made ſtrong for thy ſelf*; the King, *Meſſiah*, whom thou haſt ſtrengthned for thy ſelf, ſo the *Targum*: The Title of Son of Man was by way of eminency given to the Meſſiah in *Daniel*, and the Title he commonly gave himſelf in the New Teſtament. This aſſiſtance of Chriſt was repreſented by the Ark which had three coverings together with the *Table of ſhew-bread* repreſenting the Church *, as a Type of a ſpecial protection to both, whereas other conſecrated things had but two coverings. * Numb. 4. 8.

3, *This aſſiſtance was to run through the whole courſe of his mediation.* He was to be aſſiſted in his conflict, and in his ſucceſs, while his Soul was travelling, and while it was triumphing. He ſhould not be *diſcouraged*, till he had *ſet Judgment in the Earth. Iſa.* 42. 4. 'Tis a *Meioſis*, he ſhall be mightily encouraged, till he have wrought a perfect deliverance for his people; and there ſhall be a ſupporting hand under him till he hath compleated the work of Redemption: He ſhould *ſtand*, and be eſtabliſhed, and *feed in the ſtrength of the Lord.* Mic. 5. 4. *In the Majeſty of the Name of the Lord his God.* He ſhould gather, rule, and ſave his ſheep in the choiceſt of Gods ſtrength, as he was his God, *i. e.* a God in Covenant with him, and had appointed him to be *the Judge of Iſrael*, v. 1. and this, till he ſhould be *the peace*, v. 5. not only laying the corner ſtone by his Death, but the top-ſtone by his Exaltation.

4. *Chriſt was to plead theſe promiſes, and encourage himſelf in them.* He was to plead them, *Pſal.* 89. 26. *He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation.* After the repetition of the promiſes of ſtrength and aſſiſtance, *ver.* 19, 20, 21, *&c.* he was enjoyned to put thoſe Covenant promiſes in ſuit, and then

then he ſhould be made the *firſt born, higher than the Kings of the Earth, and his Covenant ſhould ſtand faſt with him*; as though God promiſed him the *Gentiles* for his poſſeſſion; yet he was to ask it. *Pſal.* 2. 8. In this Covenant there was an injunction upon Chriſt to intercede and plead for himſelf, and for his people; ſo that the interceſſion Chriſt doth manage in Heaven for the compleating of thoſe promiſes, which were formerly in that Covenant, or depended upon it (as all the promiſes in the Covenant of Grace do,) is an article in that Covenant, and therefore will be kept up, till all Enemies are made his foot-ſtool, and Death, which is the laſt, ſwallowed up in Victory. Chriſt encourag'd himſelf in thoſe promiſes; by theſe God made him hope when he was *upon his Mothers breaſts*, *Pſal.* 22. 9. and he pro-
* ver. 10, 11. phetically pleads them *. *I was caſt upon thee from the Womb, be not far from me, for*
* Act. 2. 25. *trouble is near* *. It was an high ſatisfaction to him, that *he ſhould not be moved*, therefore *he ſet God always before him:* In regard of confidence, and ſupply of ſtrength, his eye was not upon him in one ſtraight or two, but in the whole Affair, *Pſal.* 16. 8, 9. he had a confidence that God would be *at his right hand*, which ſignifies to be an helper, and fellow-Champion in fight for the weakning of his Ene-
* *Rivet* in Pſal. 16. 8. mies: * It being a Metaphor taken from conflicts, where he that is at the right hand of his Companion, doth firſt expoſe himſelf to danger, and receiving the Enemies force, defends his Aſſociate from the blows; the ſame expreſſion is uſed of ſtanding by Chriſt, *Pſal.* 110. 5. *The Lord at thy right hand ſhall ſtrike through Kings.* How loftily doth he expreſs his confidence in it! Iſa. 50. 8, 9, 10. *The Lord God will help me, therefore have I ſet my face as a flint, and I know that I ſhall not be aſhamed. The Lord God will help me, who is he that ſhall condemn me?* and challengeth all the power of Earth and Hell to contend with him, ſince he had the promiſe of God to juſtifie him. *My God ſhall be my ſtrength*, *Iſa.* 49. 5. my God in covenant with me. And the *Apoſtle* brings him in declaring his truſt in God; *Heb.* 2. 13. and *I will put my truſt in him.* And he acknowledges that the preſervation of his Diſciples, and conſequently all his people enjoy by him, is through the *Name of his Father*; *John* 17. 12. He acknowledges his powerful aſſiſtance in every particle of his work. *I have kept them in thy Name.*

2. *Promiſes of a ſeed, as the ſucceſs of his undertaking.* He was firſt in order to
* Iſa. 53. 10, 11. dye, and then to *ſee his ſeed* *: *when his Soul ſhall make an Offering for ſin, he ſhall ſee his ſeed, he ſhall ſee the travel of his Soul*; his grief and pain ſhall not be fruitleſs: He was to have a flock to guide as a Shepherd, Members to animate as an Head, a Spouſe to cheriſh as a Husband, Children to breed up as a Father, Subjects to reign over as a King. There was a deſignation of ſome to him for thoſe Relations at this firſt agreement, which he doth acknowledge as a Donative from his Father. *John* 6. 6. *Thine they were, and thou gaveſt them me. Thine* by Election and Creation, *Mine* by Donation and Merit; they belonged to Chriſt as God before, though Originally to the Father as the Fountain of the Deity; but now to Chriſt by another tie, as Mediator, as Jewels to be made up by him: upon the account of which gift by compact, he calls them *his ſheep* before their actual infolding. *Joh.* 10. 15, 16. The promiſe made to *Abraham* of the Bleſſing of the Nations in his ſeed, is ſaid to be made to Chriſt *Gal.* 3. 19. *till the ſeed ſhould come, to whom the promiſe was made, which ſeed is Chriſt, ver.* 16. And ſome interpret, *ver.* 17. *The Covenant that was confirm'd before of God in Chriſt* εἰς Χριστὸν for, to Chriſt, as *Eph.* 1. 5. εἰς αὐτὸν for ἑαυτῷ, And *Coloſ.* 1. 20. *reconcile all things* εἰς αὐτὸν to himſelf; but howſoever, The promiſe to *Abraham* is certainly grounded upon a promiſe to Chriſt, that in him who was *Abrahams* ſeed, all Nations ſhould be bleſſed; whether that *Hoſ.* 14. 5, 6. be a promiſe to Chriſt, who is called *Iſrael*, or rather a promiſe or propheſie concerning the Church, of the Beauty of Chriſts ſeed as a Lilly, the firmneſs as a Cedar, and the fruitfulneſs as an Olive.

God promiſed 1. *A Numerous ſeed.* 2. *A ſucceſſion of ſeed.* 3. *A Duration of ſeed.*

1. God promiſed him *a Numerous ſeed*, like the Dew that falls at the dawn of
* Pſal. 110. 3. the Morning in abundance upon the Flowers and Plants of the Earth *; *the dew of*
* Mich. 5. 7. *thy youth, from the womb of the morning* *. As the Dew upon the Graſs: As the *Poets* call the Dew the tears of the Morning, ſo was this the fruit of Chriſts Tears and Blood; they were upon his aſcenſion to flock to him from all quarters of the World.

He

He promis'd to *bring his ſeed from the Eaſt*, and *gather them from the Weſt*; he would ſay *to the North, give up*; *and to the South, keep not back*; *bring my ſons from far, and my daughters from the ends of the Earth*, Iſa. 43. 5, 6. And Iſa. 54. 1. *more ſhall be the children of the deſolate, than the children of the married wife*, ſaith the Lord. The *Rachel* of our myſtical *Jacob*, that had remain'd ſo long barren, ſhould be ſuddenly mother of a numerous Train. Then was our Saviour *Iſrael* indeed, one that prevail'd with God (as the word ſignifies) to enlarge the Lines of his inheritance to the *Gentiles*. He was to *ſpeak peace to the heathens*, *Zech.* 9. 10. And according to this Article, God enlarg'd the Tents of the Church, ſo * that 23 years after the publication of the Goſpel, not only *Syria* and *Arabia*, and the bordering Provinces on *Judæa*, were full of Chriſtians; but *Aſia*, *Italy*, *Spain*, and the chiefeſt of the Weſtern part. And *Tacitus* ſaith, that in the 11 *year of Nero*, which was thirty one years after Chriſts Aſcenſion, *Rome*, the capital City of the World, ſwarm'd with Men profeſſing the Name of Chriſt. The death of Chriſt was to be more fruitful than his Life, and being *liſted up* upon the Croſs, he was to *draw all men* after him, and gather a plentiful Harveſt of all Kindreds, Tongues and Nations; a mighty Generation to be new born to ſerve him. He was to be caſt into the ground, that *ſeed ſhould ſpring up from him*, *Joh.* 12. 24. He was to be dead in reality, as *Iſaac* in figure, that he might be the everlaſting father of many Nations. Thus when he was on his part to be laid low as a root in the earth, by making his Soul an offering for Sin; God the Husbandman of this Vine, promiſeth to bring forth a new ſet, an abundance of branches ſprouting up from him. They ſhould come *from afar off and build in the Temple of the Lord*, *Zech.* 6. 15. *Gentiles* as well as *Jews* ſhould be knit together as lively ſtones to riſe up for a Temple to the Lord.

* Daille *Serm. ſur* Pſal. 110. 2, 3. pag. 605.

(2.) God promiſeth *a ſucceſſion of ſeed*. *His name ſhall be continued as long as the Sun*, *Pſal.* 72. 17. יִנּוֹן *filiabitur*, his name ſhall be *childed* in him, as the name of a Man is continued ſucceſſively in his poſterity. 'Tis not only one morning that the rich and plentiful dew ſhall fall from heaven upon the hearts of men, but ſucceſſively to the end of the World; as long as this Sun of Righteouſneſs ſhall riſe in any *Horizon*, and the day dawn before him. Grace ſhall be dropped upon the hearts of men for a Succeſſion of ſeed, till in the laſt Generation a period be put to the World. Seed ſhall be ſpringing up, till the laſt Fire ſieſe upon the World, at which time there ſhall be ſome catched up into the Air to meet him, and a Generation among the Nations ſhall be ſucceſſively bleſſed in him.

(3.) *A Perpetual Seed* is promis'd him. Gods Covenant ſhall *ſtand* faſt with him, and the iſſue of that is, that his *ſeed* will God make *to endure for ever, and his throne as the days of heaven*, *Pſal.* 89. 28, 29. His ſeed and Throne are coupled together, as if his Throne could not ſtand if his ſeed did fail; if his Subjects ſhould periſh, what would he be King of? If his Members ſhould conſume, what would he be head of? The promiſe of a perpetual Kingdom, ſecures the duration of his ſeed. This was ſo conſiderable an Article, that in his plea he inſiſts on it more reſolutely, and challengeth it with a more vigorous earneſtneſs, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me be with me*, &c. As he had at the firſt Treaty inſiſted upon the enlarging his inheritance among the *Gentiles*. He had hitherto been praying only for his own Glory, and their Preſervation and Sanctification in the World. He now brings in an *Alſo*; there was an Article for the Glory of his ſeed, as well as for the glory of his Perſon; and the word *Alſo* ſignifies, that he would be as earneſt for them, and inſiſt as much upon the performance of this Article which concern'd them, as upon that which concern'd himſelf. And the reaſon rendred, ſignifies thus, *For thou lovedſt me from the foundation of the World*. Thou didſt manifeſt thy love to me as Mediator before the foundation of the World, in this promiſe of a ſeed, and that they ſhould be perpetually with me to behold my Glory; this was the main Article which encouraged Chriſt to this work, wherein the Father manifeſted his love to him as Mediator before the World; and therefore in that rich promiſe wherein God engageth the Majeſty of his Name for the ſtrengthening of him, the perpetuity of his ſeed is enſur'd, *Mich.* 5. 4. *He ſhall ſtand and feed in the ſtrength of the Lord, in the Majeſty of the name of the Lord his God, and they ſhall abide*, who? *ver.* 3. *the remnant of his brethren that ſhall return to the children of Iſrael*, the brethren of that Ruler in *Iſrael* whoſe *goings forth have been from everlaſting*

laſting, *They ſhall abide.* And ſome thus interpret, Iſa. 53. 10. *he ſhall ſee his ſeed, he ſhall prolong his dayes, i. e.* the dayes of his ſeed. They ſhall be perpetually with him. For it was the pleaſure of the Lord in this compact, to give them a Kingdom, (as Chriſt tells his diſciples); and this pleaſure of the Lord ſhould proſper in the hands of the Mediator. That which God in his Wiſdom aim'd at in his ſons ſufferings, he aim'd at certainly in the calling him, and engaging him by Covenant to ſuffer; and that was, the bringing many ſons to Glory, *Heb.* 2. 10. *It became him in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſufferings.* The End and the Means, were becoming propoſitions for the Wiſdom of God to make, and as becoming for the Wiſdom of God to perform; ſince the means have been fully wrought, the End will be perfectly attain'd. Chriſt had thoſe promiſes of Eternal Life made to him, as a common Head, and a Feoffe in truſt for them, *Tit.* 1. 2. *Eternal Life was promis'd before the World began.* Not for himſelf, who was the Eternal Son of God. Could the promiſe of Eternal Life to his humanity make him take fleſh barely for that? It was promis'd to him for his ſeed, for whoſe Redemption he was to lay down his Life as a Ranſom. As God made a Covenant with *Adam*, not as an individual Perſon, but as a Nature, he being the repreſentative of Mankind, ſo that if he had ſtood, his poſterity had ſtood and enjoyed Life; ſo he made a Covenant with Chriſt, to give Eternal Life to thoſe that ſhould believe in him, who are as really in him by Regeneration, as men are in *Adam* by natural Deſcent.

To which may be added,

(4.) *God promiſed his Grace to draw men to him.* That this ſeed ſhould be ſure to him, God promiſes to prepare men for him. To remove the ſtony Heart, mollifie their Hearts, give them Hearts of fleſh, conquer their carnal Principles and Reſolutions, and put his Spirit into them, that they might be a fit progeny for Chriſt. Chriſt intimates this in that ſpeech, *None can come unto me, except the Father which hath ſent me, draw him, Joh.* 6. 44. As the Fathers ſending him was the iſſue of a Compact between them, ſo the drawing any is a fruit of that Compact; for Chriſt removes this from himſelf, as an Article to be perform'd on his part, as that which lay ſolely upon his Fathers hands, as belonging to him as much as his own Miſſion and the particular circumſtances of it: And this promiſe he had, *Pſal.* 110. 2. *That the people ſhould be willing in the day of his power.* God ordered him indeed to call the Nations, *Iſa.* 55. 5. *Thou ſhalt call a Nation which thou knoweſt not, and Nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, for he hath glorified thee.* But the vigor which ſhould ſpirit them to ſo quick a Race to Chriſt, he reſerves to himſelf; they ſhall run *becauſe of the Lord thy God*; By his power, as he was the Lord; by his faithfulneſs, as he was his God in Covenant: And the reaſon render'd, is the *glorifying him.* Which is both an engagement to Chriſt to call thoſe his Father would have him call, and an engagement on the Father to bring the Nations to him. The coming in of Nations would redound to his honour; and it is likely this is part of the Glory Chriſt prays for, *Joh.* 17. 5. he doth not particularize what that Glory was, but ſome gueſs may be made by his falling off from that Petition to the praying for his people; the preſervation of them and keeping thoſe that had been given to him (which includes the bringing them all in) is part of the Glory which was promis'd to him. And this glorifying of him in his people, he begs for at his Fathers hand, as being by this covenant to be his Act. The coming in of Nations to him, was a great part of the Glory of Chriſt promis'd him in this Covenant. The Converſion of every man by the efficacy of Grace, is the fruit of the Covenant between the Father and the Son, as God is the Lord God of Chriſt. And therefore the calling of us by God, is ſaid to be *according to his own purpoſe, and that grace, which was given us in Chriſt before the world was,* 2 *Tim.* 1. 9. a promiſe of Grace for us, and of our calling in time made then. For what is here called the purpoſe of God, is *Tit.* 1. 2. called *the promiſe* of God, and intimated as a promiſe in thoſe words *Given us in Jeſus Chriſt*, by an agreement with him as our Head, as the Promiſe of Life upon the Covenant of Works, was given us in *Adam* as our common head. And ſo the promiſe of taking away the Heart of ſtone, and giving an Heart of fleſh, may be ſaid to be promiſes made to Chriſt on the behalf of his Seed, not of his Perſon; becauſe without this taking away the Heart of ſtone, and giving

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ing an Heart of flesh, it was impossible the Nations or any man, could be blessed in him. Notwithstanding, That this efficacious Grace is from the Father and by his Spirit, by the Covenant, yet all thus Regenerated may well be called the seed of Christ, because the end of the sufferings of Christ was to merit a Spirit of Grace for those that were given to him; and the Spirit doth nothing in forming a seed, but what rises up from the merit of Christs sufferings. 'Tis the Travel of his soul, though the formation of the Spirit. Christ endur'd the pangs upon the Cross for every new Creature, though the Spirit brings it forth into the World. So that they are his seed, as springing up from the Merit of his death, and being animated by the power of his Life; they are Christs seed by right of purchase, the Spirits seed in regard of operation; yet as they are the Spirits seed, they may be called Christs seed, because the coming of the spirit in its plentiful effusion for such an end, was a fruit of his *Death* and his *Ascension*, *Joh.* 16. 7. He was sent by him, as the greatest gift of his Royalty.

(5.) *There was something concern'd Christ to do in this Article of a seed, He was to take a special care of them.* There was not only a *may*, but a *must* bring; *Joh.* 10. 16. *Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice.* He was to call them, and the Father would draw them, and he was to bring them into one fold with the *Israelites*; and this doth arise from this compact, or the mutual knowledge the Father and he had of one another; the mutual Agreement, which was the cause of laying down his Life, *ver.* 15. *Knowing*, in God, sometimes signifies *Election*, 2 *Tim.* 2. 19. God had chosen Christ to this End, and Christ had accepted of it to this End. These he was to teach, *Isa.* 8. 16. Those which he calls *Children*, which the Lord had *given*, are *ver.* 18. called his *Disciples*, among whom he was to seal the Law; whom he was to instruct in that Knowledge of God, which was Eternal Life; and manifest his Name to them, *Joh.* 17. 2, 3, 6. And particularly, he was to instruct them in this great Doctrine, we are now treating of, *ver.* 7. *Now they have known, that all things whatsoever thou hast given me, are of thee.* Which was indeed the manifestation of the Name of his Father, which he had spoken of *ver.* 5. that all things which I do, are by thy Appointment, Order and Assistance. I have ascribed nothing to my self, but magnified thy love, as the sole Fountain of all that I have done; which was necessary, for I doubt many men think the Father to be cruel and full of Hatred to his Creatures, and that he was over-perswaded to Redemption by the importunities of his Son: As a severe Prince might be mollified by the Supplications of his Heir. It was not so; and Christ was to acquaint men with the true Notion of God, and what his Thoughts and Affections were concerning them, and to shew him to be a proper Object of Faith in this business. He was to use a great tenderness towards them, he was not only to gather the Lambs with his Arm and Power, but to carry them in his Bosom. Not only to lead them, but *Gently to lead them*; to have a special Care of them, *Isa.* 40. 11. When they were given to him, they were given with some Rules and Orders how he should manage them, and he was to have his eye not only upon the flock in general, but upon every one in particular, that as any of them were weak, he should use them with more Gentleness; take such an one in his bosom; he should have seven eyes upon the weakest, as his Father had upon him the Corner-stone; he is therefore said to *know his Sheep*, *Joh.* 10. 14. (every one in particular, as he knows the stars by name) otherwise the Foundation of the Lord, this Covenant of Redemption, which is the foundation of all his proceedings could not stand sure. The Father knew them in particular, when he gave them to Christ; and Christ knew them in particular, when he receiv'd them from him. It seems also that by this Covenant he was to bring every conquering soul to a Triumph, and he had *power* given him to this purpose, *Joh.* 17. 2. In the perfection he promises to them that *overcome*, he seems to referre it all to the Covenant with the Father; *Rev.* 3. 12. *He would make them pillars in the Temple of his God, write upon them the name of his God, and the name of the City of his God, which is new Jerusalem, which comes down out of heaven from his God*; where he mentions God as his God in every reward he promises the victorious souls in the Church of *Philadelphia*, *four times* in that *verse*, as I have observ'd before.

3. *Promiſes of a Glory upon his Suffering.* As he was to endure the Croſs, ſo he was alſo to enjoy a Crown. The enduring the croſs was an Article on his part, the beſtowing a crown was an Article on Gods part; it was teſtified before by the *Prophets, that Sufferings* ſhould precede, the *Glory* follow, 1 *Pet.* 1. 11. The ſolemn inauguration into all his Offices, was after his making Reconciliation; making an end of ſin, bringing in Everlaſting Righteouſneſs, and thereby ſhutting up all Propheſie and Viſion, becauſe all the Propheſies tended to him, and were accompliſht in him; and then as manifeſting himſelf the moſt holy, he was to be anointed, *i. e.* fully inveſted in all the offices of *King, Prieſt* and *Prophet*, *Dan.* 9. 24. The compact runs thus, Do this, ſuffer Death for the vindication of the Honour of my Law, and thou ſhalt be a *Prieſt* and *King* for ever. He could not therefore be ſolemnly inſtall'd, till he had perform'd the Condition on his part (for the promiſe was made to him conſider'd as Mediator, or God-Man) then it was that he was advanc'd: For the ground of his Exaltation is pitcht wholly upon his Sufferings *Phil.* 2. 9. *Wherefore God hath highly exalted him, i. e.* Becauſe *he became obedient to the Death of the Croſs; God hath given him a name which is above every name*; and becauſe *he loved righteouſneſs*, therefore God *as his God* covenanting with him, hath *anointed him with the oyl of gladneſs above his fellows*, *Heb.* 1. 9. therefore he hath given him a Glory, as a juſt debt due to the price paid, the ſufferings undergone, and the obedience yeilded to the Mediatory Law. Therefore the *Glory* Chriſt prayed for, which he *had before the world was*, *Joh.* 17. 5. may be underſtood of that Glory which he had in promiſe to be given to him upon the compleating the work he then engaged for. For this Covenant was not about giving him his eſſential Kingdom, for that belonged to him by Nature, as he was God equal with the Father. But the Mediatory Kingdom belonged to his Office by a particular Grant. There were *two* Works of Chriſt, Works of Humiliation, which were Suffering and Dying; which were Voluntary, not Natural Works; no Natural Tye upon him as the Son of God to undergo them, but a Moral Tye after Agreement and Promiſe. There are Regal Works which were conferr'd on him by his Father, that he ſhould be honour'd and ador'd in the World as Mediator; *Heb.* 1. 6. *worſhipp'd by all the Angels of God*, when the Glory of his Deity, ſhould be manifeſted in the Humanity, which had been ſo long Vail'd, and had but now and then beam'd out: and this full ſhine of the Deity through the Humanity, was a new mode of Glory acquir'd by the right of his death.

(1.) *He had a Promiſe of Reſurrection.* As he had a Power or Authority by command to *lay down* his Life, ſo he had a power and authority by promiſe to *take it again*, *Joh.* 10. 18. His Heart was glad, his Glory rejoyc'd, his Fleſh had hope in his Sufferings; the ground of which Hope was, the Aſſurance from his Father, *that his ſoul ſhould not be left in Hell, nor his Holy One* (one ſo holy in the undertaking, and ſo holy in the Execution) *ſee Corruption*, but ſhould be reduc'd again to the path of Life more glorious, and attended with a *fulneſs of Joy*, *Pſal.* 16. 10, 11. 'Tis contain'd in the Promiſe of ſeeing his ſeed; for if he were to remain dead, how ſhould he ſee his ſeed?

(2.) *A Promiſe of a Royal inheritance.* The appointing him in the humane Nature, heir of all things (*Heb.* 1. 2. *whom he hath appointed heir of all things, by whom alſo he made the Worlds*) which is diſtinguiſht from that power he had over all things by right of the Creation of them, as the Perſon by whom God made the Worlds. That power was Natural, this by Appointment; the inheritance that belonged to *Adam*, as the head of the lower creation, being forfeited by him, was reſtored to the Humane Nature of Chriſt; which Chriſt was ſo pleas'd with, in the firſt grant, that he eſteems it *a goodly heritage*, *Pſal.* 16. 6. which appointing him Head and Heir of all things, was for the behoof of the Church his ſpiritual ſeed, *Eph.* 1. 22. *The head over all things to the Church.*

(3.) *An Extenſive Power.* In Heaven as well as Earth, *Mat.* 28. 18. not only to Judge among many people, and rebuke ſtrong Nations, *Mic.* 4. 3. but to be the head of Principalities and Powers. That *every knee in heaven*, and *under the earth*,

earth, as well as *in the earth*, ſhould *bow* down *to him*, *and every tongue ſhould confeſs that he is Lord, to the glory of God the Father*, who appointed him. *Phil.* 2. 10, 11. A power over all fleſh was granted to him, and claimed by him, as a Glory given him by promiſe upon his glorifying of his Father, *Joh.* 17. 2. *Glorifie thy Son, as thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* A power over the ſeed of the Serpent, the whole fleſh as it ſtood in oppoſition to Spirit, and the intereſt of the redeem'd ones; for it was granted to him as a Feoffe in truſt for the uſe and behoof of his ſeed; and to be exerciſed by him in ſubſerviency to the Eternal Happineſs of his people, the great deſign and fruit of Reconciliation. He had power before his Suffering; for as God ſaved men upon the promiſe of his ſuffering, ſo upon the ſame promiſe he committed all power of judgment to him; but the ſolemn inveſtiture and publication of it, was at his Reſurrection, and aſcenſion. Acts 2. 36. *God hath made that ſame Jeſus whom you have crucified, both Lord and Chriſt.* For the ſetting him at his right hand in the Humane Nature, was a full declaration and confirmation of the right of that power, which he had acquir'd by his Death; therefore he prays for his glory, and pleads a deed of gift for it, which was by this agreement, and therefore deſires a full inveſtiture of it, as it had been agreed on, firſt to be askt by him, and then given by God. *Pſal.* 2. 8. *Ask of me.*

(4.) *A perpetual and royal Prieſthood.* *Pſal.* 110. 4. And indeed all the rights of the firſt born, which were the right of Government, and the right of Prieſthood; by virtue of which he was to perpetuate the vertue of his expiation, and alſo *purifie the Sons of Levi*, and *purge them as Gold and Silver, that they might offer to the Lord an Offering in Righteouſneſs.* *Mal.* 3. 2.

(5.) *An univerſal Victory.* The propagation of his Kingdom in all parts of the World. *Iſa.* 42. 4. *The iſles ſhall wait for his Law*; the conqueſts of many Hearts by his Spirit, the willingneſs of people in the day of his power, the ſubduing ſome Rebellions by the Sword of his Mouth, others by the Sword of his Arm, when *the Lord at his right hand* ſhould *ſtrike through Kings in the day of his wrath*, *Pſal.* 110. 5, 6. At laſt a conqueſt of all his Enemies, the Devil, and Death; 1 *Cor.* 15. 26. which was for the benefit of his people. He had conquered the Devil, and Death in his perſon; he was to have a compleat Victory over both in his Members: ſo that we ſee the encouraging promiſe made him by his Father, was the purchaſe of a ſeed; and the Glory God promiſed him, was in relation to, and for the advantage of that ſeed, that the Reconciliation to be purchaſed for them, might be compleatly enjoyed by them. Judge then, whether the Father was not ſignally in this agreement in Chriſt, reconciling the World to himſelf.

We have handled this Covenant, let us ſee what confirmation there was of it. On *God's part* we find an Oath; God ſwears that Chriſt ſhould be a Prieſt *; he is therefore called *the man of Gods right hand* in the prayer of the Church *, whether for the haſtning the ſuffering of Chriſt, or for his Aſſiſtance, is uncertain; *the man to whom thou haſt ſworn with thy right hand*, ſo the *Targum*; the manner of taking Oaths being to lift up the right hand; ſo Pſal. 89. 3. *I have ſworn to David my Servant*, when he made a Covenant with him; though this was ſpoken to *David* in the Type, 1 *Sam.* 7. yet *v.* 14. *I will be his Father, and he ſhall be my Son, is applyed to Chriſt*, *Heb.* 1. 5. And he ſwears by his Holineſs, Pſal. 89. 36. *Once have I ſworn by my Holineſs that I will not lye unto David, his ſeed ſhall endure for ever, and his Throne as the Sun before me.* By *David* I underſtand Chriſt: *once*, *i. e.* once for all, irrevocably, unchangeably, and that by his Holineſs, by all that will fit him for a Governour and Judge of the World, by that Holineſs which he chiefly aim'd to advance by this undertaking of his Son; as I am an Holy God, and deſire my Holineſs may be truſted by this undertaking, I will ſtand to my word, by that Holineſs which is the beauty of every attribute; without which, neither Power, Mercy, Juſtice, nor Wiſdom could be perfections worthy of a God, as they could not be, if Holineſs could not be aſcrib'd to every one of them, Holy Power, Holy Mercy, Holy Juſtice, and Holy Wiſdom. By his Holineſs which comprehends all his Attributes, which would fail, ſhould he violate his Oath; whereby it appears that this offering the ſeed of Chriſt, was the main Article which God intended, which his heart was ſet upon, ſince he aſſures it by the ſtrongeſt bond of an Oath, and an Oath by that

* Pſal. 110. 4.
* Pſal. 80. 17. *Let thy hand be upon the man of thy right hand.* vid. *Muis* in loc.

Attribute which was so necessary to the being of the Deity, without which, we can have no conception of a God; we may conceive God punishing all men by Justice, or pardoning all men by Mercy; but we cannot conceive a God without Holiness, for then we conceive a God without the highest perfection belonging to the Deity, an ungodded God. Now by this seed is not meant Christ the seed of *David*, because that *David* whom he had found as his Servant, *v.* 20. must be meant of Christ by the greatness of the expression which follows after; and it is the seed of this *David* he will make to endure for ever, *ver.* 29. *his seed*, his seed who was the first born. And though the *word of the Oath* is said to be since the Law, *Heb.* 7. 28: that must be in regard of the manifestation of it, or rather in order of Nature. For in this Covenant God excluded all other Sacrifices as insufficient; the order in the decree runs thus, first the Creation of Man, Covenant of works, *&c.* The foresight of the violation of that Covenant, the insufficiency of other Sacrifices for expiation, then the setling this grand Sacrifice and High Priest by an Oath; for the first call of Christ was upon the inability of other Sacrifices to afford God any pleasure, *Heb.* 10. 5, 6, 7. *i. e.* the foresight of their inability. * It was confirm'd also to *Abraham* by an Oath, that the Nations should be blessed in *his seed*, *Heb.* 6. 17. *μεσιτευσεν he mediated by an Oath*; the tenor whereof was, That as *Abraham* was willing to offer his Son in a bloody Sacrifice to him, so he would offer up his only Son for *Abraham*, and all such as should follow his example of Faith and Obedience.

* *Jackson's* vol. 2. Fol. Book 10 Ch. 56. p. 302.

Use of this.

1. *We see the main cause of unbelief and despair.* 'Tis the ignorance of the Fathers interest in Redemption; the ignorance of the transaction between the Father and the Son is the cause of this, Joh. 15. 21. *because they knew not him that sent me*; they consider not that this was the Fathers contrivance, that I am sent forth by him, and order'd by him to do what I do. If we had a clear vision of the Gospel, and remembred God as intent upon a way of Redemption, we should not nourish that which disparageth the whole plot. Such Souls look upon him as a God of Wrath, rather than a God of Peace; whose Hand is more fill'd with Thunders, than his Heart with Love; they regard him as one of a narrow and contracted goodness; that God minded nothing after mans sin, but preparing his Bow, and sharpning his Arrows: Hence they have frightful thoughts of God, slavish fears, fretful jealousies, that he will never accomplish their desires, though they seek him never so fervently.

2. *See the blackness of unbelief.* 'Tis as much as lyes in a man to make void the end of God, frustrate the Covenant of Redemption, deprive God of all the Glory he was to get by the Articles of it, and Christ of the Honour of his undertaking, and make the whole Covenant insignificant: rejecting the Eternal councel of Wisdom, as well as the rejecting *John's Baptism*, *Luk.* 7. 30. was so interpreted. Whosoever doth not believe upon the declaration of the Gospel, doth endeavour to deprive Christ of a Seed as far as he can. And those that endeavour to keep off others from Christ, endeavour as far as their power extends, to make God violate his Oath. This contrivance of God is the greatest Master-piece of Wisdom and Love; it was the most becoming thing God ever set about, most agreeable to his Mercy and Justice; unbelief doth what it can to demolish this Fabrick of God's Erecting, as though the contrivance of his Wisdom were a piece of folly, and the beating of his Heart only worthy of the spurns of our feet.

3. *Salvation is upon the most certain terms to every Believer.*

(1.) *In regard that every Believer is the seed of Christ.* God hath given such to Christ with an absolute Will, that they should not perish; Christ by Covenant was to take care of them: God by covenant was engaged that Christ should see his seed. He confirm'd it by an Oath, that his Seed should endure for ever. Shall God be defeated of his Will, and the design of his Everlasting Covenant? He *committed* by covenant the Souls of his people to Christ, as his charge *. Would God put a charge he values, into the hands of impotence or unskilfulness. Will Christ be guilty of disaffection to his Father? Can he break the trust repos'd in him? Will

* Joh. 6. 37, 38, 39.

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the Father be guilty of unfaithfulneſs to Chriſt? Can there be a violation of Articles ſo ſolemnly made between them? This ſeed was to be perfect, Chriſt was to ſee the travel of his Soul, which will be, when he hath given Chriſt a full poſſeſſion of that truſt he acquir'd for him upon the Croſs; but they muſt wait, for it is with his people as with himſelf; he obtained a right upon the Croſs for himſelf, and them; but neither he nor they are yet in a full poſſeſſion of the right he then purchaſed.

(2.) *In regard of the firmneſs of the Covenant between them.* The covenant the Father hath made with Chriſt, is an Obligation wherein he ſtands bound to Chriſt, and conſequently to every parcel of his ſeed; free Grace to us made him a promiſer to Chriſt, and his promiſe made him a Debtor to him: therefore if it be poſſible that the Infinitely true God could be falſe to a temporary promiſe, how could he be falſe to his Son, the Son of his deareſt love, the Son that he appointed, call'd out, and put upon this undertaking? How can he be falſe to his own Counſel, and to a ſolemn Everlaſting Covenant? His truth is a powerful engagement for performance, eſpecially added to that love which firſt moved him to make this covenant. The covenant indeed was firm between God and *Adam*, had *Adam* ſtood; but there was not altogether ſo ſtrong an Obligation on God, he never confirm'd it by an Oath; he never was ſo much pleas'd with that, as with this. The greater pleaſure any man hath in the promiſe he makes, and the ſtronger reſolution to perform it, the ſtronger aſſeverations he backs it with. To what purpoſe doth Chriſt give us a Draught and Epitome of this Eternal tranſaction, as the ground of his pleas in Heaven; but that the joy of Believers may be full, that they might have his joy fulfilled in themſelves? *Joh.* 17. 13. *Theſe things I ſpeak in the World, that they might have my joy fulfilled in themſelves*; that they might have a joy in the conſideration of it, as he had in the making this covenant, and performing his part in it; *theſe things I ſpeake in the World.* I give them this Hiſtory of our agreement, this copy of the Articles between thee and me, that they may read thy Eternal counſel concerning their good, and have a ſtrong conſolation, and run to this publick record in all caſes, ſpread it before, yea, and plead it with thee. And by virtue of this covenant, though a Believer fall into ſin, (for it is not poſſible he can run on in a courſe of ſin) God will reduce him: the afflicting them to that end is a condition enſur'd in this covenant. *Pſ.* 89. 28, 29, 30, 31, 32. God will viſit them with Rods, but not laſh them with Scorpions; he will afflict them, but not deſtroy them; whip them, but not damn them, becauſe he will not take away his loving kindneſs from his *Son*, or *ſuffer his faithfulneſs to fail.*

(3.) *In regard that Chriſt has ſuffered and performed all on his part.* Chriſt hath perform'd his part, by making his *Soul an offering for ſin*; he muſt therefore ſee his ſeed, and that to ſatisfaction; *Iſa.* 53. 11. otherwiſe there would be a breach of covenant and promiſe on the Fathers part; God was to pleaſe Chriſt, as Chriſt had pleaſed him; and the pleaſure is not mutual, unleſs both be pleaſed alike. The wafting therefore of every believer through this vale of miſery, is a debt God ows to Chriſt, and a ſatisfaction neceſſary to make his happineſs as *Mediator* compleat, and which our Saviour may challenge as a due debt by virtue of compact. Will God ever go back from his word, tear the Articles on his part in peices, and ſo let the ſtrength and blood of Chriſt be ſpent for nought?

(4.) *In this Covenant God hath link't his own glory, and the Salvation of Believers together*: For in this covenant, wherein God was to be glorified, Chriſt was to be *his Salvation to the ends of the Earth. Iſa.* 49. 3. 6. As he covenanted with Chriſt for a Glory from him; ſo by covenant, he gave up the *Gentiles* to him, and thus having ſetled them together upon one corner ſtone, the happineſs of a Believer is as firmly upon that baſis eſtabliſhed, as the Honour of God. And therefore what the Prophet calls the Glory of God. Iſa. 40. 5. *All fleſh ſhall ſee the Glory of God*: *Luke* expreſſeth by *Salvation*, Luk. 3. 6. *All fleſh ſhall ſee the Salvation of God*; and when God had declar'd his Will for the ſending Chriſt, for the redeeming of the Priſoners from captivity; *Iſa.* 42. 5, 6. *ver.* 8. he ſaith, *my glory will I not give unto another.* I will intruſt no other with redeeming work, which is my Glory, but this Servant of mine; ſo that the peace is as firm as God's Honour, and can then only ceaſe when God ſhall ceaſe, to love Himſelf, his Son, and his own Glory.

What

What greater ground of Faith can there be than this, since God's love cannot reach a strain higher, than to venture his own Glory in the same bottom with a Believers Happiness?

4. *Fly to this Covenant of Redemption, as well as to the Covenant of Grace, since that is the foundation of this.* All other considerations of Christs Death, merit, and every thing stor'd up in Christ, can give us little hope, unless we consider this covenant, which supports all the other stones of the building. Fly to it when your souls are in Heavinesse; though there may be sometimes clouds upon the face of God, yet consider those compassions in his heart, when he struck this covenant with Christ: He covenanted to bruise his own Son by his wrath, while he promised to support him by his strength, and the sounding of his bowels alwaies kept pace with the blows of his hand. The consideration of this will encourage our faintness, silence our fears, nonplus our scruples, and settle a staggering faith. Is a Believer in a storm? here is an Anchor to hold him: Is he sinking? here is a Bough to catch at: Is he pursued by Spiritual Enemies? here is a refuge to fly to. Sin cannot so much oblige Gods Justice to punish, as his Oath to Christ obligeth him to save a repenting, and believing Sinner. These two covenants, that of Redemption, and the other of Grace, are as a *Hur* and *Aaron* to hold up the hands of a feeble Faith. His love cannot dye, as long as his faithfulness remains, nor his peace with the soul perish, as long as the covenant with his Son indures. This covenant of Redemption is to be pleaded by us, as well as the merit of Christs Death, because the merit of his Death is founded upon this compact.

4. *The Father did fit Christ for this great undertaking to make reconciliation.* Christ was the Vine, *Joh.* 15. 1. *I am the Vine, and my Father the Husbandman*; a vine of the Fathers planting, a Vine of the Fathers dressing; and God planted him a Noble Vine, in order to the bearing branches: he made him a Vine fit to cherish those he should insert in him; he is therefore said to be sanctify'd by the Father when he is sent into the World. *Joh.* 10. 36. *Say you of him, whom the Father hath sanctified and sent into the World?* Sanctifyed in order to his mission, or sanctified at his mission, that the Glory of God's reconciling love might be manifest by him; sanctified to do the works of his Father, for which end he was sent into the World, as *ver.* 37. intimates, *If I do not the works of my Father, believe me not.* Much of Gods secret counsel was spent about him; whence he is called *a polished shaft in his quiver, Isa.* 49. 2. *in the quiver of his secret counsel wherein he was hid.* This promise he had in that agreement between them, that *the Spirit of the Lord should be put upon him. Isa.* 42. 1. And for this great end of Redemption, as you may read in the following verses in that Chapter. And since the end of his undertaking, was to glorify God in the work of Redemption; the wisest Counsels would be employed to furnish Christ for bringing about the highest Glory to God, and Happiness to Man.

* *Moulin* Decad. 4. Serm. 1. p. 13. somewhat changed.

(1.) *A fitness for so great a task was absolutely necessary.* * *In regard of his Office.* As he was setled in an Office by the Father, so the Graces and Gifts of the Spirit were necessary to fit the Humane Nature for those great works of the Father, which were to be perform'd in it. The Humane Nature had been unprofitable without an Office, and an Office had been unsuccessful without Graces and Gifts for the execution of it. An Office of Mediator, without capacity, fulness, charity, and goodness, had been useless, and to no purpose. *In regard of the greatness of the work he was to do.* Sin had blemisht the World, turn'd all Creatures from their true end by mans revolt from the service of God, whereby those creatures which were made to serve a Loyal Subject, were forced to serve a Rebel. The World then was to be restor'd, the Ruines by sin repair'd, the sin remov'd, and the sinner redeem'd: As this requir'd infinite skill for the contrivance, so it requir'd infinite fitness for the execution. The Glory of Gods design requir'd it, which was to make his Attributes most illustrious, and display them more magnificently in the work of Redemption, than in that of Creation: and this being to be done in the Humane Nature, (whose fall had necessitated a reparation or destruction,) because by that God was dishonoured; in that therefore the Glory of his Attributes was to be manifested, it requir'd a mighty fitness for the manifestation of an infinite Glory.

(2.) *Christ*

(2.) *Christ in regard of his Divine Nature was infinitely fit, and in regard of the Union of that to the Humane ſutably fit.* For in regard of his Infinite *Knowledge*, he knew the rights of God in the infinite extent of his Glory, and what was fit for the reparation of thoſe Rights which had been Violated: he knew the Infinite Holineſs of his Father, he knew the utmoſt malice of the inward Bowels of Sin, which he was to expiate; for he knew all things *, for *the Father loves the Son, and ſhows him all things that himſelf doth.* As God he knew what wrong God had ſuſtain'd in point of Honour, and in point of Service; and what was neceſſary to reſtore the Honour to God, and reduce the creature to the ſervice of the Creator. In regard of his infinite *Holineſs*; Therefore God who is Holy, could be ſanctified *in his Righteouſneſs*, *Iſa.* 5. 16. In regard of his *Power*, as he was the fitteſt *Medium*, by whom God created the World *: So he was the fitteſt *Medium* by whom God might repair the World, and give a new conſiſtency to it; *Col.* 1. 16. *He was before all things, and by him all things conſiſt.* He was *the mighty God, the everlaſting Father*, or the Father of the Age to come, and therefore *the prince of peace*, *Iſa.* 9. 6. It was neceſſary he ſhould be God; as it was neceſſary he ſhould be man, to make the compenſation ſuitable, becauſe the humane Nature had committed the treſpaſs; ſo it was neceſſary he ſhould be God, to make the compenſation ſufficient, becauſe God had receiv'd the wrong. Two things were requiſite; Suffering, therefore he muſt be Man; Satisfaction by that ſuffering, therefore he muſt be God. Two things in Juſtice to be conſidered; The Equity of Juſtice, therefore the Nature offending muſt ſuffer; the Infiniteneſs of Juſtice, therefore an Infinite Perſon muſt ſuffer: he therefore being thus Infinite, could anſwer the Infiniteneſs of Gods honour in the Reparation, and the Infiniteneſs of our Debts in the Expiation. For as he had a Humane Nature, wherein to merit, ſo he had a Divine Nature, whereby to make that merit ſufficient. No other Nature could be fit; the Angelical Nature was not Infinite, and therefore could not pay an infinite price; the Humane Nature was neither infinite nor innocent, and therefore could not ſatisfie for infinite Guilt. He was to ſtand under the ſin of the World; and what Creature could ever be fit to bear ſo vaſt a burden! As none but an Infinite Goodneſs could exerciſe ſo great a patience towards the ſins of men, ſo none but an Infinite Goodneſs could pay a ſatisfaction for them. Now though Chriſt as he was the Son of man, *gave his life a Ranſom for many*, *Mat.* 20. 28. yet the value of the redeeming price aroſe from it, as *the blood of God*, *Act.* 20. 28. He gave his Life as man, but the purchaſe was made by him as God. It could not have been for our Glory, or purchas'd a glory for us, unleſs he who was the Lord of Glory had been Crucified *; for *being the expreſs image of God and upholding all things by the word of his power, he did by himſelf purge our ſins*, *Heb.* 1. 3. So that his ſhoulders were able to bear the weighteſt Burden, his ſtrength able to endure the ſharpeſt Curſes, and his Soul able to drink down the bitteреſt Potions. Chriſt therefore being God, and united to the Humane nature, was every way fit, as being God and Man in one Perſon, that what the Humane Nature could not do by reaſon of its imbecillity as a creature, the Divine might; and what the Divine Nature could not do by reaſon of its perfection, the Humane Nature might perform. That Gods honour might be repair'd by an infinite ſatisfaction, and man reduced to ſervice by the higheſt motive, *viz.* the Incarnation of his Son; than which, God could not afford a greater.

* Joh. 5. 21.

* Heb. 1. 2.

* 1 Cor. 2. 6, 8.

3. *The fitneſs, whether of his Divine Nature, or his Humane, did originally ariſe from the Father.* The Father, as the fountain of the Deity, did confer on him his natural fitneſs; by communicating to him the Divine Nature from Eternity, by Natural Generation. He had a Natural fitneſs *as the Son* of God, and a gracious fitneſs as the ſon of Man; the natural fitneſs was from the Father, for *as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, *Joh.* 5. 26. To have life in himſelf is the property of God, who is therefore called *the living God*; And this is given by the Father.

1. *All the fulneſs whereby he is fit to reconcile, and accompliſh his Mediatory work, he is enriched with from the Father.* *Col.* 1. 19. *It pleaſed the Father that in him ſhould all fulneſs dwell.* 'Tis true, the word *Father* is not in the Greek Text, but is to be ſupplied from the diſcourſe of the *Apoſtle* before *Verſe* 12. where he begins a thankſgiving to the Father. He did not only ordain him to be Head of the Church, but he

he fitted him with whatſoever was neceſſary to conſtitute him in that Office, and enable him for the exerciſe of it. By this fulneſs, is meant both a fulneſs of the Divinity, as he is the Image of God, and a fulneſs of habitual Grace, as he is the firſt born of every Creature; having the rights of the firſt-born given to him, as *he is the head of the body the Church, and the firſt-born from the dead.* God would have this great Mediator filled with all the perfection of the Deity, and all the excellency of Grace in his Humanity, that he might be in this office of Mediation every way acceptable to God, and ſucceſsful for Man; that no fault might be found in him either by God, or man, to ſtave off the acceptance of the one, or the reliance of the other, that ſo the Reconciliation might be in all parts and degrees compleat.

2 *The Father ſtor'd up this fulneſs in Chriſt with a mighty pleaſure.* He did not only order the communication of this fulneſs to him, and the perpetual reſidence of it in him for his appointed ends, but he did it with a tranſcendent pleaſure; An *ἡδονὴ*, ſuch a pleaſure as he had in his Perſon, as that which anſwer'd all his Ends, both for his own Glory, and his Creatures Recovery. As he was the Treaſury of Grace for us, ſo he was the Object of Gods Delight.

3 *This fulneſs was lodg'd in Chriſt, for the making peace with his Father, and accompliſhing all the ends of it.* As he aſſembled all light together and fixed it in the *Sun*, as a Natural Type of Chriſt, to convey light and heat thereby to all ſublunary Bodies, as alſo to the *Starrs* in the Firmament, whence both might derive that excellency they have, and ſo agree in one point and principle; ſo he hath eſpouſed together the Divine and Humane Perfections in one Perſon, that thereby he might reconcile all things to himſelf; *By him I ſay, whether they be things in earth or things in heaven*, that both the Reſtoration of the broken peace with men, and the Confirmation of the ſtanding Peace with Angels, might meet in him, and be deriv'd from him, as one Center of both. For as it pleas'd the Father, that in him ſhould all fulneſs dwell; ſo it was a pleaſure to him, that it ſhould perpetually reſide in him to this end, that peace might be made, and all the intendments and conſequents of it be promoted to a perfect iſſue: that he having an Alliance to God by his Divinity, and an Alliance to Man by his Humanity might ſtand as a perfect Mediator between God and his creature, to make peace and preſerve it. For hereby he underſtood the rights of God to ſecure them, and the indigencies of man to relieve him. He had his humanity fitted to be a ſufferer, and his divinity fitted to be a repairer: The one made him paſſible, the other able, and the Holineſs of his Perſon made him acceptable. His being in the form of a Servant, made him obnoxious to ſuffering; and his being in the form of God, made that ſuffering Meritorious of our peace, that in all reſpects he might become a Prince of Peace both in Heaven and Earth.

4. *We may note alſo the conſtancy of it; It dwells in him.* This was the pleaſure of the Father, that it ſhould not only be communicated to him to lodge, but *dwell* in him; not as a private perſon, but an univerſal principle; as Head of the Body, as well as a Reconciler, that he might be able to do the Works of God, and fill the emptineſs of Man. God promis'd to engrave the engravings of this Stone, which is uſher'd in with a repetition of a Behold; *Zech.* 3. 9. *Behold the ſtone that I have laid, Behold I will engrave the engravings thereof ſaith the Lord*; that men might obſerve it and the end of it. He would work all habitual Grace in him with an indelible character; as the engravings of a ſtone, cannot be razed out without defacing and diſſolving ſome part of the ſtone at leaſt, ſometimes not without breaking the whole. The end of this Engraving is expreſt in the following words, *and I will remove the iniquity of that land in one day.* Some underſtand it alſo of his Death: And I think it may be underſtood of both his fitneſs for Suffering, and his Actual Suffering. The end of this Sculpture, was for the taking away ſin, and making Reconciliation with God by the Expiation of it. So that the Graces of the Spirit are not only pour'd upon his head, as that which may be dried up again; but engraven on him, as noting fixedneſs and duration. Fulneſs acquaints us with the abundance of this Grace, and dwelling ſignifies the perpetual Reſidence of it, Engraving the deep rootedneſs; and all for this end of Redemption.

This

This fitneſs of his Humane Nature was the work of the Father, not immediately, but by his Spirit.

1. *He is fitted with a body.*

(1.) *This was neceſſary*: Man as conſtituted of Soul and Body, had violated the Articles of the firſt Covenant: therefore man as conſtituted of Soul and Body, muſt anſwer the violations of it. * He was therefore to have a body of the ſame kind with that man that had broken the Covenant, whoſe puniſhment he was to remove; therefore he was not to be new made from the Earth as *Adam* was, but to deſcend from him; otherwiſe he had not been of the ſame kind, and ſo could not ſatisfie for that kind whereof he was not a part. As the Obligation deſcended upon all men from the firſt man, ſo it was fit that one deſcended from him ſhould ſatisfie that obligation. * Sabund. *Theol. Tit.* 253.

(2.) *It was alſo neceſſary that he ſhould have a mortal body*: That he might be nearly related to us in all things, (ſin excepted) and redeem us by his paſſion. Bloud was to be ſhed, death was to be endur'd (for we ow'd to God our life and bloud) the *Righteouſneſs of God was to be declared*, *Rom.* 3. 25. which could not be but in the offending Nature, his Life he muſt loſe, thereby to lay a ſtrong foundation for the removing of ſin, with a rich manifeſtation of Gods Righteouſneſs. Now to make a body Mortal, which was not in it ſelf ſinful, was a Work only to be wrought by the Wiſdom of God, whereby to make a ſalvo for his Righteouſneſs, always manifeſted to his Rational Creatures. That Soul that ſins, *It* ſhall die; had not *Adam* ſinn'd, he had not died; our Saviour died, who never ſinned; he was therefore to have ſuch a body whereby our ſins might be imputed to him, yet not inherent in him. He was then to have a Humane Nature to ſuffer our puniſhment, as well as a Divine Nature to ſurmount it. A Fleſh was neceſſary to be a ſacrifice for ſin, as well as the Deity to be a Prieſt. What could he have offered for us, had he not had Fleſh and Bloud? without a Body, he had been a Prieſt without a ſacrifice; without an holy Fleſh, he had been a Prieſt with a ſinful ſacrifice. He was to have a body to *bear our ſins on a tree*, 1 *Pet.* 2. 24. Yet an holy body, that by the offering of that body *once for all*, *we might be ſanctified*, *Heb.* 10. 10. As God only could, ſo he did provide him ſuch a body; this he aſcribes to God, Heb. 10. 5. *A body haſt thou prepar'd me.* A Mortal Body, fit to be a ſacrifice; A Body prepar'd, after the rejection of all other ſacrifices wherein God could find no pleaſure: a body alſo prepar'd to be a Reconciling ſacrifice, ſuch a body wherein he might do the Will of God, *i. e.* the whole Will of God, which was to take away ſin. It was a Body ſo fitted, as to be obedient to the Soul; to have no rebellious power in it, againſt Reaſon and Command; but to be fully and readily obedient in all its motions to God; not barely a body, but a body ſo temper'd as to do the ſervice requir'd of it. It was not indeed fit, that the Body wherein the Deity was to *Tabernacle* *, ſhould be fram'd by a leſs Wiſdom, and ſlighter order, than the *Moſaical* Tabernacle, which was a ſhadow of it; which was done by exact order, and by the *inſpirations of the Spirit*, filling the Workmen with skill, *Exod.* 31. 2, 3. * Joh. 1. 14. ἐσκήνωσεν.

(3.) *Yet he was to have a holy Body*, free from any taint of Moral Imperfection, fit for the ſervice he was devoted to; for which the leaſt ſpeck upon his Humanity had render'd him unfit. This could not have been, had he deſcended from *Adam* by way of ordinary and Natural Generation. He had then been a Debtor himſelf, a Lamb with blemiſh, and ſo wanted a ſacrifice for himſelf. His ſacrifice would have been defective, and have needed ſome other ſacrifice to fill up the gaps of it. It was neceſſary he ſhould deſcend from *Adam* in a way of Birth, but not in a way of *ſeminal tradution*; that he might have the Nature of *Adam*, without the ſpot. Such a knot could not be untied without infinite skill, nor ſuch a way of production be wrought without the Infinite power of God.

Therefore,

1. *The holy Ghoſt frames this body of Chriſt, of the ſeed of the woman*, that it might be Mortal, and have *his heel* bruiſed by the Devil, *Gen.* 3. 15. Not of the ſeed of the Man in an ordinary way of Generation, that it might be without any taint of ſin, ſanctifying therefore the ſeed of the woman in a peculiar manner. Wherefore

in relation to his Humanity, Conception and Birth, he is *the holy thing*, *Luk.* 1.35. As his Body is called, the holy One in the Grave, *Pſal.* 16. 10. *Thou wilt not ſuffer thy holy One to ſee corruption.* His ſoul was not in the Grave, being ſeparated from the body upon the recommendation of it upon the Croſs into his Fathers hands. And as it was an holy body, ſo it was a mortal body, called therefore a *body of fleſh*, *Col.* 1. 22. This God had appointed and predicted as an extraordinary thing, *Jer.* 31. 22. *The Lord hath created a new thing in the earth, a woman ſhall compaſs a man*; גֶּבֶר a *mighty man.* By calling it *a new thing*, he points to a miraculous Birth of the *Meſſiah*, and the word creating ſignifies ſomething out of a Natural Courſe, next to a meer Creation, and Gods Work as much as Creation. A *new thing*, as not being from the old ſtock; for though his Nature was the ſame with *Adams* *, yet he had no taint of Original Sin; Becauſe he was not morally in the Loins of *Adam* before his Fall (the promiſe of his Incarnation of the ſeed of the Woman being given after the Fall) whereby the ſin of *Adam* could not be imputed to him. It was therefore a new thing, and an holy thing according to that new promiſe after the Fall. Though the Spirit was the immediate Agent in fitting this Body, yet it was by the appointment and power of the Father; *Luk.* 1. 35. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee.* where, by the Higheſt, is underſtood the Father, the Myſtery of the Trinity being manifeſted in the Incarnation of the Son of God.

* Owen *of the Spirit.* p. 136.

2. *The holy Ghoſt makes the union between the Divine and Humane Nature.* The over-ſhadowing by the power of the higheſt unites the two Natures, whereby that *holy thing* in the Virgins Womb ſhould be called *the Son of God*, *Luk.* 1. 35. which could not be without a Union of the Divine Nature to the ſubſtance, made of the ſeed of the Woman, by this over-ſhadowing; which alſo is the act of the Father by the Spirit, as being in the *power of the higheſt.* And this is that which is called the *Gratia unionis*, Grace of Union, which Chriſt had from God, whereby the Godhead dwelt *bodily* in him, or perſonally, *Col.* 2. 9. the two Natures; the Divine, ſignified by the Godhead; the Humane, by that wherein it dwelt, making up one Perſon; σῶμα among the *Greeks* ſignifying not a bare Body, but a *Perſon*; as it doth alſo in common ſpeech among us.

The Union of the two Natures by a particular Conjunction, whereby the Divine Nature dwelt ſubſtantially in the Humane, and was acted by it in all undertakings, was the work of God by his Spirit. This Union of both Natures was for the making peace, *Col.* 1. 21, 22. *And you that were ſometimes alienated, yet now he hath reconcil'd in the body of his fleſh through death*; Who? *ver.* 15. He who was *the image of the inviſible God.* The Image of the inviſible Deity, rendred himſelf viſible in the Humanity, to reconcile us to his Father, ſo that by this Union, we who are afar off from the Deity, are brought near in his Humanity; and the gulf of Original ſin which conſiſted in enmity to God, and which hindered the paſſage of God to Man, or Man to God, is filled up, taken away, and the work done in and by him. As he was God, he knew the terrors of Hell, becauſe he knew all things; but as God, he could not have experience of them: He was to have a body of fleſh to bear them, as well as he was the Image of the inviſible God to ſupport that body under them. As Man, he was fit to endure his Wrath; and as God, fit to appeaſe it. As Man, he was fit to undergo the ſharpneſs of the Curſe, and as God, able to remove it. As Man, he was capable to obey both the Moral and Mediatory Law; and as God, to tranſmit the fruit of that Obedience to us, which is intimated in theſe words, *Yet now hath he* [who was the Image of the inviſible God] *reconcil'd*, &c. *to preſent you holy, and unblameable and unreproveable in his ſight.* Preſenting us, as he is the Image of God, in our Nature free from ſin by the waſhing of his bloud, after he had reconcil'd us through the body of his fleſh: The Meriting of Reconciliation was wrought in his fleſh, but aroſe from his Deity.

Thus Chriſt had a Body, every way fitted with a holy Soul, with a glorious Indweller, that he might be every way fit for making peace. A Body in all things like ours, but without Impurity, that he might be our Kinſman, and become a *Goel*, a Redeemer by right of Propinquity; that he might be the ſuffering Head of the Humane Nature, which he could not be without our Nature. Had he taken the

the Angelical Nature which was more excellent in it ſelf, and ſuffered in that; his ſufferings would have been eſteemed the ſufferings of that whole Nature, but not of the Humane Nature, becauſe not partaking of it, and ſo he could not have ſuffered for it, unleſs he had ſuffered in it: For ſince he was to make reconciliation for the ſins of the people, *he took upon him not the Nature of Angels, but he took on him the ſeed of Abraham*, becauſe it *behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make this Reconciliation. Heb.* 2. 16, 17. We may note, beſides the Holineſs of his Body, it was ſo fram'd by the appointment of the Father, and the operation of the Holy Ghoſt, and tempered with ſuch affections, as to do this work with the greateſt compaſſion to the fallen Nature of Man; that whereas he had a Holineſs to make him faithful to God, ſo he had a tenderneſs in his Nature to make him merciful to us, for the carrying on this Reconciliation, and the ends of it to the higheſt perfection: So that thoſe *two Natures* thus united by God, made him every way capable, and fit to be a Reconciler, knowing the Juſtice of Gods claim, that he might give to God what he knew to be his due, and feeling the infirmities of our Nature, that he might purchaſe that remedy he knew we wanted. Herein we ſee the incomparable Wiſdom and love of the Father in fitting Chriſt, ſo that he might be in him reconciling the World to himſelf.

2. *He is filled with his Spirit by the Father, i. e.* with all the Gifts and Graces of the Spirit neceſſary to this work. That *precious Oyntment* compoſed of ſo many ſweet and excellent ingredients, wherewith the *Levitical High-Prieſt* was anointed, *Exod.* 30. was a Type of thoſe excellent Graces of the great High Prieſt, whereby he was qualified for the exerciſe of his Offices. As the Spirit eſpouſed the Humane Nature to the Divine, ſo he eſpous'd all his Gifts and Graces to the Humane. As the body was conceived by the power of the Holy Ghoſt, ſo his ſoul was beautified and adorned by the Graces of the Holy Ghoſt, whereby he became *fairer than the Children of men, and Grace was poured into his lips. Pſal.* 45. 2. *His going forth is prepar'd as the morning, Hoſ.* 6. 3. furniſht with all things neceſſary to work out redemption, and free the World from the Wrath of God, as the Sun is with light to deliver the World from the darkneſs of the night.

(1.) *The ſubject of theſe gifts was the rational ſoul of Chriſt.* The Humane Nature was only anointed with the Spirit, the Divine Nature being infinite, could receive no increaſe of gifts; it having a fulneſs of perfection by Eternal Generation. Yet though the Divine Nature ſtood in no need of thoſe gifts, it did capacitate the Humanity of Chriſt for greater receits, by reaſon of its union with it, than any other meer Creature was capable of. We muſt not think, as ſome may conceive, that the Divine Nature was inſtead of a ſoul to the body of Chriſt: He had a real rational ſoul; for ſince the whole Nature of Man was corrupted, both ſoul and body, the whole Nature of Man was to be repair'd. How could he have ſuffered in a Body without a ſoul, the wrath due to our ſouls as well as bodies? Had he only had a body, he had not taken the humane Nature, only the meaneſt and worſt part of man, not that which conſtitutes the man: Unleſs he had been God and Man in one perſon, his blood could not have been called *the blood of God*, and unleſs he had a ſoul and body, an entire Nature, his blood could not have been the blood of man; as he was to have a body prepared, ſo he was to have a ſoul proportionably furniſht.

2. *He was abundantly filled with them*, he had *the Spirit not by meaſure, Joh.* 3. 34. not as light in a room, but as light in the *Sun*: not as water in a Veſſel where the bounds are viſible, but like Water in the Ocean, where the depths and limits are unknown. In him there was nothing but Spirit and fulneſs, without limits for quantity; without imperfection for quality; all the Treaſures; the Fountain, not the Rivers. There are varieties of Gifts as there are of Stars, and the qualities of them in Heaven; and of Flowers, and the Beauties of them upon Earth; what were various in others, were entire in him. Others have parcels of thoſe Gifts and Graces, like *Abrahams* children by *Keturah*; but Chriſt hath them entire: As *Iſaac* had an Inheritance, as the Heir of promiſe; ſo Chriſt, as the Heir of all things, had the poſſeſſion of the choiceſt Gifts in the treaſuries of his Father. As God had communica-

ted an infinite being to him by Eternal Generation; so it was convenient to communicate a fullness of Graces and Gifts to the Humanity, as far as it was capable to receive and contain it, because it was joyn'd to so excellent a Nature, as the Divine; for though he was made flesh, yet he had *the glory, as of the only begotten Son of God.* It was fit therefore he should be *full of Grace and Truth* in that flesh. *Joh.* 1. 14. It was not congruous, that the Spirit of God should come into the Soul of Christ with half his Attendants, but with the greatest Majesty, with his whole train of Excellencies. * Not that the perfections pour'd out upon his Soul by the Spirit of Grace and Glory were infinite, because those Graces were created qualities, and infiniteness can never be ascrib'd to a Creature: and his Soul was the subject of them, and that being a Creature, was not capable of receiving into it subjectively, that which is infinite; but he had them without measure, as to the kinds of gifts: in the mass, not in parcels: As to the degrees of them; others have them in a lower degree, as light in a Candle; Christ in the highest degree, as light in the Heavens; so that whatsoever pertains to the Nature of Grace, was conferr'd on Christ, as whatsoever belongs to the Nature of light and heat is stor'd up in the Sun. All his *Garments* did *smell of Myrrh, Aloes, and Cassia. Psal.* 45. 8. As God hath made the Sea a treasure of Waters, emptyed into it from all the Rivers of the World: So he hath made Christ a mighty Ocean of all perfections, in a vaster quantity, and richer qualities than any other Creature is capable to receive: As the Sea is more capacious to receive the perpetual Flouds, than the greatest River in the World. If the whole Creation should be reaped, and glean'd, and stor'd up in one person, it would be but as the drops of a Bucket, to the fulness of Christ, which the Father hath laid up in him.

* *Durrant* in Colos. 1. 19.

3. *These graces were infus'd into him at once.* As the new creature hath all its parts fram'd at once, so the head of all the new creatures was principled at once with them. Though in regard of the various exercises of them, they grew up in him by degrees. *Luk* 2. 40. *The Child grew, and waxed strong in Spirit, filled with wisdom, ver.* 52. and shone forth as he increas'd in age, by new excitations of them by the Spirit of God. Grace came into the soul of Christ, as his Soul into his Body, or as light into the sun at the creation, not by pieces. But as the Soul did not exercise its functions, so his graces did not exert their strength, but by degrees according to the capacity of his age, and occasional occurrences. The anointing of this Spirit was confer'd upon him at his incarnation; *when he was made flesh*, he was *full of Grace and Truth*, *Joh.* 1. 14. Also visibly at his *Baptism*, which was his entrance into the exercise of his Office, as a visible token of his Fathers acceptation of him, now at his inauguration. *Mat.* 3. 16, 17. As *David* the Type was anointed at *Bethlehem*, the place of his habitation by *Samuel*, and afterwards at *Hebron*, when he was actually installed King by the Tribe of *Judah*. The first, anointing at his incarnation, was his furniture for his Office, that at his Baptism his investiture in his Office.

4. *These gifts and graces of the Spirit were necessary for the humane Nature.* * It was necessary that the Soul of Christ should exert supernatural acts: there was a necessity of love to God, to spirit him in his mighty difficulties; of faith in God, to suck refreshment from the promises made to him as Mediator, when he should arrive at any conflict; these were supernatural acts in themselves, and so were above the bare natural strength of the soul of Christ, and the powers of it. As the Soul of Christ did need a natural concourse to natural actions, as other Souls do, and needed the gift of miracles for the working of miracles; so he needed a supernatural Grace to exert supernatural Acts. 'Tis Essential to the Nature of a Creature to depend upon God for all communications; to act independently, and without the influence of another, is a property of God, not to be deriv'd to any creature; the humanity of being Christ then a creature, could not act of it self without the influence of a superior being; the humanity then did not endow it self; Grace is not minted by any Creature. It did no more inspire it self with Grace, than it did inspire it self with Life. As God was the Father of Christ, so he was the Father of Grace to him; the Divine Nature of Christ gave a personal dignity by union, but conferr'd not of it self a beauty upon it. Had the Divine Nature by virtue of its union, elevated the faculties of Christs soul, he needed not have grown in Wisdom

* *Suarez* in Part. 2. *Aquin. Tom.* Disp. 1. 18. Sect. 4. p. 368, 369.

dom and knowledge; the Divine Nature, though united to the Humanity, did not communicate to it all that it was capable of receiving. This communication was the proper work of the Spirit, according to the order in the operations of the Trinity. Hence his Humane Soul knew not the time of the day of judgment, though as God he did. If his Divine Nature had advanc'd his rational faculties, it had also stocked him with full comforts, without the mission of an *Angel* to refresh him in the *Garden*; *Luk.* 22. 43. and why did it not also advance the vegetative power to rear up his body to a full stature?

This Elevation was the work of the Spirit. It was necessary he should be thus furnisht.

(1.) *In regard of the greatness of his task.* Gifts are imparted to men sutable to the places wherein they stand for Action, and according to the largeness of the Vessel. Christs place was higher, his work harder than any Creatures, therefore required a greater measure of gifts than all Creatures in Heaven and Earth put together. Though he was mighty in his person, and fit to have help laid upon him for us, yet he was to be anointed with the *Holy Oyl*, *Psal.* 89. 19, 20. without this fulness of Grace the Humane Nature could never have arriv'd to the perfection of the great undertaking, but would have sunk in the midst of the work.

(2.) *In regard he was to be a pattern, as well as the Prince of Believers*: a pattern, ought to be the perfectest in the kind. Christ was to be set up as a pattern for Believers, both of the Spirits operation in him, and of their imitation of him. Those who draw pictures look upon the Original, that they may work them into a likeness to it. The Spirit of God in the fashioning Souls, is to *conform them to the image of Christ. Rom.* 8. 29. It was fit that the pattern of all the Heirs of Heaven, should be fully exact to the pleasure of God. It being Gods end to bestow more upon the Creature in this Redemption, than he did upon it by creation, and that in a more sutable manner; there was as much need of an infinite fitness in the person that was to prepare the way for those Communications in an honourable manner to God, and everlastingly comfortable to the Creature.

(5.) *The Father was the principal cause of this furniture.* It was God that *anointed Jesus of Nazareth with the Holy Ghost*, *Act.* 10. 38. And God gives the Spirit *not by measure to him. Joh.* 3. 34. 'Tis rendred as a reason why, he that God hath *sent* (which is a peculiar and ancient Title of Christ) *speaks the words of God.* This the Father did out of the infinite affection he bore his Son for this work of Mediation. *ver.* 35. *The Father loves the Son, and hath given all things into his hand.* The power he had conferr'd upon him, *giving all things into his hand*, did require a fulness of the Spirit to manage that power also, that he might be a person fit to be *believed on*, and confided in. *v.* 36. All this was that he might do the Fathers Will, speak his Words, perform his command of love in the repair of his Creature. The *Lord anointed him*, *Isa.* 61. 1. and *as a God in Covenant with him. God, Heb.* 1. 9. *even thy God.* according to the promise made to him; and with an Oyl of *gladness*, a joyful Oyl, as that which is a pleasure to the Father, makes the countenance of Christ chearful, as the *Psalmist* speaks of Oyl in another case, and joyful to the Church; because upon this fitness depends its Happiness and Salvation, its Reconciliation, and all the fruits of it. And if διὰ τοῦτο *therefore*, notes to us the final cause, or end of this anointing, *viz.* That he might *love Righteousness, and hate Iniquity*; it acquaints us, that the end of this unction was to fit him for this work of Redemption with a perfect Holiness, without which, he could not have restor'd Gods Honour, nor appeas'd his wrath, Nor consequently reduc'd the Creature to terms of amity with God. This putting his Spirit upon him, was a fruit of that delight God had in him as his Servant: *Isa.* 42. 1. *My Servant in whom my soul delights, I have put my Spirit upon him.* Which delight is also testified, when the Spirit did visibly descend upon him, that he was *his beloved Son, in whom he was well pleased. Matth.* 3. 16, 17.

The Gifts and Graces he was endowed with by this Spirit the Father had given him, were

[1.] *Habitual Holiness.* He was infinitely Holy in regard of his Deity: Holy by

by the Hypoſtatical Union in his Humanity; Holy by the reſidence of the Spirit; a greater Holineſs than Man in innocencie, or Angels in Heaven have; The giving the Spirit not by meaſure to him, implies a greater Holineſs, as well as other Abilities in the Humane Nature, than all the Angels in Heaven ever had, who have the Spirit by meaſure. The Holineſs therefore of Chriſts perſon incomparably exceeds all the Holineſs of the Angelical Nature, which hath a limited communication of the Spirit. As the Apoſtle argues for his Deity, *Heb.* 1. 5. *Unto which of the Angels ſaid he at any time, thou art my Son?* So to which of the Angels did he at any time give the Spirit not by meaſure? Though he took upon him the form of a ſervant, yet he was a righteous ſervant. There was no original ſin in his conception, nor actual ſin in his converſation; he was *ſeparate from ſinners* in the manner of his birth, and in the actions of his life; he had a purity of Nature, and a purity of Life commenſurate to the Law, that he might be our *Paſchal Lamb* without blemiſh; he was *Holy* in the account of *Angels*, *Luk.* 1. 35. *Holy* in the account of Devils, *Mark* 1. 24. *the Holy one of God*; *Holy* in the account of his Father, *Joh.* 8. 29. *He alwaies did thoſe things which pleaſed him.*

(1.) *This was neceſſary for his Office. It became him and us as our High Prieſt, to be undefiled. Heb.* 7. 26. As it was neceſſary he ſhould ſuffer for the ſatisfaction of Gods juſtice; ſo it was neceſſary he ſhould by a purity be fit for ſo great a task; as reaſonable Creatures we owe a perfect obedience, as rebellious Creatures, an Eternal puniſhment; there muſt therefore be an Holineſs commenſurate to the precepts of the Law, as well as a paſſion commenſurate to the curſes of the Law. Upon this holineſs of his is our Reconciliation grounded. 2 *Cor.* 5. 21. *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.* Had he known experimentally the leaſt ſpot, he could not by his ſacrifice have been made the righteouſneſs of God to us; for not only as his ſervant, but as his *righteous ſervant* he was to *juſtifie many*, Iſa. 53. 11. hereby he was able to *appear to take away our ſins*, and did do it, becauſe *in him there was no ſin*, 1 *Joh.* 3. 5. The *Apoſtle* rendring the latter as the reaſon of the former: Had he had the leaſt ſpeck, he could not have been a Mediator, becauſe he had then been a party in being a ſinner; his Office could not have been performed, which was to make up the breach, not to make a new one: he had rather polluted than purged us, and faſtned our ſins, rather than took them away. What could he have offer'd, if he had not had fleſh and blood? How could he have offer'd acceptably, if there had been any *ſpot* upon him in his appearance before the Holy Juſtice of his Father? *Heb.* 9. 14. He had then been a Rebel, a Priſoner, and had forfeited all that might have been a ranſome for us. How could he have made peace with God for us, when by reaſon of a blemiſh, he could not make peace in his own conſcience? An inevitable deſtruction had been brought upon mankind, which could not have been repaired. His interceſſion kept up the World from ſinking, when *Adam* fell; but whoſe mediation ſhould have preſerv'd the World, had this Mediator failed, ſince God had no other Son to imploy in ſo great an affair?

(2.) *It was neceſſary in regard of his dignity.* The Deity, becauſe of infinite Holineſs, could not have dwelt in a tainted humanity. * Though this habitual Grace be given by God, yet it is a con-natural property of Chriſt, God-Man; becauſe by the dignity of his perſon it was due to him. It had been a prodigious and preternatural thing, to unite the Humane Nature without the Ornaments of Grace to the Divine, as it had been, if the Body of Chriſt had not by reaſon of the Hypoſtatical Union been made immortal and glorious; though thoſe properties of the Body do not flow from the Union by any *Phyſical* reſultance; for to the humanity, by this Union, there is only communicated *eſſe perſonale*, not *eſſentiale divinæ naturæ*, the *perſonal*, not the *eſſential* Being of the Divine Nature; and therefore Divine Operations of Grace do not *phyſically* follow this Union, but as they are due to that Nature ſo united. Had they followed phyſically this Union, the Body of Chriſt could not have been weary, hungry, and ſubject to the infirmities of our fleſh. In regard of the dignity of his perſon, this Holineſs was due to him; without it, it had been the greateſt diſparagement to God to ſend him, and the greateſt prejudice to us; for had there been any ſpot, the perſon of Chriſt had been ſaid to ſin,

* *Suarez in* Part. 3. *Aquin. Tom.* 1. Diſp. 18. §3. p. 367.

ſin, as well as the Perſon of Chriſt is ſaid to ſuffer. Since the Father had placed his delight in him, and had promis'd to uphold him, it could not be that that ſhould enter upon him, which was ſo contrary to the perpetual delight God had promis'd to fix in him.

This was the Act of the Father, and aſcrib'd to him, *Joh.* 10. 36. *Say ye of him whom the Father hath ſanctified and ſent into the World?* Some underſtand it of the Sanctification of Chriſt by Eternal Generation, receiving by that Holineſs, *per eſſentiam*, by Eſſence; others by Sanctification underſtand only a ſeparation of him to his office. But it rather ſeems to be meant of the preparations for the exerciſe of his Office, Sanctification and Miſſion being join'd together; the Father ſeparated him, and anointed him with the Spirit, who as *the Spirit of the fear of the Lord* reſting upon him, *Iſa.* 11. 2. was the immediate inſpirer of him with this internal Holineſs.

2. *With Wiſdom and Knowledge.* As God, he had an increated Knowledge; but this could not be communicated to his humanity, becauſe a Creature is not capable of any thing infinite: and though he was filled with all Gifts from his Conception, ὑποστατικῶς, perſonally, yet it doth not follow from thence, that the Soul of Chriſt ſhould know every thing, becauſe this did not belong to the property of that nature. And though he was the head of Angels, it will not follow that he ſhould know, as Man, what the Angels knew; For then he had not ſtood in need of an Angel to ſtrengthen him. And if he were made lower than the Angels, it was no diſparagement to him, as being in the form of a ſervant, to be ignorant in ſome things which the Angels knew, which he implies he was, in that ſpeech concerning his ignorance of the day of Judgment; *Mat.* 24. 36. *Of that day and hour knows no man, nō not the Angels of Heaven.* But there was no privative ignorance in Chriſt but a negative, which is not ſinful, and this kind of Ignorance was no more diſparagement to Chriſt, than it was, that his ſoul which was the ſoul of God, as well as his bloud, the bloud of God, ſhould be ſad to Death. But the Wiſdom he was filled with, was the Wiſdom pertaining to his Office of Mediator; As he was to reprove, and convince, and ſmite the Earth with the rod of his Mouth, *Iſa.* 11. 2, 3, 4. *The Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of the Lord*, he had Wiſdom, *i. e.* a right judgment of things pertaining to his office, judging of things according to the Divine Will: Counſel and Prudence, in the direction of his Actions: Knowledge of all Accidents and Circumſtances which might occur to hinder him from the accompliſhment of his Work: and Might to effect all; which Gifts were beſtowed upon him by the Spirit. All which Gifts did end in this of the Fear of the Lord; a Reverence and Obſervance of his Father, as Superior to him in this work of Mediation. And therefore it is repeated again, *ver.* 3. *ſhall make him of quick underſtanding in the fear of the Lord*: An obſervance of the will of God in that work committed to him. All the Gifts he had, were to run into this Ocean of Faithfulneſs to God. The Fear of the Lord in Chriſt was a Reverence of the Divine Majeſty, and the Divine Command; Not a fear of ſeparation from the Father by any ſin, or a fear of puniſhment by him for any ſin, becauſe he could not ſin. Without a Reverence of God, he had not been Faithful; without Wiſdom and Knowledge, hē had not been able. Ignorance could never have managed his work, Unfaithfulneſs could never have accompliſht it; the one had made him uncapable to attempt it, the other to perfect it; the one had ſtript him of all capacity for it, the other of all ſucceſsfulneſs in it. The Knowledge of the Will of God was that whereby he was *mighty to help* *. He had Counſel to direct, as well as power to effect: he had the Gift of Wiſdom to manage his power, to the defeating of his Enemies. This was neceſſary; the humane nature had been defective in that which it was deſign'd for, unleſs it had underſtood what was fit to be done in order to it. It had not conſiſted with the Wiſdom of God, to ſend one about ſo great a work, who did not underſtand the nature of it, who was not fully inſtructed how to manage it. This was neceſſary as well as Holineſs; without knowledge he could not have been a reaſonable and voluntary Sacrifice; all voluntary Acts being to be founded in Reaſon; and without holineſs concurring with it, he could not have been

* Pſal 89. 19. *Targum*, one mighty in the Law.

been an acceptable Sacrifice. This Wiſdom did fit him to ſprinkle many Nations, *Iſa.* 52. 13, 15. *My ſervant ſhall deal prudently, he ſhall be extoll'd, and be very high, ſo ſhall he ſprinkle many nations.* יַשְׂכִּיל, ſome tranſlate *proſper*, it ſignifies both; when any one proſpers, it is commonly aſcrib'd to his own Prudence and wiſe management of things. He ſhall underſtand what is due to God for the reparation of his Honour, what is neceſſary for men for the relieving their neceſſities, and ſo purge many by the bloud of his Sacrifice. Now this Wiſdom, and the encreaſe of it, was from the ſtrength of the *Spirit* in him, and the *Grace* of God upon him; *Luk.* 2. 40. There were conſtant Revelations to him, of what was fit to be done by him in the Exerciſe of his office, according as the Father pleaſed by his Spirit to communicate himſelf to his Humanity.

3. *The ſpirit was given him to fit him with a tenderneſs to man, and to lead him out to thoſe exerciſes, whereby he might be ſenſible of the indigences of man.* He had not onely the law of Redeeming Love in his head, whereby he had a knowledge of his Office; but in his Bowels, whereby he was fitted for a tender Execution of that Office, *Pſal.* 40. 8. *Thy law is within my heart,* מְעַי Bowels. The Spirit therefore deſcended upon him in the likeneſs of a Dove, an Emblem of Meekneſs and Tenderneſs. And the *Apoſtle Peter, Act.* 10. 3. intimates, that the intendment of this Unction of him was to fit him for a compaſſionate Converſe with man; *God anointed Jeſus with the Holy Ghoſt, who went about doing good and healing all that were oppreſſed of the Devil,* He had a tenderneſs as God, and his humanity is fitted with a tenderneſs to keep pace with that of the Deity as much as was poſſible, that the Tenderneſs of both natures might be joyn'd together in one Perſon. And when this Spirit viſibly ſetled on him after his Baptiſm, he led him preſently to an exerciſe whereby he might feel the Miſeries of Man, and from an experience of them be affected with more Tenderneſs towards him, *Mat.* 4. 1. *Then was Jeſus led up of the Spirit in the Wilderneſs, to be tempted of the Devil. Then*: When? as ſoon as ever he had the Spirit, as a Dove lighting upon him; and had heard thoſe encouraging words, *Mat.* 3. 16, 17. *This is my beloved Son in whom I am well pleaſed.* He was led by this Spirit to be tempted by the Evil one, that he might in his humanity be acquainted with the craft and ſubtlety of that Adverſary which had overturn'd the World, brought all the diſhonour upon his Father, and ſunk Mankind into their preſent Miſery: that he might know the enemy which was threatned in the promiſe of his Incarnation, and Experience the ſubtleties of that Serpent which had wrought all thoſe miſchiefs he came to redreſs; and ſo, as he was to be *acquainted with grief, Iſa.* 53. 3. he might underſtand the firſt Author of that which occaſion'd this greif to him. It was by this Grace of Meekneſs and Humility, he was eſpecially fitted to be a *ſecond Adam* to Redeem us, becauſe Pride was the Sin of the firſt *Adam* to deſtroy us: Who becauſe he would become as high as God who Created him, the Redeemer would become lower than Man that was Created by him; yea, *a worm and no man, Pſal.* 22. 6. So excellently did the Spirit fit him with an humility proportionable to his undertaking.

4. *The Spirit was given to him by his Father, to enable him with a mighty power to go through this undertaking.* He had a *Spirit of might*, executive of his Wiſdom and Counſel, *Iſa.* 11. 2. a Courage to attempt the moſt daring difficulties, and endure the fierceſt Calamities. A power to ſuffer for the ſatisfaction of Juſtice, a power to relieve the preſſures of our wants, a power to conquer his and our Enemies. When he was anointed by God with the holy Ghoſt, he was anointed *with power* *, for the exerciſe of his office, and the doing good. The deſign of putting the Spirit upon him, was that he might bring forth judgment to the *Gentiles*; for that immediately follows the promiſe of the Spirit to him, *Iſa.* 42. 1. This was his encouragement actually to engage in the exerciſe of every part of his Office, *Iſa.* 60. 1. *The Spirit of the Lord God is upon me, becauſe he hath anointed me to preach glad tidings to the meek*, &c. The Spirit was upon him in all the acts of his Mediation, the Spirit therefore did continually aſſiſt him in every exerciſe; he was not left alone, but *he that ſent him was with him, Joh.* 8. 29. The Father was with him by his Spirit; the Father had promis'd his aſſiſtance; Now aſſiſting Grace is the work of the Holy Ghoſt. His Grace was fed and actuated by the Spirit, and brought forth into Exerciſe.

* Act. 10. 38. δυναμει not ἐξουσια.

ercise. The Spirit led him into Temptation; what? only to lead him to the Conflict, and desert him in it? No surely, but to actuate those Graces, wherewith he had filled him, against the Tempter; *God was with him*, *Act.* 10. 38. Assisting, Exciting, Actuating him. And the spirit did assist him, and excite the Graces in him to the very last gasp; for *through the Spirit he offered up himself*, *Heb.* 9. 14. Through the Virtue of this spirit, sanctifying his Humane nature, gifting him with strength and Wisdom; exciting those eminent Graces upon the Cross, wherewith he had filled him at his Conception; and supporting him with his Power, while the Father was bruising him: As he lived in this Holiness of the spirit, so he dyed and offer'd up himself through the strength of it, without spot to God. *Through the Spirit*, signifies the strength and power of the spirit, as when we are said to *mortifie the deeds of the body through the Spirit*, *Rom.* 8. 13. *i. e.* through the powerful operation of the spirit. For as the highest Graces of Christ, Faith, Love, and Obedience, were to be exercis'd upon the Cross, so the assistance of the spirit was necessary, to the exciting and actuating those Graces: For acts of Grace being supernatural, a suitable concourse is necessary for the exerting those Acts; and this concourse is truly the exciting and assisting Grace of the Spirit. The natural powers of the humanity cannot otherwise be help'd by the *word*, but as the λόγος or *word*, doth flow in upon it to actuate those powers of the Soul. But this influx and motion is common to the Trinity, and therefore is not from the Divine Nature, as Hypostatically united, but from God as the first Cause, and from the Spirit as the person whose Office it is to excite Grace, and assist it in the Exercise. Not that the spirit did so possess Christ, as that he did not exercise his own faculties in his whole Office; But as the spirit is said to pray *in us*, *Rom.* 8. 26. and we said to pray *in him*, *Jude* 20. The Spirit quickens our faculties, and by his Inspiration excites and assists the Act. The Spirit did all along enable Christ with a mighty power: It did first unite his soul to his body, his Divine nature to the Humane, strengthened him in his Temptation, stood by him in his Passion, and at last united his body to his soul at his Resurrection, 1 *Pet.* 3. 18. *Quickned by the Spirit.* *Rom.* 1. 14. *Declar'd to be the Son of God with power, according to the Spirit of holiness by his Resurrection from the dead*; showing himself here in the whole Administration, a spirit of holiness, in his Conception, Conversation, Oblation, Justification and Resurrection. Upon which account he is said to be *justified in the spirit*, in the Administration and ordering of the Church. For it was *through the holy Ghost he gave commandments to the Apostles whom he had chosen*, *Act.* 1. 2. not leaving his Humane nature till it was made immortal and glorious in Heaven; that thereby the Redemption and Reconciliation might be every way compleat. It was to those ends and purposes God gave the Spirit not by measure to him.

5. *The Spirit was given to him by his Father, not only to fit him for his Mediatory undertaking, but thereby to accomplish all the fruits of Reconciliation in his seed*, As God *prepared* him a Body to lay down as a Ransom for us, *Mat.* 20. 28. so he gave him the Spirit, to bestow as a largess on us: He was given to him, to be deriv'd from him, as from the fountain, to all Believers; whence they are said to be *his Fellows*, *Heb.* 1. 9. As he made himself their fellow, by descending to the fellowship of their Nature; so they were to be his fellows, by the communications of his Spirit. All men are his fellows in regard of his partaking of Humane nature, but Believers only are his fellows in regard of Conformity to the Image of God. There is a fulness of Merit in him Resident in Heaven, as a sweet smelling savour before God; and a fulness of Grace to distill upon his seed to make them acceptable to God: Merit to keep up the Amity on his Fathers part, and Grace to keep up the Amity on the Believers part. The Graces of the Spirit were given to him, not only as Mediator, without which the Humane nature had not been capable for the work; but as a *head*, which redound from him upon *his Members*, *Col.* 2. 19. and convey nourishment to every part. As God assembled Light in the *Sun*, to fit it for a full fountain of Light, to transmit from Heaven to the Creatures on Earth motion, warmth and influences, whereby the qualities in all bodies are preserv'd and excited; so hath God given the Spirit to Christ, the Sun of Righteousness, and stor'd him with Grace and Holiness, as a common *fountain of Gardens*, a publick Head, for the Quickening, Beautifying, and Enriching Believers. Without this

fulneſs of Light, the Sun could not be Beneficial to the World, nor anſwer the end of its Creation; ſo without this fulneſs of Spirit in Chriſt, he could not accompliſh the Fruits and Ends of the Reconciliation he hath made. And therefore though the ſpirit ſanctified *Adam* in innocence, as the *third Perſon* in the Trinity, and ſo he breathed an holineſs upon Chriſt, yet he ſanctifies Believers now in a new habitude, not only as the *third Perſon* in the Trinity, but *as the ſpirit of Chriſt* the Mediator, ſent in his Name by the Father *, as purchas'd by Chriſt; upon which account he is called the Spirit of Chriſt, and Chriſt is ſaid to *ſend him*, *Joh.* 16. 7. becauſe as Mediator, he acquir'd a Right by the Merit of his Sufferings to diſpenſe this fulneſs of the Spirit, who now Acts as a Fruit of Chriſts Interceſſion, upon Believers. *Joh.* 14. 16. *I will pray the Father, and he ſhall give you another Comforter.*

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Firſt, *How groſs a ſin is Unbelief, which practically denies the Ability of that Saviour, which the Father ſo richly fitted by his Spirit to the work of Reconciliation?* 'Tis a Charge and Imputation upon God, as though he did not furniſh him with ſufficient Abilities. 'Tis a denying his Divinity or Humanity, or both. 'Tis all the Hereſies that ever were ſtarted againſt the Perſon of the Son of God in the Maſs; they are all practically bundled up in this one ſingle ſin. Gods Anger will moſt flame, when that which coſt him the greateſt Treaſures is deſpis'd. 'Tis the deſpiſing all that is great in God; his Riches, his Power, his Honour. His Riches in furniſhing him, his Power in ſupporting him, his Honour deſign'd by him in both. 'Tis a more ſenſible contradiction to the Trinity, than any ſin againſt the Light of Nature, becauſe there is a more evident diſcovery of the Trinity in his Mediation, the Father Appointing, Calling, Counſelling, Ordering; The Spirit Furniſhing, Fitting, Exciting, Supporting; the Son, acting as the ſubject of all this. It doth affront, not a Man, nor an Angel, no nor only the Son of God himſelf, but the Magnificence of the Father towards him, and the pains of the Spirit on him.

2. *How ſhould we be encouraged to Faith in this able Saviour?* Since he hath all the fitneſs that could delight God, and all the fulneſs whereby he can pleaſure Man; he is every way able to ſatisfie God and ſave the Believer. His Ability being ſo much and ſo great upon the Earth, is not diminiſht in Heaven, no more than his Compaſſions are abated. As he learn'd a new Mode of Compaſſionating men, before his departure out of the World; ſo ſince his Aſcenſion to Heaven, he hath received a greater power of aſſiſting men. Before he had the Spirit to Gift himſelf, now he hath the Spirit to ſend upon his People. He hath a fulneſs of Grace, a fitneſs of Gifts, that he may be every way able to help. He had a Body to bear our ſins, and a Divine Nature whereby to expiate them; his Merit was as infinite as his Perſon. He is an holy high Prieſt, not tainted with any of thoſe Evils which he was to expiate in others. He is not only Man; then he might have fallen as the *firſt Adam* did, and left us in the ſame, or a worſe Condition than before. He is not only God; then he could have perform'd no Obedience to the Law, as being not concern'd in it as a Subject, but as the Law-giver: Nor could he have offer'd any Satisfaction to God, as being uncapable of Suffering in the Deity. But God and Man, fit to repair the honour of God, and the fallen ſtate of the Creature. He had an enlarg'd Underſtanding to know his Work, unconceivable Power to perform it, and incomparable Goodneſs to be faithful in it. Such Wiſdom as he was furniſht with could not be ignorant of his Office, nor is to this day; ſuch Power could not be weak, nor will ever Languiſh; ſuch Integrity could not be falſe, nor will ever deceive the Comers to him.

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was no need of his Counſel, nor of fitting out his Son, nor opening his Treaſures; a word would have done it, whereas our Reconciliation ſtood him in much charge. It was perform'd at the expence of his Grace and Spirit, to furniſh his Eternal Son to be a Sacrifice for our Atonement. An unexpreſſible wonder that the Father ſhould prepare his Son a Mortal Body, that our Souls might be prepared for an incorruptible Glory.

5. *God Commiſſioned Chriſt to this work of Reconciliation.* He gave him a fullneſs of Authority, as well as a fulneſs of Ability. He is therefore ſaid to be *Sealed*, as having his Commiſſion under the *great Seal of Heaven* *. Sealing notes a ſpecial deſignment of the thing ſealed to ſome ſpecial purpoſe: So the ſealing of Chriſt ſignifies his ſeparation and Authority to exerciſe his Offices; and in particular, of giving meat to the World, which ſhould endure to *Everlaſting Life*. By virtue of this Commiſſion, whatſoever Chriſt doth, is valid; for he doth it as Gods Attourney, to whom he hath transferr'd a power to carry on the work of Redemption: In which reſpect he is called Gods Servant, not by Nature, but a Servant by Office. In this reſpect he is ſaid to be *anointed*, *Iſa.* 61. 1. Anointing was not ſo much the fitting a perſon, as a declaration of his fitneſs, and an Authorizing him to an exerciſe of his Offices. Anointing under the Law, ſignified an Authority conferr'd upon a perſon for Government, Prieſthood, or Prophecy. In that place Chriſt doth diſtinguiſh his Commiſſion from his fitneſs, and declares himſelf fit, becauſe he was commiſſioned, *the Spirit of the Lord God is upon me*, there is his fitneſs, *becauſe* יען *therefore the Lord hath anointed me.* It was not agreeable to the Divine Wiſdom, to commiſſion any for an Office, but whom he had furniſht with an ability for that Office. What was he Commiſſioned for? not to thunder the Law, but to declare the Goſpel, the Goſpel of peace to the broken-hearted, to reveal the Thoughts of amity which his Father had. Upon this account Chriſt tells us, he did not *come of himſelf*, *Joh.* 7. 28. and in regard of this Commiſſion he is called Gods Angel, *Mal.* 3. 1. *Meſſenger*, the word ſignifies an Angel, the *Apoſtle of our profeſſion*, *Heb.* 3. 1. becauſe as he authoriz'd and ſent the Apoſtles, ſo the Father authoriz'd and ſent him. A *Meſſenger*, and an *Interpreter*; *Job* 33. 23. Though this Commiſſion was given him at his Birth, yet God renewed the declaration of it ſeveral times. At his Baptiſm. *Mat.* 3. 17. *This is my beloved Son, in whom I am well-pleaſed.* At his transfiguration, *Mat.* 17. 5. *This is my beloved Son, in whom I am well-pleaſed, hear you him.* Chriſt pleads this Commiſſion, as well as the Covenant between them. Joh. 17. 4. *I have finiſhed the work thou gaveſt me to do*, when he calls it a *work given him to do*; what work I have done, was appointed me, and I have done it by thy Authority; and therefore our Redemption and ſecurity in it, depends primarily upon the Covenant or fœderal tranſaction between the Father and the Son; and next, upon the Commiſſion given to Chriſt, which was indeed but the performance of the firſt Articles on the Fathers part. Chriſts Commiſſion was declared ſeveral wayes; by the *Miracles* he wrought by his own hand, as well as by the Apoſtles; by the Holineſs of his Life; by the accompliſhment of all the predictions of the Prophets in his perſon; by his Reſurrection from the Dead, and by the Converſion of the World executed in the moſt aſtoniſhing and Divine manner. This Commiſſion he had at once as well as his fitneſs; but he did ſucceſſively enter into the exerciſe of his Offices; at firſt he performed his *Prophetical*, then exerciſed his *Prieſtly*, a little before his Death, at his Authoritative Prayer, *John* 17. where he begins his Interceſſion the greateſt, choiceſt, and moſt durable part of his Prieſthood. His *Kingly*, he exerciſed more eſpecially after his Reſurrection, in the Orders he ſettled for the Church; all power was then more manifeſtly declared to be given him.

He had then in the whole, the ſtamp of all Gods Authority upon him.

1. *His whole work was preſcrib'd him*; which is expreſt by the notion of a precept as he was Gods Servant. The Command of a Superiour is a ſufficient Commiſſion to a Servant, to do a work he is order'd to perform; and Chriſt, in regard of his *Mediatory* Office was inferiour to his *Father*; *John* 14. 28. In which reſpect the Father is ſaid to be *greater* than he: The Command was his Commiſſion from God, but Miracles were the manifeſtation of that Commiſſion to Man. This Command implies not any unwillingneſs in Chriſt to undertake and perform this work; (as though God were neceſſitated to bend his Will thereunto, and to force him by

* Joh. 6. 27. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

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was no need of his Counsel, nor of fitting out his Son, nor opening his Treasures; a word would have done it, whereas our Reconciliation stood him in much charge. It was perform'd at the expence of his Grace and Spirit, to furnish his Eternal Son to be a Sacrifice for our Atonement. An unexpressible wonder that the Father should prepare his Son a Mortal Body, that our Souls might be prepared for an incorruptible Glory.

5. *God Commissioned Christ to this work of Reconciliation.* He gave him a fullness of Authority, as well as a fulness of Ability. He is therefore said to be *Sealed*, as having his Commission under the *great Seal of Heaven* *. Sealing notes a special designment of the thing sealed to some special purpose: So the sealing of Christ signifies his separation and Authority to exercise his Offices; and in particular, of giving meat to the World, which should endure to *Everlasting Life*. By virtue of this Commission, whatsoever Christ doth, is valid; for he doth it as Gods Attourney, to whom he hath transferr'd a power to carry on the work of Redemption: In which respect he is called Gods Servant, not by Nature, but a Servant by Office. In this respect he is said to be *anointed*, *Isa.* 61. 1. Anointing was not so much the fitting a person, as a declaration of his fitness, and an Authorizing him to an exercise of his Offices. Anointing under the Law, signified an Authority conferr'd upon a person for Government, Priesthood, or Prophecy. In that place Christ doth distinguish his Commission from his fitness, and declares himself fit, because he was commissioned, *the Spirit of the Lord God is upon me*, there is his fitness, *because* יען *therefore the Lord hath anointed me*. It was not agreeable to the Divine Wisdom, to commission any for an Office, but whom he had furnisht with an ability for that Office. What was he Commissioned for? not to thunder the Law, but to declare the Gospel, the Gospel of peace to the broken-hearted, to reveal the Thoughts of amity which his Father had. Upon this account Christ tells us, he did not *come of himself*, *Joh.* 7. 28. and in regard of this Commission he is called Gods Angel, *Mal.* 3. 1. *Messenger*, the word signifies an Angel, the *Apostle of our profession*, *Heb.* 3. 1. because as he authoriz'd and sent the Apostles, so the Father authoriz'd and sent him. A *Messenger*, and an *Interpreter*; *Job* 33. 23. Though this Commission was given him at his Birth, yet God renewed the declaration of it several times. At his Baptism. *Mat.* 3. 17. *This is my beloved Son, in whom I am well-pleased.* At his transfiguration, *Mat.* 17. 5. *This is my beloved Son, in whom I am well-pleased, hear you him.* Christ pleads this Commission, as well as the Covenant between them. Joh. 17. 4. *I have finished the work thou gavest me to do*, when he calls it a *work given him to do*; what work I have done, was appointed me, and I have done it by thy Authority; and therefore our Redemption and security in it, depends primarily upon the Covenant or fœderal transaction between the Father and the Son; and next, upon the Commission given to Christ, which was indeed but the performance of the first Articles on the Fathers part. Christs Commission was declared several wayes; by the *Miracles* he wrought by his own hand, as well as by the Apostles; by the Holiness of his Life; by the accomplishment of all the predictions of the Prophets in his person; by his Resurrection from the Dead, and by the Conversion of the World executed in the most astonishing and Divine manner. This Commission he had at once as well as his fitness; but he did successively enter into the exercise of his Offices; at first he performed his *Prophetical*, then exercised his *Priestly*, a little before his Death, at his Authoritative Prayer, *John* 17. where he begins his Intercession the greatest, choicest, and most durable part of his Priesthood. His *Kingly*, he exercised more especially after his Resurrection, in the Orders he settled for the Church; all power was then more manifestly declared to be given him.

He had then in the whole, the stamp of all Gods Authority upon him.

1. *His whole work was prescrib'd him*; which is expresst by the notion of a precept as he was Gods Servant. The Command of a Superiour is a sufficient Commission to a Servant, to do a work he order'd to perform; and Christ, in regard of his *Mediatory* Office was inferiour to his *Father*; *John* 14. 28. In which respect the Father is said to be *greater* than he: The Command was his Commission from God, but Miracles were the manifestation of that Commission to Man. This Command implies not any unwillingness in Christ to undertake and perform this work; (as though God were necessitated to bend his Will thereunto, and to force him by

* Joh. 6. 27. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεὸς.

virtue of his Obedience to it;) but it is rather a Law or Rule of his acting voluntarily, agreed upon between the Father and the Son; and as heartily embraced by Chriſt, as it was kindly enacted by God for the good of Man. In regard of this particular Order, his whole mediatory management in the World is called *Obedience*, *Phil.* 2. 8. *He became obedient unto death, even the death of the Croſs.* Obedient to Death, even to the utmoſt and ſharpeſt point, which infers an extenſion of the Command on Gods part, and Obedience on Chriſt's part in all things præceding the Croſs, and all the Circumſtances of his reconciling Death; doing nothing in his whole ſtate of Humiliation, but in obedience to his Fathers injunctions: which injunctions were ſo particular, that there is no material thing in the whole Life, and Death of Chriſt upon record in the *New Teſtament*, but is expreſt in the Myſteries of the Law, or the Oracles of the Prophets in the old. He did nothing either as Man, or as Mediator, but according to Gods Order: As he was Man, he was Obſervant of the Moral Law, as being that Covenant of works he was to make up the breach of, which he performed in the higheſt manner upon the Croſs, manifeſting his love to God in laying down his Life according to his Order, and love to Man in giving his Life for a Ranſom for him: and by an act of Charity incumbent upon him by the Moral Law, praying for his Perſecutors. As he was born under the *Jewiſh* Adminiſtration, he obſerved Gods Orders in that; In Circumciſion, as a fœderal rite, which he ſuffered in his Fleſh; and the Paſſeover, a commemoration of a National deliverance, which he celebrated with his Diſciples; but not in Purifications, and Sacrifices which were appointed for Atonement, and implyed ſin in the offerer, which it was not congruous for him to be ſubject to, by reaſon of the exact purity of his Perſon: But above all, he was an exact Obſerver of the Mediatory Law; which was a Law added over and above to him in that Oeconomy, and incumbent upon none elſe, neither Angels, nor Men. In this he did nothing, but by order; he did *nothing of himſelf, but what he ſaw the Father do. Joh.* 5. 19. *i. e.* what he had directions from his Father to perform; for if you underſtand it of Chriſt as Mediator, he did many things which the Father did not do, but nothing but what the Father did order him to do. And therefore whatſoever Chriſt did, was manifeſted to him by the Father, ver. 20. *For the Father loves the Son, and ſhows him all things that himſelf doth*, &c. and he had no reſpect to his own will, did nothing of his own head, but obſerved exactly the pattern ſet him by the will of his Father. ver 30. *I can of my own ſelf do nothing, I ſeek not my own will, but the will of the father which hath ſent me.* As he was ſent by his Fathers Order, ſo he was altogether guided by his Fathers will, wherewith his own will exactly concurr'd. Therefore thoſe good works he had done, were ſhowed them from his Father, *John* 10. 32. thoſe καλὰ ἔργα *thoſe comely works*; all that tenderneſs he had ſhowed either to Soul or Body, were wrought by his Fathers Commiſſion, and his Fathers Power. In this reſpect, as he was *poliſht* in regard of fitneſs, ſo he was a *ſhaft* in regard of Motion. *Iſa.* 49. 2. flying ſwiftly to the mark whereto the Archer deſign'd him. And becauſe he had ſo exactly obſerved his Commiſſion, he did *abide in his Fathers love*, which he uſes as an incentive to his Diſciples Obedience, both from his own Example, and the Iſſue of it. *Joh.* 15. 10.

2. *God gave him inſtructions how to manage this work.* When any Wiſe man intends an end, and fixes upon the beſt means for it; he orders every circumſtance time, place, manner, as far as he is able. God intending the mediation and incarnation of Chriſt, comprehended under that decree, the place, manner, and all the circumſtances of it in every punctilio. 'Tis ſo evident that Chriſt had his inſtructions from God, that the *Socinians* fancy an aſcenſion of Chriſt into Heaven after his Birth, and before his preaching in the World, to be inſtructed by God what he ſhould preach; for *Paul*, ſay they, aſcended into Heaven before he was ſent to the *Gentiles*; and if the Servant did, why not the Maſter? But this is to argue againſt the Deity of Chriſt. 'Tis ſtrange, that the Scripture which ſpeaks ſo particuly of the Actions of Chriſt, of what was done before his preaching, *viz.* his *Birth* and *Baptiſm*, ſhould be ſilent in ſo remarkable an occurrence, and every *Evangeliſt* be forgetful of it: 'Tis not credible, that if they had known it, they ſhould be ſilent in it; but the Scripture plainly denyes this pretended Aſcenſion, *Heb.* 9. 12, 24.

12. 24. *He entred once into the holy place.* In regard of this inſtruction, God is ſaid to call Chriſt to his *foot*, *Iſa.* 41. 2. *i. e.* taught him: As ſcholars uſed to ſit at their Maſters feet: *Who raiſed up the righteous man from the East*, צֶדֶק *Righteouſneſs.* Some underſtand it of *Abraham*, ſome of *Cyrus*, both which were raiſed from the Eaſt; but the following expreſſions are too high to ſute either of them. God brought him as the Sun from the Eaſt, to ſhine upon a dark and blind World. *His work* is in this reſpect ſaid to be *before him*, *Iſa.* 62. 11. as having his inſtructions copyed out to him; as Embaſſadors receive inſtructions from the Prince. His Doctrine is therefore ſaid not to be ſo much his, as his Fathers; *John* 17. 16. 'tis a tranſcript of his Fathers Mind and Will: whence *Pſal.* 40. 9, 10. *I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs, and thy ſalvation, I have not conceal'd thy loving kindneſs and thy truth*; wherein Chriſt is repreſented ſpeaking to his Father, and giving an account how he had obſerved his Rule, and how faithful he had been in the declarations of his Will; how emphatically is he referring all to God, *thy righteouſneſs, thy faithfulneſs, thy ſalvation, thy loving kindneſs, thy truth.* Whatſoever Chriſt ſpake, he heard from the Father; not only as a Son by Eternal Generation, but as a Mediator by an Authoritative Inſtruction, he ſpake to the World thoſe things which he had *heard of the Father*, *John* 8. 26. and every tittle of his inſtructions was obſerved; *John* 15. 15. he had communicated *all things* which he had heard of his Father, and whatſoever he did communicate, was reveal'd to him by his Father. This declaration, which was the chief part of his inſtructions, was of the *Name* of God, which he pleads he had *declar'd*; *John* 17. 6. 26. the Name of Grace and Love which is expreſt *Exod.* 34. his reconciling Name: The *Name* of God is ſaid to be *in him*; *Exod.* 23. 21. *My Name, i. e.* My Law and Doctrine, as in ſome places the Law of Chriſt is expounded, *his Law*, *Iſa.* 42. 4. which is rendred *his Name*, *Mat.* 12. 21. This was promiſed *Deut.* 18. 18, 19. *I will raiſe them up a Prophet, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.* They were Gods words in his mouth; Gods words which he ſhould ſpeak in Gods Name. God gave him Authority to reveal his Will, and commanded Men to hear him, if they had any mind to Eternal Happineſs. You have the full inſtructions of the work he was to do, and the words he was to ſpeak *Iſa.* 49. 8, 9. after the Covenant made with him, he was to eſtabliſh the tottering Earth which was ſhaken and diſordered by ſin; he was to be an *Herald* to proclaim pardon and Liberty in favour to the Priſoners bound in chains of guilt. God inſtructs him what he ſhould ſay, *that thou mayeſt ſay to the Priſoners, Go forth to them that are in darkneſs, ſhew your ſelves*; come out of your Dungeon, you that are ſold under the power of ſin, ſhew your ſelves, appear before God as a reconciled Father, for I am the Covenant of the people, and God's Salvation to the ends of the Earth.

3. *Miracles performed by him, were a confirmation of the authentickneſs of his Commiſſion.* They were miracles of that Nature that had not been performed by any Prophet before him. The opening the eyes of one that was born blind, was an act unheard of in the World; and the raiſing one that had lain ſome dayes putrifying in his Grave, was not to be parallel'd by any of the Ancient Prophets. And thoſe miracles done by him, which were of the ſame kind with thoſe done by the Prophets of old, were done with more eaſe, and in a way of abſolute Authority. Theſe were ſuch credentials, that not only *Nicodemus* acknowledg'd him upon that account, to be a *Teacher ſent from God*; *John* 3. 2. but the Devils knew him to be the *Meſſiah, the Son of God. Luk.* 4. 41. The caſting out Devils was an unanſwerable argument of his Authority; ſince thoſe malicious Spirits were too ſtrong to be ſubject to a created power, or obey his Command without a touch of omnipotence to compell them to it; theſe he diſpoſſeſſes with Authority as one that had power over them; whence the people began to admire the *excellency of his Doctrine*, becauſe accompanyed with ſuch triumphant ſeals, *Mark* 1. 27. Without a Divine Commiſſion to fortifie his Command, his Word had been as ridiculous to them, as they were malicious againſt him: the end of all thoſe miracles wrought by him, was to teſtifie Gods approbation, and miſſion of him. *Act.* 2. 22. *Jeſus of Nazareth, a man approved of God among you by miracles,*

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wonders, and ſigns, which God did by him in the midſt of you. ἀποδεδειγμένον. They were demonſtrations of his commiſſion, and are called ſigns which God did by him, as they are called alſo the *works of his Father*, *Joh.* 5. 36. which did bear witneſs of him that the Father had ſent him, and challenge from the *Jews* a belief of him; and he intimates that their unbelief had been excuſable, if he had not done *ſuch works*, *Joh.* 10. 37. Theſe miracles were an evident Teſtimony that the Father was in him, becauſe exceeding the ſphear of Natural cauſes, they were products of the creative power, which is aſcrib'd in Scripture principally to the Father; and therefore more unanſwerable than an audible voice from Heaven, which had been more lyable to Evaſions and Objections, than ocular demonſtrations allowed by the common ſence of all ſpectators, and felt by the ſubject who received the benefit of them. Theſe being acts of Omnipotence, could not be affixt to a falſity. For it would follow, that either God were deceived himſelf, which he cannot be, becauſe of his Omniſcience, or that he would deceive others, which is impoſſible, becauſe of his Truth. And eſpecially when he was ſolemnly deſired to aſſiſt him with his omnipotence in the raiſing *Lazarus* to this end, that *they might believe that he had ſent him. Joh.* 11. 42. which he durſt never have deſired, nor would God ever have granted, had he only pretended an Authority; for then he had ſetled the faith of Man upon a falſe foundation, in overpowring their reaſon by a ſupernatural work, to aſſent to thoſe things which they could not have been induced unto by lower arguments. Theſe were the Seals of his Patent from Heaven; whence when *John* ſent his Diſciples to know of him, whether he were the *Meſſiah*, he gives no other demonſtration, than that of the ſupernatural works he had wrought.

4. *The end of this Commiſſion was the Reconciliation, and Redemption of Man.*

(1.) *Satisfaction for our ſins*, *Gal.* 1. 4. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the Will of God, and our Father.* It was the Will of God, and our Father, that he ſhould give himſelf for our ſins, wherein God acted not only as a juſt Judge to have the Honour of his Law maintained, nor only as a Soveraign Lord to reduce the Creature to obedience; but as a tender Father out of a paternal affection to reſtore the Creature to Happineſs; *according to the Will of God, and our Father.* The *Apoſtle* lays therefore our atonement upon the Will of God, whereby Chriſt was authorized to this work; *by which Will we are ſanctified. Heb.* 10. 10. By this Will of God given in charge, and inſtructions to Chriſt, we are aton'd and brought into a ſtate of Reconciliation, through the offering of the Body of Chriſt once for all. Hence ἱλάσκεσθαι, a making Reconciliation for the ſins of the people, is ſaid to be a thing pertaining to God, wherein Chriſt expreſt his *faithfulneſs* to the inſtructions God gave him as *a High Prieſt*, *Heb.* 2. 7.

(2.) *Teſtification of the love of God. Iſa.* 43. 10, 11. *Ye are my witneſſes, and my ſervant whom I have choſen, that you may know and believe me, and underſtand that I am he, I, even I am the Lord, and beſides me there is no Saviour.* To witneſs the Nature and Love of God in the Salvation he hath provided, to evidence that he was the only true God, becauſe the only Fountain of Salvation to the loſt World: He had therefore an account of all from his Father, upon whoſe hearts an impreſſion of this love was to be made, ſo that he *knew them all by name*, *Joh.* 10. 3. It was to give us an *underſtanding* of God, both of his *Truth*, and of his *Love*, 1 *John* 5. 20.

(3.) *Final and perfect Salvation.* It was the Will of God not, only that he ſhould *give himſelf for our ſins, but that he ſhould deliver us from this evil world*; *i. e.* conduct us to Heaven, that we might be for ever there *without ſpot*, or any ſtain of the evil of the World upon us. *Gal.* 1. 4. Upon this account he had Authority, ἐξουσίαν, to give Eternal Life to as many as God had given him; and it was in his inſtructions not to *caſt off any that came to him*, *Joh.* 6. 38. Whence the converſion of the *Samaritan* woman is ſaid to be the *Will of his Father*, *Joh.* 4. 34. and there is no work of Grace upon any Soul by the merit of his Paſſion, and power of the Spirit, but is by an Order of his Father to him for it; and therefore when God ſhall call for all thoſe, that as a right are depoſited in his *hands*, he expects the full

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performance of his charge, and *a reſignation of them all* to him without the loſs of one, *Joh.* 6.39. For his Commiſſion and Inſtructions extended, not only to take away the enmity on Gods part by the ſatisfaction of his Juſtice, but to preſent them unblamable, and unreproveable in the ſight of God, that there might be no ground for the breaking out of this *enmity* again on either ſide. *Coloſ.* 1. 20, 22. Thus was our Saviour made by the Authority of God, a *ſurety of a better teſtament*; *Heb.* 7. 22. a ſurety on mans part to ſatisfie the Debts which were owing to the Juſtice of God, which he performed as a *Prieſt* by his Death; and a ſurety on Gods part to ſecure pardon and peace to Believers, that they ſhould be no more under arreſt for their Debts, which was enſur'd when all Authority and Power was given into his hands; ſo that the Commiſſion and Inſtructions were every way extenſive for the aſſerting the Honour of God, and enſuring the Happineſs of the Creature.

6. *The Father actually ſends him.* Nothing more frequent in the Goſpel, eſpecially of *John*, than Chriſts affirming he was ſent by the Father. *John* 8. 42. *I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.* As he intruded not himſelf, nor appointed himſelf, ſo he did not take his journey, and preſent himſelf to the World, till he had his diſpatch from God; as he had his Divine Being by Communication from the Father, ſo he had his Temporary Miſſion from his Father. His Generation is the proper ground of his Miſſion. *John* 7. 29. *But I know him, for I am from him, and he hath ſent me*; Though his Miſſion is not the neceſſary conſequent of his Eternal Generation: his Eternal Generation did not neceſſitate his Temporal Incarnation, no more than the Eternal proceſſion of the Spirit from the Father and the Son, can neceſſitate the Incarnation of the Spirit. There was in the Father a right of ſending *propter relationem originis*: And becauſe of Chriſts voluntary putting himſelf into the relation of a Mediator. In reſpect of his being the ſecond perſon in the Trinity, he is ſaid to be begotten; as Mediator and Reconciler, he is ſaid to be ſent; Generation was an Eternal Act, Miſſion a Temporal; that was Natural, this voluntary; the Decree of Miſſion was Eternal, the Act of Miſſion Temporal. His being ſent, doth not impair his Deity; though ſent, he is *Jehovah*, *Zach.* 2. 8, 9. *Thus ſaith the Lord of Hoſts, after the glory he hath ſent me, and you ſhall know that the Lord of Hoſts hath ſent me.* The perſon that ſaith he is ſent, is *Jehovah*, and he is ſent by *Jehovah*; and the end of his ſending is there expreſt, *ver.* 11. For the conjunction of many Nations to the Lord, in that day, of his ſending and dwelling in the midſt of *Zion*. And when he affirms that he is ſent by the Lord *Iſa.* 48. 16. *And now the Lord God and his Spirit hath ſent me*, he affirms himſelf to be *the firſt and the laſt*, *v.* 12, 13. *Whoſe hand laid the Foundation of the Earth, and his right hand ſpanned the Heavens*, when *he called* unto them to *ſtand up together*: His ancient Name was *ſent*, which ſome think is the ſignification of the word *Shiloh*, *Gen.* 49. 10. which they derive from a word which ſignifies ſending; and *Moſes* ſpeaks of him to God by this title. *Exod.* 4. 13. *Oh my God, ſend I pray thee by the hand thou wilt ſend*; which anciently was underſtood of the *Meſſiah*, becauſe the Patriarchs did in difficult things expreſs their deſire of the coming of the *Meſſiah*, who was to reſtore and ſettle all things in a happy ſtate. *Moſes* knew that God would ſend him to be a Redeemer, and he deſires God would ſend by him. And it is a Title appropriate to Chriſt by *John Baptiſt*, *Joh.* 3. 34. *He whom God hath ſent.*

(1) *There is the higheſt reaſon to acknowledge him ſent of God.* That there was ſuch a perſon in the World, is acknowledged by the very Enemies to his perſon, and own'd in Humane ſtories, as well as Divine writ. * Since he profeſt himſelf to be ſent by God, if he were not ſent by him, he had been guilty of the greateſt falſity, and greateſt folly in affirming ſo. Had he been a meer man, and come without any Authority, How comes it to paſs, that after his Death he prevailed againſt the Laws of the Nation, the Grandeur and Valour of the World, the Wiſdom and Eloquence of Men, and againſt the whole World that reſiſted his Doctrine? That he put to flight the powers of Hell, ſilenced their Oracles? How ſhould one crucified as a Malefactor, be ſo powerful after his Death, to make ſuch impreſſions upon the minds of Men, to change the whole ſcene of the World; to aſſiſt

* *Savaroula Trium. Crucis. lib. 2. cap. 12. p. 134.*

aſſiſt his followers for many years after in the working of Miracles? If God would for a time have left ſuch a wickedneſs (had it been a falſe aſſertion) unreveng'd; yet would he ever have ſeconded it by his own power, and nonpluſt men into a belief of it? Would he have aſſiſted the Heralds of this news even againſt Himſelf, and his own Truth and Righteouſneſs? Had this been done by Humane means, it might have been ſuſpected; but a Divine Wiſdom and Art appeared in all. It was not by Riches, Honours, or the promiſes of worldly greatneſs, that this Doctrine ſpread it ſelf over the World, and found ſuch harbour in the minds of Men; But by promiſes of an inviſible and future happineſs, and aſſurance of preſent miſery, reproach, poverty, priſons, torments, and Death; and by theſe means his followers encreaſed to be a formidable number, againſt the Oppoſition of Princes and Learning of the World, and they were more willing and fond to lay down their Lives to ſeal the Truth of the Doctrine, That Chriſt was *ſent of God*, Than to ſtrike one ſtroke for the propagation of it, though they wanted not courage for Acting, as well as for Suffering, had any ſuch Commiſſion been granted them. * Now if God doth rule the World juſtly and righteouſly, we muſt believe that Chriſt was ſent by God for thoſe ends he declar'd in the time of his Life, or we muſt deny the righteous providence of God, and acknowledge all things to be order'd by chance, or ſome worſe power; we muſt accuſe God of the higheſt unrighteouſneſs, in bearing witneſs by a Divine power to ſo great an impoſture, whereby Millions of Souls would be undone, had he not according to his own declaration been ſent by God.

* Ibid. cap. 16. p. 173.

(2.) *God ſent him for this end of Reconciliation and Redemption.* He was ſent as the *Meſſenger of the Covenant*, *Mal.* 3. 1. to *declare* the peace, as well as to *be* the peace. *Eph.* 2. 14, 17. The thing it ſelf was ſo incredible, that an injur'd God ſhould be deſirous of Reconciliation, and upon ſuch terms as the Death of his Son, that it was as needful to be declared by God, as contrived and acted by God. The objections that might have been made againſt it, had ſuch ſtrength, that he only who lay in the boſom of the Father, and knew all his Eternal Councels, and was the Actor of it in his own perſon, could *reveal* the thoughts, purpoſes, and reſolves of his Father concerning it from all Eternity. *Joh.* 1. 18.

Uſe.

I. We ſee again here *the ſad charge againſt unbelief, and diſobedience.* 'Tis a deſpiſing the ſtamp of all Gods Authority upon Chriſt, and tearing his Commiſſion: a refuſal of one particularly ſent, a rejection of the Meſſenger of the Covenant, and all the Covenant treaties of love and peace. This was the aggravation of the *Jews* ſin, and is likewiſe of all the Inheriters of that unbelief, to the end of the World; That Chriſt hath an Authoritative Commiſſion from his Father, and is not received by the Rebels: that he ſpeaks in his *Fathers Name*, and is *not believed* by the offender, *Joh.* 5. 43. God was in Chriſt reconciling the World, as a Prince in an Embaſſador; therefore God and his reconciling offer are deſpis'd in the refuſal of his Commiſſion: 'Tis to God the affront is offer'd, Chriſt being the repreſentative of God in the higheſt and moſt gracious charge, in the tendereſt and moſt indulgent offers, any ſlight thoughts of his perſon, any contempt of his precepts, any diſregard of his promiſes redounds upon the perſon authorizing him to thoſe ends. He was *ſent to be heard and obeyed*, *Mat.* 17. 5. not to be ſlighted and deſpiſed.

II. *Study Chriſts Commiſſion in the extent of it.* Whatſoever Chriſt doth, he doth it by Command, and Commiſſion from his Father. This will ſupport faith againſt fears, and hope againſt deſpondencies. It will afford us arguments in Prayer, when we can open before God the Commiſſion he gave to his Son, and back every petition with ſome clauſe in it; when we can go to Chriſt as an Officer Authorized and Inſtructed, and ſhow him what Inſtructions he had, *Iſa.* 61, 1, 2, 3. *To bind up the broken hearted, proclaim liberty to the Captives, and the opening of the Priſon to them that are bound, to give beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they may be trees of Righteouſneſs.* To bind up the broken-hearted, deliver the Captives, open the Priſons, change deformity into beauty, and ſorrow into joy, a ſpirit of heavineſs into a ſpirit of praiſe, a languiſhing

ſhing frame into a fruitful growth. All which parts of his Commiſſion were *own'd by* him, *Luk.* 4. 18. and obſerv'd in his actings in the World. The poor woman pleaded with him for Mercy, as he was the *Son of David*, *Mat.* 15. 22. We upon a higher Title, as he is the Commiſſioner of God, the Apoſtle of our Profeſſion, the Meſſenger of the Covenant.

3. *Act Faith much upon it.* There is little Comfort in all that Chriſt did and ſuffer'd, unleſs we reſpect him as *one ſent.* Had he come of his own head, we could not with any confidence plead his Merit before God. He is ſent as his Fathers ſervant, to do ſervice for his Father and his People. Chriſt muſt be reſpected not only as Dying, but as one ſent by the Father to ſuch an end. This is the Character he gives his Diſciples Faith in his Relation to the Father, *Joh.* 17. 8. *They have believed that thou didſt ſend me.* 'Tis this Commiſſion Chriſt pleads in his Interceſſion: *Let not them that wait upon thee, O Lord God of hoſts, be aſham'd for my ſake; Let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael, becauſe for thy ſake I have born reproach, Pſal.* 60. 6, 7. 'Tis Chriſts paſſion prayer. The 9, 21, 22. *verſes*, are applyed to Chriſt in the New Teſtament. It was by thy Order, and for thy Honour, I bore this reproach; let not therefore any Believer be aſham'd and confounded. What he deſir'd on Earth, he intercedes for in Heaven, and upon the ſame ground; He will not therefore refuſe thoſe that come unto God by him, he hath an Office in Heaven for their reception. You come to one who hath an Obligation and Order from his Father to receive you, and hath too faithful a diſpoſition, and too Compaſſionate a Nature of his own, ever to reject you. It was from the ſtrict obſervance of his Fathers Orders, that he did nothing but what was pleaſing to God, *Joh.* 8. 29. *I do alwayes thoſe things that pleaſe him*, ἀρεστὰ Λέγειν, ſignifies, ſome ſay, an Order of a Court. Not a Work done, not a Word ſpoken, but was agreeable to the Tenour of his Commiſſion, to the Copy of his Inſtructions. *Joh.* 12. 49, 50. *Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.* We cannot but pleaſe God, by believing one that is ſo exact, by preſenting to him what he is ſo highly pleaſed with. The Command given him by his Father, was the publiſhing Everlaſting Life. We ſhould then believingly put in plea Gods Order. This is a ſtronger ground of ſupport than the principles of Sciences, and fallibility of Senſe, and the Totterings of Reaſon.

4. *Bleſs God for his love, and for any work in your Hearts.* The authorizing Chriſt is a piece of Love, that could never enter into the heart of any man, unleſs God had revealed it: 'Tis therefore called a Myſtery, *Eph.* 3. 3. The Apoſtle could not conſider the Will of God and our Father in this work, without interrupting his Diſcourſe with a Doxology, *Gal.* 1. 4, 5. *To whom be glory for ever and ever, Amen.* Bleſs him for any Gracious work in any of your Hearts. It was by the Order of his Father, any work was done by him in the World. 'Tis by the ſame Order any Work is done by him in your Souls. 'Tis *Chriſts meat and drink to do his Fathers will in both.* Not a perſon that finds the qualifications of Grace in his heart, but may read his name in the Commiſſion of the Father to Chriſt. As the Angels rejoyc'd in the Manifeſtation of the Wiſdom and Power of God, when the New Creation was laid in the Incarnation of Chriſt, ſo ſhould we in the Miſſion of the Son of God, *Glory to God*, and *peace on Earth*, are in conjunction in themſelves, and ſhould be in our Meditations on it.

7. *The Father actually bruiſeth him* In this Act is the Corner-ſtone of our Reconciliation laid. He bore from his Father our puniſhment; the puniſhment of ſenſe in his Agonies in the Garden, the puniſhment of loſs in the Eclipſe upon the Croſs. In the one, he taſted the Terrors of Hell; in the other, he felt the bitterneſs of a Temporary Clouding of Heaven. He was *ſmitten of God and afflicted. Iſa.* 53. 4. *percuſſum Dei*, מֻכֶּה אֱלֹהִים. Men that were extreamly afflicted, they regarded as ſmitten by the immediate hand of God. God indeed both *loved* and *puniſhed* him in that Act, *Joh.* 10. 17. he lov'd him as our Redeemer, and bruis'd him as the ſurety ingaging for our Debts. He lov'd him for the Glory he was to gain by him, and puniſh'd him for the ſins he did legally bear upon himſelf: he loved him as his Servant in whom he would be glorified by the puniſhment of our ſins, and the Redemption of our Souls. 'Tis granted on all hands, that God was the Supream

* Bilſon *of Chriſts Sufferings.*

Cauſe and Author of Chriſts ſufferings; but ſome ſay *, not the immediate Executioner with his own hands. For the phraſe in Scripture, that God did theſe or thoſe things, concludes not that he did them with his immediate hand; but that he was the Decreer, Diſpoſer and Director of them by his juſt judgment in a holy manner to correct the ſins of Men, or by his wiſdom to make Tryal of his Saints; God uſing for the Executioners Men or Angels, good or bad, or other inferiour Creatures, as ſeems beſt to his Wiſdom, *Amos* 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* where he doth not aſcribe all Evil of puniſhment to the immediate hand of God, but to the Soveraign Judgment and Power of God, appointing and ordering what ſhould be done.

'Tis certain, That the Grace of God was the Cauſe of his *taſting Death*, *Heb.* 2. 9. But 'tis moſt likely, that the Father did immediately bruiſe him.

1. *It ſeems neceſſary that the ſtroke ſhould come immediately from the Father.*

1. *In regard of what he was to ſuffer.* It was more than a bodily death was due by the firſt ſentence againſt *Adam* in caſe of Failure on his part. *Gen.* 2. 17. *In the day thou eateſt thereof, thou ſhalt ſurely dye*, מוֹת תָּמוּת. All kinds of death, the Curſe of the Law reacht further than the caſe of the Body. If nothing more were due to the ſinner but the Temporal Death of the Body, it were a light and Tolerable Puniſhment; an Infinite wrath ſurely was due both to Soul and Body for Tranſgreſſing the Precepts of an Infinite Majeſty. The Soul being principal in ſin, muſt be the principal in Suffering. The Soul was the Agent, the Body but the Inſtrument; the whole Nature of Man had ſinned, and violated the Articles of the Covenant; the whole Nature of Man muſt therefore anſwer. The Soul in us then being the proper ſubject of ſin, the Soul of Chriſt muſt be the immediate ſubject of ſuffering, otherwiſe he ſuffer'd not the penalty due to ſin. Not one of thoſe Murderers, whoſe hands reek'd with the blood of his body, could reach his inviſible ſoul, and ſtain their hands immediately with the oppreſſion of his Spirit; that was beyond their touch, and was obnoxious only to the Fathers ſtroke. No Creature could drop an inward Wrath upon his ſoul. An Infinite Juſtice was wrong'd, an Infinite Puniſhment muſt be ſuffer'd; now none can execute infinite wrath, but an Infinite Perſon; what Creatures ſtrokes could be ſufficient to Revenge an Infinite Offence againſt an Infinite Majeſty? As every Faculty of our ſouls had been depraved by ſin, ſo muſt every faculty of the ſoul be afflicted with ſorrow. The *whole world was guilty before God*, *Rom.* 3. 19. ὑπόδικος τῷ θεῷ, under the judgment of God: *his wrath abode upon us*, *Joh.* 3. 36. We were *by nature children of wrath*, *Eph.* 2. 3. Chriſt muſt endure the Wrath due to us: it was more than a common death that he was to taſte, and *did taſte*, *Heb.* 2. 9, 14, 15. That Death which the Devil had the power of, who labours not only for the death of the body, but for that of the ſoul: That Death which men under a ſence of guilt fear'd, which was not a Temporal, but an Eternal one: Men fear'd not a death in ſin, but a death for ſin; not ſo much the death of the body, as that of the ſoul: Such a death which men fear'd, Chriſt endur'd; the penal death of Men, not the ſpiritual death of men; and that in regard of the nature of it, not of the continuance, nor the deſpairs and moral Evils which follow upon it: Such ſins as the damn'd are guilty of, are not eſſential to the nature of Puniſhment, but ariſe from the inherent unrighteouſneſs of the Perſon; neither is the Eternal Duration of the puniſhment Eſſential to its Nature, but ariſeth from the finite Nature of the ſuffering Creature, which renders a Commenſurate ſatisfaction from him impoſſible. The Infinite Holineſs of Chriſts Nature was a bar againſt the ſins which are committed by others under that Wrath, and the Infinite Grandeur and Dignity of his Perſon, was a bar againſt the Eternal duration of that Puniſhment. Now ſuch a death is immediately inflicted by the Wrath of God: I cannot ſee, how any Creature can inflict that which is Infinite.

2. *In regard of the Attributes the Father intended to gloriſie in the death of Chriſt.* He acted herein as Judge, for the manifeſtation of his Vindictive Juſtice, as ſupream Lawgiver for the vindication of his holineſs, as a Governour for the declaration of his Tenderneſs and Kindneſs towards man; all which Attributes were glorified in the higheſt ſtrain by his being an Actor in the death of his beloved Son.

1. *His Juſtice.* His Juſtice had not been ſo Eminent, if Chriſt had only ſuffer'd the

the death of the body, without impreſſions of Wrath on his ſoul; nor if God had left him to the ſtrokes of others without ſtriking him himſelf. This Attribute had been manifeſted upon the higheſt Creatures, Angels in Heaven, Man upon the Earth; and upon the account of the latter, had reach'd both the irrational and inanimate Creatures; there wanted nothing to expreſs it to the utmoſt, but this of bruiſing his Son. God deſign'd the utmoſt *demonſtration of this in the death of his Son*, *Rom.* 3. 26. Chriſt was *ſet out as a propitiation*, that God might be *juſt*; that God might be juſt, *i. e.* that he might be known, and declar'd in the higheſt manner to be a Righteous God; Implying, that all other expreſſions of it before, had been drawn in fainter Colours than what he intended here; as if he could not have been known to have an impartial Juſtice, without ſuch a way of diſcovery. He did therefore all in this Caſe, which an Exact Juſtice could require; for to neglect what it requires, is an injury to it, as well as to do what it prohibits. In the Creation he was a God of Power and Wiſdom; in the law a God of vengeance, which is mounted to the higheſt point in inflicting wrath upon Chriſt for mans violation of that Law. In extraordinary viſible judgments by the hand of God, there are clearer notices of his Juſtice, than when the hand of Inſtruments is more ſenſibly felt in them. The *Heavens* then *declare his Righteouſneſs*, when *the Lord* is Judge *himſelf*, *Pſal.* 50. 6. *Abrahams* Obedience was more eminent by the laying hands upon his own Son *Iſaac* himſelf, according to Gods Order; ſo was Gods Juſtice in laying his own hand upon Chriſt, than if it had been committed meerly to inſtruments. Had our Saviour ſuffer'd only a bodily death, with thoſe griefs in his ſoul which are incident to men barely for the death of the body, he had under all that load of ſin which was laid upon him, ſuffer'd leſs than many men have done? There was ſomething therefore of Wrath dropp'd into his Soul, which was the Act of his Fathers bruiſing of him, for the manifeſtation of his Juſtice, and giving it an unexceptionable ſatisfaction.

2. *His Holineſs.* God was now upon the higheſt diſcovery of his Holineſs and Hatred of ſin. Had this puniſhment been left onely to Inſtruments, he had indeed declar'd his Holineſs, but in a fainter Degree; his Hatred of ſin had not been ſo Conſpicuous, had he not with his own hands pour'd out a Wrath upon him. His End in ſending his Son in the *likeneſs of ſinful fleſh*, being to make him a ſacrifice to *condemn ſin in the fleſh*, *Rom.* 8. 3. his ſhooting his wrath upon him was a more ſenſible, high, and full Condemnation of ſin, than if all the Devils in Hell, and all their ſubjects and Votaries on Earth had been let looſe to buffet him: Herein he ſhow'd, that ſin was odious and abominable to him; that it ſhould not be ſpar'd, tho' it were only by imputation upon his Son: and hereby he lays a foundation of a greater aw and reverence of his ſanctity, and pure indignation upon the Hearts of Men. Here was the beauty of his Holineſs, as well as the exactneſs of his Juſtice; vindicating the Honour of his Law, diſplaying the purity of his Nature by ſheathing his Sword with Indignation in the Bowels of ſin, while he peirc'd the heart of his beloved Son. A Prince puniſhing his own Son, for ſome enormous Crime, by his own hand, would evidence a greater abhorrency of it, than if he only expos'd him to the hands of Executioners.

3. *His Love.* If Gods Love appear'd more in giving up Chriſt as a ſacrifice, than if he had ſav'd the World without the death of his Son, and without any ſatisfaction, as appears, *Joh.* 3. 17. *God ſo loved the world, that he gave his only begotten Son*, &c. which was a purer ſtrain of love than pardoning ſin without a Sacrifice. It may alſo follow, that ſince God reſolv'd to ſignalize his love to us, he would have it reach the higheſt note; and it could not be ſcrew'd up to an higher Peg, than the ſacrificing of his Son for us with his own hand. If there be ſuch an *Emphaſis* of love in ſending him, there is a ſtronger *Emphaſis* of love in bruiſing him. God ſo loved the World, that he *gave* his only begotten Son; But God ſo loved the World, that he *bruis'd* his only begotten Son, declares a richer Magnificence of Love, and raiſes it to an height of Glory, in ſhowing what he would do for miſerable Creatures. He magnifies his kindneſs, demonſtrates how much he values and delights in his Elect, and gives an undeniable proof of the treaſures of love in his heart for them. His earneſtneſs in ſhooting his Arrows into him himſelf, rather

than loſe his people, and engraving upon him the marks of his anger, is the higheſt point his Compaſſion to us could amount unto, and a ſtep beyond the bare offer and Miſſion of him. God would ſave us as a Judge, with the Evidence of his Righteouſneſs; as a Lawgiver, in the diſcovery of his Holineſs; as a King, in the diſplay of his Soveraignty, *Iſa.* 33. 22. *The Lord is our Judge, the Lord is our Lawgiver*, and *the Lord is our King, he will ſave us*; and as a Father too with the cleareſt and deareſt Affection.

2. *God did bruiſe him*, Iſa. 53. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hands.* This *Chapter* is the Hiſtory of the Croſs, and the Epitome of the Goſpel: 'Tis Chriſts Crucifixion in Effigie, before he was Crucified in his Perſon; The double ſtate of Chriſt, of Humiliation and Exaltation, are here deſcrib'd; the *verſe* is a propheſie which hath ſomething Minatory, and ſomething Conſolatory. Minatory, *It pleaſed the Lord to bruiſe him*; he ſpeaks of what was future, as if it were paſt. Conſolatory, *He ſhall ſee his ſeed, he ſhall prolong his dayes*; and *yet*, this word referrs to ſomething antecedent in *ver.* 9. he had done no violence, neither was any deceit in his mouth; though he had an unſpotted holineſs in his Nature, an unblamable purity in his life, *yet* it pleaſed the Lord to bruiſe him, as he ſtood in our ſtead, and repreſented our perſons.

חָפֵץ *It pleaſed the Lord.* The word ſignifies not only a bare will, but a will with delight. The word is uſed to ſignifie Gods pleaſure in his Church, *Iſa.* 62. 4. where the word is *Hephzibah*, my delight is in her; the ſame word; and it is uſed to expreſs Chriſts delight in his Saints, *Pſal.* 16. 3. *in whom is all my delight.* Not only his reſolve, but his pleaſure, his heart was as much in it as his hands; the word ſpeaks more than a bare permiſſion. He delighted not ſimply in the ſtrokes he gave, but in his own eſſential perfections manifeſted by thoſe ſtrokes; he delighted not ſimply in the Rod, but in that Balſom which was to drop from the end of the Rod upon Mankind; he was pleas'd with every wound, as it was a neceſſary *Medium* to Redemption; the *Text* intimates it, he was pleas'd to bruiſe him, but it was in order to another pleaſure that was to proſper in the hands of the bruiſed Perſon.

הֱדְכָּא *To bruiſe him, he hath put him to grief.* The word ſignifies to pound as in a Mortar, whereby the greatneſs of Chriſts Sufferings is expreſt. God came arm'd with his Vindictive Juſtice, the ſentence of the Law in his Mouth, and the penalty of the Law in his hand; he appear'd as a juſt Governour of the World, with a readineſs to exerciſe his Authority for the Vindication of his Law; he glitter'd in his Holineſs, to right the wronged Holineſs of his Law, and in his Juſtice to Revenge the inſolencies committed againſt it. His delight in this, might very well conſiſt with his love to his Son. As a Father he lov'd him, as a Judge he puniſhed him; as a Father he lov'd his Perſon, as a God he loved his own honour. A Son enters into ſuretiſhip with his Father for an inſolvent Debtor, the Father loves his Son as he is a Father, but demands the Debt of him as he is a Creditor, and hath the Law paſs'd againſt him as he is a Governour; he did affect him as he ſtood in relation to himſelf, and puniſh'd him, as he ſtood in relation to us; he lov'd him for his own Holineſs, and puniſh'd him for our ſins.

Again, 'Tis no wonder that it is expreſt, that the Lord was pleas'd or delighted to bruiſe him, ſince the bruiſing Chriſt was a part of the Acceptation of the Sacrifice: as fire deſcending from heaven to conſume any ſacrifice preſented to God, was a ſign of the acceptableneſs of it to God; this is ſuppos'd to be the Sign of the Acceptation of *Abels* ſacrifice. Fire from Heaven conſum'd *Abels* ſacrifice and not *Cains*. *Theodoſian* therefore renders accepted ἐπιδεκτον, and the Scripture gives us frequent Examples of this way of acceptation; ſo it was with *Gideons offering, Judg.* 6. 21. and ſo it was with *Aarons*, *Levit.* 9. 24. and with *Elijahs*, 1 *King.* 18. 38. and with *Davids*, 1 *Chron.* 21. 26. God had never kindled the ſacrifice, had he not been pleaſed with it.

When thou ſhalt make his Soul an offering for ſin. When God was to deal with him in a way of Vindictive Juſtice, as he was a ſacrifice for us, he would not ſpare him, nor

nor abate one ſtroke due to him for our ſins; he would deal with him in the ſame manner, as he would deal with us, in whoſe place he ſtood as a ſacrifice; he did not bruiſe him as he was his Son, but as he was a ſacrifice, and ſo would not abate any thing of that weight of ſuffering, which was due by the law and by the demand of Juſtice for our iniquities.

The promiſſory part follows. *He ſhall ſee his ſeed*, there ſhall be a ſucceſſion of Generations for the Glory of Chriſt, according to that, *Pſal.* 72. 17. *His name ſhall be continued as long as the Sun*; he ſhall be *childed*, he ſhall have a Generation of Children to keep up his name.

In the verſe you ſee.

1. *The greatneſs of Chriſts ſufferings*, expreſs'd by *Bruiſing*.
2. *The Inflicter of them, the Lord.*
3. *The Reaſon of them, as he was an offering, a ſacrifice for ſin.*
4. *The Subject, The Redeemer.*
5. *The Fruit of it, a* ſpiritual *ſeed*, with *duration.*

Doctrine. *The greateſt puniſhment inflicted upon Chriſt, when he ſtood as a ſacrifice for ſin, was not the Act of men, but the Act of God.* There were ſufferings in the Body of Chriſt, as Buffetings, Spitting, Scourging, Crucifying; in theſe, men were the Inſtruments, but the determinate Counſel of God preceded. But there were ſufferings in his Soul which was beyond the reach of Men. God himſelf made the impreſſions on this, the fire that as it were ſcalded his Spirit, that made him ſweat Clods of Bloud in a cold ſeaſon, came down from Heaven, as the fire did upon the Legal Altar. He never expreſt ſo great a ſorrow under all the Calamities he felt in the Courſe of his Life, as in the Garden; he was ſore amaz'd and very heavy, *Mark* 44. 33, 34. *He began to be ſore amaz'd*, as if he had taſted nothing but joy in the time paſt of his life, and never underſtood the Invaſions of any ſorrow before: he then began to feel the firſt impreſſions of that wrath due to ſin, a ſudden *conſternation* ſeiz'd upon his faculties. Both *words* ἀδημονεῖν and ἐκθαμβεῖσθαι, ſignifie that his pangs were highly ſtrain'd: a meer bodily death could not amaze him thus. He had a Divine Nature to ſupport his Humane, againſt a meer ſeparation of his Soul from his Body, ſince the Divine Nature would be ſeparated from neither, and he knew a few dayes would reunite them for ever in a glorious ſtate. Chriſt did as well foreknow by the promiſe, the Glory that was to follow upon his Sufferings, as he did by the precept, the Paſſion he was to undergo. It was the Wrath of God, a greater bitterneſs than any other Gall in the Cup of Death, that the Humane Nature, tho ſupported by the Divine, ſtood looking upon with apprehenſions of Greif and Amazement; he knew the greatneſs of the puniſhment due to ſin, and the greatneſs of the paſſion he was to undergo for ſin. He is called *the Lamb of God*, a Lamb of his own appointing, a Lamb of his own ſacrificing, diſtinguiſht from the Paſchal Lamb by the Author and giver, called the Lamb of God, whereas thoſe were the Lambs of Men. In the Conſtitution of Chriſt in the Office of Mediator, which was Gods immediate Act, he acted the part of a wiſe Governour; in puniſhing ſin in the perſon of our Surety, thereby ſatisfying his juſtice, he acts the part of a juſt Judg. May not the puniſhment of Chriſt be immediate by Gods own Hand, as well as the Conſtitution of Chriſt was immediate by his own Mouth? *Iſaac* was to be the ſacrifice, and *Abraham* the ſacrificer; *Iſaac* a child of promiſe, in whom the ſeed ſhould be call'd, ordered to fall by the hand of *Abraham* the Father of many Nations. Chriſts ſuffering repreſented in the one, and Gods ſtriking prefigur'd in the other; God ſeeming to intimate, that as *Abraham* was willing to offer up his Son at his command with his own hand, ſo he would offer up his Son as a ſacrifice for him, in whom all the Nations of the Earth ſhould be bleſſed. 'Tis true, the Devils were let looſe upon him with all the powers of darkneſs, *Luk.* 22. 53. *Joh.* 15. 13. and upon the Croſs he combated with *principalities and powers*, becauſe there he *ſpoil'd* them, *Coloſ.* 2. 15. they bruis'd his heel by their Inſtruments, and his Father his Soul by his Wrath. The Church of old expected and deſir'd this, *Pſal.* 80. 17. *Let thy hand be upon the man of thy right hand, upon the ſon of Man, &c.* The Pſalmiſt complains of the miſerable deſolation of the Church, for which there was no remedy, but in Chriſt the

Man

Man of Gods right hand, the man of his love. By the hand being upon a man, is meant puniſhing many times in Scripture; as *Pſal.* 38. 3. *Thy hand came upon me*, i, e. thou didſt ſtrike me with a plague. Indeed his Father mixed the Cup, would not ſuffer it to depart from him, though he offer'd up ſupplications with ſtrong Cryes; and God, who as a righteous Judge, will not clear the Guilty, did ſentence him to the drinking the Dregs of it; and it is as righteous an act to inflict the puniſhment, as to pronounce the ſentence. He conſtituted him Mediator by an Act of Soveraign Mercy, he inflicted the puniſhment upon him by an Act of Soveraign Juſtice: He ſent him into the World, as the Father who had the power of Miſſion; and bruis'd him upon the Croſs, as a Judge who had the power of puniſhing.

1. *The imputation of our iniquities to him was the act of God Iſa.* 53. 6. *The Lord hath laid upon him the iniquity of us all*; הִפְגִּיעַ *accurrere fecit incurſu hoſtili.* He gathered together the Debts of Men, put them into one ſum, and transferr'd them upon Chriſt, as to guilt and puniſhment. He bound our tranſgreſſion upon the back of his only Son, as *Abraham* did the wood upon the ſhoulders of his *Iſaac.* Our ſins were laid upon Chriſt, as the tranſgreſſions of the people were laid upon the *head of the ſcape-goat*, *Levit.* 16. 20, 21, 22. which was but a Type of this imputation to Chriſt; for their ſins were not truly laid upon the Goat, it had then been the Antitype, not the Type. Sins were confeſt, gathered together by confeſſion, laid upon the beaſt which is ſaid to bare them; he, and all that touched him, were accounted unclean. All our ſins were laid upon the head of Chriſt by God: He it was, *made him ſin for us* * *who knew no ſin, that we might become the righteouſneſs of God in him*: Not by inhæſion, but imputation. * Not only a Sacrifice for ſin, but ſin it ſelf; the double *Antitheſis* in the Text intimates, he was made that ſin he knew not; he knew the puniſhment by Suffering, but he knew not the guilt by Commiſſion and practiſe; he was made that ſin which is oppoſed to Righteouſneſs, and that was ſin it ſelf, which muſt be underſtood only as to the imputed guilt; for puniſhment could not have been inflicted on him, unleſs guilt had firſt been imputed to him: Had he not firſt born our ſins, he could not have been driven into the Wilderneſs of Deſertion and Death. Upon this is laid the difference of his firſt and ſecond appearance. *Heb.* 9. 28. *So Chriſt was once offered to bear the ſins of many, and unto them that look for him, ſhall he appear the ſecond time without ſin unto Salvation.* At his firſt he bore our ſins; not perſonally inhærent; but *legally*, after the ſubſtitution of him in our ſtead; counted to him as his proper debt, upon which account he *reſtor'd what he took not away.* At the *ſecond* he ſhall *appear without ſin.* His Nature was free from ſin in his firſt coming, but not his Condition: he had ſin as our ſurety, though none in his perſon; it was impoſſible he could be our ſurety, without this imputation. Upon the account of this ſuretyſhip, God reckon'd him a Debtor, as *made under the Law, to redeem them that were under the Law. Galat.* 4. 4. That what God in juſtice might charge upon the bankrupt, he might after this conſtitution of him under the Law, by the ſame right charge upon the ſurety: for this guilt, by the Fathers act of imputation, upon his own voluntary ſubmiſſion to take our offending Nature, became his; and therefore what penalty was by the Law due from us, was to be paid by him. All puniſhment ſuppoſeth a guilt one way or other; but the Redeemer had no perſonal guilt, for he had *done no violence*, *Iſa.* 53. 10. *yet it pleaſed the Lord to bruiſe him*, when *his ſoul* made it ſelf *an offering for ſin*, imputed to him. This imputation was Gods immediate Act, and could not be the Act of any other, becauſe he was the ſole Creditor without any partner; and therefore it is no more reflection upon God immediately to puniſh him, than it was to transferr our ſins upon him, which was an Act of God, not poſſible to be done by any Creature. God imputed a World of ſins to him, becauſe he undertook for that World, God had created by him; therefore God alone inflicted upon his Soul that puniſhment, which was principally due for our ſins. Since he dyed for our ſins, he dyed under that hand, which was to ſtrike us for them; for God made him ſin *for us*, *i. e.* he handled him, as he would have done thoſe ſinners, in whoſe ſtead he ſuffered, had he not undertaken for them.

* 2 Cor. 5. 21.

* *Polhill* on the Decrees p. 225.

2. *His*

2. *His greateſt ſufferings appear to be above the power of any Creature to inflict.* Was it a conteſt with any Creature that made him deſirous to wave that Death, which was the main end of his coming?

(1.) *How was his ſoul begirt with the wrath of God, before his agony in the Garden?* What an exceſs of ſorrow do thoſe words ſignifie, *Mat.* 26. 37. *Mar.* 14. 33. ἐκθαμβεῖσθαι ἀδημονεῖν, *ſore-amazed, ſorrowful, very heavy*; an inward quaking, an unexpreſſible amazement. What a Deluge fell from Heaven upon our Ark, of which, that of *Noah* was a Type! How was his ſoul ground to powder in his Agony! How did his ſoul boyl under the fire of Wrath, and his blood leak through every pore of the Veſſel by the extremity of the flame! Muſt it not be more than a finite breath, that thus melted his ſoul in the Garden? Muſt it not be a ſtronger than a finite ſtroke, that wrung out thoſe bitter cryes? Was there any viſible perſon to afflict him? Yet his Agonies there are thought to have more of Hell-fire in them, than his ſufferings on the Croſs; clods of blood dropt from him when there was no viſible hand to ſtrike him: Unconceivable muſt be the afflictions of his ſoul, that could make ſuch diſmal commotions in his body, and put the whole Inſtrument out of Tune; that ſhould make a diſſolution of the parts; and make his heart like melted wax *in the midſt of his bowels. Pſal.* 22. 14. His ſpotleſs Conſcience could not flaſh ſuch lightnings, as to melt the Sword, when nothing touched the Scabbard; his Father was then charging him with our ſins, actuating his knowledge and ſence of them: he had all his life time a knowledge of the ingratitude and rebellion of ſin; he knew how it had offended and injur'd God; how it had deform'd and ruin'd the Creature; now was his knowledge actuated, and the charging upon him the puniſhment of them, made his knowledge ſenſible and experimental. This cup diſcovers more bitter ingredients than any Creature could wring out into it.

(2.) *Could it be only the ſence of an approaching bodily death, that could ſo deeply afflict his innocent ſoul?* If ſo, he had diſcovered a greater weakneſs than many of the Martyrs; nay, had been out-ſtript in courage by many Moral Heathens; his Nature ſure was as ſtrong as theirs to bear it, had not his ſufferings been attended with a more ſenſible ſting than theirs were: Martyrs have ſuffered as great outward torments with joy, laughing in the faces of their Perſecutors, and edging their fury to more ſharpneſs. But alas he ſuffered more Deaths than one. *Iſa.* 53. 9. *He made his grave with the wicked, and with the rich in his death.* בְּמוֹתָיו The Death of the Soul in regard of the bitterneſs, though not in regard of duration. His Father inflicted what was evil, and withdrew that which was good: Were not the clouds of his Fathers countenance, and a ſubſtraction of good looks from him a bruiſing him? All the outward torments of the World could not have drawn one doleful cry from any man under the full and ſenſible beams of God's favour, much leſs from Chriſt. Could all the Inſtruments in Hell, Earth, or Heaven, draw a Vail between his Soul, and his Fathers Countenance? This muſt only be his Fathers Act, and was a ſignal ſtroke. 'Tis clear there was a Negative Act of God, denying that comfortable preſence which was due to him as a holy perſon by the Covenant of works; and could not be denyed his Humanity, as united to the ſecond Perſon in the Trinity, had he not been in another capacity upon the Croſs, and not only preciſely as the Son of God. The inflicting of the evil of inward puniſhment, was ſure as much the Act of his Father, as the withdrawing from him an inward good, the light of his Countenance. Might there not be more than a bare cloud, might there not be ſome bitter frowns darted upon him, ſince he appeared at that time in the condition of the greateſt ſinner? If the Wrath and Juſtice of his Father did not immediately drop upon him, How could he ſatisfie it; what ſatisfaction could ariſe to it, if he were not at all touched by it? The fire upon the Typical Altar came down from Heaven, and ſo did this wrath which conſum'd our Sacrifice.

3. *God had a choice delight in the bruiſing him.* With what ardency doth he rouze up the ſleepy ſword, to ſheath it in the bowels of the Man that is his fellow. *Zach.* 13. 7. *Awake O Sword againſt my Shepheard, and againſt the man that is my fellow, ſtrike the Shepheard,* &c. the latter part of the verſe is applyed to Chriſt, *Mat.* 26. 31. He commands it to purſue his deſign with a ſtrength like a man newly refreſht and riſen

riſen from ſleep, and make the deeper Gaſhes. Never was God ſo pleaſed in drawing his ſword againſt his Creatures, as in drawing it againſt the man his Fellow, againſt the Shepherd, one of Chriſts Titles in Scripture. It *pleaſed* the Lord to bruiſe him, *Iſa.* 53. 10. God delighted in his bruiſing. The word חָפֵץ anſwers to εὐδοκία in the New Teſtament, when he ſaith that he is well pleaſed in Chriſt as his beloved Son. In the formal Condition of this Action, as it was Converſant about puniſhment, it was not delightful to God, for he doth not puniſh with his heart, *Lam.* 3. 33. *He doth not afflict willingly, or grieve the children of men. He delights not in the death of a ſinner*, much leſs in the death of his Son, *Ezek.* 18. 33. But as finally conſider'd, it is highly pleaſant to him in regard of his Glory and Mans Redemption. The reaſon why God bruis'd him, was not any delight ſimply in the death of Chriſt; but becauſe in that act he broke in pieces our ſins (which were the Cauſe of the Enmity) which were born by Chriſt in his Body upon the Tree; 1 *Pet.* 2. 14. *Who his own ſelf bore our ſins in his own body upon the tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes we were heal'd*, which is a Comment on, *Iſa.* 53. 4, 5. He hath born our griefs, he was ſmitten of God, he was bruiſed for our iniquities, and with his ſtripes we are healed. Chriſt appear'd in that ſtate, as bearing the whole body of ſin, as well as the body of Fleſh. The *Jews* aim'd at killing his body, and God aim'd at killing our ſin. Every ſtroke he fetch'd was not ultimately to put his Son to death, but the Enmity to death, to deſtroy the Dominion and power which ſin by its guilt had derived from the law; for ſo being *dead to ſin* muſt be underſtood, which is clear by obſerving the like phraſe *Rom.*6.11,14. where by *being dead to ſin*, he means ſin not having dominion, or condemning power over him, which is evidenced by a ſuitable expreſſion of being *dead to the Law*, *Rom.* 7. 4. which is no more than the Laws not having dominion over us in regard of the Curſe, as appears, *ver.* 1. 2, 3. It was ſin which had made the breach, that God principally ſtruck at in the bruiſing his Son. He had a pleaſure to bruiſe him as our ſurety, a trouble to bruiſe him as his Son. He was afflicted in his Afflictions as his Son, and would have the Sun in the Heavens bear witneſs to it by hiding its head. But he was delighted with his ſufferings as our Redeemer, becauſe they were for the ſatisfaction of his Juſtice, the condemnation of ſin, and the Reſtauration of his Creature. In this reſpect, the Death of Chriſt was the ſweeteſt ſacrifice that ever was offer'd, and conſequently the ſmiting of him, the pleaſanteſt work that ever God engag'd in.

4 *The Graces of Chriſt were moſt eminent in enduring the inward impreſſions of wrath from his Father.* The Odors of his Graces brake out more ſtrongly by his Fathers bruiſing him.

(1.) *His kindneſs and tenderneſs to man.* Chriſt was now upon the higheſt manifeſtation of his Compaſſions to mankind. His death was the *Emphaſis* of his love; his love was ſtronger and purer than the love of any Creature, not only in regard of the Excellency of his Perſon, but the greatneſs of his ſufferings. Had he endured only a death of the Body, and not ſuch a death that could have been inflicted only by an infinite hand, his love had loſt much of its luſtre. His love is principally laid upon the ſcore of his death, *Gal.* 2. 20. *Who loved me, and gave himſelf for me.* If his Paſſion had been only in his body, without impreſſions from an higher hand upon his Soul, he had been in ſome meaſure parallel'd in this (except in the Dignity of his Perſon) by ſeveral, who have freely reſign'd their Lives to the Enemies ſwords, and ſome to unexpreſſible Torments, for the publick Good of their Country; As the *Roman Regulus* to the *Carthaginians*, becauſe his Country ſhould not agree to diſadvantagious Conditions of Peace. Beſides, by this inward conflict he was fitted for further tenderneſs, having hereby an experience of the worſt men were expoſed unto by ſin, that he might be more tender of their welfare, and with more melting Bowels ſolicite his Father for Relief; hence did ariſe his ſtrongeſt ſympathizing with the Condition of Men.

(2.) *His Obedience to his Father.* 'Tis a ſignal Teſtimony given him, that he was *obedient* even *to the death of the Croſs*, *Phil.* 2. 8. The ſharper then his Circumſtances were upon the Croſs, the more illuſtrious his Obedience was. The luſtre of Obedience is ſeen in engaging upon command with the moſt affrighting difficul-

ties,

ties. It was a more full acknowledgment of his Fathers Soveraignty, and a ſtronger aſſerting his own Obedience in making his *Soul* an offering for ſin, *Iſa.* 53. 10. than if he had only made his body ſo by a temporal death, (though I confeſs by ſoul many times in Scripture, is only meant Life.) And alſo to have his eye fixed upon the Mediatory law, and his own duty ariſing from thence. When his Father ſeems to have forgotten all the promiſes he had bound himſelf in, and ſhot frowns into his heart, and denied him both the light of Sun and Stars, Comfort both from Heaven and Earth, He adds yet holy Inflammations to Obedience, which under thoſe Circumſtances was moſt raviſhing to the Father, and moſt Meritorious for us. It was then an Offering and a *Sacrifice of a ſweet ſmelling ſavour unto God*, *Eph.* 5. 2.

(3) *His fiduciary truſt in God and the promiſes made to him, was more ſignal and noble.* To truſt a God ſmiling, when he doth caſt about us nothing but Cords of Love, is not a caſe of difficulty; every man hath a ſtrong impulſe to this, when God drops ſweetneſs into him. But then is Faith at the higheſt Elevation, when a man can truſt God though he kills him; and wait upon him when he hides his face and drops Hell from his hand. Thus was our Saviours Faith put to the Trial by this proceeding; yet he went forth Conquering and to Conquer, and would not let go his hold, though his Fathers Beams were withdrawn, and his Bowels ſeem contracted, the Heaven overcaſt with darkneſs, and all the Curſes of the Law let fly at him, he would ſtill depend upon God for his help in his greateſt Paſſion, *Iſa.* 50. 7, 9. *The Lord God will help me*, ver. 10. *Who is among you that fears the Lord, that obeys the voice of his ſervant, that walks in darkneſs and ſees no light? let him truſt in the name of the Lord, and ſtay himſelf upon his God.* He would not let the ſtorm blow theſe concerns of the World out of his hands, which then were managed by him; which truſt of his, in this diſmal time, he ſeems to ſet as a pattern for our imitation, in the words immediately following; intimating we ſhould have his Faith under thoſe dreadful Circumſtances alwayes in our eyes to encourage ours.

Theſe Graces of Chriſt, Tenderneſs, Obedience, and Truſt had not been ſet forth in ſuch orient colours to us, had not his Soul drunk a Cup of Wrath of his Fathers tempering, as well as his body felt the ſtrokes of humane fury.

5, I muſt add *a caution* or two for the better underſtanding this, and preventing any miſtake.

(1.) *Though Chriſt ſuffered from his Father an infinite wrath due to us, yet it was not neceſſary it ſhould be eternally endur'd by him, becauſe eternal wrath is due to us*; for the Eternity of puniſhment ariſeth from the condition of the ſubject ſuffering, not from the Nature of the puniſhment it ſelf. A Creature being a limited Nature, cannot give an infinite ſatisfaction commenſurate to an infinite Juſtice, without ſuffering eternally. Therefore though infinite puniſhment be due, yet Eternal puniſhment is not in it ſelf due, but falls in, for want of the Creatures ability to ſatisfie the demands of Legal Juſtice; ſince it cannot ſatisfie the Law by one, or many acts of ſufferings, 'tis alwaies ſuffering, but never fully ſatisfieth: But the infinite dignity of the perſon of Chriſt tranſcending all Creatures, made the ſatisfaction he offered valuable without an Eternal duration of thoſe torments, which the inſufficiency of the Creature could never have made by ſuffering to Eternity. He ſatisfies the Debt that pays at once the Millions he owes; but he can never ſatisfie, but muſt remain in bondage, that pays a farthing in a year, when his Debt amounts to Millions; and beſides his running further into debt while he is paying. The Eternity of puniſhment proceeds not only from old Debts, but new ones contracted by blaſphemies, and hatred of God: for though ſome ſay that *in termino* the damn'd do not ſin, I cannot think, but loving and glorifying God is the Eſſential Duty of a Creature; and while he is a Creature, let him be in what ſtate he will, he is under the obligation of it. 'Tis impoſſible a Creature can by any conditions be freed from the Obligation of loving and adoring his Creator. Chriſt might ſuffer the pains of Hell, but not with all the accidental circumſtances, nor in the place of Hell: Time and Place are but accidental things, and not of the Eſſence of puniſhment: 'Tis not the place of Hell makes Hell, but the wrath of God in what place ſoever it is poured out. A Surety goes not to Priſon if he pays the Debt; the

Priſon is not a place of payment, but a place to enforce the payment, where there is unwillingneſs to pay.

(2.) *This act of his Father in bruiſing him by his wrath, was no approbation of the guilt of the inſtruments in the death of his body.* The ſufferings in his Soul in the Garden, were before the *Jews* had laid hands on him to apprehend him. God dropped wrath upon his ſoul, yet had no hand in the crime of the *Jews*, in the covetouſneſs of *Judas*, envy of the Phariſees, cowardize of *Pilate*, and the fury of the people; theſe did ſpring from their Natural Corruption; they had one end, God an other: they aim'd at the ſatisfaction of thoſe luſts, God aim'd to content his Juſtice, declare his Wiſdom, manifeſt his Mercy, clear his Holineſs, remove the Enmity, and relieve our Souls. Though God approv'd of the Death of Chriſt, and *deliver'd him up*, *Act.*2.23. yet he did not approve of thoſe ends which managed them in that action. It was the higheſt guilt that ever was manifeſt upon the ſtage of the world in them, as it was the higheſt love that ever God ſhowed in the ordering things to the Redemption of Man. God determined Redemption by the Death of his Son, but did not poſitively determine the evil of the Inſtruments. God laid no inward reſtraints upon them, left them to act as voluntary agents, he knew what their fury would do, and reſolved to govern it for his own Glory, and the good of the world. God had given them a free power to act otherwiſe: He did not neceſſitate them to this rage: their own corruptions met together to commit this horrid crime. They were not impel'd by a command, threatning, or promiſe; his law was a rock againſt it, the deſtruction of their City, and the Diſſolution of their ſtate were aſſur'd them by our Saviour, if they went on in that way; they had no motives from God, but from their own luſts, which were not of Gods infuſion, but engendred by themſelves, and enflamed by the Devil. God only as a wiſe Governour, uſed them, and order'd them to his own glorious ends; as a man uſes the ravenous diſpoſition of his Hound to catch the Hare, which the Hound would of it ſelf do, and governs it to his own ends, different from that of the animal. In ſhort, they acted utterly againſt the Law in ſhedding innocent blood; God acted according to the Mediatory Law in bruiſing him, who had voluntarily ſubſtituted himſelf in our room; they aimed not at any one end which God aimed at in it; their intentions were wholly different; though God approv'd of the Death of Chriſt preciſely conſidered, becauſe he delivered him up, yet his Death, as manag'd by them, was the greateſt wickedneſs that ever the Sun ſaw: So that the Fathers bruiſing Chriſt, doth not in the leaſt excuſe the *Jews*; nor had they been excuſable, had their intentions concurr'd fully with Gods in the Act; unleſs they had received a Command from him to crucifie him, as *Abraham* had for the offering his Son.

The Father then hath been in Chriſt reconciling the World unto himſelf; In bruiſing him by his Wrath, glorifying his Attributes in that act, which were neceſſary to be manifeſted in our Redemption; laying all our ſins upon him, delighting in it as it was for his Glory, and our Happineſs, thereby winding up the Graces of Chriſt neceſſary for the exerciſe of his Office, and our Redemption and Imitation, to the greateſt height, and thereby relieving us from that curſe of the Law, which we muſt alwaies have born, and could never have ſatisfyed: So deep a hand had the Father in this work of Redemption! The Trinity were ſignal in it, the Father bruiſing, Chriſt receiving the ſtroke, and the Spirit ſupporting him under it.

Uſe.

I. *How may our Meditations ſwim in this unlimited Ocean of Love?* Oh the depth of the Riches of Grace! that we ſhould have the curſed pleaſure of ſinning, and Chriſt the bitterneſs of ſuffering; that the puniſhment due to us ſhould be charged upon the Son of God by the Father! Muſt the Father bruiſe the Son for us, who had deſerved as well as Devils, to be kept bound in chains of darkneſs, to the judgment of the great day? Might he not more eaſily have condemned us, than condemned his beloved Son for us to a bitter Death? But here he would have infinite Love, and infinite Juſtice kiſs each other. What could we do to deſerve it? If we could merit any good, could we merit ſo great a gift as this?

this? If we could have deserved, that he should open his arm to embrace us; could we merit that he should wound his Sons heart to redeem us? If we could deserve to be filled with his Grace, could all the World deserve that his Son should be emptyed of his Glory? Could they deserve that God should be wounded by God for their transgressions? God gave Christ to dye for us *while we were yet sinners*, Rom. 5. 8. when we wanted motives of Love, as well as merits of Grace, and had no incentive of his Grace, unless the want of Grace could pass for one. Were God as Man, his Thunder had crusht the World; the Disciples, the best of Men upon Earth at that time, would have been prodigal of Gods Thunderbolts, if they had had them in possession, when they desired fire from Heaven upon the poor *Samaritans*. And had Man a store-house of punishment, he would empty it upon persons that notoriously wrong him; but God poured out those Vials upon his own Son, which of right belonged to us. Consider, it was his Son whom he bruised, not a Servant, not an unspotted Angel; his only begotten Son, the brightness of his Glory, the express image of his person; not an adopted Son, having only a dark representation of the Divine Nature: A begotten Son of his Nature, not begotten of his Will; a beloved Son, not a disaffected Son; an only Son, not one pickt out of many Children: God had no more in all the World, and yet he bruis'd him; he bruised him not only by a Temporal Death of the Body, but by a weight of Wrath on his Soul; not to purchase some small favour, but an Everlasting Inheritance: How great is this love that valued our Salvation above the Life of an only Son, and shed a bloud more valuable than the whole Creation, to preserve ours, which could not be equivalent to the price of it; and put him into the posture of an Enemy to his Son, to make us his Friends! If the thunders of the Law had been shot upon us, what strength had we to bear them? What merit to remove them? How great is the Love of the Redeemer, to be willing not to be spared for a time, rather than millions of men and women should fail of being spared for ever? It was *for our transgressions he was wounded, for our iniquities he was bruised, and the chastisement of our peace was upon him.* Isa. 53. 5. In every wound God gave him, he minded the full punishment of our sin, in the person of our Saviour; that those whom he represented, might go free. He spared him not, abated not a mite of what Justice might demand, that so his people might have a full Redemption. Rom. 8. 32. *He spared not his own Son, but delivered him up for us all.* He did not spare him in regard of the strength of Justice, wherewith he punished him. What could more enhaunce the Love of God, than the terrors inflicted on Christ? And what could more inhaunce the Love of Christ, than that he endured not only a Bodily Death, but a Wrathful Death in his Soul for us?

2. *Let then this Love engage every man to come to God through Christ.* How should it ravish us into an humble complyance with him, and subjection to him? If he hath bruised him for us, he will not bruise us, if we come to him. The blood shed by the Order of God, is able to expiate a World of sins. God hath spent his Wrath upon him, and hath none for those that accept of him. God hath discovered a propensity to be reconcil'd, though we lye open to the stroke of his Justice, and have no strength to withstand him; a higher evidence he cannot give.

3. *Spare nothing for God.* He spared not the best thing he had in possession, and shall we spare our Lust from being mortified by him? The sin of man grieved him more than the Death of his Son; shall we preserve that which grieves him, and slight that which was his greatest pleasure? How comes it to pass, we are so indulgent to our Lusts, and murmur to be parted from that which is the grief of God, and the ruine of our Souls? Are those destroyers of our souls so extreamly dear to us, that we are loath to bring them out of our bosoms, and deliver them to a Crucifixion; no, not in love to that God, who melted that Son in the fire of his Wrath, out of love to us, whom he had cherished by the warmth of his bosom from Eternity? Sure if our Souls were all flint, being smitten by such a love, they should yield some fire to consume our corruptions. How hateful should sin be to us, since it is evidenc'd to be so hateful to God, as that he would not spare his only begotten Son, when he lay under the imputation of our iniquities; and caused the Curses of the Law to meet on him with all their stings, upon whom our sins had met

in all their guilt? Why ſhould we ſpare that, for which God did not ſpare his Son, who never offended him, but highly pleaſed him; and in this very act too, of bowing down under his ſtrokes, by reaſon of our tranſgreſſions? Why ſhould we indulge that in our hearts, which God hath diſcovered by this act to be ſo abominable, and odious to him, and ſo deſerving an Object of his juſt indignation. Let not that find reſt in our boſoms, under which, while our Saviour was in the form of a ſervant, he found no reſt from the Curſes of the Law, and the Wrath of his Father, till it had bruiſed him, and offered him up as a Sacrifice of Atonement for it.

8. *The Father was in Chriſt reconciling the World, In accepting him, and his expiatory reconciling Sacrifice.* The ſteam of his precious blood went directly up to Heaven. * As the ſmoak of the Sacrifices aſcended right up to Heaven (as they ſay) not blown aſide by any Wind. This gave God a reſt, of which ſin after the Creation had endeavoured to deſpoyl him: For if God had a complacency in the work of Creation, which is ſignifyed by the word *refreſht*, *Exod.* 31. 17. וַיִּנָּפַשׁ *In ſix days the Lord made Heaven and Earth, and on the ſeventh day he reſted, and was refreſht*; Much more muſt God be refreſht by the work of Redemption by Chriſt, it being a reſtoring Gods reſt to him by a new Creation, and a greater Glory to God than the work of Creation was, or ſimply conſider'd, could be. God did perform what was incumbent on his part, according to the Covenant of Redemption, in regard of acceptation, after Chriſt had trod the Wine-preſs alone; and his Grace was of the ſame tenor in the entertainment of Chriſt after his work, as it was in the firſt deſignation, and call of him to it; the Foundation, and the Top-ſtone being all the fruit of a condeſcending Grace. The Grace of God accepted it, and Juſtice could plead nothing againſt it: Grace and Juſtice took him by each Arm, and led him to the Throne of Glory. It was *God that juſtified him* *. His entrance into Heaven with the ſame Cloaths of Fleſh he wore upon the Earth, only changed in the faſhion, ſutable to that Glorious Country, to which he was returning, was an evidence of his full acceptance.

* *Lightfoot.* Temple chap. 34. p. 191.

* Iſa. 50. 8.

(1.) *'Tis evident that the Father did accept him.*

[1.] *The Types, and repreſentations of this reconciling Sacrifice, were grateful to God upon this account,* That firſt Sacrifice after the Deluge, was a ſweet ſavour, or a ſavour of reſt, *Gen.* 8. 21. *And the Lord ſmelt a ſweet ſavour, and the Lord ſaid in his Heart, I will not any more curſe the ground for mans ſake.* הַנִּיחֹחַ He ſmelt in that Sacrifice a ſavour of that wherein he ſhould have a reſt, and which ſhould fully quiet his mind; and ſuch a reſt, that he *ſaid in his heart*, or *ſwore*, *Iſa.* 54. 9. The Oath there mentioned can refer to no other place but this: For the ſake of the Antitype, which was reſpected in that Offering, God ſwore that he would not any more curſe the ground for mans ſake. What influence could the ſteam of the blood of a Beaſt, and the ſtench of the burning fat have upon a ſpiritual Subſtance, an Angel, much leſs upon God? Could the Blood, and Burnt Carcaſes of a few ſilly Animals appeaſe God ſo much, as to engage him to make ſo magnificent a promiſe not to curſe the ground any more for mans ſake, when the doleful cryes, and vehement ſupplications of multitudes of dying men in the Deluge, could not perſwade him to ſtop his hand, and ſhut up the Floud-gates of Heaven? Could this make him order the conſtant courſe of Nature, and ſucceſſion of times, when in the very moment he promiſed it, he conſidered the perpetual Fountain of Evil in the Heart of man, *that the imagination of his heart was evil from his youth.* No, But God was pleaſed with a reſemblance of Chriſt, preſented to him in the Faith of the Offerer; as a man is with the picture of his friend whom he dearly eſteems, and loves the perſon that preſents ſuch a Medal to him, becauſe of the eſtimation he hath of his Friend. If the Picture be ſo acceptable, becauſe of the relation it hath to a delightful Object, how much more dear is the Object it ſelf? In the day of the general expiation of the *Jews*, the ſins of the people were aton'd by the Sacrifice of the Beaſt, and ſprinkling of the blood: What force had the blood of a brute to waſh off the ſins of a rational Creature? And thoſe of a Nation? But this typifyed the mighty acceptableneſs of the blood of Chriſt, ſatisfactory to the Juſtice, and pleaſing to the mercy of God, whence all Sacrifices received what efficacy

efficacy they had; God's being pleased with this Sacrifice of *Noah*, and others of his own appointing, was but to testifie how highly pleasing the Death of his Son would be to him, as it was an atoning Sacrifice, and sweeter, than the Iniquities of men were loathsome; both being under his consideration at one and the same time.

[2.] *The time of Christ's coming, and being in the World, is called by way of eminency, an acceptable time; much more was his suffering so, which was the complement of his Humiliation-work.* It was an acceptable time, because it was a day of Salvation for man. *Isai.* 49. 8. *In an acceptable time have I heard thee, and in the day of Salvation have I helped thee.* They are the words of the Father to Christ, wherein he assures him of the acceptance of his Sacrifice extensively for the *Gentiles*; *I will give thee for a Covenant to the people*: Which place the Apostle uses as an argument to press the *Corinthians* to the sincere embracing of the Gospel, 2 *Cor.* 6. 2. because it was an *acceptable time*, a time wherein Christ was accepted, and all Believers accepted upon his account; a time acceptable to God in the Prophet; a time which therefore ought to be acceptable to man, as the Apostle inferrs. 'Tis therefore called the acceptable year of the Lord: *Isa.* 61. 2. *To proclaim the acceptable year of the Lord.* The clearest, and serenest time that ever God saw since the Creation of the World: why was it so acceptable? Because it was *the day of vengeance of our God*; a day of vengeance upon sin, a day of the taking away, and removal of that which had caused all the enmity. Upon the knowledge of Gods approbation of it, Christ prays for his assistance in the time of his suffering, *Psal.* 69. 13. A Psalm of Christ, as appears *ver.* 9, 21. applyed to him in the Gospel. *As for me, my prayer is unto thee in an acceptable time, O God; in the multitude of thy mercy hear me, in the truth of thy Salvation*; When the whole World was set against him, and he was made the song of the Drunkards; the time wherein he put it up, and the circumstances he was in, were pleasing to God; as being for his greatest Service and Glory. Let the mercy which engaged me first in this attempt, and the promise thou hast made me of the salvation of man, move thee to hear me now, and to manifest the truth of thy salvation, which thou hast committed to me, and I am now upon the effecting of. When was this acceptable time? This עת רצון when he was in the *mire and deep waters*, *ver.* 14. when he was *reproached*, and *full of heavineſs*, *ver.* 20. When they gave him *Gall* for his meat, and in his thirst, *Vinegar* to drink: then was the time of this highest acceptation with God for the Redemption of Man.

[3.] *All the fruits of his Death manifest Gods high acceptation of it.*

(1.) *The Mission of the Spirit.* The great end why the Spirit was sent, was to manifest this acceptance; to evidence to the World that Christ was no Impostor, because he was gone to the Father, *John* 16. 7, 8, 10. and had a welcome in Heaven. The coming of the Spirit, and the working Miracles in the Name of Christ, kept up the credit of his Mission and Authority from the Father, in the World. He was sent by the Father, in the Name of Christ; *John* 14. 26. *The Holy Ghost whom the Father will send in my Name. i. e.* upon the account of his Mediation, as a fruit of it; his Name would have been of no Authority for so great a gift, had not his Death been of a grateful efficacy. And by the virtue of his Intercession, *John* 14. 16. *I will pray the Father, and he will give you another comforter.* God unlocks to him all his Treasures, as a Testimony of the pleasure he took in his Death, and the compleatness of it to appease his anger, and satisfie the most extensive demands of his Justice: so high a favour could not be dispensed, if Justice had not first been fully contented. This Spirit was also to abide for ever with his people. *John* 14. 16. *That he may abide with you for ever*: Which shows the Everlasting acceptance of this Sacrifice by God; for since the first coming of the Spirit was upon the first acceptance of his offering, the abiding of the Spirit evidenceth the perpetual prevalency of it with God; for he could not abide any longer than the ground of his Mission did endure, for they must both run parallel: Now, had he not gone away, the *Comforter* would not have come; *John* 16. 7. which refers not only to his Ascension, but to his Passion. And had he gone, and his Death been unapprov'd by God, the Spirit had staid in Heaven. His work also testifies this approbation

bation. He was to *bring* things *to remembrance*, whatſoever Chriſt had ſaid to
* John 14.26. them *, which would never have been, had not Chriſt in every Tittle been faithful to his Fathers inſtructions. He was *not* to *ſpeak of himſelf*, *John* 16. 13. He was not to be the Author of a new Doctrine in the Church, but to impreſs upon Men what Chriſt had taught, and what he had wrought by his Paſſion: He is therefore called the Spirit of Truth, teaching, and clearing up to the minds of men that Truth which Chriſt had taught, and confirmed by his Blood; there was no errour or miſtake in any part of the management of this work on Chriſts part; for the Spirit is not ſent to rectifie any thing, but to raiſe the ſuperſtructure upon that ſound Foundation, Chriſt had already laid. He was to declare only what he *heard*: *Joh.* 16. 13, 14. To act the part of a Miniſter to Chriſt, as Chriſt had acted the part of a Miniſter to his Father; to glorifie Chriſt, to manifeſt the fulneſs of his merit, and the benefits of his purchaſe; for he was to *receive of Chriſt*, *i. e.* the things of Chriſt, his Truth, and his Grace, and manifeſt it to their ſouls, and imprint upon them the comfort of both; There had been no Foundation to glorify Chriſt, had not Chriſt in this work been glorious in the Eyes of God, and been acknowledged by the Father to have glorifyed him to the utmoſt. Now ſince all this is come to paſs, according as Chriſt did prædict it; 'tis an undenyable evidence, that the Father hath fully approv'd of Chriſts faithfulneſs in his Office, and reſts highly contented by his Death.

(2.) *The anſwer of prayers in his Name.* As his acceptance by the Father was the ground of all the Miracles, which were wrought in the Name of the Son, after his Aſcenſion; ſo it is the ground of all the anſwers of Prayer that any Believer receives from God; for our Saviour joyns them both together, *John* 14. 12, 13. *He that believes in me, ſhall do greater works than thoſe, becauſe I go to the Father; and whatſoever you ſhall ask in my name, that will I do, that the Father may be glorifyed in the Son.* Whatſoever you ask in my name, *i. e.* ſaith *Cajetan*, for my Glory, not only in the intention of the Petitioner, but the direct tendency of the thing petitioned for, I will do. His power to do it, is an argument of the ſtrength of his oblation, and validity of the price. *That the Father may be glorifyed in the Son*, which is the end for which our Prayers are anſwered; and is the event of thoſe Mercies we receive as anſwers from the hands of Chriſt. The Father is glorifyed in the ſucceſs of Chriſts Mediation, and the *finiſhing the work he gave him to do*, *Joh.* 17. Every return of Prayer upon the account of the merit of Chriſt, is a teſtimony of this ſucceſs; and Glory redounds by it, to the Wiſdom of the Father, for contriving; to the kindneſs of the Father, for appointing ſo able a Saviour, who could fully ſatisfy all the concerns of God, and provide for the neceſſities of the Creature, and lay a foundation for the full communication of all Mercies, needful for him. His receiving from his Father the Keyes of all his ſtores, to diſpence to Believers, manifeſts how wellcome he was to the Father upon his return, after his conflict in the World; and how ſucceſsful he was in his execution of his Office; and how fully he contented the Juſtice of his Father; which could not by any right keep thoſe ſtores from him after his meritorious Paſſion; ſo that in every anſwer of Prayer, the Wiſdom, Love, Righteouſneſs of the Father are glorifyed in the Obedience, Merit, and Purchaſe of his Son; the Love of the Father is manifeſted, in ſending ſo ſufficient a Mediator; and the Juſtice and Grace of the Father is glorifyed in accepting him, and performing the conditions requiſite on his part by the Covenant of Redemption. There is a moſt intimate conjunction of the Glory of the Father, and the Glory of the Son in this Mediation of Chriſt, which is the Foundation of the acceptation of him, and his acceptation upon the ſame foundation will be perpetual; becauſe, as whatſoever he did here, was for the Glory of his Father; whatſoever he doth above alſo, in diſtributing his gifts, communicating his Grace, is for the ſame end; and therefore can never be unacceptable; for by this acceptation of him, the Father hath a currant, and ſtanding Revenue of Glory eſtabliſhed; his Exchequer is dayly filled with it, by virtue of this approbation. This acceptance is writ upon every return of our ſupplications, put up in his Name, and tending to his Glory; the wonderful Effects whereof have been known in all Ages, and in the private experience of every ſincere Chriſtian.

Christian. Would God ever listen to those pleas in his Name, were he not well-pleased with the Sacrifice of his person? Would God ever expend his gifts to man, to keep up the credit of a person he had disown'd? This is the ground of that near Communion Believers have with God, nearer than *Adam* was admitted to in Paradise, wherein God condescends to the familiar expressions of his Grace, and converses with men in, and through a Mediator, who before were alienated from him, and made the marks of his wrath; The *Golden Altar with incense*, *Revel.* 8. 3. is the pleasant *perfume* of his merits.

[4.] *The content God hath in mens believing on Christ, manifests it.* God hath made faith, the acceptance of him by Men, the only condition of enjoying the fruits of his purchase; and it is not all the amiable vertues in the World, nor the riches of the whole Creation can procure us any Right or Title to him without it. So much doth the Father stand upon the Honour of his Son, That he will not grant an Eternal Happiness to any, but those that joyn with him in a sincere and hearty acceptation and approbation of him, his meritorious Death, and the Righteousness evidenc'd thereby; without this, no beams of Glory can sparkle upon us, but an Eternal wrath will swallow us up. As the Father hath approv'd him, so as to give all power into his hands; so he wills us to approve him, so as to bring all our own Righteousness to the foot-stool of Christ, and embrace him only by a naked Faith, that nothing of the Glory of his work and merit may be clouded by any thing of our own. A true, willing, cordial, lively acceptance is required, a resting on him for salvation, as God rests in him upon his satisfaction; an estimation of him approaching as near as a Creature can to that of Gods: the knowledge and embracing of him is the best savour to God, next to that of his own oblation; and man only in a believing embracing, stands in his true posture of acceptation with God.

[5.] *The naked declarations of Christ to the World, are acceptable to God.* The very Discourses, and the Discoursers of it are a sweet savour to God, 2 *Cor.* 2.15. *We are unto God a sweet savour of Christ, in them that are saved, and in them that perish.* Yea, though Men cast away the thoughts of him, and perish in their unbelief; yet the proposal of it to them for their acceptance, is very sweet to the thoughts of God. As he will express how high his acceptation of them was, in the gifts of Eternal happiness to them that entertain him, so the rejecters shall learn the same in the severity of the punishment inflicted on them. But whatever men do, the sound of it in the World is a sweet savour to him; and all men shall be at last convinced, that his Righteousness was acceptable to God, because he is gone to the Father.

(2.) *God accepted him with a mighty pleasure.* As soon as he was made perfect by his Sufferings, he was saluted an High Priest, *Called an High Priest*, *Heb.* 5. 10. προσαγορευθεὶς, *saluted*; προσαγορεύω, *dono*. *Hesych.* When by the accomplishment of his Passion, he became the Author of Eternal Salvation, God Congratulates him for his attainment of a new Honour by his Consecration, as men Congratulate one another upon new Acquisitions. It was a *sweet smelling savour to God*, *Eph.* 5. 2. there was εὐωδία in his Mission, and ὀσμὴ in his Passion. God smelt a greater fragrancy in his death, than stench from our sins; the sweetness of the one did drown the noysomness of the other: his death was more satisfying to God, than our sins were displeasing. As he was a Vine, he sent forth a delicious fruit of his Bloud to chear both the heart of God and Man; of God by the fragrancy of his satisfaction, of Man by the fulness of his merit. Gods soul *delighted* in him, *Isa.* 42. 1. He had an overflowing Joy. All the Attributes of God, which are the soul and perfections of the Deity, had an undisturb'd Acquiescence in him. There was an unblemisht exactness in his work, because there was a fulness of delight in his Father. The Delight he took in his designation, was rather heightned than diminisht by his Faithfulness in the Execution. He was after his death brought near before God, *Dan.* 7. 13. *One like the Son of man, came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him*, two words to express the height of Pleasure, *near and before him.* As if God would express his pleasure in the strait and intimate Embraces of his Son, after his great Engagement and return from the Battle; and so welcome he was, that God presented him with the dominion of the whole World. For the order of the Vision expresseth

ſeth firſt his Incarnation, and then his Exaltation; ſo that this *being brought neare before the ancient of days*, muſt be upon his Aſcenſion juſt after his Death, and before his full inveſtiture in the Dominion of the World.

(1) *He pleaſed him more than all the ſacrifices under the Jewiſh Oeconomy.* Far more than all the Devoted Creatures, than Oxen and Bullocks which have Horns and Hoofs; 'tis the expreſſion concerning Chriſt, *Pſal.* 69. 31. A mark of Eminency, a *how much more*, is put upon this offering, above the Virtue of the Bloud of Bulls and Goats, *Heb.* 9. 13, 14. Though they were inſtituted by God, yet they were not acceptable to God, for the removal of ſin, *neither could make the offerer perfect before him*, *Heb.* 10. 1. Nor could the heaps of ſacrificed Animals, the ſteams of Brutiſh Bloud, perſwade him to the juſtification of any one Offerer. *In burnt offerings or ſacrifices he had no pleaſure or reſt*, *Heb.* 10. 6. He had a pleaſure in them, not as they were the ſacrifices of Beaſts, but repreſentations of his Sons Paſſion, and appointed as remembrances before him, of what was to be ſuffer'd by the true Object of his Reſt in time. Chriſt is the Perſon, and his Death the Sacrifice wherein God only can find a Reſt, *Iſa.* 66. 1, 2. *Thus ſaith the Lord, the heaven is my Throne, and the earth is my footſtool: where is the houſe that you build unto me? and where is the place of my reſt? For all thoſe things hath my hand made, and all theſe things have been, ſaith the Lord. But to this will I look, to the poor, and a contrite Spirit, and that trembles at my word.* The *Temple* and Temple-worſhip was not the place of his Reſt; God ſpeaks with contempt of them, and ſeems to caſt in the whole created *compages* of Heaven and Earth, as no firm object of his pleaſure. But to *this* will I look, *i. e.* this poor and contrite ſpirit נְכֵה, *ſtricken*; of the ſame root as מַכֵּה, *ſmitten* of God and afflicted, *Iſa.* 53. 4. *That trembled at my word*; He ſpeaks as of one that trembled under the Curſes of the Law, and felt the weight and bitterneſs of them; to him will I look, or *intently* and *fixedly look*, as the word ſignifies. The word, *Tremble*, חָכַר, ſignifies to be *careful* or *ſolicitous*; As 2 *King.* 4. 13. It is ſo tranſlated, *Thou haſt been careful for us with all this care*, though it ſignifies alſo to tremble. Who was more ſtricken than Chriſt? who more careful of the honour of Gods Law than Chriſt? or who taſted more of the Gall of the Curſe than Chriſt? who can that ſignal mark [*This*] point to, but Chriſt? who can be ſet in the ballance with the whole frame of the Creation, Angels and Men, but Chriſt? *All thoſe things hath my hand made*; which ſeems to referr not only to the Temple, but to the Heavens, his Throne, and the Earth, his Footſtool; *all thoſe have been*, and yet no reſt found in them. Now after the coming and ſtriking of this Perſon, upon whom the Eye of God is intent, an end is put to all the Ceremonial ſacrifices, *ver.* 3. *He that kills an Ox, is as if he ſlew a man; he that ſacrificeth a Lamb, as if he cut off a Dogs neck*, &c. It was a diſgrace to him, for men to think he could be pleaſed with ſuch ſacrifices, when he had appointed and accepted another; If they then kept them up, they ſhould be an Abomination to him, as the bloud of Swine; and yet they kept them up after *this poor* ſtricken ſpirit, after the offering of his Son: he calls them *their own ways, their abominations in which he delighted not.* And *ver.* 4. He would *bring their fears upon them*; perhaps it may be meant of their fear of the *Romans*, which you know they pretended, for the putting Chriſt to death, thereby to prevent any occaſion of an Invaſion; and *ver.* 6. He propheſies of their Deſtruction, but before this Deſtruction ſhe ſhould be *delivered of a Man-child*, *ver.* 7. You know how he Arm'd the *Romans* againſt them, diſcharg'd his Wrath upon them, gave up the City and Temple, which they (and even their Enemies) ſtudied to preſerve, for the Death of his Son, as a prey to the fury and Avarice of the Enemies. I have been the longer upon it, to ſhew, there is ſome ground to underſtand this place principally of Chriſt, though not to exclude the common interpretation; perhaps we might have had more ground for the underſtanding it ſo from *Stephens* diſcourſe, *Acts* 7. where he ends his Citations with this place of Scripture, *ver.* 48, 49. and deſcending to the Application of what he had before cited and charging upon them the bloud of Chriſt, was interrupted by the fury of the *Jews* from any further light which his diſcourſe might have given us. To conſider it again; God demands where the place of his reſt was? they might anſwer

anſwer the Heavens. No, All theſe things hath mine hand made, yet no reſt in them: But to *this* I will look. This is my reſt, as the *Antitheſis* carrys it. This ſtricken in Spirit, as if he had pointed to Chriſt on the Croſs, and in the Garden, trembling under a ſence of Wrath; an intent look, is a look of Expectation, or a look of Pleaſure.

(2) *He ſhows his mighty pleaſure in the acceptance of him by a publick proclamation as it were*, Heb. 1. 6. *Again, when he brings his firſt begotten into the World, he ſaith, and let all the Angels of God worſhip him.* Or as ſome read it, *And when he brings his firſt begotten into the world again*; underſtanding it of his Reſurrection, he then proclaims him to the Angels, as an Object of Worſhip: He is the Heir appointed, as well as the Heir Eternally begotten, proclaim'd to the Angels as their Head, and the root of their ſtanding. He was *ſeen of Angels*, manifeſted to them in ſuch a manner as their head, after he was juſtified by the Spirit, 1 *Tim.* 3. 16. Methinks being ſeen of Angels ſhould ſignifie ſomething more than the ſimple Viſion. He was juſtified *by the Spirit*, when he was quicken'd and raiſed *by the Spirit*, 1 *Pet.* 3. 18. his being preached among the *Gentiles*, believed on in the World, and receiv-ed up into Glory, were Evidences of this Acceptance of him by the Father. He brings him in after his Reſurrection, as he did *Adam* after his Creation, into the Poſſeſſion of the World, and gives him the dominion over the Creatures. He brings in his Son, and gives him an Empire over the Angels as he was Mediator, which he had before as he was God bleſſed for ever; and the Angels praiſe him, and acknowledge him *worthy*, as the Lamb ſlain, *to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*, *Rev.* 5. 11, 12.

(3) *He declares the pleaſure he had in his acceptation of him, by fixing his love for ever upon him.* He was ſetled in his Fathers love, becauſe he had perform'd the Mediatory command, *Joh.* 15. 10. *If you keep my commandments, you ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love.* A Commandment was given him, and a commandment was kept by him, which obe-dience hath been hitherto the foundation of his Fathers love to him as Mediator; and, when he had fully finiſhed it, would make a fixation of his Fathers Love. If he had not perform'd the Mediatory Command, he had had no intereſt in his Fathers Affection; as poor Creatures if they obſerve the Commands of Chriſt, ſhall for ever be rooted in his love, never to be caſt out; ſo is Chriſt upon the obſervation of the Command his Father gave, for ever ſetled in his Affection and Acceptation, whereby he hath given us aſſurance, that he was in Chriſt reconciling the World.

(3.) As the Father accepted Chriſt, and accepted him with a mighty pleaſure, ſo *this acceptation of him, and his death redounds to every believer.* Grace and Glory de-pend upon this: Take away Gods Approbation, and the whole Chain of privi-ledges linkt together by it falls in pieces.

(1) *Tis the ſtability of the Covenant.* His approach to God as a ſurety, having engag'd his heart for us, is that which God ſpeaks of with a pleaſing Aſtoniſhment, and is ſo tranſcendently taken with it, that he ſettles the *covenant of being their God*, and making them *his people* upon it: That is the iſſue, *Jer.*30.21,22. And the ever-laſtingneſs of the Covenant is founded in his being a witneſs to the people, *Iſa.*55.3,4. *I will make an everlaſting covenant with you, behold I have given him for a witneſs to the people.* All the Promiſes of God are Yea and Amen, in him the faithful and true witneſs, *Rev.* 3. 14.

(2) *Juſtification is founded upon this acceptance.* God was in Chriſt Reconcil-ing the World, *i. e.* Not imputing their Treſpaſſes to them, but diſcharging them. For the pleaſure he took in Chriſts Sufferings upon Mount *Calvary*, he Graciouſly forgets our ſins, and of Rebels entitles us Heirs. There is a fundamental Juſtifica-tion of future Believers in the diſcharge of Chriſt, though not formal and actual till they believe. As there was a fundamental Condemnation of all in the Loyns of *Adam* upon his Fall, not actual till they were in being, and did actually partake of his Nature: So Chriſt having his diſcharge as a Common Perſon, all thoſe whoſe ſins he bore, have a fundamental diſcharge in that of his Perſon, from any more

ſuffering. As he bore the ſins of many as a common perſon in the offering of himſelf and ſatisfied for their Guilt, ſo he hath an Abſolution as the head from all that guilt he bore; no more to lye under the burden of our ſins, or endure any penalties of the Law for them: *Heb.* 9. 27. *As it is appointed unto men once to dye, and after that the judgment; ſo Chriſt was once offered for the ſins of many, and unto them that look for him, ſhall he appear without ſin unto Salvation.* As Judgment is appointed for all men, as well as Death, and they receive their Judgment after Death; ſo Chriſt after his death was judged by God, and judged perfect, fully anſwering the will and ends of God, and ſhall not appear any more as a Sacrifice, but as a perfect Saviour: he is no more to appear in a corruptible body prepar'd to bear ſin by imputation; but in a Glorious body, as a manifeſtation of his Juſtification, fitted for the Comfort of thoſe that look for him; unto them doth this judgment extend; for upon the ſcore of this judgment paſt by God in his behalf, he is to appear at length *to them for ſalvation.* For if Chriſt ſatisfied for Believers, he is accepted by God on their behalf; therefore his Sufferings are imputed to them; for it would be ſtrange that Chriſt ſhould endure a puniſhment for them, be approved of God as ſtanding in their ſtead, and this Acceptance not be counted to them. If there be an Approbation of his Sufferings for us, there is an Imputation of his Sufferings to us, or elſe no ſatisfaction is made to juſtice upon our Account. As he ſuffer'd, ſo he was acquitted as our Surety, and Repreſentative.

(3) *The Acceptation of our Perſons and Services, redounds to us from the fathers Acceptance of Chriſt.* His love to Chriſt as Mediator, is the Ground of our Acceptation, *Eph.* 1. 6. *To the praiſe of the glory of his Grace, wherein he hath made us accepted in the beloved.* He choſe him firſt as the Head, and his Members in him, he accepts him as the firſt Beloved, and Believers in him. Had not Chriſt been accepted firſt, none could have pretended an Holineſs worthy of the notice of God. The Grace of God is the Cauſe, his Love to Chriſt the Ground, Acceptation of us in him the Effect of both. In our ſelves, we are the objects of his Anger; in Chriſt, the marks of his choice Affection, 'Tis the pleaſure God took in the Obedience of his Son, which makes Believers as his Members; and their Services, though weak imitations of him, delightful to God.

(4) *The conſtant wooings of men by God flow from hence.* He intreats and beſeecheth men to embrace him, to be reconcil'd to him, becauſe he hath been thus reconciling the World in Chriſt, 2 *Cor.* 5. 20. *As tho' God did beſeech you by us, be ye reconciled to God.* The Intreaty and Arguments uſed to perſwade men to the Acceptance of it, could have no Validity without this Foundation, that a Reconciliation is wrought, and the Expiatory Sufferings of Chriſt accepted by God. So much is God in love with Chriſts performance, that he condeſcends to the loweſt ſtep, to beſeech, and ſolicite the Creatures affections for him, and preſſeth them with that ſweet importunity, as loth to take any denial at their hands.

Uſe.

1. *See the unexpreſſible value of Chriſt's Mediation with God.* God hath given the higheſt Evidence of the Grandeur of it, of Chriſts Faithfulneſs in the diſcharge of the Truſt committed to him, Glorifying the Father in all that he undertook and taught. 'Tis from his being a *righteous branch*, that he is become the *Lord our righteouſneſs*, *Jer.* 23. 5, 6. he was by his voluntary ſubmiſſion, and his Fathers deſignation made ſin for us; which performance is ſo grateful, that all that believe in him are made, not bare Righteouſneſs, but *the righteouſneſs of God in him*; he ſeems to become ſin it ſelf, wholly Guilt; and Believers thereby Righteouſneſs it ſelf in the preſence of God. His Death is ſo valuable as to procure the caſting our ſins into the depths of the Sea, and the advancing our Perſons to the heights of Glory, to ſtand before God in his Kingdom. Our Perſons odious in *Adam* are made beautiful in Chriſt, and our Duties that ſmell rank by Nature, *ſmell ſweet by his Merits*, *Rev.* 5. 8. The Odors of his Merits are ſo ſtrong as to overcome the ſtench of our Nature. There is no need of any *Maſſes*, *humane Satisfactions*, and *additions of any Merits of our own.*

2. *Comfort*

2. *Comfort to Believers.* Since this acceptance, how doth Juſtice it ſelf ſmile? The Rod of Gods fury falls out of his hand upon the ſweetneſs of his Sons Offering, and gives way to a Scepter of Grace: nothing was omitted, which was neceſſary for the pleaſure of Gods piercing Eye. This may well calm the fears in our hearts, becauſe it ſmooths the frowns in Gods face. If no charge can be brought againſt Chriſt, ſince the acknowledgment of the ſufficiency of his Offering, no charge can be brought againſt Believers. For whom was it performed, but for them? For whom was it accepted, but for them? The acceptation muſt be for the ſame ends for which his ſufferings were endur'd: Shall not then the influence of it upon them, anſwer the intention of it for them? If it ſhould not, the firſt acceptation would be in vain: Chriſt muſt then return to offer another Sacrifice, which ſhall never be. In the acceptation of Chriſt for you, he hath accepted you in him. He ſtood in no need of it, but in relation to you; he was the Eternal Son of God, acceptable to the Father; but by this he is eſtabliſhed an Eternal Saviour. An obedient Faith on our part, will entitle us to Salvation on his part, *Heb.* 5. 9. *And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* Since God hath accepted him for you, God will appear full of Omniſcience to underſtand your wants, full of Compaſſion to pity you, full of Power to relieve you, full of Wiſdom to guide you, full of Grace to pardon you, full of Glory to bleſs you for ever. Every Believer will be accepted by God, becauſe by his Faith he owns that which gives God a reſt, and as the Grace of God aſſiſts him, ſo he contributes to Gods contentment. Oh then remember your offences againſt God to be humbled, and Gods acceptation of the Bleſſed Offering to be comforted: The Odour of this Sacrifice was ſo agreeable to God, that not content to diſcharge us from the Condemnation we had merited, he would alſo that we ſhould partake of the Life, and enjoy the Kingdom of his Son, judging it not equity to make any ſeparation between the Head, and the Members, the Redeemer, and the Redeemed; and a diſparagement to the greatneſs of the Offer, and offering to ſhut Heaven againſt them; hereby is not only condemnation remov'd, but Eternal Glory aſſur'd. 'Tis not only a *not periſhing*, but an *Eternal Life* upon Faith, *Joh.* 3. 16.

3. *This is the main foundation of Faith.* How unvaluable had all Chriſts ſufferings been, and how vain our Faith, had God diſapproved him; Juſtice had been arm'd againſt us, if a blemiſh had been in the Oblation: Faith firſt reads Chriſts Commiſſion, then caſts its Eye upon the ſtreams of blood flowing from his Heart, liſtens to his doleful cryes, conſiders them for it ſelf; but ultimately reſts it ſelf in Gods acknowledgment of the full diſcharge of the Debt, and his cancelling the Obligation wherein Chriſt was bound. After this, none have any excuſe for unbelief, unleſs they will accuſe God of weakneſs, or falſity, and impoſture in bearing witneſs to the faithfulneſs of one, who had not diſcharg'd his Office.

4. *Glorifie God.* 'Tis the uſe Chriſt in the Prophetick Pſalm makes of it. *Pſal.* 22. 23, 24. *Praiſe ye the Lord all ye the ſeed of Jacob, glorifie him all ye the ſeed of Iſrael, for he hath not deſpis'd, nor abhorr'd the affliction of the afflicted, neither hath he hid his face from him*: a *Meioſis.* His face indeed was hid for a time, but to return with freſher and brighter beams; and the warmth at the return made a recompence for the clouds upon the Croſs. How ſhould our Hearts ſwell with Praiſe, as Heaven did with Joy, and the thankful gladneſs of our Hearts keep time with the joyful acceptance of his Father?

5. *Accept Chriſt.* What is worthy of Gods acceptation, cannot be unworthy of ours. If this be agreeable to the Fountain of Goodneſs, why ſhould it not be grateful to the derived ſtreams? That which gratifies an infinite Ocean of purity, would ſurely gratifie us, were we not abominable ſinks of corruption: 'Tis the higheſt contrariety to God, not to ſeek and acknowledge reſt in that wherein God finds a full content. If the pure Eye of God behold not the leaſt ſpot to diſturb, but a commenſurate goodneſs to ſettle his reſt: What can we ſee in Chriſt, which ſhould make us nauſeate him? Chriſt is the Object of Gods reſt, and well may be of ours. As God reſted not in any thing after the degeneracy of the World, but in Chriſt; ſo neither ſhould we reſt in any thing, ſince the degeneracy of our Hearts, but in the ſame Object. God will love us highly for our accep-

tance of him; God is highly pleaſed with his creatures converſe with him, in and by a Mediator. *Deut.* 18. 16, 17. *They have well ſpoken, that which they have ſpoken,* when they deſired that God would not ſpeak to them, but by *Moſes* a Type of the Mediator. God never gave them ſo great a commendation, as in this caſe, nor ever approved ſo highly of any action, or words that came from the Body of this people. God dwells above in the clouds, we cannot come to him, but by Chriſt: He is a God of Vengeance, and we the Meritors of it; we cannot be skreen'd from his Wrath, but by Chriſt; accept him, and God will accept us in in him, refuſe him, and all the other Righteouſneſs in the World cannot ſecure us. Let Gods approbation be the director of ours: Acceptance of Chriſt, is a noble imitation of God.

9. *God raiſ'd him.* There was a neceſſity of his Reſurrection, in regard of the predictions; for ſince the *Meſſiah* was to dye, and not ſee corruption. *Pſal.* 16. 10. *Thou wilt not ſuffer thy holy one to ſee corruption*; 'tis clear, he was to riſe again; elſe his Body in a natural courſe would have ſeen corruption. This Reſurrection is a clear evidence of his acceptation; himſelf uſes this as an argument, both of the Authority of his Commiſſion, and fidelity in execution. *Joh.* 2. 18, 19, 21. *Deſtroy this Temple, and in three days I will raiſe it up,* ſpeaking of the Temple of his Body: *Revel.* 1. 5. He is the *faithful witneſs,* manifeſted to be ſo, by being the *firſt begotten from the dead.* Without his Reſurrection, his acceptation had not been manifeſt; neither could he have appeared in the quality of a Redeemer and High Prieſt, had he like one of us, layn rotting in the Grave; he had not without it, been powerfully declar'd to be the true Son of God, nor conſequently evidenc'd to be our Redeemer, nor been in a capacity, according to the decree, to Reign to the ends of the Earth. All men would have concluded him an Impoſtor; but by riſing up from the power of an ignominious Death, he was manifeſted to Angels and Men, to be not only Gods beloved Son, but his Obedient Servant, faithful in all his Will, the exact revealer of his Councels, and grateful to him in his ſufferings; whereby not only the valuableneſs and ſufficiency of his paſſion, for a foundation of Everlaſting Reconcilement, but the actual acceptance of it was evidenced: It was a teſtimony to Chriſt of his faithfulneſs, a teſtimony to us of the approbation of his Sacrifice, for thoſe purpoſes for which it was offer'd. As his Reſurrection by the Father was as it were a new Generation of him as the Son of God, *Rom.* 1. 4. *Declared to be the Son of God with power, by his Reſurrection from the dead*; ſo it was as a new conſtitution of him as the Mediator of Men; himſelf calls his Reſurrection a *Regeneration*, *Mat.* 19. 28. and he is therefore called, not the firſt riſen, but the *firſt born* from the dead. *Coloſ.* 1. 18. *Who is the beginning, the firſt born from the dead*; This being a new birth of him from the womb of the Earth. 'Tis a rule in the Language of the Scripture, *Aliquid factum dicitur, cum factum eſſe demonſtratur.* Hereby his perſon was own'd to be the Son of God, and his Works and Suffering, as our Redeemer, were declared highly pleaſing; the ſuit was depending till his Reſurrection, but then the controverſie between God and ſinners upon the account of the Law, was at an end, and the bond was cancel'd in token of full ſatisfaction; the publick decree of God determin'd it; the *decree* is extant, *Pſal.* 2. 7. the interpretation of it. *Act.* 13. 33. *God hath fulfilled the ſame unto us, in that he hath raiſed up Jeſus again; as it is alſo written, Pſal.* 2. *Thou art my Son, this day have I begotten thee.* Thus was he juſtified and declar'd Righteous, and his Obedience, which run through all his acts, exceeding acceptable. He was indeed approved of God by miracles, which God did by him in the time of his Life, *Act.* 2. 22. And by ſuch Miracles that could not fall under any jealouſie, but by thoſe he was teſtified to be a Prophet, a Man approved of God, a Teacher come from God, as *Nicodemus* argues, *Joh.* 3. 2. But by *his Reſurrection* he was teſtified to be more than a Man, the Son of God in his Majeſty. Notwithſtanding the miracles of his Life, he appear'd in the form of a Servant, and ſcarce aſſum'd any other Title, than that of the Son of Man; but after he had by his conqueſt made Death his Captive, he illuſtriouſly appears to be the Son of God, the glory of which is encreaſed by his Aſcenſion, Exaltation, and the plentiful Effuſion of the Spirit, by all which his Righteouſneſs and Obe-

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dience was declar'd to be pure without any mixture, perfect without any defect; clear gold without any droſs, and a full payment of the utmoſt farthing to Divine Juſtice, for believing ſinners.

(1.) *It was the act of the Father.* The body of Chriſt was raiſed, and Reſurrection is not the work of either Soul, or Body, but of God only. God raiſed him from the dead in ſuch a manner, as to declare him to be his Son; It being the declaration of the Father, his Reſurrection was the act of the Father, *God rais'd him from the dead, Act.* 13.30,33. Upon which account God is ſet forth in this raiſing Chriſt as the Object of Faith, *Rom.* 4. 24. *If you believe on him, who raiſed up Jeſus our Lord from the dead.* This Being as it were a new begetting him, was the act of the Father, whoſe Son he was by Eternal Generation. 'Tis particularly aſcrib'd to the Father. *Rom.* 6. 4. *As Chriſt was raiſed up from the dead by the Glory of the Father.* By the glorious power of the Father, which was made illuſtrious in it; ſome take *glory of the Father*, for the formal cauſe, as though the meaning were, Chriſt in his Reſurrection was adorned with the Glory of the Father; others for the final cauſe; he roſe to the glory of the Father; but to take it for the efficient cauſe, is more natural; as the Love of the Father was moſt magnificent in giving him to dy, ſo the power of the Father is moſt glorious in unlooſing the bands of Death, and delivering him from the Grave with Triumph; becauſe the reuniting the Soul to the Body, and reſtoring it to all the Functions of Life, is an act of creative Power: and this Reſurrection was more glorious than a ſingle Creation, in regard of the mighty load of guilt Chriſt lay by imputation under, when upon the Croſs. 'Tis true, this Reſurrection was the work of the Trinity, It was the work of the Spirit, He is therefore ſaid to be *quickned by the Spirit*, 1 *Pet.* 3. 18. and *juſtified in the Spirit.* 1 *Tim.* 3. 16. His Reſurrection was the Juſtification of his perſon, in all that he performed for the ſatisfaction of God. Chriſt alſo is ſaid to raiſe himſelf, *John* 2. 19. *I will raiſe it up*, and had an Authority to *take* up his life *again*, *John* 10. 18. As he is ſaid to conquer his Enemies, 1 *Cor.* 15. 25. *He muſt raign, till he hath put all enemies under his feet*; yet the Father is ſaid to do it. *Pſal.* 110. 1. For acts of power are more peculiarly aſcrib'd to the Father, and Reſurrection is an act of Omnipotence, as Wiſdom is aſcrib'd to the Son, and love to the Holy Ghoſt. The conqueſt of his Enemies is the act of his Father, and therefore the beginning of his Triumph, and the overpowring the great Enemy, Death. And as he waits at Gods right hand till his Enemies be ſubdued, ſo he waited in the Grave, till his diſcharge was order'd by the Father.

2. *It was moſt congruous and regular for the Father to be principal in the raiſing Chriſt.* The Father had the power of Miſſion, and therefore of Acceptation; and therefore the act whereby it was declar'd, did principally pertain to the Father, as it was a full manifeſtation of the Faithfulneſs of Chriſt in his Office; as he received his Commiſſion from his Father, ſo it was moſt regular he ſhould receive his diſcharge from the ſame hand, becauſe he had been faithful to him that appointed him. The Father was the Creditor, He had covenanted with his Father to ſuffer and give him ſatisfaction; the Father then was the moſt proper Judge whether the Articles were performed, or no; whether the ſatisfaction was valid, and the debt paid; As the Father was the Law-giver and Judge, the delivering Chriſt to Death belonged to him; upon the ſame account, the delivering him from Priſon, and Judgment belonged to the Father: none have power to remit or diſcharge after the ſentence, but the ſupream Authority: So that the raiſing Chriſt, belonged as properly by right to the Father, as the power of delivering him to Death. When the account was made up in Heaven, and not a farthing of what was due was found wanting, but the demands of Juſtice fully ballanc'd by the ſatisfaction of Chriſt; *He was taken from Priſon and Judgment*; *Iſa.* 53. 8. and God ſends an *Angel to roul away the ſtone*, *Mat.* 28. 2. not indeed to make way for the Reſurrection of Chriſt, as though there was a neceſſity of rouling away the ſtone, to give his Body paſſage out of the Grave; but to evidence to the Woman that intended to come into the Sepulchre, that his diſcharge came from Heaven, and that they might ſee the Grave empty of his Body. As he that is in Priſon for Debt, ought not to go out without the Judges Authority; ſo Chriſt was held in the Fetters of Death, till his

his Fathers Abſolution, and then was delivered from the Grave, as a Debtor from Priſon. *God looſed the chains of Death. Act.* 2. 24. *It being not poſſible that he ſhould be held in thoſe chains*; for it was not equitable that after he had ſatisfied, he ſhould be held longer in his Fetters; the Judge only can free from Priſon; and when the Law, where any is impriſoned, is ſatisfied, he is in Juſtice bound to order the diſcharge, and pronounce in open Court the acquittal of the Priſoner.

(3.) *This act of the Father in raiſing him, was with reſpect to this work of Reconciliation, and the accompliſhment of all the fruits of it.*

[1.] *For the juſtification of every Believer.* As the ſame Authority which had delivered him to Death, rais'd him from the Grave, ſo in the purſuance of the ſame ends for which he was delivered; *he was delivered for our offences, and was raiſed again for our Juſtification. Rom.* 4. 24, 25. 'Tis declar'd as an encouragement to believe on him that raiſed up Jeſus our Lord from the Dead; which argument would have no validity in it to incite the Soul to Faith in God, if thoſe ends there ſpoken of, were not actually aim'd at in thoſe acts of his. The Father, who was the Author of both, had the ſame ends in both thoſe acts; they were the acts of the Father, and therefore the ends of the Father. Though his Death was the Foundation of his merit, yet his Reſurrection is the foundation of the application of that merit to all his ſeed. At this dore comes in our Juſtification; As God in delivering him up to undergo the Curſe of the Law delivered us in him, and looked upon Believers as ſuffering in him the puniſhment due to ſin; ſo in raiſing him, he vertually raiſed them in him, and fundamentally comprehended them in that diſcharge. His Reſurrection was not meritorious of our Juſtification; that was the fruit of his Death; He paid by his Death what was due for our ſins, and began to receive at his Reſurrection what was due for his ſufferings; by compact he ſuffered for us, and by compact he was raiſed for us. As the expiation of our offences depended upon the death of our Surety, ſo the Juſtification of our perſons depended upon the diſcharge of our Surety; and to that end he was raiſed up by God to be a ſtanding Foundation of, and encouragement to our Faith to believe the promiſes of God, and grow up into hope of the enjoyment of them. 1 *Pet.* 1. 21. *God raiſed him up from the dead, that your faith and hope might be in God.*

[2.] *For the Regeneration of the ſeed promiſed him.* This depends upon his Reſurrection, and was the aim of God in it. 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead.* As the Reſurrection of Chriſt, was as the Fathers new begetting of him to be the Son of God; ſo in regard that he roſe as a common perſon, his Reſurrection was a new begetting all his Elect to be the Sons of God: Herein was the Foundation of their Regeneration, as well as of their Juſtification ſetled: He *was taken from Priſon, and from Judgment*, and then it follows, *who ſhall declare his Generation. Iſa.* 53. 8. For by the Reſurrection of Chriſt, God having declared himſelf pacified, hath opened all the Treaſures of his Grace to Chriſt, for the framing a new Generation in the World to ſerve him; without which merit of the ſuffering, and diſcharge thereupon, there could not have been a mite of Grace given out of Gods Treaſury for the renewal of the Image of God in any one perſon. The Spiritual Reſurrection of any one Soul, is as much the effect of this Reſurrection of Chriſt, as the Reſurrection of Bodies ſhall be at the laſt day. That power which doth raiſe any Soul from a Death in ſin, would never have wrought in any heart without *this* antecedent to it; It would have wanted the foundation of ſatisfaction; for God only ſanctifies as a God of peace. And therefore the power which was exerted for the raiſing of Chriſt from the Grave, was put forth as a power to work in the hearts of all his ſeed. As the ſubject of this Reſurrection was not a private Perſon, but a publick repreſentative; As God acted in it in a publick manner, as the Governour and Creditor; ſo the power whereby he raiſed him was, as I may call it, a publick power, a pattern of what was to be ſpiritually wrought in the hearts of all thoſe whoſe Debts he pay'd, and for whom the payment was accepted by God. His working in all Believers, is but *according to the working of* that *mighty power which he wrought in Chriſt, when he raiſed him from the dead. Eph.* 1. 20. It was

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alſo a pattern of that power which ſhould be employ'd for doing all works neceſſary in the hearts of thoſe that believe. 'Tis the fountain from whence all ſpiritual life ſtreams down to us: by this God put into him the ſpring of the Spirit of Life to flow out upon all his ſeed.

[3.] *For to give us the higheſt ſecurity for all new Covenant Mercies.* This Security was intended by God in the very Act of raiſing him. *For as concerning that he raiſed him up from the dead, now no more to return to Corruption, he ſaid on this wiſe, I will give you the ſure Mercies of David, Act.* 13. 34. This was in the thoughts of God, when he put forth his hand to the raiſing of him. There can be no greater Security than the fulfilling of the promiſes made, which the *Apoſtle* there placeth in the *Reſurrection* of Chriſt, *For*, ſaith he, *we declare unto you glad tidings, how that the promiſes made unto the fathers, God hath fulfilled the ſame unto us their children in that he hath rais'd up Jeſus again, Acts* 13. 32, 33. What promiſe was that which was thus fulfilled? it was the promiſe of *an everlaſting Covenant, Iſa.* 55. 3. whence this is cited, that grand promiſe that God made to *Adam* and in him to all his poſterity, was fulfilled in this Act of Raiſing Chriſt. It being a declaration of the bruiſing the Serpents head, the Author of all the Enmity between God and Man, by the Seed of the Woman: the promiſes alſo of Bleſſing all Nations in the ſeed of *Abraham*, and the bringing in an everlaſting Righteouſneſs were fulfilled. Theſe were but initially perform'd by the ſending Chriſt and bruiſing him. But the Wiſdom of God, the Righteouſneſs of God, and the Truth of God, did all ſhine forth in their fulleſt beams, in the raiſing him from the dead; which was the Topſtone of our Reconciliation, as his Death had been the Corner-ſtone and Foundation. The certain enjoyment of all the Bleſſings of the new Covenant is enſur'd to us by this Act of God, and ſo intended by him in the Act it ſelf; this giving and diſpenſing of the ſure Mercies of *David*, *i. e.* the making all the Mercies which this our *David* had purchas'd by his Sacrifice, and had been promis'd to him in the firſt agreement, ſure and ſetled for ever.

Uſe.

How ſtrong a ground is here for our Faith and Comfort? When our Saviour was upon the Croſs, there was a black Cloud of Wrath between God and him, the Heavens were dusky, the face of God Vail'd; But in his Reſurrection the Heavens look'd clear, the Wrath of God was pacified. It left its ſting in our Saviours ſide, Chriſt therefore after his Reſurrection ſalutes his Apoſtles with peace, *Joh.* 20. 21. *And Jeſus ſaid to them again, Peace be unto you, as my Father hath ſent me, ſo ſend I you*: which ſeems to be more than an ordinary Salutation, ſince it is attended with a ſpecial Commiſſion, the fruit of his Reconciling Death. Peace dawn'd at his Birth, but was not in its *Meridian* till his Reſurrection. Thereby he was clear'd to all the World, and eas'd of the burden of mens ſins, which bowed down his head upon the Croſs. Had not God been a God of peace, *i.e.* fully reconcil'd by his death, he had not brought him again from the dead, but ſuffer'd him to have lain there, *Heb.* 13. 20. *Now the God of peace, that brought again from the dead our Lord Jeſus Chriſt.* Would we be perfect in every good work, would we do the Will of God? would we have every thing well-pleaſing in his ſight wrought in us? then we ſhould go to him as a God of Peace; as a God lifting up Chriſt from the Grave, that he might, with honour to all his Attributes, work ſuch excellent things in the hearts of all that believe in him, and act Faith upon this Act of Gods Power, Righteouſneſs and Truth in the raiſing the great Shepherd of our Souls. He delights now to be called the God of Peace, and by this Act hath laid aſide what was terrible to us in the Conſideration of a Judge, for the breach of his Law. Why may we not hope to attain whatſoever is needful at his hands, ſince he hath clothed himſelf with a new Title? And it is to be obſerv'd, that the Apoſtle ſaith, God *brought* him *again from the dead, through the bloud of the everlaſting Covenant*; he entred into Priſon as our ſurety, and paying the price was deliver'd by that payment, and freeing himſelf by that payment from any more ſatisfaction, he frees all thoſe that are his Members, ſo that the bloud of Chriſt will have the ſame virtue for thoſe, that it hath for himſelf. God manifeſted it to be the bloud of the

the everlaſting Covenant, a bloud ſufficient to eſtabliſh the everlaſting Covenant upon, by this Deliverance of him. God hath no more to lay to his Charge, all Bonds are Cancell'd, all actions againſt him fully anſwer'd; he roſe not only by his own power and right, but by his Fathers warrant, whereby God own'd himſelf his Father, and in him our Father, upon which account he tells *Mary*, *Joh.* 20. 17. *I aſcend to my Father and your Father, my God and your God*; this Reſurrection is the Teſtimony, God is become your Father as well as mine, the enmity is aboliſht, you ſtand in a Relation to God, and I aſcend to him as your Father, as well as mine, to take poſſeſſion from his hands of the inheritance I have purchas'd for you.

10. *God glorified Chriſt, and ſo was in Chriſt reconciling the World unto himſelf, fully eſtabliſhing this reconciliation wrought by him.* All power was promiſed to him, *Pſal.* 2. 8. *I will give thee the heathen for thine inheritance.* It was perform'd, *Mat.* 28. 18. *All power is given me.* His Reſurrection had not attain'd its full end and perfection, had he not been exalted to a glorious Government; it was *for this end he dy'd* that he died, that *he roſe again and reviv'd, that he might be Lord both of dead and living.* He died to purchaſe it, he roſe to poſſeſs it, and lives for ever to manage it. He was exalted for the honour of God, and the Happineſs of Believers, as *Joſeph* the Type was advanc'd to manage things for the Intereſt of the Crown, and the good of the People.

First, We muſt premiſe theſe two things. *There is a double glory and dominion of Chriſt.*

I. *Eſſential as God*; which was communicated to him in the communication of his Eſſence; for being God from Eternity, he had all the prerogatives of God.

II. *Mediatory*, which was by Agreement between them to be beſtow'd upon him, upon the accompliſhment of his work in the World. He had a right to this by the Donation of his Father at his Conception; for he was made Lord, when he was made Chriſt, *Acts* 2. 36. *Know aſſuredly, that God hath made that ſame Jeſus, whom you have crucified; both Lord and* * *Chriſt.* But he had not his Actual Inveſtiture, and full ſettlement in it, till after his Reſurrection, becauſe his reconciling death was to precede his entrance into Glory, where he was to reſide for the management of this Power. In this reſpect he is called the Heir of all things; *Heb.* 1. 2. *Whom he hath appointed heir of all things*, which Inheritance is not meant of his Eſſential dominion, for ſo he is not appointed, but begotten Heir. He might then be ſaid to be conſtituted God, as well as Heir; which would be an improper ſpeech, like the *Socinians Deus factus.* What is Natural, cannot be ſaid to be by Conſtitution; the one is voluntary, the other neceſſary. He is appointed Heir, as he was appointed *Mediator*, *Heb.* 3. 2. He was Mediator by a voluntary Deſignation, he was Heir by a voluntary Donation, and all Judgment was committed to him by a voluntary Deputation; but he was a Son by a natural Generation: Again, An Heir ſucceeds in the place of another; ſo Chriſt as Mediator ſucceeds in the place of his Father in regard of Government as his Delegate and Deputy; but what the Son hath from the Father as God, he hath not as his Deputy, but by an Eſſential, Natural and Eternal Communication. So that theſe *two* differ.

* Camero *pag.* 371 *Meſtrezat ſur* Heb. 1. 2.

1. *The one belongs to his Eſſence as God, the other to his Office as Mediator.*

2. *The Eſſential is by Nature, the Mediatory is conferr'd as a reward of his Humiliation and Expiation of Sin:* Phil. 2. 8, 9. *Wherefore God hath highly exalted him*, viz. becauſe of his obedience to Death. The one belonged to him without Suffering; but his ſuffering death for us, was the Moral Cauſe of his exaltation; ſince the Heavenly Sanctuary was ſhut againſt us, the expiation of our Crimes muſt precede his entrance into it, and poſſeſſion of it.

3. *The Eſſential is an abſolute Soveraignty, the Mediatory is delegated.* For it is a judgment *committed* to him by the Father, *Joh.* 5. 22. In the firſt he is one with the Father, in the other he is the Fathers Subſtitute and Deputy; his Fathers Lord Lieutenant in the World according to a deriv'd Authority.

4. *The Eſſential is wholly free, it hath no obligation upon it; the Mediatory hath a charge annext to it.* Tis a dominion with Rules, and given him as a means to bring Believers to Salvation, which is part of the work belonging to the Charge of Mediator, *Joh.* 17. 42. he hath this power given him by the Father, that *he ſhould give Eternal Life to all that God hath given him.*

5. *The*

5. *The Essential is necessary*; he cannot possibly be God without an infinite Glory and Dominion: *the other, though due by Covenant, yet is a free gift*; Phil. 2. 9. *God hath given him a name which is above every name*, ὑπερῦψωσεν. Not that God, who is Infinite Goodness and Holiness, would ever let such an exquisite Holiness and Affection to his Glory, which Christ discover'd in the whole Course of his Obedience, pass without a rewarding and Crowning it with the greatest Glory in his Treasury; (It being an Obedience Superior to that of all the Angels, it requir'd a recompence Superior to all their Glory). Yet that high Exaltation is a free * Gift.

* Cocceius *de Fœder.* S. 106.

(1.) In regard that the whole *Oeconomy*, the Mission of Christ and his Incarnation is a free act of God to us; and in his Exaltation he is consider'd as appearing for us, and receiving from the Father those Treasures which were to be dispens'd to us, and that power and dominion which was to be employ'd for us.

(2.) Because as it was the *free gift of God*, to unite our flesh to the Deity of the second Person, it was also an act of Free Grace to continue the manifestation of the Glory of the Divinity in the same flesh.

(3.) Because the Death he suffer'd, and the Conquest he gain'd thereby, being by the *powerful assistance of the Father*, according to those Promises of Assistance made to him, his Glory may be well said to be a free Gift from the Father.

(4.) Because given without Constraint, with a free Pleasure, though upon a valuable Consideration.

6. *The Essential is Eternal*, without beginning and End; *the Mediatory hath a beginning after his Death and Resurrection, and shall have an end.* When all the seed are brought in and perfected, all Enemies subdued and conquer'd, Christ shall resign his Commission and his People, for whose sake he was Commission'd and Deputed to this Government, unto his *Father*, 1 *Cor.* 15. 24. when he shall *still reign with his Father* in the Glory of the Deity. The Father lays aside his immediate Government, that Christ may be all in all; at last Christ shall resign the Government to the Father, that God may be all in all, and delight immediately in his People, when they shall be fully perfected, and free from sin. The Power, in regard of the particular Ends for which it was conferr'd on Christ, ceaseth when those Ends Cease; but what belongs of Right to him as God, or what was given him by Covenant, as a reward for his Obedience, will endure as long as the Humanity remains united to the Divinity.

Secondly, This is to be consider'd, that *it was the Person of Christ* which was exalted by the Father. The subject of this power is the Person of Christ, and the execution of this power is by the Person of Christ.

1. *His Divine Nature was exalted and glorified in regard of its manifestation.* The Father would manifest, that the Redeemer of the World was God blessed for ever, above Angels or Men. His Deity in the time of his Humiliation was uncapable of any change, and therefore neither did, nor could receive any detriment in its Nature and Essential Perfections. It could not be subject to Infirmities, or fall under the strokes of Death: yet the Son of God emptied himself in taking upon him the form of a Servant, and Vail'd that Deity which dwelt bodily in him, by the Flesh he took, and suffer'd Reproaches and Indignities from men, and maskt the glory of it by Humane Infirmities; but in his Resurrection and Ascension, the Deity did gloriously spring out of that obscurity, and brake out from under the Cloud of his Humanity in a glorious Lustre, which before had discover'd it self in some few sparklings; he was now cloth'd with a Vesture dipt in bloud, and his Name is called *the Word of God*, *Rev.* 19. 13. *i.e.* he was manifested to be the Word of God after and upon the account of his Death.

2. *His humane Nature was exalted and glorified by a new acquisition and addition of perfections of glory, which had been never conferr'd upon any Man or Angel.* That was really deliver'd from all that suffering and debasement, it had been subject to before in the days of his Flesh; and was drawn up into a great and glorious Condition, and endow'd with gifts above all Creatures in Heaven and Earth, and received a new Royalty and Power of Ruling; and as the Mediator had perform'd a new

work in dying, ſo he receiv'd a new glory in his Exaltation. Thus the Perſon of Chriſt, and each Nature, may be ſaid to be glorified in a diſtinct ſence. The Divine in the Manifeſtation of it, from that obſcurity wherein it had been diſguis'd, the humane in the reception of that which it had not before poſſeſſed. This was fully conferr'd on him at his Aſcenſion, and ſitting down at the right hand of God; whereas before, the name of a ſervant was written upon him, the faſhion of his Veſture being chang'd, there was a new Name writ upon him, *King of Kings, and Lord of Lords, Rev.* 19. 16.

Theſe things premis'd.

1. *The Exaltation and Power of Chriſt, is every where aſcrib'd to the Father.* It was his promiſe, *Pſal.* 89. 27. *I will make him higher than the Kings of the Earth.* Several Monarchies overtopt the *Jewiſh* Kingdoms throughout the whole duration of that ſtate. He bruis'd him as he was the Rector and Judge of the World, to whom belong'd the right of puniſhment. He advanc'd him as the Supream Governour and Fountain of all Honour; and thus he was in Chriſt ordering the Application, and enſuring Reconciliation to us upon the Conditions in his Word.

(1.) *In regard of Donation.* 'Tis a gift from the Ancient of Dayes, *Dan.* 7. 14. God anointed him to this Office, as well as to the reſt. He ſets him in the higheſt place next to himſelf, at his right hand, *Pſal.* 110. 1. *The Lord ſaid unto my Lord.* Gives him all the Enſigns of Authority, a Crown in the day of his Eſpouſals, an Everlaſting Throne, a Scepter of Righteouſneſs, *Heb.* 1. 8. *But unto the Son he ſaith, thy Throne, O God, is for ever and ever.* A Sword in his Mouth, the Keys of Life and Death, all Royal Prerogatives; ſubjects all the Angels to him, to receive Commiſſions from him, and be at his Service; they are now the Eys and Horns of the Lamb, Miniſters and Inſtruments of his Juriſdiction *. He *committed all judgment to* his *Son*, *Joh.* 5. 22. not only a power of judging or ſentencing, but a power of Governing and Conducting all things. In regard of the power he receiv'd, he is ſaid to ſit down, *Luk.* 22. 69. *at the right hand of the power of God.* In regard of the Authority inveſted in him, he is ſaid to ſit down at *the right hand of the Throne of God*; in regard of the Glory conferr'd upon him, he is ſaid to ſit down *at the right hand of the Throne of the Majeſty in the Heavens*, *Heb.* 8. 1. His Royal Power to manage it, and the Glory attending it being all the Gifts of God to him, and that not in a way of Common Providence, whereby other Kings Reign, but by a peculiar Deputation, and ſpecial Decree, in a mighty Affection, whereby he doth as it were take him by the hand and ſet him upon his Throne, *Pſal.* 110. 1. *Sit thou at my right hand*, And peculiarly calls him, *His King*, *Pſal.* 2. 6. makes him higher than the Heavens, gives him, by inheritance, a more excellent name than all the Angels; all which are peculiarly the Acts of God towards him, *Heb.* 1. 8, 13. the ſpecial orders of God concerning him.

* Mr. *Joſ. Mede.*

(2.) *In regard of fitneſs for this Government.* The Spirit of *Counſel* and *Might* did reſt upon him for the exerciſe of this Government, as well as for his other Tranſactions in the World; that he might *reprove with Equity, ſmite the earth with the rod of his mouth, and with the breath of his lips ſlay the wicked*, Iſa. 11. 4. *Righteouſneſs* was to be the *girdle of his loyns*, and *faithfulneſs the girdle of his Reins.* This was his excellency, conferr'd upon him as King of the Church, he had *ſeven horns*, a full power, and *ſeven eyes*, a perfect Wiſdom for the management of the Government, *Rev.* 5. 6. He had need of the higheſt fitneſs, becauſe this Government upon his ſhoulders was a charge incumbent upon him above what all the Angels in heaven were intruſted with. He hath a ſpirit of Wiſdom to guide the Church, a ſpirit of Power to defend it, a ſpirit of Faithfulneſs to take care of it, a ſpirit of Compaſſion to pity it, and inexhauſtible fulneſs to impart unto his people in all their neceſſities, able to fill the Ciſtern the Church, and every private bucket. He was not without power to reſcue thoſe out of the hands of the Devil by Conqueſt, whom he had Redeem'd from the Wrath of God by his Death. He had full power given him to force the Jailor, after he had contented the Creditor; God fitted him with Wiſdom againſt the Wiles of Satan, and might againſt this power.

(3.) *In*

(3.) *In regard of defence and protection in it.* He hath the whole power of the Godhead to defend him in it, he ſits at his right hand: the right hand is a place of Honour, and the right hand of a great King is a place of Security. Though Chriſt hath a power to ſubdue his Enemies, yet the Father is ſaid to make his Enemies his Footſtool. Putting forth his power, to ſhow in the puniſhment of his Enemies the high Acceptance of his Perſon and Paſſion, that he will with his own hands bring down all that concurr not with him in giving honour to his Son. The power which is eſſential to the Deity, is promis'd to be employ'd for the ſubduing his Enemies under his Scepter and under his feet, *Pſal.* 110. 1. *Till I make thy enemies thy footſtool.* As he did bring him to his Throne in ſpite of all oppoſition, ſo he will eſtabliſh it againſt the ſtorms and powers of Hell. He ſet him upon the Throne with a mighty zeal for his honour, and indignation againſt his oppoſers. *Then ſhall he ſpeak to them in his wrath, yet have I ſet my King upon my holy hill of Sion,* *Pſal.* 2. 5, 6. notwithſtanding all their Counſels againſt him, and Reſolutions to caſt his Cords from them. So the increaſe of his Government and Peace, the ordering of it, the ſtability of it with judgment and juſtice, and the perpetuity of it are ſetled, protected and aſſured by the ſame Zeal that placed him in it, *Iſa.* 9. 7. *The Zeal of the Lord of Hoſts ſhall perform this, i. e.* That vehement Love which he hath both to the honour of Chriſt, and the Eternal Peace and ſecurity of his ſeed. The Power of God firſt lifted him to his Throne, and the ſame omnipotency will keep it from being ſhaken by the powers of darkneſs. And the Redeemer was ſtill to exerciſe Faith in God as *his Father*, as *his God*, *the rock of his Salvation*, even when he had *ſet his hand in the Sea*, and *his right hand in the rivers*, *Pſal.* 89. 25, 26. Then God doth promiſe to *beat down his foes before his face, and plague them that hate him*, and *his ſeed* he would make *to endure for ever, and his throne as the days of heaven*, Ver. 23, 29.

2. *The Father did this upon the account of his death, and to ſhow his high valuation of it, and that Reconciliation he wrought by it.*

(1.) This *Exaltation and dominion was upon the account* of his reconciling death. His ſufferings were the way to his Crown; he firſt ſurrendered himſelf as our ſurety to the juſtice of God, before God ſurrender'd his power to the management of Chriſt for the good of Man; *He died and roſe again, and reviv'd, that he might be Lord of the living and the dead*, *Rom.* 14. 9. he obtained a new ſtate of Life, not to dye again, as *Lazarus*; and he was not rais'd barely to a Life, but to a Royal and Princely Life, to have an extenſive dominion over all, the foundation whereof was laid in his death. God *lifted up his head*, becauſe he did *drink of the brook in the way*, *Pſal.* 110. 7. and it was as he was a Lamb that had been *ſlain* as a ſacrifice, that he had both his *power* and his *wiſdom*, *Rev.* 5. 6.

(1.) *The exerciſe of his dominion before his incarnation did in order of Nature preſuppoſe his death.* Though he exercis'd a power in the World before his Incarnation, yet it was exercis'd by him as conſtituted Mediator; and his Aſſumption of a Mortal Body, and offering it up to death, was the Condition requir'd at the firſt Conſtitution of him as Mediator, as a reparation of the Honour of God which had been violated in the Diſorder of his firſt form of Government by the enterance of Sin. As ſoon as ever man fell, the Government of the World devolv'd into the hands of Chriſt, by virtue of the Covenant between the Father and himſelf. When Sin had undermin'd the Pillars of the World, they would have fallen had he not given a new *conſiſtency* to them, *Col.* 1. 17. and *upheld all things by the word of his power*, *Heb.* 1. 3. and *eſtabliſhed the Earth*, *Iſa.* 49. 8. which elſe would have been overthrown by juſtice, as well as the Angels. Had not the Government of the World been put into the hands of Chriſt, and a Covenant of Grace been erected, the World had been deſtroyed; the holineſs of God could not have endur'd the ſinfulneſs of it, and the juſtice of God could not have endur'd the ſtanding of it according to the Covenant of Works. And this Government was not put into the hands of the Mediator, but upon a ſuppoſition of his Death. What reaſon have we to think God ſhould conſtitute a new Mode of Government without a reparation of his honour in the firſt? *The government was upon his ſhoulders* when he was firſt *given* to us as a

Son, *Iſa.* 9. 6. He was given to us in promiſe, before he was given to us in the Fleſh; And in that firſt Promiſe, wherein his power is enſur'd to him for us, *viz.* the *bruiſing the ſerpents head*, his death is ſuppos'd by the Serpents *bruiſing his heel*, *Gen.* 3. 15. He was a *Lamb ſlain* from the Foundation of the World, and it was upon this preſuppos'd oblation, that the World had its ſtanding, that any had Grace beſtowed upon them, and found acceptance with God. If the great end of the government he is ſince his death inveſted with, was perform'd by him before his Incarnation, *viz.* the Salvation of Souls, yet with reſpect to his future death, then the government alſo, which was but a means in order to this, was conditionally conferred upon him. As Believers were ſaved before his coming, ſo the World was govern'd by him, becauſe he was to dye. Hence he was the Angel of the Lord in delivering his Church; the *Captain* of the *Lords Hoſts*, in fighting their Battels, *Joſh.* 5. 14; the Guardian of the Church, and an *Advocate* for them in their diſtreſſes, *Zech.* 1. 8, 12. and attended upon his Throne with all the Angels as Meſſengers to perform his Will, *Iſa.* 6. 1, 2. which in the Evangeliſts Interpretation was the Lord Jeſus, whoſe glory *Iſaiah* ſaw, *Joh.* 12. 41. when the Seraphims celebrated his glory in the Earth: It was he, the foundation of whoſe glory was laid in the Earth, in the Redemption of the Sons of Men: They are ſilent of that glory God hath in the vaſt Heavens, and ſpeak only of his glory in the ſmall point of Earth, which relates to that of his Mediation, wherein the eſtabliſhing the Earth and reducing it to a due order was the main concern.

(2.) *He was abſolutely confirm'd in it upon his death.* There was a confirmation of it in the firſt inſtant of his Conception, for he was made Lord when he was made Chriſt; at his Birth he was proclaim'd by the Angels, a *Lord*, as well as a Saviour, *Luk.* 2. 11. But his full inveſtiture was after his death upon his Aſcenſion, when ſeated at the right hand of the Majeſty on high. *David* had an Authority conferred upon him at his anointing, but was not fully inaugurated, till his Coronation at *Hebron*. So after the Redeemer had finiſhed his Miniſterial work, God did fix him in his Royal Dignity, to exerciſe his power, not only in the Divine Nature, as he had done before, but alſo in his Humane Nature aſſum'd by it. There was an *anointing* of him after his *bringing in everlaſting righteouſneſs* by his death, and *making reconciliation for iniquity, making an end of ſin, and ſealing up the viſion and propecy* which centr'd in him; then was the moſt holy to be Anointed, and have his ſolemn inveſtiture, *Dan.* 9. 24. Becauſe of that Illuſtrious Holineſs, he had manifeſted in the whole Courſe of his Humiliation, and that ſignal Obedience upon the Croſs, he then was ſetled an high *Prieſt* for ever, which he exerciſeth by himſelf; a *Prophet* of his Church, which he exerciſeth by his Spirit; an everlaſting *King*, which he manages partly by his Spirit, partly by himſelf. Thus our *Noah* was brought out of the Ark, after the ſuffering the terror of a Deluge, to be the Father of a ſecond World; and as *Iſaac* was raiſed up, after he had appear'd as a Victim under his Fathers ſword, to be the Father of many Nations. He was to be *Shiloh*, a Peace-maker, before the gathering of the Nations under his Scepter, *Gen.* 49. 10. And the Son of Man, before he was to have a *dominion that ſhould not paſs away*, *Dan.* 7. 13, 14. As God brought him again from the Dead *through the bloud of the everlaſting Covenant*; he raiſ'd him becauſe his Bloud was a *Covenant Blood*, *Heb.* 13. 20. ſo by his own bloud he entred once into *the holy place*, *Heb.* 9. 12. But it was not only after his Death, but becauſe it was a death for man voluntarily ſubmitted unto. The Conqueſts made by him in the World, his having *a portion divided with the Great*, and *the ſpoil with the Strong*, was *becauſe he pour'd out his ſoul to death, made interceſſion for the Tranſgreſſors and bare the ſins of many*, *Iſa.* 53. 12. It was upon this ſcore of *purging* and expiating *our ſins* by himſelf, that he *ſat down on the right hand of the Majeſty on high*, *Heb.* 1. 3. He expiated ſin by the Oblation of *himſelf*, not as other high Prieſts by the bloud of * Animals. If any Creature had been offer'd by him, though held in the higheſt rank in the Creation, the Prieſt had been infinite, but the ſacrifice had been finite. But it was himſelf which he offered, a finite, humane Nature, in conjunction with an Infinite Perſon, and that for the Atonement of our iniquity; for which infinite Obedience, and infinite Charity, God rewarded him with an infinite Exaltation. It was his own bloud which

* Meſtrezat *in locum.*

which procur'd his admittion into the Holy place, and he was crown'd because he had combated with the Curses of the Law, and Enemies of our peace, and Conquer'd them for us.

There are *two* things requisite to the exercise of this power and Dominion, the Knowledge of Gods Decrees, and Authority over the chief Ministers in the Execution of them; Both which Christ hath upon the account of his Reconciling Death.

1. *The Knowledge of Gods Decrees.* God gave to him the Knowledge of his Decrees concerning *his people*, *Rev.* 1. 1. No Man on the Earth, or Angel in Heaven was found *worthy to open the book*, *i. e.* to be acquainted with the Contents thereof, nor to *unloose the Seals*, to Dive into the depth and Misteries of his Counsels and Providence, but only *the Lyon of the Trive of Judah*; But it was by virtue of his death (as he was the Lamb slain, the Antitype of the Legal Lambs sacrific'd) that he took the *Book and open'd it*, *Rev.* 5. 6, 7. The prevalency of his death with his Father, was the cause of the Knowledge of all the secrets of his Will. As he was the *Lion* of the Tribe of *Judah*, and the root of *David*, as he had taken Humane Nature according to the Will of his Father, and suffer'd in it; he prevail'd to open the book and *unloose the Seals thereof*, *Rev.* 5. 5. that they should not be conceal'd from him, who was the head of the reconciled World: When the Justice of God was appeas'd by the prevailing death of Christ, he gives forth willingly, whatsoever may conduce to the Salvation of his people; and in order to this, there was a necessity Christ should understand his secrets. How else could he be an Executor of all the Counsels of God? This Revelation is to him as Mediator in his humane Nature, as appointed King by God, which is distinct from that Knowledge he had as God, as his Mediatory Kingdom was distinct from that essential Kingdom he had as God; As that was a delegated power, so this is a revealed Knowledge; and both one and the other he had, as he was the Lamb of God taking away the sins of the World.

2. *Authority over the chief ministers employ'd in the Execution of his will.* *Things in heaven must bow down to him*, Phil. 2. 10. *All power in heaven, as well as Earth, was given him*, Mat. 28. 18. and nothing was exempt from his jurisdiction, but only the Father who did *put all things under him*, 1 Cor. 15. 27. The *innumerable company of Angels*, which are *Citizens of the heavenly Jerusalem and Mount Sion*, the seat of his Royalty, *Heb.* 12. 22. are under his Scepter. His sitting on the right hand of God (as was said) was because he purg'd our sins by himself, and whatsoever did accrue to him by virtue of this Session, was upon the same Foundation with the Session it self. Part of that dominion accruing to him, as sitting at the right hand of God, was the power over Angels (1 Pet. 3. 22. *Who is on the right hand of God, Angels and Authorities and Powers being made subject to him*) who had Authority and Power from God in the administration of his Providence either among other Angels or among Men; they were subjected to him, *i. e.* by his Father. He was passive in it, and had it conferr'd upon him as part of his Mediatory glory. As God, he did himself subject the Angels to him. Thus, as an honour for the oblation of himself, were they all Marshall'd under the power of Christ, by the Father, who had power to dispose of his Creatures under the Reins of what Government he pleas'd. And the most excellent Orders of them were not exempt from this subjection, but every Person to whom God had granted a Principality, Power, Might and Dominion, either in this World, or that which is to come, was brought under his Scepter, to be serviceable to him in the Execution of those designs he had for the Church which he had reconcil'd to God by his bloud, Eph. 1. 21. *Far above all principality and power*, not only ὑπὲρ but ὑπερὰνω, exceedingly above in excellency of Dignity, and largeness of Authority. Whence they are called *his Angels*, *Rev.* 1. 1. And fellow-servants of *those that have the testimony of Jesus*, *Rev.* 19. 20. and therefore servants to Christ as Mediator. And as a testimony of this subjection of them, God sent all his Angels to wait upon him at his Triumphant reception, as his Chariots to convey the humane Nature of Christ to Heaven, and to welcome him after his Victory, *Psal.* 68. 17. He was *among them as in Sinai*, when he came down to give the law; he was the commander of them, and

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gave them directions in that affair; this is ſpoken with reſpect to his Aſcenſion, as it follows, *ver.* 18. *Thou haſt aſcended on high*: they attended him to his Throne, and waited upon him, to be employed in the Execution of his Royal Edicts. Now this adoration which the Angels are commanded to render him, was becauſe he had *expiated Sin*, *Heb.* 1. 3, 6. Their waiting round about his Throne to attend his pleaſure, and the joyful Acclamations they ſhout forth in his praiſe, is becauſe he was the *Lamb ſlain*; the Reconciling ſacrifice, whereby God and man were brought together, *Rev.* 5. 11, 12.

3. *It was very fit and congruous that he ſhould have this Glory.* This was the Agreement between the Father and the Son before he ſet foot out of Heaven. He had glorified God, had given him a foundation by his ſubmiſſion to the ſharpneſs of his Mediatory work, to diſplay his Wiſdom in the higheſt Glory, his Juſtice in the deepeſt Severity, his Mercy with the cleareſt Luſtre, his Veracity in the firmeſt Stability; without his undertaking this, none of thoſe Attributes could have appear'd in ſuch Glory upon any other Foundation; they could never have been thus manifeſted by any Creature, or the undertaking of the whole Creation. As he therefore glorified the Father more than all Creatures could glorifie him, ſo it was fit he ſhould have a glory tranſcendently above them. As he had improv'd his Talents above them, ſo he ſhould be poſſeſſed with a rule above them. Without this power, he could not have conducted thoſe whom he had purchas'd to a bleſſed Eternity. It was very reaſonable, that as the Father had by him done the hardeſt work, *viz.* the expiating ſin, he ſhould alſo by him work the full accompliſhment of it. It was congruous that things ſhould be given into the hands of the Redeemer to manage, who had purchas'd them all by a price ſo valuable as that of his Death. If he dyed to purchaſe them, it was fit he ſhould have Authority to perfect them. He being a Divine Sacrifice, was of Infinite price; and as his Sufferings ſurpaſt the puniſhments of all Creatures, ſo the value of his Sacrifice exceeded the Riches of the whole Creation, both of Heaven and Earth, Angels or Men. He had not had a Reward commenſurate to the value of his Death, had not a Dominion been added to him as Mediator, beſide that of his Deity, which was his by Nature, and could not fall within the compaſs of a purchaſe, ſince he never was, nor could be diſpoſſeſſed of it. It was but reaſon the Angels ſhould be ſubjected to him, who had been preſerved and confirm'd by him. For God had in him *gathered together things in heaven as well as things in earth*, Eph. 1. 10. which Collection would have ſignified little, unleſs by it they had been wrapt up into a permanent ſtate and a full Aſſurance from any danger of Apoſtacy from God, and a fall into Miſery, as ſome of their Fellows had done. It was very convenient, that they who had received ſo great a benefit by him, ſhould be ſubject to him; that they who had been gathered under his Wing, ſhould be as well under his Scepter. Beſides, as he had diſcover'd himſelf faithful to Death, againſt ſome reluctancy of Humane Nature, he ſhould have an opportunity to diſcover himſelf faithful in the other parts which concern'd the honour of God; he that was faithful to him under the Curſe of the Law, would not be unfaithful to him under the bleſſing of Deliverance. And very fit at laſt that he that was the innocent ſufferer, ſhould be the Judge of his Guilty Enemies, and condemn the great head of that Enmity which was the occaſion of his conflict with his Fathers wrath, to remove it out of the way. As he being rich in the Deity, and in the form of God, became poor in his humanity and in the form of a ſervant, Eclipſing thereby the glory of his Godhead, it was fit he ſhould reaſſume his former ſtate, as the Heir of all things, and exerciſe that power in his Humanity, which he had a right unto in his Deity.

4. *This power was conferr'd upon him for the application and perfection of the fruits of Reconciliation.* This power and dominion is given to him for the advantage and full growth of his ſeed. When his people ſhall be perfected, and his Enemies ſubdued, the Government devolves wholly to his Father, there being no longer any occaſion for the Exerciſe of this Mediatory dominion. If it were conferr'd upon him only for himſelf, the power would not ceaſe as long as his perſon endures. But

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the Ceſſation of it upon the accompliſhment of ſuch effects, evidenceth that thoſe effects were the end for which it was firſt conferr'd. 'Tis upon this ſcore the Scripture placeth the extent of his Dominion, *Eph.* 1. 22. *He, i. e.* the Father, *hath put all things under his feet, and gave him to be the head over all things to the Church.* For the Churches welfare, for the good of the Subjects, as well as the glory of his Empire. He is the King of Saints, to Rule them by his Grace; and the King of Nations, to Rule them by his Providence. He is ſet to reign in *Sion, the hill of holineſs*, *Pſal.*2.6. as the Center of all the Power and Wiſdom of his Government: As the chief City of a Prince partakes moſt of the fruits of his Valour in Conquering, and his Wiſdom in Ruling. As his prophetical Office is not to ceaſe till Inſtruction be ſwallowed up in viſion, nor his Prieſtly till his interceſſion be ſucceeded by immediate Communion, ſo neither his Kingly till there be a total Ceſſation from all danger, and not an Enemy left to diſturb their peace.

1. *For the beſtowing gifts on men for the publiſhing this Reconciliation.* He received gifts at his Triumph, that he might as a Royal Steward of his Father, diſtribute them for the good of thoſe that had been Rebels to the Government of God, to fit them for the great Fruit of this peace, *viz.* a Communion between God and them; *that the Lord God might dwell among them*, Pſal.68.18. Eph. 4. 8, 11, 12, 13. Theſe gifts come from God as a God of Salvation, as the *Doxology* infers, Pſal. 68. 19: *Bleſſed be the Lord who daily loads us with his Benefits, even the God of our Salvation.* The intent whereof was to wound the head of the Enemy *Satan*, who had been the firſt make-bate, Pſal. 68. 21. *God ſhall wound the head of his Enemy.* The Spirit therefore was not given in that eminency and fulneſs of gifts and graces, till the glorification of Chriſt, wherein he abſolutely received the Keys of all the Treaſures of his Father, as well as the Keys of Hell and Death, Joh. 7. 39. *The Spirit was not yet given, becauſe that Jeſus was not yet glorified.* The giving the Spirit depended on the Glorification of him as Jeſus a Saviour. God would reſerve thoſe gifts for the Triumphal Coronation of his Son, as an evidence of the Peace which was made by him, by the Effuſion of the richeſt Treaſures of God. The Spirit was in the World before, as light was upon the face of the Creation the three firſt dayes, but not ſo glorious, ſparkling, and darting out full beams till the fourth day, the day of the Creation of the Sun, and fixing it in the Heavens; ſo was the rich beaming forth of Light, when after four thouſand years, the fourth Divine day, the Sun of Righteouſneſs was ſeated in the Heavens to diſperſe his Beams. The firſt Edict he gave out, after the Receipt of his Power, was the Commiſſion for Preaching the Goſpel, Mat. 28. 18, 19. *All power is given unto me in heaven and in earth; Go therefore and teach all Nations.* It was the intention of his Father, that he ſhould diſpoſe of his power for this end; for he who did all things according to his Fathers Will, would not uſe his power in the leaſt, but for thoſe ends for which it was conferr'd upon him.

2. *For the inviting of men to an acceptance of him.* As the moſt beneficial Commands that ever he gave, ſo the moſt Condeſcending Affections he ever diſcovered, the moſt gracious Invitations that ever he made, were at thoſe times where he had a ſence of this power in a more peculiar manner, to ſhow the proper intendment of it, and to what ends he was to manage it. The grant of this Power is the Foundation of that invitation he makes to weary Souls, Mat. 11. 27. *All things are deliver'd to me of my Father*, the inference is, *Come unto me all ye that labour*; and his governing them as a Leader and Commander to the People, is the encouragement God uſes to men to accept of that Rich and Liberal invitation of coming *to the waters and buying wine and milk without money and without price*, Iſa. 55. 1, 4. God exalted him to all his power, to enable him to make the moſt gracious offers to men, and encourage their Acceptance of him, as himſelf intimates in that fore-mention'd, *Mat.* 11. 27. that the delivery of all his Treaſures to him, was to make a Revelation of his Father to the ſons of Men.

3. *For the preſerving the reconciliation for ever firm.* As there is an increaſe of his Government, ſo there is an increaſe of his peace, *Iſa.* 9. 7. *Of the increaſe of his government*

vernment and peace there is *no end*. His government, and the peace he purchas'd go hand in hand; as his glory riſeth to the *Meridian*, ſo doth the Reconciliation. He therefore went to heaven to *purify the heavenly things themſelves with his ſacrifice*, Heb. 9. 23. *i. e.* (ſay ſome) heaven it ſelf, which in ſome ſence was polluted by the ſtench of our ſins, coming up into the preſence of God, into which Chriſt as the high Prieſt entred with his bloud, to ſettle the ſweet ſavour of that before God, inſtead of the lothſome ſavour of our ſins, which had offended his Majeſty. But howſoever, this Exaltation was, that he might *appear in the preſence of God for us*, Heb. 9. 24. and preſerve by his Interceſſion, what he had wrought by his Paſſion. He hath therefore his head incircled with a *Rainbow*, Rev. 10. 1. to Evidence the perfection of the peace he had made, and the eſtabliſhment of the ſecurity in heaven, againſt the opening any more the floud-gates of Wrath for an overflowing Deluge.

4. *For the ſubduing his and our Enemies.* He is to continue in the Exerciſe of this Power, *till all the enemies be put under his feet*, 1 Cor. 15. 25. *All* the Enemies, all the Enemies to him as *God*, all the Enemies to him as *Mediator*, all the Enemies to the great deſign of his Mediation, all the Enemies to him in that ſtate and Condition wherein he ſits at the right hand of God, which is as Mediator, and therefore whatſoever is contrary to his Mediation and the intendment of it, all thoſe Enemies to his Members which would hinder their Arrival at Happineſs, and their bleſſed Conjunction with their head, are to be deſtroyed. And thoſe are,

(1.) *Sin*, which hath *reigned unto death*, Rom. 5. 21.
(2.) *Satan*, who as a *Prince* hath reign'd in the World, and kept up ſin in its Vigour, *Joh.* 12. 31.
(3.) *Death*, the laſt Enemy, which hath reign'd from *Adam* to *Moſes*, Rom. 5. 14. and *will reign to the end of the World*, 1 Cor. 15. 26. Whatſoever ſets it ſelf in contrariety to the happineſs of Believers, is an Enemy to the deſign of Chriſt, and is to be put under his feet, as one end of the Authority granted to him. All the Powers of Hell muſt be cruſht, all the Fortifications of the *Devil* muſt be demoliſh'd, and himſelf diſpoyl'd of his Arms. This was neceſſary, that his Kingdom ſhould extend over the Devils to repreſs them, if it did extend over his Subjects to ſecure them; theſe could not be advanc'd by his Mercy, if the others did not ſink under his Power.

5. *For the perfect Salvation of his Seed.* His Exaltation was for the Perfection and perpetuity of Salvation, the *Apoſtles* inference elſe would have no validity, *Rom.* 8. 34. *It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us. Who ſhall ſeparate us from the love of Chriſt?* But the *Apoſtle* ſets forth the Eternal knot between him and Believers, upon his Seſſion at the right hand of God, with a *rather*. God *exalted him to be a Prince and a Saviour*, Act. 5. 31. A Princely Saviour, to beſtow the Royal Gifts of Repentance and Forgiveneſs of Sins. As he appointed Chriſt to give it, ſo he hath appointed men *to attain it by him*, and from him, 1 *Theſ.* 5. 9. As he merited Salvation by his *Death*, he might perfect it *by his life*, *Rom.* 5. 10. That as his death was by the Ordination of God to purchaſe a ſeed, ſo his Exaltation was, by the like deſignation, for a full ſanctification of this ſeed, that he might at laſt behold them in their perfect glory; And therefore what he thought his proper work, upon a ſence of it in his ſoul, when he conſider'd his Divine Original, and his approaching *Glory*, when yet it was not abſolutely conferr'd upon him, *Joh.* 13. 3, 4. he will think his work, when he is in full poſſeſſion of it, *viz.* The full Sanctification of his people, the waſhing their Souls, which was ſymbolically ſignified by the waſhing their feet: What ſeems to be the end of that preſent ſence, will much more be the end and iſſue of his enjoyment. As he was humbled to ſave them, ſo he was exalted to perfect them; and ſince he was made ſin for us in his death, he is in his advancement made Wiſdom, Righteouſneſs, Sanctification and Redemption, a full treaſury to ſupply all our neceſſities, that as he was the Author ſo he might be the finiſher of our Faith. If

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God deliver'd to him the full Contents of his Will, becauſe he was a *Lamb ſlain*, it muſt be in order to carry on that work for which he was ſlain; to perfect an Eternal Amity between God and them, that there might be an Eternal rejoycing in one another. The Mediator being to Reign till the whole Church be brought to Heaven, the intendment therefore of his Heavenly Royalty, is the Perfection of them in an heavenly Glory. That as in his Humiliation he was the way of our Acceſs, as by his Spirit he was the diſcoverer of the Truth, ſo by his Life he might be the perfecter of our Happineſs, Joh. 14. 6. *I am the Way, the Truth, and the Life.* As he glorified his Father on the Earth, by a full ſatisfaction of his Juſtice, ſo his *Father glorified him in heaven*, to make a full application of his Merits, *Joh.* 17. 1, 2.

4. *By this the Father teſtifies the higheſt Acceptance of his Perſon, and the ſufficiency of his Death.* Joh. 3. 35. *The Father loves the Son, and hath given all things into his hands.* His Coronation teſtifies the acceptation of his Perſon, and it being after his death, teſtifies the acceptation of his Paſſion. As *Pharaohs* elevating *Joſeph* from a Priſon, to the higheſt Dignity in *Egypt*, next to that of the Soveraign, was a Teſtimony of that Kings high admiration of *Joſephs* Wiſdom.

This acceptance is teſtified by *two things.* 1. *The Manner of his Reception and Settlement.* 2. *The Nature of his Power.*

1. *The Manner of his Reception and Settlement.* It was with an infinitely pleaſed Countenance, and all the marks of Joy in the Soul of God, which rejoyced him more than the Crown of pure Gold ſet upon his head, or the length of days for ever and ever granted to him. The *Pſalmiſt* placeth all the joy of Chriſt upon his Aſcenſion in this, *Pſal.* 21. 3, 4, 5, 6. *Thou haſt made him exceeding glad with thy Countenance,* בְּשִׂמְחָתְךָ חַדֵּהוּ thou haſt made him glad with joy. One frown in the face of God would have dampt all the joy of Chriſt. The *Pſalm* was anciently underſtood of the Aſcenſion and Glory of Chriſt, and *Ainſworth* makes a pretty obſervation of the word rejoyce, יְשַׂמַּח, by tranſpoſition to be מְשִׁיחַ *Meſſiah.* If there be joy in Heaven at the return of Sinners, How great was the joy of God at the return of the Saviour of them, after the performing unto God ſo eminent a ſervice? How heartily did the Father take him in his Armes? How ſtraightly did he embrace him? How magnificently did he fix him in a Throne of Immortality and Advocacy? And when he did thus conſtitute him his King upon his holy Hill, he eſtabliſhed his Throne and perpetuity of his Kingdom by an Oath, Pſal. 89. 35, 36. *Once have I ſworn by my holineſs that I will not lye unto David, his ſeed ſhall endure for ever, and his throne as the Sun before me.* What men are mightily pleas'd with, they confirm under the higheſt obligations. As when the daughter of *Herodias* pleaſed *Herod*, he confirms by an Oath the Grant he had made of whatſoever ſhe ſhould ask him, *Mark* 6. 22, 23. And the Solemnity at Chriſts entrance into Heaven, and ſitting upon his Throne, laſted ten dayes before the ſending of the Spirit as the firſt fruits of his purchaſe.

2. *The Nature of that glory and power inveſted in him.* 'Tis not in the Orbs of the Planets, or the ſtarry heaven, where Chriſt hath taken up his Reſidence, but he is mounted above all the viſible heavens, Eph. 4. 10. *Far above all heavens*; ὑπεράνω, not ἀνω, exceedingly above the Heavens; into the Holy of Holies, the Habitation of the glorious Majeſty of God; a place of purity for a pure Redeemer, a place of Glory for a glorious Mediator. And he is ſeated in his humanity in the higheſt place of heaven next the Father, at the right hand of the Majeſty on high; Yea *in the midſt of the throne*, Rev. 7. 17. an honour never allow'd to the higheſt Angels, *Heb.* 1. 13. which *ſtand before* the Throne of God, but ſit not in the Throne with him. The Obedience of Angels never did, never could equal the Obedience of the Son of God. His Empire is of the ſame extent with his Fathers; ſo highly did his Father value his expiatory offering, that he would not exempt an Angel in Heaven, nor a Devil in Hell, nor any Creature upon Earth, from a ſubjection to him; but pour'd the whole Rule and Government into his hands, order'd the ſame *worſhip* to be perform'd to the *Son* as to himſelf, *Joh.* 5. 23. And that *in heaven*, *Heb.* 1. 6. *Rev.* 5. 13. And for duration it is for ever and ever; he is to Reign as Mediator, till all the ends of it be accompliſht; and afterwards for ever with the Father, in

* Meſtrezat. the Glory of the * Deity; *Heb.* 1. 3. He is to Reign as Mediator in the place of the Father, till the Church be perfected, by reducing all Enemies to an entire ſubjection, and then to reſign his power to his Father. As the Son of a King ſent to reduce Rebellious Countries to Obedience, hath a Royal Commiſſion from his Father to act as King, an Authority to pardon or puniſh, till his Conqueſt be finiſh'd: So when Chriſt ſhall have gain'd the full Victory, he ſhall ceaſe his Mediation, and God ſhall Reign immediately over all, and Chriſt ſhall Reign with him, not as Mediator, but as God. *God ſhall be all in all*, 1 Cor. 15. 28. which is oppos'd to Chriſts Interpoſition or Interceſſion as Mediator; there will be no need of Gods communicating himſelf by a Mediator, but he will immediately ſhine forth upon them, when the fruits of ſin, and ſin it ſelf is aboliſh't in them. But for the Father to reſign things to the management of his Son, as the Son had given himſelf up to the Juſtice of the Father, in a ſort to Eclipſe his own glory for ſo long a time, as the Son had Eclips'd his Deity in his Humiliation, and as it were lay by the immediate exerciſe of his Authority of judging and governing which originally pertains to him, and Vail it, to let the beams of it ſhoot into the World only through this Medium, is ſuch a mark of his acceptation, that higher cannot be given. It cannot be conceiv'd how the Father ſhould do more than this, for a Teſtimony of his pleaſure in him and his Sacrifice. 'Tis impoſſible the Father ſhould dethrone himſelf, and therefore any thing higher than what he hath done, cannot be imagin'd. For tho' the Authority ſtill reſides in the Father, and is extant in every act of Chriſts Government, yet he acts not immediately, receives no Addreſſes immediately to himſelf, but all in and by his glorified Son. Had he had the leaſt diſpleaſure with him, or found the leaſt blemiſh in him, he had not lodg'd the exerciſe of his power in him.

Uſe of this Head.

First, *This Exaltation of Chriſt by the Father is a mighty encouragement to Faith in Chriſt.*

1. *Hereby we have aſſurance, that all that Chriſt ſpake and did, was agreeable to the Will of the Father.* This Exaltation of Chriſt, will not ſuffer us to think that any thing was left undone by him, which he ought to have done. Otherwiſe the exact juſtice of God, would never have conſented to have put the Government of all things into his hand; an exact Obedience was to precede, before a Glory was to be conferr'd. Since therefore this Glory is conferr'd, 'tis evident his Obedience was unblemiſht. All the World, and the concerns of it, would never have been laid upon his ſhoulders, had the piercing eye of the Father diſcern'd any fault in it. The Infinite Wiſdom of God would never have intruſted him with ſo great an affair, if he had not been faithful in the management of what had been before committed to him; becauſe if he had been unfaithful in one, there was no ground to think he would be faithful in the others. But it is a ſtrong Argument, that he will be exact in the Glorious part of his Charge, ſince he hath been exact in the ignominious part of his work. 'Tis upon the account of his being a faithful Witneſs, that he is the *Prince of the Kings of the Earth*, Rev. 1. 5. 'Tis this Argument the Spirit uſeth to *convince* the World of Righteouſneſs, *i. e.* the Righteouſneſs of his Perſon, the Righteouſneſs of his Mediation, that there is a full expiation of Sin, becauſe he is entertain'd and receiv'd by the Father, *Joh.* 16. 10.

2. *Hereby we have aſſurance, that it is the intent of the Father, that all things ſhould be manag'd by Chriſt for the good of thoſe that believe in him.* Since he hath delivered the Book to Chriſt, containing the ſecrets of his Will, becauſe he was a Lamb ſlain, 'tis evident, that it is the pleaſure of the Father, that his Government ſhall be for thoſe ends for which he was ſlain; and that the Book contains the Will of God, purſuant to the Ends of that Death. Had that Book contained any thing contrary to thoſe ends, and to the intereſt of his people, the Father would not have delivered it into his hands. The end of his Exaltation, can never croſs the end of his Paſſion; nor could the unchangeable love of the Father, give him Rules for his acting in his Government, oppoſite to thoſe he had deſigned his Humiliation for. Since therefore he was in Chriſt upon the Croſs, reconciling the World to himſelf, he is

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in Christ, upon his Throne, pursuing the ends of that Reconciliation and bringing the fruits of it to a glorious Maturity, by the Glorification of the Reconciler. How soon were the Tears of *John* dried up, when he look'd upon Christ opening the Book of Gods Decrees, and found by the *praises of the Elders*, that the World was committed to him, to order all things for the good of the Church, *Rev.* 5. 4, 5. What encouragement would they else have had to have fallen down, singing the praises of him, and acknowledging him as their Lord and King, and to present to him their Golden Vials full of Odors, which are the Prayers of the Saints? The first Homage he receives, after his opening the Book, and that as a pleasant Odor, is the prayers of Believers, Ver. 8. *And when he had taken the book, the four Beasts, and twenty four Elders, fell down before the Lamb; having every one of them Harps and golden Vials full of Odours, which are the prayers of the Saints.* Which doth evidence their Good to be the intendment of the Father, in delivering it to him; and that the Rules in it were to that purpose, and his own Resolution to observe the Rules of it.

3. *'Tis to be considered, who this person is, that is thus exalted, in order to the encouragement of Faith.* 'Tis the same Person, in whose Humiliation the Father was Reconciling us; our Kinsman, by the assumption of our Nature, but more by the relation of our Faith to him, into whose hand this power is put. He is made the Steward to dispence his Fathers Gifts, who knew our indigences and wants of them, and whose tenderness cannot be question'd, since he hath had an experience of our Infirmities. He that shed his bloud to save us, will not spare his power to relieve us. As he had not dyed, but to Reconcile us; so he would not have been exalted as a Reconciler, but to perfect it by bringing us to the Father: by the one he made way for our Access, and by the other for our perfect Conjunction. His being quickned by the Spirit, and the Glory following thereupon, as well as his being put to death in the Flesh, was to *bring us to God*, 1 Pet. 3. 18. He hath a tenderness as he is the Son of God, partaking of the same Nature with his Father; he hath a tenderness as our Mediator, and cloth'd with our Flesh; he hath also an engagement of Faithfulness, since all the Treasures of Heaven are put into his hands, to be expended for those ends for which he died. He is not only Administrator of his Fathers Goods, but Guardian of the Souls committed to him by his Father, and faithful he is in both.

How may we then cast our Souls into this bottom, since the directions he receives from the Father, are agreeable to all the former Oeconomy! Since, as a Lamb slain, he is Gods Steward to distribute; since both his heart, and the heart of his Father are so full of Love, one in the Execution, the other in the Acceptation, nothing can be cross to the Interest of those, for whom the one Dyed, and the other accepted it. No higher ground can there be of Faith, than the love the Father hath shown to our Redeemer for his Reconciling Passion, by his glorious Exaltation. He lov'd him in the *laying down his Life, and he lov'd him in the taking it again*, Joh. 10. 17. Get your Thoughts then up into heaven. Behold the Father taking him up in his Armes, Congratulating his Victory, Adorning his Triumph, Conferring upon him, and perpetuating a Government. See if in all this you can find a frown on Gods Face; any doubt in his Heart, of the Validity of his Sacrifice: See if any Letters, but those of Grace, be written about his Throne. And if God hath no doubt of it, who is more concern'd in his Glory, than you in your Salvation, why should any Jealousies remain in any heart that accepts him, discards all Affection to sin, and endeavours to imitate him in an holy Obedience to God? *Be followers* therefore *of God as dear Children*, since he hath so magnificently entertain'd his Son, upon the account of what he did, for all that will believe in him. And wait upon God till he shall send his Son in all his Royal Attire, to bring you to the full enjoyment of all the fruits of this Reconciliation, so strongly wrought, and so heartily accepted. And till that be accomplish't, let Hope every day pierce through the Vail, and enter into that which is within it, more inward, *Heb.* 6. 19. εἰς τὸ ἐσώτερον τῦ καταπετάσματος, *Inning our Souls by Faith and Hope every day in the Vail.* This Faith is a firm Anchor to hold the Soul safe in Stormes, and the Fathers admission of Christ into Heaven is the Rock on which it should fasten.

The Second *Uſe* is of *Comfort*.

1. *Sin is fully expiated.* Since it is upon the account of the Expiation of it, that he is thus dignified. The purging of our ſins by himſelf, hath met not only with a bare Acceptation, but an high Valuation with the Father. Since he hath thus Crown'd and Enthron'd him, what aſſurance have we of the full Atonement by the Bloud of his Croſs! How can we doubt the full Satisfaction, Delight, and Content of the Father with him, and with us upon the Condition of Faith, ſince it was for the purging not his own, but our ſins that he did *ſit down, as of right, on the right hand of the throne of the Majeſty on high*? Heb. 1. 3. The Gratifications the Father made to our Redeemer, manifeſt the ſatisfaction of his Juſtice, ſince not only Gods Kindneſs, but his Juſtice, which is a part of his Majeſty, was employ'd in the welcom reception of him. Had that frown'd, there had been no Throne for him to ſit on; and if it ever frown upon him, his Throne will ſhake under him. But it never ſhall, for it is a *Throne for ever and ever*, and that becauſe *his Scepter is a Scepter of Righteouſneſs*, Heb. 1. 8. A Majeſty ſtill offended, would never have admitted him to this honour. Is there any room for ſorrow and dejection, for jealouſies of the ſufficiency of the Ranſom, after ſo illuſtrious a diſcharge from the Father?

2. *Accuſations ſhall be anſwered.* We have great Enemies; the Devils that tempt us, our Corruptions that haunt us, and both to accuſe us. To whom muſt they accuſe us? To that Majeſty, at whoſe right hand Chriſt hath his Reſidence. Whence muſt the Vengeance they call for iſſue, but from that Majeſty upon whoſe Throne Chriſt ſits as a *Lamb ſlain*, who ſits ready to anſwer the Accuſations, and ſtop the Revenge? He tore *Satans* Charge upon the Croſs, will he let it be piec'd together in his Triumph? as he bowed down his head upon the Croſs to expiate our ſins, ſo his head is lifted up on the Throne to obviate any Charge they can bring againſt us. Satan knows it is fruitleſs for him to bring his Inditement there, where Chriſt perpetually appears, and is never out of the way. The perpetuity of our Juſtification, reſults from this ſitting of Chriſt at the right hand of God; for he ſits there, not as an uſeleſs Spectator, but an induſtrious and powerful Intereſſor to keep up a perpetual amity, and prevent ſin from making any new breach, 1 *Joh.* 2. 1. Sin we muſt not, but *if any man ſin*, (not a Courſe of ſin, but fall by ſome Temptation) *we have an Advocate with the Father, Jeſus Chriſt the Righteous.* He ſits as an Advocate, as a Reconciler and a Propitiation for ſin, ſpreading before his Father, the Odors of his Merits and Righteouſneſs, to anſwer the Charge and Inditements of Sin. *He appears in the preſence of God for us*, Heb. 9. 24. before the face of his Glory in the higheſt heavens. It was through the bloud of the Covenant he aroſe, it was through and with the bloud of the Covenant he entred into the Holy Place, to carry the Merit of his death as a ſtanding Monument into Heaven. God, by his Advancement, would have the ſight of it always in his Eye, and the ſavour of it in his Noſtrils; that as the World, after the ſavour of *Noahs* Sacrifice, ſhould no more ſink under the Deluge; ſo the Believers in Chriſt ſhould no more groan under the Curſes of the Law, though they may, in this World, ſmart under the Corrections of a Father. 'Tis a mighty Comfort in the midſt of all Infirmities, (where there is the anſwer of a good Conſcience towards God) that Chriſt is gone to heaven, and is on the right hand of God, to ſave thoſe that are baptiz'd into his Death, and that have the *ſtipulation of a good conſcience towards God*, which is the *Apoſtles* reaſoning, 1 *Pet.* 3. 21, 22. ἐπερώτημα.

3. *Wants ſhall be reliev'd.* 'Tis that humane Nature wherein the Expiation was made on Earth, which is Crown'd with Glory in Heaven by the Father: that humane Nature with all the Compaſſions inherent in it, with the ſame Affections wherewith he endur'd the Croſs, and deſpis'd the ſhame, with the ſame earneſtneſs to relieve them, as he had to deliver them. With the ſame deſire to drink of the fruit of the Vine with them in the Kingdom, as he had to eat the paſſeover with them upon the Earth; to ſupply their Wants, as he had redeem'd their Perſons. If the *free gift of all things*, be argued from the Fathers delivery of the *Son to death*, *Rom.* 8. 32. the full diſtribution of all things may be expected from the Fathers ſetting him upon his Throne, and giving him the Keys of Death and Hell to ſtop their inroads upon a Believer, and the Command of his Treaſures to diſpence at his

his pleasure; what can be denied to the Merit of his Death, since as our Surety he is established in an Eternal Throne? Since he was admitted as a *forerunner for us*, Heb. 6. 20. εἰσῆλθεν, what can there be necessary for us in our journey, till we overtake him, that we may not expect at his and the Fathers hands? all our needs will be supplied, since there are *Riches in Glory*, in Jesus Christ, *Phil.* 4. 19.

4. *Spiritual Enemies shall be conquer'd.* All Enemies are to be made *his footstool*, *Psal.* 110. 1. Satan, who was wounded by him upon the Cross, shall not rise, since he is upon his Throne. He that could not overpower him while he was cover'd with the Infirmities of our Flesh, cannot master him since all power is deliver'd to him in Heaven and Earth, and the Keys of Hell put into his hands. He bruis'd him while he was known only to be the seed of the Woman, and bruis'd him for us; and shall he be able to repair his broken strength, since his Conqueror is now declar'd to be the Son of God with power? Our inward Enemies shall fall under the same might. It was the purpose of the Father to *conform his Elect to the glorious Image of his Son*, *Rom.* 8. 29. What hath Christ this power in his hands for, but to destroy the power of that in the heart, the Guilt whereof he expiated by his bloud? that as he appeas'd the Anger of God, and vindicated the honour of his Law by removing the Guilt, so he may fully content the Holiness of God, by cleansing out the filth. As he had a Body prepar'd him to effect the one, so he hath a power given him to perfect the other; that as there is no Guilt to provoke his Justice, there may be no Dirt to offend his Holiness. That as the Father hath been reconcil'd by the Death of Christ, he may delight himself in the Soul by the operation of the power of Christ. This will be accomplisht. The first Fruit of his Exaltation, was the Mission of the Spirit, whose proper Title is a Spirit of Holiness, in regard of his Operation, as well as his Nature; and whose proper work is, to quicken the Soul to a Newness of Life, and mortifie by Grace the Enemies of our Nature. The *Apostle* assures the believing *Thessalonians* of it, from this Argument, of his being a God of Peace, 1 Thes. 5. 23. *The very God of peace sanctifie you wholy*, ἁγιάσαι ὁ θεὸς. That God of peace, *ver.* 24. *Faithful is he that calls you, who also will do it.* 'Tis not only a Petition, but an Assurance; as appears by *ver* 24. that it will be done by him as the Author of Reconciliation. And compleatly done, ὁλοτελεῖς, wholly perfect, universally for the subject, in Understanding, Will, Affections, Body, *in spirit and soul and body.* The Enmity else would not be taken away; As the Enmity is remov'd from God in the Satisfaction of his Justice, by the Bloud of his Son; so the Enmity shall be remov'd from a Believer, in the Renovation of his Image by the Grace of his Spirit, that there may be at last no disgusts on either side; For *he is faithful who hath call'd you.* He is not a God of Peace for a day or an hour; 'tis not an imperfect Reconciliation he design'd; 'Tis a faithfulness to himself, to his own Resolves, to his own Honour, to his Sons Bloud, to the call of his people. And this is a good Argument to plead in our Prayers for Sanctification, since God hath manifested himself to be a God of Peace in the Raising Christ, Accepting him, Exalting him; all which were Evidences of a perfect Reconciliation, that he *would perfect in you* every good work, *Heb:* 13. 20, 21.

3. *Use.* As the Fathers Exaltation of Christ is Comfortable to the Believer, so *it is as terrible to the unbeliever and unregenerate.* He that advanc'd him to the Throne, and conferr'd upon him a power of asking the *Heathen for his Inheritance*, confers also upon him a power of destroying his Enemies, Psal. 2. 8, 9. *Ask of me, and I will give thee the Heathen for thine inheritance*, &c. *and thou shalt break them with a rod of Iron*: The breaking refers to ask of me; and as thou shalt have blessings for Believers, so thou shalt have Wrath and Judgment for Unbelievers. Unbelievers that break his Bands, and cast his Cords far from them, are so far from having the Benefit of Christs Intercessions for Mercy in his glorified state, that they have a dreadful Interest in his pleas for Wrath. He hath a power of dashing them like a potters Vessel conferr'd upon him. He that gives Christ the whole World upon asking, will not contradict him in his severest acts against his unbelieving Enemies. For that love to him that advanc'd him, as a Lamb slain, will spirit his Wrath with a greater

fury

fury againſt the undervaluers of his Death and Sufferings. Will the Father, who upon his death thought him worthy to devolve the Government of the World upon him, and to act all by the hand of his Son, take it well that he is not imitated by his Creature? Is it not a reflection upon the Father, as if he had acted a weak part? had ſet too high a value upon the death of his Son? that his eyes were too dim to pierce into the Nature of it? Will God, who is pleas'd with him, bear with ſuch real Blaſphemies againſt him? for ſo all unbelieving rejection of Chriſt is. Shall his Obedience be ſo pleaſant to God, and be unreveng'd, if it be unpleaſant to us? Shall God ſubject the whole Hoſt of Angels to him, and let Worms deſpiſe him without ſevere puniſhment? If there be not an holy Eſtimation of Chriſt, Obedience to his Will and Laws, it will not conſiſt with the Fathers Exaltation of him; to ſuffer the Affront; or let his Authority be an idle name, an Authority without hands, an empty Title; No, as he hath a Scepter of Righteouſneſs, ſo he hath an Iron Rod to bruiſe his Enemies. What a Folly is it to deſpiſe that Redeemer, wilfully to violate his Laws, who hath all power given him in Heaven and Earth, and the power of judging committed to him by the Father? This is to dare the Curſes of the Law; break open the ſtore-houſe of his Wrath, and be bent upon Hell with Violence.

4. *Uſe. Let us accept Chriſt then, as our Reconciler and our King.* God is not contented only with the eſtabliſhment of him in this Honour, but he loves to hear the World ring with acknowledgments of it; he will have *every tongue to confeſs to the glory of God the Father, that Jeſus is the Lord*, Phil. 2. 11. *That every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.* For the Glory of God, who Conducted him through this great undertaking, Accepted him for it, and Dignified him for bringing in an everlaſting righteouſneſs. The way to glorifie God the Father, is to acknowledge the Dignity of Chriſt, and to accept him for thoſe ends for which the Father hath exalted him. All things are for the Glory of God, but this more ſignally; hereby he hath diſcover'd the wonders of his Wiſdom, Juſtice, Power and Love, before Men and Angels; and he that owns Chriſt as a glorified Mediator, owns God in the glory of all thoſe Perfections; without this Acceptation of him, we cannot anſwer the end for which God hath exalted him; *he hath given him a name above every Name*, that we might confeſs and acknowledge him as he hath declar'd him, and pay him a Service by our Faith. If we do not render him a voluntary Homage now, we ſhall be forc'd to render him an Homage hereafter in a deplorable ſtate. Heartily to accept him for our Lord, is to perform a duty in fellowſhip with the Angels which encompaſs his Throne. Faith is a Choice of Chriſt for Head and Governour, 'tis therefore expreſt, Hoſ. 1. 11. *They ſhall appoint themſelves one head, i. e.* The *Meſſiah*, they ſhall believe in him. Chriſt is an head of Gods appointing, and of Believers approving. God ſets him as an head *authoritativè*, and we ſhould embrace him *voluntariè* and *obedientialiter*, freely and obediently. As the Magiſtrate chooſeth a publick Officer, and the people conſent to him, the Magiſtrate gives him the Authority, and the people encourage him in the Exerciſe. God *ſet his Son upon the holy Hill of Sion*, Pſal. 2. 6. and we are commanded to *kiſs him*, which is a token of Acknowledgment, Conſent and Subjection. As he ſits at the right hand of God, he ought to ſit in the Center of our Hearts. Since he is poſſeſſed of the higheſt place, and doth not diſdain the loweſt, 'tis unworthy to keep him from it. Serve him as a Lord. As he hath made himſelf a *Sacrifice for us*, and *roſe again and reviv'd*, Rom. 14. 9. *i. e.* acquir'd a new ſtate of Life, we ſhould ſerve him as a living Lord, in Obedience to the pleaſure and Authority of God the Father, who hath been in him reconciling the World, and for his work hath advanc'd him to the Dominion over all Creatures. As God exalted him out of a ſence of what he had done for the appeaſing his Wrath, and the Salvation of man, ſo ſhould we exalt him in our hearts out of a ſence of what he hath done for our Souls. *He that honours not the Son, honours not the Father who hath ſent him*, John 5. 22, 23. and who hath glorified him. For he contradicts the end for which God hath given all judgment to the Son.

5. *Uſe.*

5. *Use.* *Glorifie God in Christ, Glorifie Christ.* *God is gone up with a shout,* Psal. 47. 5. *God is gone up with a shout, the Lord with the sound of a Trumpet, sing praises to God, sing praises, sing praises to our King, sing praises.* Alluding to the Joy in the fetching up the Ark, 1 *Chron.* 13. 8. There were shouts of Angels at his entrance into Heaven, *God Reigns over the Heathen, God sits upon the Throne of his holiness*; a Throne which his holy and righteous Obedience purchas'd; or the holiness of God is now gloriously apparent, fully vindicated. Glorifie the Father for it: The Father and the Lamb are joyn'd together in their Praises, Rev. 5. 13. *Blessing, Honour, Glory and Power be unto him that sits upon the Throne, and unto the Lamb for ever and ever.* As the Father hath enlarg'd his hand to Christ, as our Reconciler, we should enlarge our hearts in thankfulness to him. God was not satisfied with giving a little Mite to Christ, a small reward; all the Treasures of Heaven must be open for him; Why should we put off God with a little Praise?

General Use of the Doctrine.

I. *Information.*

1. *This declares the Excellency of the Christian Religion, above any other that ever was in the World.* All the *Philosophy* and Learning in the World can never acquaint us with these Mysteries. In the Gospel we see the face of God unvail'd, whereas with *natural Light we can but feel or grope after him,* Act. 17. 27. He is not far from us by the light of Nature, but in a Cloud, not barefaced; but the light of the Glory of God shines forth in the Face of Christ. How doth this way of the Gospel shame all other Religions, all other Notices of God! It resolves the question, which nonplusses the natural Learning of the World, and gives light to the impossibilities of Reason. No other Knowledge presents us with a Reconciled God, and a Reconciling Jesus; this only salves the Honour of God, repairs the Ruins of Nature, ensures the happiness of the Creature, and discovers an Eternal Inheritance upon a firm Foundation; this Varnisheth all Gods Attributes, Calms the Conscience, Cures natural Jealousies of God, and restores the Creature to answer the End of his Creation; This declares things worthy of God; honourable to him, as well as Beneficial to the World; It shows him in the heights of his Wisdom, and the depths of his Holiness; the length of his Love, and the breadth of his Justice.

[1.] *It declares the Glory of God.* We know something of God by natural Reason; but the full story of his Glorious Perfections is not printed in the Book of the Creation, as in that of Redemption. Hence when he speaks of his redeeming Design, he often adds, *that I may be glorified,* Isa. 49. 3. Isa. 60. 21. as though he had no Glory lying in the Womb of Creation, but all was to spring out from that of Redemption. The Creation of the World was but a preparation to this, the Creation was too dim a Glass to show the Image of Gods Glory; he seems to intimate, Isa. 42. 5, 6. That *his creating the heavens and stretching them out, the spreading forth the earth, and that which comes out of it, and giving breath to people upon it,* was as a stage on which he would call Christ to act the highest part as a Covenant for the people. He laid the Foundation of the old World, to build those new things upon. The Glory of the Creation was too low for a Great God to rest in. Upon sin the Creation was laid waste, and the Glory of God had sunk with the Ruins of it, had not this succeeded. This restor'd to him the glory of his Creation, with Interest and Increase. His stretching out the heaven, and spreading the Earth, had glorified his Power; the Damning Man upon his Fall had honour'd his Justice; where then should the standing Angels have had a prospect of his tenderest Love, immense Wisdom, and severest Justice? He had never been known in his full Beauty by any Creature, had not the platform of this Counsel been laid and executed; whence he calls his Calling Christ in righteousness, to open the eyes of the Blind, and committing the Work of Reconciliation to him, *his glory, that he would not give to another, i. e.* intrust in any other hands, than in the hands of his Son, *Isa.* 42. 6, 7, 8. peculiarly *his* Glory, which he doth not ascribe to himself so eminently in stretching out the Heavens. His Attributes were glorified, some in one Act, some in another; here they kiss each other with mutual Congratulations;

Mercy

Mercy rejoyces that Juſtice is ſatisfied, Juſtice rejoyces that Mercy is manifeſted; Wiſdom and Holineſs joyn the hands of Mercy and Juſtice together. In other things they are ſcatter'd in various Subjects, here they are banded in one knot, and ſhine forth with united beams. In which reſpect Chriſt may be ſaid to be *the brightneſs of his glory and the expreſs image of his perſon*, as well as in that of his Deity, *Heb.* 1. 3. χαρακτὴρ; wherein we may ſee the perfections of God engraven as viſibly as a ſtamp upon the Seal; his Wiſdom, Mercy, Juſtice, Holineſs and Truth. The *light of the glory of God* breaks forth *in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. In the actions and ſufferings of Chriſt God exhibits himſelf in the glory of his Nature, and gives a fuller view of himſelf, who was but imperfectly known before. Here the World may ſee him in the beauty of his Holineſs, the condeſcending ſweetneſs of his Nature, the ſeverity of his Juſtice, the inexhauſtibleneſs of his Bounty, and brightneſs of his Wiſdom; thus he ſhows himſelf at once clearly legible in all his Perfections. What Religion in the World gives us ſuch an account of God? What diſcovery did ſo fully evidence him in his Robes of Royalty at once? Never was the earth ſeen ſo full of the Glory of God, as in the Mediation of Chriſt; Then was there *glory to God in the higheſt* aſcents, a glory reaching as high as the higheſt heavens, when there was *peace on earth*, Luk. 2. 14.

(1.) *It manifeſts his Wiſdom.* Which ſhoots forth with clearer beams in his Son than in the Creation. In which regard Chriſt is call'd *the Wiſdom of God*, *i. e.* the higheſt diſcovery of his Wiſdom; there is a Counſel, as well as Will in the more minute paſſages of his Providence; but there is a more glorious workmanſhip of Wiſdom in the work of Reconciliation; a manifold Wiſdom in laying the Reconciliation frame with advantage to the glory of his Name, and the welfare of the Creature; which could not be conceiv'd by Angels or Men before they ſaw it unfolded, for it was hid in God from the beginning of the World, and was not then *made known to the Angels*, Eph. 3. 9, 10. What is the frame of heaven and Earth to this? Juſt as his Power and Wiſdom is in the making a clod of Earth, to that which appears in the Fabrick of a Man. In the Creation it is like a Sun-beam through the cranny of a Wall, this like the Sun facing us in its full Glory: He is the only wiſe God, as he is our Saviour, *Jude ult.* And the *Apoſtle* fixeth the beſt note to it, when he calls it, *All wiſdom and prudence*, wherein God *abounded* too, Eph. 1. 8. *Wherein he hath abounded towards us in all wiſdom and prudence.* All Wiſdom in contriving and determining the way, Prudence in ordering and diſpoſing the means conſonant thereunto; Wiſdom in drawing the platform, and Prudence in digging through all impediments, and making even the ſeeming obſtacles ſerve as ſteps to the Execution. How great was that Wiſdom that reſtor'd us by that λόγος, that word, whereby he had created us, and appointed his Son, who had an Holineſs exactly to obey him, and a power to bear the weight of whatſoever was neceſſary, to make up the breach? And this Myſtery he kept ſecret in his own breaſt from the beginning of the World, reveal'd to none diſtinctly, but by the Goſpel, after the incarnation of Chriſt; that it might evidently appear to be the work only of his Wiſdom, and therefore called *hidden wiſdom*, 1 *Cor.* 2. 7. whence the *Apoſtle* ſpeaking of this as a Myſtery kept ſecret, breaks out into the praiſe of God for it, as *the only wiſe God*, Rom. 16. 25, 26, 27. What Religion in the World declares the ſecurity of Gods rights with mans happineſs? What Doctrine beſide this, anſwers all Contradictions, and diſcovers Juſtice poſſeſſing all its rights, and Mercy fully anſwer'd in all its deſires?

(2.) *His Power.* As the Father was in Chriſt reconciling the world, Chriſt was the Power of God, as well as the Wiſdom of God, 1 Cor. 1. 24. *Chriſt the power of God and the wiſdom of God.* The power of God in breaking the heart of the Enmity by the death of the Croſs, and overthrowing all the deſigns of the Evil Spirit. The power of God is manifeſt in ſuſtaining all things after the foundation of the world totter'd, more than if he had deſtroyed this world, and made a new one. That man hath a mighty power over his own Paſſions, that when he is extreamly injur'd without giving the leaſt occaſion, yea and againſt multiplyed benefits, ſhould ſtudy ways of reconciliation with that perſon, though he knew he ſhould receive new ſlights from him upon the offers of ſuch kindneſs; a mightier power would be

be manifeſt over himſelf, if he ſhould part with his deareſt Friend, or a beloved Son to expoſe him to Contempt and Ignominy, for renewing the Amity between him and his ungrateful Adverſary; ſuch a Man would have a mighty power and Royalty. *Rex eſt qui ſibi imperat.* Other things ſhow the power of God over the Creatures, this is as it were power over himſelf. If the pardon of one ſin, or the ſins of a Nation argue the greatneſs of *Gods power*, *Numb.* 14. 17. the power of God is pleaded by *Moſes* as an Argument to pardon the provoking *Iſraelites*, *Let the power of my Lord be great*; much more doth the reconciling a world; here is a power over his own wrath deeply provoked by his offending Creatures, a power over his own Affections and love to his Son; a power over himſelf after ſuch vaſt provocations, and a foreſight of more, enhanc'd by ingratitude and ſlights of his Creatures, and ſtudying ways of reconcilement, while the offender was exerciſing freſher hoſtilities againſt God. 'Tis an unconceivable power, and greater than that which is viſible in the Creation, and will be acknowledg'd ſo by thoſe that underſtand the evil of ſin, and the immenſe provocations offer'd to the juſtice of God. What Religion in the world gives us any notice of ſo vaſt a power in God, as the Goſpel doth in this Caſe?

(3.) *The Wonders of his Goodneſs.* How is the Goſpel an Edition of Gods heart as it wrought from Eternity? An unfolding, and opening of his Bowels which lay ſecretly yerning? This *brings life and immortality to light*, 2 Tim. 1. 10. which lay lock'd up in the Cabinet of Gods purpoſe, till they were unlock't and brought down to men in the Goſpel. In this we may ſee the Scheme and Model of his Thoughts, the method of his Counſels, the Treaties about Mans Recovery, all the Motions of his Goodneſs, in its deſcent to Earth and aſcent to Heaven, carrying at laſt the Creature with it, to the wearing an Eternal Crown upon its head. How did he prepare all things for Mans Recovery, before Mans Fall, which was foreſeen by him, and decreed to be permitted; providing a Medicine before the Diſeaſe; and a Soulder, before the Crack: Caſting about to reduce Rebels to Amity, before they had a being wherewith to Rebel? Where is that Religion beſides, that preſents us with ſuch draughts of divine love, that declares its ſecret reſolves and tranſactions, that tells us of ſuch an immenſe floud of Bounty flowing down upon Mankind? The *Heathens* regarded God as ſevere, though they ſaw Teſtimonies of his Patience: they ſaw not thoſe ſprings of kindneſs bubbling up in his own breaſt; they imagin'd them ſqueez'd out by their Sacrifices and ſolicitations, and purchas'd by their Services. Here is the Goodneſs and tender Compaſſions of God making the firſt motion, laying on one Colour after another, till it was brought to perfection. The Goſpel ſhows us God contriving Redemption by his own Wiſdom, drawing it with his own hand, working it by his own power.

All this ſhows the Excellency and Amiableneſs of his Nature. Honourable to God, a pattern of Goodneſs to men, the higheſt incentive to a Worſhip, Adoration, and Service of him, to all thoſe duties which are moſt fit for a Creature toward God, Admirations of him, Self-humiliation, Dependance, ingenuous Obedience; ſuch diſcoveries of God leave men without excuſe in all their contradictions to him. He is not repreſented in the Goſpel with his Standard up, his Weapons ſharpned, his Bow bent, and his Arrows prepar'd, unleſs againſt inveterate and wilful unbelievers; but the Goſpel draws him to our view ſheathing his ſword, placing his Arrows in his quiver not in his Bow, with his Arms open, his Countenance ſmiling; means ſufficient to make us ſink down in a ſelf-abomination, and riſe up in the choiceſt Affections to God. No Religion repreſents God ſo admirably, ſo amiably to Man, ſo worthy of himſelf, and with greater motives to thoſe duties which become a Creature, and therefore this hath an excellency above all other Religions in the world.

[2.] *It hath an excellency above all other Religions, in ſhowing the true way of attaining peace with God, and thereupon peace in our ſelves.* God was in Chriſt reconciling the world to himſelf; Not in any other Methods, not in purifications and waſhings ſuperſtitiouſly practic'd by the *Heathens*; Not in Sacrifices of Beaſts, though commanded to the *Jews*; but only as Types of the great Sacrifice God intended. All other ways of appeaſing God are fond and fooliſh, cannot find a foundation in

common and ordinary Reaſon; they diſparage God rather than honour him, in ſuch mean and ſordid thoughts of him, as tho' an infinite juſtice could be brib'd by the bloud of a Beaſt; All other Religions widen the Breach, but do not in the leaſt cloſe it. But here we ſee a God of Peace, and a Prince of Peace embracing each other, and *the voice of the Turtle is heard* in the world. The Goſpel is the Dove bringing an Olive-branch of Peace, put into its mouth by God: It brings us news of the allay of his Wrath, which was due to our ſins, and that his ſword is blunted by himſelf in the Bowels of his Son, that it might not be ſheath'd in ours. It ſhows us a ſhelter for ſtormes, a light in Gods Countenance even in the ſhadow of darkneſs. Here God draws near to man, that man may have acceſs to him. He makes his Son like to man, that man might be render'd capable of approaching to God. *Two Natures* are joyn'd in one Perſon, that there may be an amiable conjunction of two different parties; he expoſeth his beloved Son to the ſtrokes of his Juſtice for a time, that he might reaſſume his Life with honour for ever. 'Tis a way that Reaſon cannot diſapprove of, ſince nothing could conduce more to the Honour of God, and nothing more eſtabliſh the peace of the Creature. Other Religions have fram'd Mediators of their own, Deified men, whereby they might have acceſs to God. God in the Goſpel preſents us with a Mediator of his own chooſing, of his own fitting, of his own ordering; one that he will not refuſe, whoſe Interceſſions he is pleaſed with; That he might keep off the darts of Divine Juſtice from us, that we *might draw near through the vail of his Fleſh*, Heb. 10. 20. that we may look upon God in Chriſt, without being dazled by his Glory, or ſcorch'd by his Wrath. Now may devouring Fire and combuſtible ſtubble meet together; Fire without ſcorching, ſtubble without conſuming. Here Miſery may approach to Glory, becauſe Glory condeſcends to miſery. Hereby Guilt is remov'd, which makes us uncapable of acceſs to God; and Wrath is remov'd, which hinders our actual acceſs. Here may all that will believe in God through Chriſt and conform to his Laws, walk in the midſt of the Furnace of Gods Juſtice without having an hair of their heads touched, without feeling the ſmart of that, which will be quick in conſuming unregenerate men. Since nothing elſe diſcovers any peace with God, no Doctrine elſe can make any peace in the Conſcience. 'Tis the *old way* gives reſt to the ſoul, *Jer.* 6. 16. the way as old as the firſt promiſe of a Reconciler. All other ways, if rightly conſidered, rather promote than allay ſuſpitions of God. Conſcience hath no ground to make any comfortable reflection without ſome plain declaration of Gods reconcilableneſs and reconciliation. Conſcience can ſhow us our guilt, but nothing in the world evidenceth the way of our peace but the Goſpel; no other Religion diſcovers God in treaty about Reconciliation.

Herein the Chriſtian Religion tranſcends all others; It Glorifies God, and Dignifies the Creature. Salvation is beſtowed upon fallen man, but the honour of all redounds to God, *that no fleſh may glory in his preſence.* Here is an admirable temperament of Juſtice and Mercy, in the Reconciliation of God and the Creature, *Hoſ.* 2. 19. *I will betroth thee unto me in righteouſneſs and judgment, in kindneſs and mercy.* Judgment in the ſatisfaction by the Surety, an efflux of Mercy in requiring no portion at our hands.

Second *Information. If God be the Author of Reconciliation and Redemption*, then *the knowledge of this, the declaration of the Goſpel, is an ineſtimable bleſſing to a Nation.* What better News can God ſend to men? The very Declaration of it, is a lifting a Nation up to Heaven; *Mat.* 11. 23. *And thou Capernaum, that art exalted to heaven.* The Bibles in our hands are unexpreſſible bleſſings, ſince God hath made a large Comment upon that firſt promiſe which he gave to *Adam*; God hath declar'd to the world in full, what he gave *Adam* as it were in a ſcrip of paper: he hath unfolded in his Word the Myſtery, brought it to perfection, and proclaim'd it openly, and given us a glaſs wherein we may ſee his Glory. * The diſcovery of Chriſt in the Fleſh, was a greater glory belonging to the ſecond Temple than what was in the firſt, notwithſtanding all its Ornaments and Riches. The people wept when they ſaw the Beauty of the ſecond Temple inferiour to that of the firſt: and indeed there was wanting in it, the Propitiatory, the holy Fire, *Urim* and *Thummim*,

* Mornai *contre les Juifs* ch. 4. p. 110, 111.

mint, the Spirit of Prophesie, and the Ark of the Testimony; yet, *Hag.* 2. 9. God tells them *the glory of the latter house* should *be greater than that of the former*, though it wanted all those things. The matter of it was not so precious, the condition of the Inhabitants was more greivous. The Temple was often pillaged, by *Antiochus*, *Pompey*, *Crassus*. There must be some other gift proportionable to the Majesty of that God who had promis'd, as the words following declare, *I will give peace*: Not a temporal Peace; for they never had such cruel wars as after the building of that Temple. But a spiritual peace, a peace between God and Man, between Gods Justice and our sins, by the means of the *Messiah*. He would not adorn the Temple with Riches; He could if he would, for the Gold was his and the silver his, *ver.* 8. But the Declarations of Peace which should be wrought in that City, and publisht in that Temple, was the Glory of the place. What though a Nation should be brought to Poverty and Disgrace, have the waves of all kind of Afflictions go over their heads, while God keeps up the declarations of a spiritual peace, while he proclaims still the Reconciliation he is the Author of? That Nation is still glorious, though externally Miserable. God never employ'd his Thoughts so much about the Riches and Honour of a Nation, the Gold and Ornaments of the Temple, as about the Reconciliation of man. While God declares that to a people which is the subject of his Thoughts, the delight of his Heart; the glory of a Nation is preserved: But when once he shuts his Mouth, and will speak no more, when his voice shall not be heard in our streets, when he shall shake off the dust of his feet against us; then we may write *Ichabod* upon our selves, the *Glory is departed*, though wealth and outward glory should stay behind. The proclaiming the everlasting Gospel, is the Fall of *Babylon*. When the Angel comes forth with the Everlasting Gospel, *Rev.* 14. 6, he is presently followed by another that brings the Tidings of *Babylons* Fall, *ver.* 8. *Babylon is fallen, is fallen.* The removing the Everlasting Gospel is the rising of *Babylon*, and makes way for an Army of Judgments: Desolation follows upon a Nation, when Gods *Soul departs from them*; Jer. 6. 8. and his Soul departs from them, when he breaks off any further Treaties with men upon the Articles of peace in the Gospel. The Gospel is nothing else but a proclamation of the Articles of Peace. His thoughts of Peace were the Cause of his sending Christ, the accomplishment of the Reconciliation is the ground of proclaiming it. He sent Christ to effect it, and his Spirit in the Gospel to ratifie it. 'Tis called by the Title of *the word of Reconciliation*, 1 *Cor.* 5. 19. as though nothing else was intended in it, but to make God and man at Peace together actually. 'Tis a declaration of his ardent desire to return into Amity with us, that he is satisfied by the Death of his Son, and can admit us without any contradiction to his Justice, and with a stronger security than at the first Creation: What a Mercy is it, that God should make known his Gospel to us, and not to all in the world! If he did not intend to be reconcil'd to some in a Nation, he would never transmit it from one Nation to another. He hath made known his *Godhead and Power* to all, *Rom.* 1. 20. but not his placability and Mercy to all. Men may know by Natural Light, that God is Merciful, and yet not know that he hath erected a propitiation for the world in Christ; and without this distinct knowledge no man can be saved under the New Testament; and by all the knowledge of Gods Mercy in the world, they were never able to arrive to this without a special Revelation, no more than by the knowledge of the Nature of a Candle they can arrive to the knowledge of the Nature of the Sun in the Heavens. Is not this a Glory, a Happiness? what Praise doth God deserve from us for it!

Third *Information*. *This Doctrine acquaints us with the whole concern of Faith.* It shows,

1. *What a strong foundation of Faith we have.* God Chose him, Call'd him, Counselled him: he is Wise, and would not choose a feeble, and uncertain Reconciler, unable to manage the business committed to him; he is immutable, and in regard of the Holiness of his Nature, will not and cannot recede from his own choice and approbation; he hath done all that he can possibly to show himself placable,

and pacified. Chriſt hath done all which concern'd him to the high ſatisfaction and content of God. All the buſineſs lyes on our ſide, whether we will joyn iſſue with God in it; whether our hearts ſhall endeavour to run parallel with the Counſel of God in it; whether his approbation ſhall be the joyful meaſure of ours. What high ground have we to own and accept this pacification; or what pretence can we have to refuſe it? If we do not refuſe it, God cannot. His act hath been already paſt: For Chriſt is a reconciler of his Election. 'Tis his Glory, and our Security, that he is a God that changeth not; Mal. 3. 6. *For I am the Lord, I change not, therefore you Sons of Jacob are not conſum'd.* Which ſeems to me to be ſpoken in relation to the Meſſenger of the Covenant, *ver.* 1. and not to the words immediately foregoing, *ver.* 5. As if God ſhould ſay, I will puniſh, for I am unchangeable in my Juſtice; which would infer rather their deſtruction than their preſervation: But I have decreed the ſending the Meſſenger of the Covenant, and I am unchangeable in this purpoſe, and in the accompliſhing all the fruits of his coming, therefore you Sons of *Jacob* are not conſum'd. The Aſſurance is ſtronger, ſince the decree hath been manifeſted, and the ſatisfaction accepted by the injur'd Father. God hath provided ſuch a ſatisfaction to himſelf, in the death of his Son, as is anſwerable to the greatneſs of the Creatures Guilt, a remedy for the Creatures Fears. The God who was offended, is pacified; the Law which curſt the Sinner, is ſatisfied; the Honour of God, which ſtood in the way of happineſs, is repair'd. He ſent him when we did not deſire him, he ſent him when we did not expect him; when there was ſcarce any Faith in the promiſe of the Meſſiah left in all the land of *Judæa*; and ſent him not to procure a temporal Good, but the Favour of God, which is the womb of unconceivable happineſs; and was ſo far from dealing with us as Enemies when we were in his hands, that he did the utmoſt he could to lay a foundation of Amity, and put the management of it into the hands of the Perſon deareſt to him, whom he could only truſt.

Had God ſpar'd any coſt to reconcile us, our doubts might be excuſable; but ſince he hath diſcover'd a combination of gracious Acts about Chriſt, that his thoughts only run upon this, and had no other intention but the glory of his Name in the happineſs of the offending Creature; there is no room for diſtruſt, if we embrace his Conditions. The very end of raiſing him and giving him glory, and therefore of all the actions preceding, was *that your faith and hope might be in God*, 1 *Pet.* 1. 21. that you might believe him to be a God reconcil'd, and thereupon hope for all Bleſſings from him which he hath promis'd. As Crucified, Chriſt is the object of Faith; as Exalted, he is the ground of Faith. This ſufficiency of Chriſt as a ground of Faith, God hath witneſs'd in the higheſt manner poſſible, 1 Joh. 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and thoſe three are one, i. e.* That give an Heavenly and Divine Authority to this Truth. The word *Heaven*, is not to be taken for the place or local Heaven, for many there bear witneſs to it, innumerable Companies of Angels and Martyrs and glorified Spirits: But we muſt underſtand it of an extraordinary teſtimony. (As *Job* 20. 27. when it is ſaid, *the heaven ſhall reveal his iniquity, i. e.* God by an extraordinary judgment ſhall manifeſt to man, that he was a wicked Creature) *and theſe three are one*, not only in their eſſence, but in their Teſtimony, which gives a greater ſtrength to this witneſs; as the teſtimony of a man is ſtronger, when it is in conjunction with the Teſtimony of others, who are worthy to be credited; and this record is, that Faith hath a ſtrong Foundation, and will have a bleſſed ſucceſs; it was the whole purpoſe of the bleſſed Trinity to joyn together in this extraordinary witneſs in all their acts, that Chriſt is a full ground of Faith in God. So that now a faithful perſon may highly plead this, Lord I preſent thee with a Mediator of thy own choice. Thou didſt chooſe him for me, before I did chooſe him for my ſelf; thou didſt counſel him to undertake this Office, before thou didſt command me to accept him; thou didſt call him to be a reconciler, before thou didſt call me to be reconciled; thou didſt bruiſe him for me; this is thy only act, and this I plead, and upon this foundation will I reſt the weight of my Soul. 'Tis a ground for a brave plea; for God would not buſie himſelf about any thing that ſhould have no effect. God would not deceive his people, and feed

them

them with vain hopes in a buſineſs of ſo great a concern; he will not go back from his own Appointment, he cannot go back from his own Word, his own Deed, his own Counſel, which he is pleaſed with, eſpecially ſince it was not by permiſſion as *Adams* ſin was, but by his Grace, which makes, in the *Apoſtles* judgment, the efficacy of Chriſts death ſtronger for Reconciliation, than *Adams* Offence was for the breach of Amity, *Rom.*5.15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jeſus Chriſt, hath abounded unto many, i.e.* acting all along in it, and with it in a way of Grace from the firſt original of his Gift, and therefore it *abounds, i. e.* is more efficacious to the Salvation of Men, than *Adams* was to their Condemnation.

2. *It ſhows us the nature and neceſſity of Faith.* God hath appointed Chriſt a Mediator between himſelf and man. God hath teſtified himſelf reconcil'd in this Mediator; all his acts about him ſignify thoſe things. Faith on our parts, is nothing elſe but an act of our Souls, anſwering to thoſe Acts on the part of God. As God Choſe him, Commiſſion'd him, Accepted him, Glorified him, ſo Faith is a full Approbation of all the Acts of God in this concern. A Choice of Chriſt, an Acceptance and Glorifying him, putting our concerns into his hands, receiving him as our Mediator and King, upholding him, as far as Creature-Ability reaches, in his Office; reſting in him in his Precepts by Obedience, in his Promiſes by Dependance; and by ſuch terms Faith is ſet out in Scripture. As God looks to him as his reſt, *Iſa.*66.2. ſo we are to *look* to him and *be ſaved, Iſa.*45.22. As God looks unto him with all the Affections of a God, we ſhould look unto him with all the Affections of a Creature. A Mediator muſt be accepted by both Parties that are at variance, and they muſt ſtand to what that Mediator doth: As when two Princes are at difference, and a third interpoſes to make an Agreement between them, they muſt both conſent to accept of that Prince for Mediator, and both put their Concerns into his hand: he can be no Mediator for him, that doth not accept of him in that Relation. God hath appointed this Mediator and ſetled him in this Office, becauſe God and man did not ſtand upon equal terms; God being the Soveraign and only offended, Man being the offending Criminal. God hath declar'd himſelf fully contented, and hath complyed with all the Conditions of the firſt Agreement; it onely reſts now, that man will accept of him for thoſe purpoſes for which God did conſtitute him; and comply with thoſe Conditions which God hath ſetled. This is neceſſary, God ſaves no man againſt his will; and he that doth not joyn iſſue with God in conſenting to this, declares he hath no purpoſe to be ſaved by him.

There muſt be ſome Mediator to make God and Man meet in Agreement, to anſwer all the ends of God, and reſtore the fallen Creature; God hath appointed no other than his Son; if men could find out any other, and propoſe him, God is not bound to accept of him. But what Mediator can man appoint to treat with God? Without conſent to this Perſon, man is utterly undone; for all the wit of Men and Angels cannot find out a perſon fit for ſo great a buſineſs. If it were poſſible, 'tis an increaſe of the Crime, and an high preſumption for a Criminal to ſtand upon Terms, and refuſe the perſon the Prince chooſes to mediate for him, when there can be no exceptions againſt him: which ſhows the neceſſity of Faith in Chriſt, in whom God hath been reconciling the World, and onely in him; and the Duty of the Creature, to acquieſce in Gods contrivance, and conſtitution. God hath taken a full meaſure of Chriſt and all his Sufferings, and found him compleat; therefore our Faith ſhould be compleat in him. As God hath ſingled him out from Angels and Men, to be an expiatory Sacrifice, and a great King, ſo Faith ſutes it ſelf to this act of God in ſingling Chriſt out from all other Competitors, to be a Reconciler and Lord; and the Righteouſneſs of God, from all other Righteouſneſs. This Faith muſt not be a naked *Aſſent*, as Gods Act about Chriſt was not a naked Aſſent, but a full hearty *Conſent*; a Joy in him, an Acceptation of him, with all his Affections: So muſt ours be.

3. *It ſhows us the true Object of Faith.* Not God in the ſimplicity of his own Being, not Chriſt alone in his Incarnation and Death, but *God in Chriſt.* As God was in Chriſt

Christ reconciling the World, so God in Christ is the object of Faith. God is the ultimate object of Faith, Christ the immediate object; Joh. 12. 44. *He that believes on me, believes not on me, but on him that sent me*. not *on me* ultimately, his Faith is directed to God; as he that believes an Ambassador, doth not only give credit to him, but to the Prince that sent him: And to God, not as Creator, but as the Father of our Lord Jesus Christ; to God as ordering, to Christ as acting; to God as commissioning, to Christ as commissioned, Joh. 14. 1. *You believe in God, believe also in me.* In God as the Author of all good, in Me as the Mediator and Purchaser of all grace: In God as the first Author, in Christ as the faithful Executor: God is the Sun, Christ is the beam; our eye ascends to the Sun by the beam, but terminates not in the beam, but in the Sun: Faith ascends ultimately to God, as being the head of Christ, 1 *Cor.* 11. 3. And the salutation is first *peace from God the Father*, 1 *Cor.* 1. 3. the fountain and spring of all that Christ did. In Christ we see the smiles of God, in Christ we hear the joyful sound of his Bowels, in Christ we feel the beatings of his heart: The Father is the Reconciled, the Son the Reconciler, Faith is therefore called Faith towards God, *Heb.* 6. 1. and we are said to *believe in God through Christ*, 1 Pet. 1. 21. And *through his Name*, Act. 10. 43. God is the primary and principal object, Christ the immediate; both must be taken in. He that believes not in the Son, believes not in the Father; he that believes not in the Son as Reconciler, believes not in the Father as Reconciled: He that believes not in the Satisfaction and Mediation of Christ, believes not in the Father satisfied; for *he that honours not the Son, honours not the Father which hath sent him*, Joh. 5. 23. for they are one in the work of Redemption, and in all the grace which flows down to us, as well as in Nature. As Christ is the Son equal with the Father, we believe in him as God; as he is Mediator, we believe in him as Gods Servant, furnisht by him with Authority and Ability. He is the proper object of Faith, as being one with the Father. If he were not God, he could not be the object of Trust, *Jer.* 17. 5, 7. *Cursed is the man that trusts in man; blessed is the man that trusts in the Lord.* And a blessedness is pronounc'd to those that trust in the *King*, God hath *set upon Sion*, Psal. 2. 12. And in the *chief corner stone* he hath laid in *Sion* 1 *Pet.* 2. 6. He is the *Medium* of our Faith, as he is Gods Servant. We believe in God as the Author, we believe in Christ as the means. Faith fastens upon Christ as a gift, upon God as the Donor. It receives Christ as Gods token, and gift of transcendent kindness; and from ravishments with this gift, the Soul ascends to confidence in the Giver. It reads Gods heart in Christ, sees the glory of God in the Face of Christ, and mounts up to clasp about one who hath declar'd himself in Amity. We eye Christ as the expiation, God as the Judge; We see Christ upon the Cross, and in Heaven; But we consider by whose Authority he is there, for what ends he is there; and both the Authority and the Ends lead us naturally to God, to place our Confidence in him as the Rector, the Accepter, and in Christ as Mediator. For Faith is a grace that comforts the Soul; *joy and peace* comes in by *believing*, *Joh.* 15. 13. What joy can there be in Christs actions and passion, unless we regard God the Father as concern'd in them? God is a God of all comfort as being a God of all peace. All Christs Sufferings signifie nothing, but as they refer to God, and have his Approbation and Concurrence; so our Faith is not right and signifies nothing, which doth not make the whole honour redound to God.

4. *It shows the acceptableness of Faith to God, and the high pleasure he takes in it.* Faith is an approbation of Gods actions herein, and of the whole Scheme; 'Tis a sealing the counter-part, as Gods act was a sealing the original deed; 'tis a testimony to the glory of all those Attributes he honour'd in the Mediation of Christ. As *Abraham* by his faith *gave glory to God*, *Rom.* 4. 20. (Faith doth *actively* glorifie God, and *passively* too, for every one that trusts in Christ, *is to the praise of the glory of his grace*, *Eph.* 1. 12.) To his truth, and to his Power, which were concern'd, one in the intention of making good his promise, the other in his ability to perform it; so in believing in God as reconcil'd through Christ, and that he hath taken off the Curses of the Law, and will bestow an everlasting Righteousness, and relying upon him in a way of obedience (as *Abraham* did in that Case)

we

we acknowledge Gods Veracity, Wiſdom, Holineſs, Juſtice, Love; and we acknowledge Chriſts Love, Tenderneſs, and Sufficiency. 'Tis an applauding the Wiſdom of God in his choice. Certainly that God that gives us ſo many exhortations to be followers of him, to be like him, is delighted to ſee men have the ſame ſentiments with himſelf; to be like him in their judgments of things in regard of Knowledge, and like him in the practiſe of things in regard of Holineſs; he delights to ſee that his Sons bloud was not ſhed in vain; to perceive himſelf and his Son glorified by men in laying down their Weapons. Every act of Faith is a new glory to God; 'tis to the *Praiſe of the glory of his grace.* God juſtifies us by this way of Reconciliation, and our Acceptance of it juſtifies God from all charge and imputations from the Creature, as the approving of *Johns Baptiſm, Luk. 7. 29.* was a juſtification of God. Next to the joy God hath in Chriſt, he hath a joy in the beginnings of Faith, there is *joy in the preſence of the Angels, Luk.* 15. 10. Chriſt hath a *joy* in the Faith and Obedience of his people, *Joh.* 15. 11. And when their Faith is perfect, they ſhall at laſt be *preſented before the preſence of his glory with exceeding joy, Jud.* 24. *The preſence of his glory,* God will appear more glorious, when he comes to ſee all the purchaſed and redeemed ones of Chriſt that have approved of his gracious and wiſe contrivance, and given him the honour of his Attributes by a believing Obedience to his will. *With exceeding joy,* ſince the ſubject of this joy is not determin'd in the Text, it may be underſtood of the joy of God, of the Mediator, of the Saints. *Preſented*; God ſhall receive the preſents ἐν ἀγαλλιάσει with an exulting joy.

Fourth *Information.* We ſee here *the ſtrength and ſufficiency of Chriſt for all the concerns of his Mediation.* God would not have call'd him out for this work, had he not been able to accompliſh it: he would never have laid the Government of things, in order to a Reſtoration, upon unable ſhoulders. God would no more have choſen him, or been pleaſed with any propoſition of it, than he was pleaſed with Sacrifice and Burnt-offerings. God would not fail of his End; his End was Reconciliation; Chriſt therefore was able to pacifie the ſharpeſt wrath. It was not agreeable to Gods Wiſdom to chooſe an unable or an unskilful Agent. God was certain of the Event, he would never have expos'd the humane Nature, united to the ſecond Perſon, to a Task wherein it ſhould have utterly ſunk under the Juſtice of God. God had more love to his Creature, than to venture the Eternal Concerns of thoſe he was reſolv'd to ſave, in a weak bottom that could not have reſiſted the ſturdyeſt Rocks, and moſt bluſtring ſtormes. God foreſaw the vaſt number of thoſe ſins (though numberleſs to man) that ſtood in need of pardon, when he fingled out Chriſt to this charge. It was for *many offences* he intended the Merit of Chriſt, *Rom.* 5. 16. even for as many offences, as thoſe for whom he died, would be guilty of; and he would not lay them upon the ſhoulders of one who was not able to bear them. He was every way able, in regard he had the ſame nature and glory with the Father; he was every way fit in the affinity he had with both parties, whereby he could reach out his hand to both; the hand of his Deity to the Father, that of his Humanity to Man. As God he could ſatisfie for all Mankind, as Man he could ſuffer. Had he not been every way fit and able, the Majeſty of Heaven, who was deſirous of Reconciliation, would not have pitched upon him. No creature could ſatisfie by ſuffering, becauſe no creature had an infinite dignity in his Perſon to render temporary ſufferings of infinite value: nor could any creature preſent a ſervice as valuable as the offence was provoking. No man can be *profitable* to God, *Job* 22. 2. Good ſervices among men take not off the Sentence of the Law in a Court of judicature without a pardoning Act of the Supream Power. Where was there any creature who had ſtrength enough to bear our ſins, and dignity enough to ſatisfie for them? Our offences were too great a load for a creatures ſtrength, or a creatures ſuffering, or expiation. Here was the humanity in conjunction with the Divinity, to be the Sacrifice; and the Divinity in conjunction with the Humanity, to be the Altar, for the ſanctification of it. The whole method of Gods proceedings aſſures us of the ſufficiency of Chriſt for the work of Mediation: had he not been fit, God would never have laid all his honour at ſtake in the

choice

choice of him to it. And the ſequel ſhows that God is fully ſatisfied with it, ſince on the conſideration of it, Juſtice forgets the injuries done to the Deity, and treats Believers as heirs of Heaven in ſtead of Rebels.

Fifth *Information. It gives an aſſurance of all Spiritual and Eternal Bleſſings.* Since God was in Chriſt reconciling the World, and was the Author of all the Methods of it, and the Acceptor of the performance. Chriſt muſt ceaſe to be a reconciler, before God can ceaſe to be reconciled. God was in Chriſt from Eternity in the Reſolve of it; he hath been in Chriſt in time, in the acting of it; he will be in Chriſt for rendring the fruits of it fully ripe. Chriſt is the knot and band of the Reconciliation, and is gone to Heaven in our Nature to ſecure it. God is in Chriſt approving it; the ſecond perſon is in the humanity enſuring it: his conducting Chriſt through the World in humane infirmities to Eternal glory, is an aſſurance that he will dignifie all thoſe that by faith lay hold on him, and lay down their weapons againſt him. If he be in Chriſt reconciling the World, he is in Chriſt wrapping up all other bleſſings for us; ſince it is an everlaſting Goſpel, the Womb of it is full of everlaſting bleſſings.

1. *Gods end is not yet perfected.* God hath not attain'd his full end: Reconciliation was but in order to further bleſſings. There may be a reconciliation wrought between Parties, whereby a Party is freed from puniſhment, without being partaker of a ſpecial Amity. God did ſend Chriſt to make peace, not ſimply to be at peace with his Creature, but to ſecond it with other Mercies which the Enmity before was a bar unto. 'Tis a Reconciliation that teems with many more unexpreſſible bleſſings. The Riches of his Grace, and the glory of his Grace would not be fully diſplay'd by a ſingle peace. The Myſtery which he purpos'd in himſelf was, That he might gather together all in one, even in Chriſt, to the full poſſeſſion of the purchas'd inheritance, *to the praiſe of his glory*, *Eph.* 1. 10, 14. his glory would not attain its full praiſe, without further bleſſings at the heels of this. He will rejoyce in Believers for ever. How can he rejoyce in them, if they never come to rejoyce in themſelves? if there be alwayes a defect and indigency in them? The remnants of Enmity will drop off, the appearances of Anger in his face as a Father, will one day for ever vaniſh, and every frown be ſmooth'd. God is perfectly reconcil'd, but believers are not yet fully fit for all the fruits of it. But ſince he hath been in Chriſt laying the foundation in grace, he will be in him rearing the ſuperſtructure to glory. God would be at peace with us, that he might beſtow the higheſt kindneſs upon us. Juſtice ſtood in the way, and God would have his Juſtice ſatisfied, that Mercy might flow down without any obſtacle. Since therefore he hath been in Chriſt contenting his Juſtice, he will be in Chriſt fully pleaſing his Mercy. As infinite Juſtice was not contented without the Death of Chriſt, ſo mercy will not be contented without an efflux of Benefits upon the Believer. We ſhould not underſtand God fully appeas'd, if things ſtood alwayes at one ſtay.

2. *The Glory of God is concerned in it.* If he be the Author of it, he will no leſs be the Guardian of it; the ſame motives of honour and love which excited him to contrive it, and brought it to this iſſue, will have the ſame influence on him to ripen all the fruits of it. As he hath the title of *the God of our Lord Jeſus Chriſt*, in regard of the whole intereſt he hath in this affair of Redemption, ſo the *Apoſtle* gives him another Title in relation to the ſame work, *Eph.* 1. 17. *The God of our Lord Jeſus Chriſt the Father of Glory.* He is the Father of Glory, as he is the fountain of all the glory which accrues from this work, as well as he is the Father of glory ſubjectively, in the glory of the Divine Eſſence infinitely glorious, and objectively, as all glory is due to him from his creatures. He is the Father of glory, as all the actions of Chriſt did center in the honour of the Father; or the Father of glory, as being the Author of all thoſe gracious and glorious communications deſign'd to be beſtowed by him, as the God of the Lord Jeſus Chriſt, upon his creatures. 'Tis by him as the Father of glory in Jeſus Chriſt, that a *Spirit of wiſdom and revelation in the knowledge of Chriſt*, is given; a full and compleat knowledge of him, and the riches

riches of the glory of his inheritance in the Saints. If God designes to show himself a Father of glory, as the God of the Lord Jesus Christ, and if he shows himself a father of glory in increasing the knowledge of Christ by a Spirit of Wisdom in the hearts of his people, and acquainting them with the Riches intended for them; the Crown of his glory would be dim, if there were only a knowledge of it, and no possession at last, and full enjoyment of all that which Christ hath purchas'd. How little glory would God get by acquainting them with it, if the knowledge of it should not at last mount up into fruition?

3. *All that remaines to be done in this kind is more feasible, and hath less obstacles than what already hath been done.* The grand obstacle to the fulness of his Mercy, in regard of the demands of Justice, is quite remov'd; the Merit of Christ hath surmounted the demerit of men: and what is behind is a lighter thing to the Power, Wisdom, and Mercy of God, than the laying the first stone of our Redemption was. Since the delivery of his Son to death, which might have found resistance from the Affections of the Father, hath been performed, what is there that can be capable of any demur? How is it possible a believer should perish, since Christ hath suffer'd to reconcile infinite justice by the Will of God? How is it possible he should miss of Eternal happiness, since for God to give his Son to dye for reconcilement, is infinitely more than the justification of him by his bloud, and saving him through his life from wrath? Peace is the root of all Joy and Blessedness; and in the Angels Song, Good Will towards men, follows Peace on Earth: when Peace is made, there is no bar to the highest manifestations of good will.

4. *No enemies can possibly obstruct it.* If God were in Christ reconciling the World, who can prevent the execution of his resolution to the full? Since it hath been thus far carryed on, all the venom of *Satan* spit out against a Christian, can no more deprive him of what God will do, then it could hinder what God hath done. He was baffled in attempting the hinderance of it, though he engag'd all the powers of Hell in the contest; and was fool'd, since the way he took to prevent it, did eventually promote it; and in his resolving to be an hinderer, he was by a reach of infinite Wisdom beyond his own wit, made a furtherer of it; and if he could not prevent the foundation, he shall be less able to deface the superstructure: And if the greater sins of Unregeneracy did not hinder the influence, and application of it, the infirmities after regeneration shall not obstruct the full perfection of it.

Sixth *Information.* *It shows us the unworthiness of mans dealing with God.* God cannot do any thing higher to sweeten our spirits towards him; he hath not another or a dearer Son to give: nothing more can be acted upon the World for the security of the Creature: There are no wider channels for the love of God to run in, no higher way to secure his Honour from Contempt, and his Creature from Vengeance. He was angry with us, and with good Cause; we were children of Wrath, and deserved it; God is appeas'd by the bloud of Christ; he delights in the laying aside his Anger, he hath done his utmost to assure men of it.

Then certainly,

1. *Our rejecting Christ, and the way of his appointment, is a high contempt of God.* 'Tis a slight of God, in the glory of his grace; an envying him the honour of the Restoration. *Adam* envyed his Soveraignty and independency, and every Unbeliever envies his Wisdom and Merciful Bowels. Since his heart was set upon this work, that all the Councels of Eternity Center in it; a deafness to his proposals is a contradiction to all his Counsels, and the great desire of his heart. As faith in Christ redounds to the honour of God, as being an approbation of all Gods acts in this affair; so unbelief of Christ redounds to the contempt of God, as slighting all those gracious Manifestations of his Grace and Wisdom. As the Murther of a man, and every degree of Murther in the contempt of him who is the *image of God*, is a dishonour to God in regard of the relation man bears to God in that respect, *Gen.* 9. 6. so every unworthy usage of Christ, every act of Unbelief, redounds to the dis-

honour of the Father, whoſe Ambaſſador Chriſt is, and the exact Image of his Perſon. If men do not heartily think reconciliation by Chriſt worth their higheſt thoughts, and entertainments, they reproach God; as if he were buſie from Eternity about juſt nothing, or a ſleeveleſs matter, and run through ſo many ſtages in his acts about Chriſt to no purpoſe. 'Tis a *making light* of a rich Feaſt of Gods providing, *Mat.* 22. 5. 'tis a ſelf-deſtroying,fury worſe than that of Devils. It is a making all other ſins againſt God more ſinful, *Joh.* 15. 22. *If I had not come and ſpoken to them, they had not had ſin*; their ſin had not appear'd with ſo much Malice.

2. *Our Jealouſies of God.* Men are fond of ſuſpicions of God when they are ſtruck down with a ſence of their ſin, though this deſpair is not ſo ordinary as preſumption. This is a meaſuring God by man and bringing him down to the creatures Model; a contracting Gods goodneſs,according to the creatures ſcantineſs. Can there be any juſt Reflections upon God, after the manifeſtation of his earneſtneſs for the reconciliation of man? If the owning God in thoſe acts,be a juſtifying God, (*Luk.* 7. 29. *They juſtified God*) the diſowning him is a condemnation of God. As *Abraham* glorified God when he ſtagger'd not at the promiſe, but claſp'd it in his Armes by Faith; ſo we diſhonour God unexpreſſibly, when we ſtagger not only at one Promiſe, but at his whole ſcene of amazing acts in the founding, and carrying on this work in Chriſt. 'Tis unworthy in any truly humbled ſoul, to imagine God an Enemy ſtill, after all his myſterious contrivances for the relief of the Creature, and his delight in his Son for anſwering his purpoſes.

3. *Our Enmity and Diſobedience to God*, Though God be in Chriſt reconciling the World: as therefore we diſparage him by our jealouſies of him, we alſo deal unworthily with him by ſinful preſumptions. There are terms expected to be perform'd by us; 'tis not a lazy belief, an aſſent to this, accompanied with a love of any one ſin, (which was the cauſe of Gods Anger) that gives men a title to it; as Gods love in this, and his acceptation was not a lazy love, *&c.* neither muſt our Faith. The application of it,is not but to ſuch a faith that purifies the heart. For us not to leave the love of Sin, when God hath quencht his wrath in the bloud of Chriſt, is an unworthy uſage of God, and cuts a man off from any intereſt in this Reconciliation. *Abrahams* Faith, whereby he glorified God, appear'd eminent in this act of Obedience, in a willingneſs to ſacrifice his Son. Not to endeavour to pleaſe God in a courſe of Obedience,is to keep up our Enmity under Gods offers of Amity. To preſume upon his goodneſs, to act the higheſt unbelief under pretences of the contrary, to think God will be your friend, while you perſiſt in your Enmity, is a contradiction to the whole Tenour of the Goſpel. Faith in his Promiſes is never accounted of, without Faith in his Precepts. As he hath been a God in Chriſt Reconciling the World, ſo he hath been commanding in Chriſt the World to a ſubmiſſion; and it is outrage, and high ingratitude, not to endeavour to pleaſe God, ſince he hath been ſo careful to pleaſe us.

4. *Omiſſions of prayer.* Hath God done ſo much to render us capable of coming to him, and himſelf capable to receive us with honour to himſelf, and is it not very diſingenuous and ſlighting, to neglect this privilege, founded upon the Counſels of wiſdom, and the coſt of the bloud of Chriſt? Before, we could with no more Comfort approach to God, than a Guilty Malefactor could to the Judge; but ſince God hath laid by his fury in Chriſt, and diſcovers an alluring glory in the face of Chriſt, what can we plead for our neglects of his allurements, our ſeldom approaches to him, or our ſlight and lazy Addreſſes? He uſes his friend unkindly, that will not make uſe of his friendſhip, and upon urgent occaſions deſire his Aſſiſtance. All neglects imply either an inability or unwillingneſs in God, and both caſt dirt upon his reconciling work, ſince there can be no greater evidences of his Power and Willingneſs than he hath diſcover'd in the whole working of it. We Virtually deny the Father to be the fountain of all Grace, when we go not to him. We deny Chriſt to be the purchaſer of all peace, when we go not in his Name. *God ſent Chriſt to conſecrate a new and living way for us to enter into the holieſt by the bloud of Jeſus*, *Heb.* 10. 19. By neglects we diſparage Gods Miſſion, and Chriſts Conſecration, and the liberty he hath procured. What ſhould we have done,if we had

had been to approach to God as a Judge upon a Tribunal of Justice, when we will not draw near to him as a Judge upon a Mercy-seat, through the Reconciliation wrought in Christ?

Well then, Let us consider the danger of slighting this Reconciliation. Well may that man deserve doubly the Curses of the Law, that will not believe and obey after Gods demonstrations of the Riches of grace, well may he deserve to be crusht in pieces under the insupportable burden of his own guilt, that will still be fond of his Treason against a reconciling God. Shall the great King descend from the Throne of his Majesty to become a reconciler, and after that a solicitor, and feel nothing but *heels lifted up*, *Joh.* 13. 18. instead of hearts? Such an one is doubly a child of wrath, first by nature, and after by a particular refusal to become a friend. The interest of our Souls lyes at stake; without changing our unworthy courses, Wrath will be executed upon us; God hath provided no other Reconciler; and is resolved not to let his weapons fall by any other motive than the bloud of the Redeemer.

Seventh *Information.* It shows us the *way of all Religious Worship.* If God be in Christ reconciling the World, all our recourse to, and dealing with a reconciling God, must be in and through Christ: as God motion to us is in Christ, our motions to God must be through the same *Medium.* He is *the way, the truth, and the life*, *Joh.* 14. 6. No man comes to the Father but by me; as no man hath the Father coming to him, but by Christ; the way whereby God communicates Truth and Life to us, the way whereby we must offer up our true and lively services to him. As God is the ultimate Object of Faith, Christ the *Medium*; so God is the Object of Worship, Christ the *Medium.* As Christ is equal with God, he is the Object of Faith; the Object of Worship: as Christ is Gods Servant, he is the way whereby we believe, the way whereby we have access to God. The Soul must be carried altogether by the consideration of Christ, in presenting Petitions in his Name, in expecting answers upon the ground of his Merit; we must regard him as the Meritorious cause of our access to the Throne of Grace, and our welcom at it. How can we go to God as Reconcil'd, but in the Name of the Reconciler? We cannot come with any boldness upon any other account. 'Tis by the knowledge of the Son, we ascend to the knowledge of the Father; by the Merit of the Son, we have Access to the Throne of the Father; by the Intercession of the Son, we have Access to communion with the Father; in the Name of the Son we are to ask what we want, and by the Merit of the Son we must only expect what we beg. 'Tis as the *Father of our Lord Jesus Christ*, that he communicates himself to us, *Eph.* 1. 3. 'tis as the *Father of our Lord Jesus Christ*, we must *bow our knees to him*, *Eph.* 3. 14. remembring still, that Christ is the Band that links God and us together. What confidence can we have in God, if we respect him not as the Father of our Lord Jesus Christ: For in him only he is the Father of Believers: otherwise he is the Father of the whole World, a provoked Father; in Christ a Reconciled Father. As the Father of our Lord Jesus Christ, our *praises must be offered to him*, *1 Pet.* 1. 3. All Acts of Worship, are only acceptable to the Father through Christ, Heb. 13. 15. *By him let us offer the sacrifice of praise to God*; all must have the stamp of this Reconciler upon them. 'Tis by his satisfaction we have the priviledge to come to the holiest, before the seat of God, with our prayers and services. 'Tis in his bloud, the sword set to prevent our entrance into Paradise, hath lost both its *edge* and *flame*. 'Tis by the *bloud of Christ* only we have *this boldness*, *Heb.* 10. 19, 20 his bloud is our best plea: his flesh our only screen from the Wrath of God in all our services, We must therefore in all our services rest in his office, propose him as the Mediator of our services.

Eighth *Information.* *There is then no Mediator, no Reconciler but Christ.* God is in Christ reconciling the World: In *him*, and none but him: In *him* exclusively of all others. He is indeed *the Christ, the Saviour of the World*, Joh. 4. 42. By way of Excellency, in regard of the danger he saves us from. By way of Exclusion, in regard of the sole designation of his Person, exclusive of all others. We must believe that Christ is *He*, the only person design'd in the Prophesies, Promises, and

Types, *Joh.* 8. 24. *If you believe not that I am he.* There was none anciently but he; he was ſet up from Eternity; he was the only lamb ſlain from the foundation of the World. This ſeed of the woman was only in the Promiſe, only deſign'd by the Types; by this band only, were the ancient Believers united to God; In this *Immanuel* he was God with them, as well as with us: None were counted Gods Friends before, but by his Mediation; none can be ſince, becauſe God hath accepted no other. No Ark but that of Gods appointing, could ſecure *Noah*, and reſiſt the force of the waters. None hereafter, he is *the ſame for ever*; he is to day, as he was before, *Heb.* 13. 8. the heart of God is fixed upon him, and his reſolution concerning the duration of his office unalterable: he hath ſumm'd up all the diſpenſations of former ages in him. Eph. 1. 10. *He hath gathered together in one all things in Chriſt, even in him*, in no other. All other things were preparations to him, ſhadows of him. But the perfection of all was in Chriſt; and God who had various ways of communicating himſelf to men, hath ſumm'd up his whole Will in his Son, and manifeſted that all his tranſactions with men did terminate in his *Son Chriſt*, *Heb.* 2. 1, 2. Theſe are the *laſt dayes*, God will ſpeak by no other.

1. *None elſe was ever appointed by God.* No other Sacrifice was ever ſubſtituted in the room of Sinners; none elſe was the Center of the *Propheſies*, the ſubject of the *Promiſes*, the truth of the *Types*, no name erected for a ſhelter for the Nations to truſt in but this Name, *Iſa.* 42. 4. *The Iſles ſhall wait for his law*, Mat. 12. 21. *In his name ſhall the Gentiles truſt*: none elſe hath the title of *Peace-maker* conferr'd upon him, *Eph.* 2. 14. which title he hath by his *death on the Croſs*, *Col.* 1. 20. Thoſe therefore that reject this way of Mediation, muſt infallibly Periſh. He that will have any good by a Prince, muſt go to that Miniſter of State he hath ſetled for that End. God hath ordain'd no other Mediator. God hath thought none elſe fit to truſt with his concerns; to do his work, reſtore his honour, receive glory from him. We muſt acquieſce in Gods judgment, and not ſet up the Pride of our Reaſon and Will, in contradiction to infinite Wiſdom. None elſe was ever honour'd by the voice of the Father, teſtifying him to be his beloved Son, in whom he was well pleaſed: None beſides him had this Teſtimony, none in conjunction with him, none in ſubordination to him in the work of Mediation; that he might be the firſt born among many brethren, enjoying all the rights of primogeniture; as God employ'd no other in the Creation, ſo he employs no other in the Reſtoration of the World.

2. *None elſe was ever fit for this.* Satisfaction there muſt be for the honour of God, that the Law might be vindicated, Juſtice glorified, Holineſs illuſtrated: none but Chriſt an infinite Perſon was able to do all this. Security there muſt be to the Creator, that the honour of God might not be again at a loſs; this could not be enſur'd in the hands of a mutable Creature: ſo that by any other Mediator we cannot honour God by a ſutable ſatisfaction, nor promiſe our ſelves an unſhaken preſervation. Without infinite ſatisfaction, guilt muſt remain; without infinite power to preſerve it entire, guilt would return. This Mediator only had an alliance to both Parties; to God, whereby he could call him Father; to us, whereby he could call us Brethren. That God and Man might be joyn'd in one Covenant of Grace, the Mediator of that Covenant is God and Man in one Perſon. Had he been only God, he had had no Alliance to our Nature; had he been only Man, he had had no Alliance to the Divine Nature, and had been an inſufficient Mediator, uncapable of performing what was requiſite for our Redemption. In this poſture of fitneſs, there is none elſe in Heaven and Earth. Had the Mediator been only Man, he had been uncapable of ſatisfying; had he been only God, he had been uncapable of Suffering; But being God and Man, he was capable of both. No motive was powerful enough to appeaſe the Anger of the Father, but the bloud of the Croſs; and no Power ſtrong enough to bear, no Perſon worthy to preſent ſuch ſufferings, but only this Mediator. It was upon no other Perſon, that the Spirit deſcended like a Dove, to furniſh his Humane Nature with all Ability for the diſcharge of this truſt. He is Infinite, and what can be added to Infinite? If Infinite be not ſufficient to reconcile, finite beings muſt for ever come ſhort of effecting it for us.

3. *None*

3. *None elſe was ever Accepted, or deſign'd to be Accepted, but this Mediator:* No other Surety was ever accepted by God for the payment of our Debts. All Sacrifices could not make *the comers thereunto perfect*, *Heb.* 10. 1. could not ſet them right in the eſteem of God, and make a reconciliation with him; they were an Image, not the Life; and God accepted them as Shadows, not as the Subſtance; the *repetition* of them was a certain Evidence of their *inability* to effect the Reconciliation of Man, *Heb.* 10. 2. as the iteration of a Medicine dayly, ſhows its inefficacy to Cure. The Law was not able after our Fall, by reaſon of our diſagreement with the terms of it, to bring us near to God. Gods Juſtice, and our ſins, ſtood in the way of Amity; therefore God commanded *bounds* to be ſet to the People, when the *Law was given*, *Exod.* 19. 12. that they ſhould not come near the Mount. But the Covenant of Grace, Vail'd in the Ceremonial Law, was laid in the bloud of Chriſt, typified by that *bloud ſprinkled by Moſes* upon the people, *Exod.* 24. 8. to which the *Apoſtle* alludes, the *bloud of ſprinkling ſpeaks better things than the bloud of Abel*, *Heb.* 12. 24. Than the *bloud of the firſtlings*, which *Abel* ſprinkled, *Gen.* 4. 4. which was the firſt eminent Type of the Death of Chriſt upon Record, which the Spirit of God mentions here, as the firſt ſacrifice, though no queſtion, *Adam* did not ſpend all that time between his Fall, and the growth of *Abel* to mans Stature, without a Sacrifice. Thoſe ſacrifices were poor and feeble; unworthy, in themſelves, of the Acceptance of God; not able to expiate Sin, nor ever intended for propitiation, becauſe they had no intrinſick value in them, for ſuch an End. But the Bloud of Chriſt, being the Bloud of the Lamb of God without ſpot, is a worthy and valuable price for the ſins of the world. Theſe, nor our own righteouſneſs, were ever intended to be of worth, or ſtrength, to expiate the ſin of the Soul, and Reconcile us to God; Chriſt is the only Peace-maker, the only peace Conveyor: no other Righteouſneſs is called the Righteouſneſs of God, the Righteouſneſs of Gods appointment, or the Righteouſneſs of Gods Acceptance. Any thing in our ſelves, is too low and ſordid to be joyn'd with him. God hath accepted none elſe, and we muſt have recourſe to none elſe. Whatſoever we would joyn with him, is unworthy of Gods Acceptance. None elſe was ſet forth to be a propitiation, and no means appointed of enjoyment, but Faith in his Bloud. This Bloud was ſprinkled upon the Mercy-ſeat in heaven, as the Bloud of Sacrifices was in the Temple, which ſtill'd Juſtice, refreſht Mercy, and reviv'd it towards us.

4. *None elſe ever did do that for us, which was neceſſary to our Reconciliation with God.* None elſe ever interpos'd as a ſhelter between the irreſiſtible Wrath of God and our Souls. He alone *bore our griefs and carried our ſorrows*, *Iſa.* 53. 4. he received into his own bowels that ſword, which was ſharpned, and pointed for us; *by his ſtripes we are heal'd*, upon him alone did the ſcorching wrath of his Father fall for our peace. He trod the Wine-preſs alone, none of the people were with him; he endur'd the bruiſes of his Father, and the reproaches of his enemies, and would not deſiſt till he had ſetled the foundation of our Peace. He bore the puniſhment of our ſins, all our iniquities were conſider'd by God in his Perſon, and he paid what we ow'd. *In one body* he reconcil'd us, *Eph.* 1. 16. *his own body*, ſaith *Peter* *: none drew in the ſame yoke with him; none were partners with him in his Sufferings; none ſharers with him in his Office. He ſeal'd Heaven alone, and alone made the entrance to his Father eaſie. None ever did, none ever could anſwer the demands of the Law; ſilence the voice of Juſtice, by removing the burden of our Guilt. He only fill'd up that gap and gulf which was between God and us: why ſhould any thing in our hearts, carry away the honour of a Mediator from him, ſince none elſe remov'd the miſeries we had deſerv'd, and purchaſed the mercies we wanted? Till God therefore conferrs the title of Peace-maker, and Prince of Peace upon any other, own nothing elſe as a ſharer with him in this honour; that would be to contradict Gods Order, deny his Sufficiency, and contemn his kindneſs; and turn our backs upon the only Tower, that can hinder us from being cruſht by the Wrath of God. But alas! men delight in their Worm-eaten, wither'd Righteouſneſs, which they ſet up in the room of the Mediator; this, the grand cheat of the World, claims a precedency of Chriſt.

* 1 Pet. 2. 24.

5. *None*

5. *None elſe is appointed, or can ſecure to us the fruits of Reconciliation.* As God is in Chriſt Reconciling the World, ſo he is in Chriſt giving out the fruits of that Reconciliation, not imputing our treſpaſſes to us: he is not only the Mediator of Reconciliation, to make our Peace; but the Mediator of Interceſſion, to preſerve it. He only took away our ſins by his Death, he only can preſerve our Reconciliation by his Life. As he Suffer'd effectually, by the ſtrength of his Deity, to make our Peace; ſo he Intercedes in the ſtrength of his Merit, to preſerve our Peace. He did not only take away, but *aboliſh and ſlay the Enmity*, *Eph.* 2. 15, 16. He ſlew it, to make it uncapable of living again, as a dead man is; and if any ſin ſtands up to provoke Juſtice, he ſits as *an Advocate* to anſwer the Proceſs, 1 *Joh.* 2. 2. All the gifts of grace, not only in their firſt purchaſe, but in their full conveyance, and abundant Communication, *are by and through him*; *Rom.* 5. 15. by him onely we can come to the Throne of Grace; *in this beloved Son onely we are accepted* for Adopted Sons, *Eph.* 1. 6. To none elſe God gave children for a ſeed; children to beget, and preſerve, and offer up to him at the laſt day. He rent the Vail by his Death, open'd the Holy of Holies by his Paſſion, and keeps it open by his Interceſſion; that we may have a Communion with God, and a Fellowſhip with Angels, by this only Mediator. *Immanuel* is a name only belonging to him, *Iſa.* 7. 14. Not that this was the Name by which only he was called, but that this was his work, to make way for Gods dwelling among the ſons of men, and communicating to them the richeſt of his gifts. Not an Angel in Heaven, but hath his ſtanding upon the Account of Chriſt, as their head; and therefore not a man upon Earth, can be ſecure under any other wing, or have the conveyance of grace through any other Channel. He is the προσαγωγὸς, the Introducer of us into the inward Chambers of the Fathers goodneſs, where our bonds are Cancell'd, our pardon aſſur'd, and our Father, who was angry with us, falls upon our Necks and kiſſeth us. Our conſtant acceſs to the Father is *by him*, *Rom.* 5. 2. *Eph.* 3. 12. *Acceſs*, προσαγωγὴ He ſits in heaven to *lead us* by the hand to the Father, for whatſoever we want; as a Princes Favourite brings a man into the preſence of a gracious Prince. The Grace of Chriſt is put in order by *Paul*, before the Love of God, and the Communion of the Holy Ghoſt, in the Benedictions, becauſe it is the only band that knits us to God, and the Foundation of every expreſſion of love from the Father, and of every act of Communion we have with the Holy Ghoſt. Whatſoever grace God works in us, is *through Jeſus Chriſt*, *Heb.* 13. 21. he is therefore made to us *Wiſdom and Sanctification*, as well as *Righteouſneſs* and *Redemption*, 1 *Cor.* 1. 30. God tranſmits his Virtues through Chriſt; as the Heavens, which impregnate all things, tranſmit their Virtues hither by the Sun.

Well then. Let us have recourſe only to this Mediator; the Fire of Gods Wrath will conſume us without this Screen. 'Tis the bloud of the Lamb of Gods appointment, which can only ſecure us from the ſcorching heat of the Wrath to come; Typified by the bloud of the Paſcal Lamb, ſprinkled upon the Poſts of the *Iſraelites* Doors; not ſo much to be a mark to the Angel, who could have known both the Houſes and Perſons of the *Iſraelites* from the *Egyptians*, without that ſign on the Poſt; as to repreſent this Mediatory bloud of the Lamb of God, as our only ſecurity from deſtroying fury. Let men make lyes their refuge, and hide themſelves under falſehood, the falſe Coverings of their own Righteouſneſs, and think to ſhelter themſelves from the over-*flowing Scourge*, *Iſa.* 28. 15, 16, 17. it will be a miſerable Self-deceit, the Hail will ſweep away ſuch a Refuge, and the Waters will overflow ſuch a hiding place: 'tis the Corner-ſtone which God lays in *Sion*, that is our only ſecurity; becauſe he is only *Elect*, 1 *Pet.* 2. 6. Choſen by God, and *precious* in his account, *ver.* 6. which is inſerted (as ſome obſerve) between thoſe two verſes, to ſhow the miſerable ſhifts of men, to provide ſhelters for themſelves, other Mediations and Mediators, not regarding the Foundation God hath laid, all which will end in Self-deſtruction, as they begin in Self-deceit. All Humane ſatisfactions, Interceſſions of Saints, refuge in any other Righteouſneſs, are weak hiding-places to preſerve us from the overflowing Waters of Divine Vengeance. No ſure Foundation, but the Stone God hath laid in Sion.

One

One would think there were not ſo much need to preſs this Information; but whoſoever will look into the World, and into his own heart, will find it neceſſary. What the *Papiſts* do one way, many *Proteſtants* do another: one ſets up Mediators without him, others ſet up Mediators within them. The great buſineſs Chriſt urg'd in the dayes of his fleſh was this, that he was the *Meſſiah*, the only Perſon ſent of God to redeem. Though men profeſs Chriſt is ſo, yet it is too common to bring in ſome ſharer with him.

Ninth *Information. We may here ſee the incomprehenſible Love of God*; in that he did not deal with us *ſummo jure*, as a ſevere Law-giver. We are not deeply ſenſible of it; if we had a due ſence of this Love, we ſhould have little kindneſs for ſin. It was not a low kind of Love, but *exceeding riches of Grace in his kindneſs toward us in Jeſus Chriſt*, *Eph.* 2. 7. Grace never appear'd in all its Royalty, but in Chriſt. A ſweet combination of Grace in the Father and the Son: had the Son manifeſted his Love in offering himſelf, nothing could have been done without the Acceptation of the Father; had the Father manifeſted his Love in moving it, nothing could have been done without the Sons undertaking it: The firſt motion was from the Father, as the fountain of the Trinity; the Execution was from the Son, by a free and dutiful Acceptance of the offer of the Father. In this work God *ſet his heart upon man*, *Job* 7. 17. the glorifying his name in the Redemption of Man, was that which ran in his Mind, and had the chiefeſt place in his heart from Eternity. How great alſo is the Love of Chriſt? ſince he was the Perſon that the firſt Sin was particularly againſt, as well as againſt the Father. It being an affecting of Wiſdom to be like God; and Chriſt was the Wiſdom of God. Every days Mercy is a Miracle; but the Mercies of our Lives are to this of Reconciling us by his Son, as a Molehill to a Mountain; a grain of Sand, to the whole frame of Nature. When by our offence we were fallen under the ſentence of the Law, and ſhut up in the hands of Juſtice, and could not ſatisfie for the offence, God pays a Ranſom out of the Treaſures of his own Bowels, opens the Heart of his deareſt Son, and Redeems us by the moſt Precious thing he had: Here Love doth come to the top of its Glory, and doth perfectly Triumph.

1. *His own Love and Compaſſion was the firſt Riſe of this Reconciliation.* This way by Chriſt, was a *new* as well as a *living Way*, *Heb.* 11. 20. not known by all the Wiſdom of Man. New to Men, new to Angels: It could not enter into any of their hearts to conceive of it, before it was declar'd. He *purpos'd in himſelf*, *Eph.* 1. 9. It lay hid in the Womb of his own Love. There was none beſide him from Eternity, to put up a requeſt. It was the reſult of his Bowels, before the Being of any Creature was the effect of his Power. Though our Juſtification, Sanctification, and Eternal Bleſſedneſs, be the Fruits of the Meritorious Death of the Redeemer; yet the firſt ſource of all, in his Miſſion and Commiſſion, was abſolutely from the unconceivable Love of God: Whatſoever is Merited by Chriſt for us, his firſt Miſſion was not Merited by himſelf: His Perſonal Relation to God, rendred him fit for the Honour, and Office of a Mediator; but as Mediator, he did not merit his own ſending into the World, becauſe he was ſetled Mediator by God and ſent too, before he could as Mediator Merit. Chriſt did not dye to render God Compaſſionate to us, but to open the paſſage for his Bowels to flow down upon us with the honour of his Juſtice. Gods Bowels wrought within himſelf; but the ſentence pronounc'd by Juſtice, was a bar to the flowing of them upon Man: Chriſt was ſent to remove that by his Death, that the Mercy, which ſprang up from Eternity in the Heart of God, might freely flow down to the Creature. And when the time came, God look'd about and *ſaw that there was no man*, none to deprecate his Wrath, and therefore his *own Arm brought Salvation*, *Iſa.* 59. 16. and *his own righteouſneſs ſuſtain'd him*, *i. e.* his own Truth, and Righteouſneſs engag'd in the Promiſes made to the Fathers. The Satisfaction of Chriſt doth not impair the Kindneſs of God; his Pity to us did precede the conſtitution of Chriſt. Had there been no Compaſſion, there had been no Contrivance, no Acceptance of a Mediator: but ſince he had threatned Eternal Death to Sinners, there was need of an honourable Reconciliation by Death, to maintain the honour of Gods

Truth

Truth, engag'd in that Sentence; and content his Juſtice, which was obliged to execute the Sentence, for the honour of his Truth. It was *by the Grace of God* that Chriſt *taſted death* for us, *Heb.* 2. 9.

2. *'Tis the greateſt love that God can ſhow.* As *Abraham* could not ſhow a greater proof of Faith and Obedience, than by offering his Son, the Son of his Affections, and his only Son; ſo neither can God ſhow a richer Teſtimony of his Affections to us, than by making his own Son an Oblation for us. How mighty tender was God of our Salvation? How valuable was man to him, when he priz'd him at the rate of his only Son? As high as God did eſteem Chriſt, ſo highly did he value his own Glory in Mans Reconciliation.

(1.) *His Love was more Illuſtrious, than if he had pardon'd us by his Abſolute Prerogative without a Satisfaction.* It had been a glorious Mercy, but had wanted that enriching Circumſtance, the Death of his Son; in this way he honours his Mercy, more than our Sin had abus'd it. His Mercy had not appear'd in ſuch ſweetneſs, had not Chriſt drunk the bitter Cup: Mercy ſung ſweeteſt, when Juſtice roar'd loudeſt againſt the Redeemer. Every Attribute had a ſignal Elevation in this way of Reconciliation, but eſpecially his Kindneſs. We ſhould have been happy, had he pardon'd us without a Satisfaction; but neither his Love nor his Juſtice had been wound up to ſo high a ſtrain. God did not aim only at the *praiſe of his Grace*, but the Praiſe of the *Glory* of his Grace, *Eph.* 1. 6. he would have his Grace appear in the richeſt Attire, and with all the Ornaments Heaven could clothe it with.

This is Evident,

(1) *By the Condition of the Perſon.* He was his Son. Was it not the Victorious Triumph of Mercy, to make his Son a ſufferer, when we were the Sinners? to make his own Son a ſervant to his Juſtice, when we were the Debtors? He was his *only begotten Son*, *Joh.* 3. 16. not meerly his own Son, but his only Son; he had but one Son in the World, and that Son he made a Sacrifice for the World: he had not another begotten Son in Being. He was the *expreſs image of his Perſon*, *one who was equal with God without robbery*, or detracting any thing from his Glory, *Phil.* 2. 6. An only Son enjoying the ſame Majeſty, and Perfections in the Deity with the Father; a Son dearer to him than Heaven and Earth; the *Son* he ſolac'd himſelf with from all *Eternity*, *Prov.* 8. 30. before ever any ſtone of the World was laid; and if we could ſuppoſe numberleſs Worlds Created before this, yet all his Joy was placed in him. Can there be a greater Aſſurance of the immenſity of his Love, than in ſending a Son that lay in his Boſom? A Son who never in the leaſt offended him, nor ever could? He always did the things which *pleaſed him*, and when he was in the World, there was nothing in him, that the *Devil* could faſten upon, as any reſemblance to himſelf, *Joh.* 14. 30. In this Son was God reconciling the World. The nearer and dearer the Son was to the Father, the greater is the Fathers Love in pitching upon him to undertake this work. His Love bore proportion to the greatneſs of that Son whom he ſent.

(2) *The Condition in which he was ſent.* He was made lower than Angels, to ſtoop to the Condition of a Servant. To ſend an only Son out of his Boſom to the Croſs, an Innocent Son from Glory to Ignominy, and not upon a ſuddain reſolve, (which might be thought a Paſſion) but by a deliberate Counſel, never repenting of it, always glorying in it, even to this day; is a diſcovery of the moſt rooted affection. The lower the Condition of Chriſt was, the more wonderful is the kindneſs of God in ſending him in it. If we would walk into the Garden, and ſee Chriſt beſmear'd with Clods of Bloud; ſtep up to mount *Calvary*, and ſee him hanging upon the Croſs; look up to Heaven, and ſee the bright ſword ſheath'd in the Bowels of the Son of God; ſee him with his ſcourged Back, his nail'd Hands, his pierced Side; ask then your ſouls this queſtion, whether here be not bottomleſs love? whether any Affection of God can be more miraculous than this, to give his Son to endure all this for our Ranſom, the Lord of Glory to ſuffer this for Rebellious Malefactors? whether this is not greater kindneſs to you, than if he had pardon'd you without the Sufferings of his only Son?

(2) *'Tis*

(2.) *'Tis a love that cannot be wound up to a higher strain.* 'Tis the utmost bound, if I may so speak, of an Infinite Love; *God So loved the World, Joh.* 3. 16. *So*, above the conception of any Creature; *So*, that his Affection cannot mount an higher pitch. His power could discover it self in laying the foundation of Millions of Worlds, and his Wisdom could shine brighter in the structure of them; but if he should create as many Worlds, as there are sands and dust upon the Face of this; and make every one of them more transcendent in glory than this, than the Sun is above a clod of Earth or an Atome of dust, yet he could not confer a greater love upon it, than he hath done upon this; than to be, upon their revolt, a God in Christ reconciling those Worlds to himself: There is not a choicer Mercy than to be in Amity with God, nor a more Affectionate way of procuring and establishing it, than by giving his only Son to effect it: In giving whom, he contracts to give himself to be our God, and live with us for ever. If God should take the meanest Beggar that lives upon common Almes, and transform him into an Angel, and make him the head of that heavenly Host; it would be incomparably a far less love, than the gift of his Son for him. A more condescending kindness cannot be conceiv'd, unless the Father himself should become Incarnate, and dy for man: But that cannot be suppos'd. If the Fountain of the Trinity, the Judge of all, should take flesh, and suffer, (to whom should the Offering be made? the Rector and Judge is to be satisfied, and 'tis not fit for the judge to make satisfaction to himself: But the Father hath given that Person next to himself, to be our Propitiation; most fit, as having the Father, the fountain of the Trinity, to offer the Sacrifice of himself unto.

(3.) *'Tis a greater Love than has been yet shown to Angels.* The Angels in Heaven never did partake of such a vast Ocean of Love, for the Son of God never died for them, though they come under his Wing, as a head exalted to that Dignity, as a reward of his Death: the Angels come under him as an Exalted Head, but not as a Crucified Saviour: they have their Grace by the Will of God, without the Death of his Son; we by the Will of God, through the Death of his Son. What Confirmation they have, they have it from Christ, by Virtue of his Headship over them, not by Virtue of any Death for them, and therefore they are in the opinion of several, understood by the *things in heaven*, which are *reconcil'd* to God, *Col.* 1. 20. What Reconciliation is to us, Confirmation is to them; yet there is not such an Excess of Love in their Confirmation, as in our Reconciliation by the Bloud of the Cross. As the preservation of a Life from Death, is less than the restoring Life to one that is dead; the latter argues more of kindness, as well as more of Power.

(4.) *Take a prospect of this love by a review of the Condition we were in.*

(1) *Our Vileness and Corruption.* What are we in our Being, but dust, slight and empty pieces of Clay? is it not wonderful, that God who hath Angels to attend him, should busie his thoughts about worms? That he who hath the beauty of Angels, the most glorious piece of the works of his hands to look upon, should cast his eye upon such Noysom Dunghills? that he should not rest in the Praises of Angels, but repair such broken instruments as men are, to bear a part in the Consort? If the Sun knew its own Excellency, it would think it a condescension to bestow a beam upon so dark and miry a body as the Earth, that can return to it no Recompence; much more is it in God, to look upon such pieces of Clay as we are; much more to give out his Grace and Love to man, who can give him no requital. We would be loth to take a Toad into our Bosoms, and bestow our Friendship upon it: By Corruption, we are worse than the most venemous Toad that creeps upon the ground; yet God entertains thoughts of Amity, and establisheth it for us in the bloud of his Son. We are unworthy of any one thought of unbounded goodness, much more unworthy of a Thought of so high a strain. * Would not any man think that King distracted, that should send his Son to keep Company with Grooms and Scullions, to wear the same Livery, to advance them to a better state by his own bloud? Nothing but the End for which he doth it, and the Love which mov'd him to it, could excuse him. How much more condescending is God, than the greatest Prince in the World would be in this Act.

* Nerimberg.

(2) *Impotence.* When we lay wallowing in our bloud, and it was the time of our weakness, that was the time of his Love; when we had *no eye to pity us*, nor a heart to pity our selves, then were we the Object of his Compassions, *Ezek.* 16. 4, 5, 6, &c. When there was not one Solicitor for us among all the holy Angels; the peace was broke with them as well as with God, and we were justly hated by those holy Spirits upon the Creators Account; when not a man in the whole Race of Mankind had any thoughts of presenting a Petition for Recovery: when God look'd about, and to his astonishment, *found none* that had any thoughts of interceding and soliciting a Restoration, *Isa.* 59. 16. When there was not a person in Heaven or Earth besides himself, could save us, *his own arm*, without the least Auxiliary force, *brought Salvation.* 'Tis the glory of his love, that he was *found of us* when we *askt not for him*, *Isa.* 65. 1. What Allurements were there in our Nature, unless Deformities and Demerits could pass for attractives? We had not Virtue to merit his Love, nor ever shall have Power to requite it; both are utterly impossible in a Creature. God saw our demerit, it was in his thoughts, otherwise a Reconciler had not been appointed; one to Merit that for us, which we had forfeited, and never could have recover'd. Justice might find cause of punishment in the Rebellion of the Delinquent, but Grace could find no reason but in the pity of our Creator; the Amazement of a true Believer, when he comes to be seriously sensible of it, doth manifest the impossibility of ever thinking of it himself.

(3) *Rebellion*, which is worse than Vileness and Impotence. He was a God in Christ Reconciling the World, when our Enmity to him was as great as our Misery; when we had not one spark of love for him, who had a boundless Ocean of Compassion for us. We had enter'd a league with *Satan*, the only Enemy God had, rendred our selves his Bondslaves, and that presently after our Creation by his powerful hand; and it was far worse, if *Adam* did know the sin and state of the fallen Angels; howsoever his Pride in his Aspiring Thought to be like his Maker was less excusable than that of the Devils, in regard that he was an inferiour Creature. (Though the Devils was greater, in regard of his greater knowledge of the Excellency of God above him.) Pride in a mean Person, is more odious than in one upon a Throne. Then it is that he contrives with his Son, and by the bloud of his Son to redeem Rebels; and though he disrelisht and loathed the Crime, yet he had a Tenderness and pity for the Malefactor: assur'd by an Oath, *Heb.* 7. 28. *The word of the oath which was since the law, makes the Son who is consecrated for evermore.* As the word of the Oath was after the Law; the Declaration of the Oath, after the Declaration of the Law; so in the Eternal Counsel of God, the Constitution of the Reconciler suppos'd a Law Enacted, and a Law violated by Transgression. After this, the Cry of our sins for Vengeance, could not alter his resolve of sacrificing his Son; and bringing that Vengeance upon the sins, which they sollicited against the sinner. How easie was it for God to have spurn'd us into Hell, when we lay under his Foot, without all this expence? one touch of his Iron Rod, would have broke us like a Potters Vessel; yet he takes occasion to display his Grace, where we give occasion to pour out his Wrath. He would enflame us by his Love, rather than turn us into ashes by his Fury; and Reconcile us to himself by the bloud of his Son, rather than satisfie his Justice by our own.

(5.) *It was a love in the freest manner*; without Cost to us, but Expensive to God. We hear of no struglings in the Heart of God, from the first Foundation to the Top-stone; his Affections travel through every stage without the least relenting; he was in Christ reconciling the World, from one end of his Counsel to the other, without any repenting Reflections. It cost him the Bloud of his Son, more expensive than the making Millions of Worlds. There was no need of any Combat in his Affections, to make as many Worlds as he pleas'd; but we may wonder (since God represents himself to us often in Scripture according to the manner of men) that there were no pull-backs in his Affections to the delivering up of his Son. If there be a conflict in his heart, when he is to give up a Creature; *Hos.* 11. 8. *How shall I give thee up O Ephraim? how shall I deliver thee Israel? my heart is turn'd within me*; Could we reasonably suppose less in giving up his Son? (though indeed

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the one was Eternal, the other Temporary) yet in this caſe we read of no ſuch turnings of Bowels, no ſuch kindlings of repentings together. His Soul was free in it, and let the peace coſt what it would, he would procure it though with the greateſt Charge.

(6) *Conſider what it was his Love deſign'd in this.* Not a petty inconſiderable thing, but a *propitiation for ſin*, 1 *Joh.* 4. 10. the non-imputation of guilt, the removing all the bars between him and us, the turning the edge of the ſword that was pointed againſt us, reducing us to an Eternal Amity. He would draw us out of the Condition into which we were fallen, and from a Wrath we had Merited, to elevate us to an Eternal Life we had rendred our ſelves unworthy of, and expos'd his Son to the Curſes of the Law, that the edge of them might be turn'd from us. And that we might have a free Converſe with him, he makes the Mediator of kin to us, that by reaſon of the communication of our Nature we might with more boldneſs approach to him. All delightful Converſe is between thoſe of the ſame *ſpecies*; we could not have convers'd freely with a Reconciler of a different Nature from us.

(7) *This Love is perpetual.* He was in Chriſt Reconciling the World, he will to the end of the World beſeech men to be reconcil'd to him. Love was the Motive, the glory of his Grace was the end: what was ſo from Eternity, will be ſo to Eternity. His Love is as ſtrong as it was, for Infinite receives no diminution; his Glory is as dear as it was, for to deny his Glory is to deny himſelf. How great will be the joy of thoſe that accept it! how Diſmal the Torment and Sorrow of thoſe that refuſe it!

Second Uſe of *Comfort.* How great may the joy of Believing Souls be, to be brought by God, and by ways of his own contriving, into actual favour with Him, after they had lain in a ſtate of Wrath? To have an Almighty, Infinite, Juſt God at variance with us, cannot but be a matter of ſadneſs; to have a Peace ſtruck, and the light of his Countenance ſhine upon us, cannot but beget a tranſcendent Joy: 'tis in the very Notion of it, to the Underſtanding joyful, yea tidings of great joy, and in the ſence and feeling of it, triumphant. The publication of it was uſher'd in with words of Comfort in the Prophet, *Iſa.* 40. 1. *Comfort ye, comfort ye my people, ſpeak comfortably to Jeruſalem, cry unto her that her warfare is accompliſht, that her iniquity is pardon'd, for ſhe hath receiv'd of the Lords hand double for all her ſins.* Three words to note the great comfort ſhould be taken in the Goſpel-adminiſtration; the matter of it is the ceaſing of the war between God and the Creature, the pardon of their Iniquities upon the ſatisfaction of Chriſt, the fruit whereof is received by the Believer: the ſatisfaction of Chriſt in regard of the infiniteneſs of his Perſon, was great, which is expreſs'd by *double*; and the fruits of it receiv'd by the Church are great and double, freedom from the Wrath of God, from the Tyranny of the Devil, and the Collation of the Gifts and Graces of the Spirit. Thoſe words, *For ſhe hath received of the Lords hand double for all her ſins*, cannot be meant of the puniſhment which they lay under, for that could be no Cauſe of the Pardon (as the particle *For* ſeems to be cauſal) neither is it a comfort to think of the greatneſs of puniſhment after it is paſt. But if we conſider what follows *ver.* 3. &c. it will appear to be a Goſpel Promiſe, and the Believer *receives of the Lords hand double*; either it is meant of Chriſt, who made the ſatisfaction, the fruits whereof the Believer receives; or of the Father, who ſpar'd not his own Son, but exacted of him the puniſhment of our ſins, and gives out to us the fruits of his reconciling Death. This is the Comfort, that the Enmity is ſlain, the War ceas'd, an end of Sin made, and God beheld with Comfort, taking away the Power of the Devil, who firſt rais'd this war between God and Man; as it is *ver.* 9, 10. *Behold your God, behold the Lord God will come with a ſtrong hand, and his Arm ſhall rule for him, he ſhall feed his flock as a Shepherd, he ſhall gather his Lambs with his arm, and carry them in his boſom, and gently lead thoſe that are with young*; all this is the fruit of Reconciling Grace. God is well pleas'd with thoſe that are ſprinkled with the bloud of Chriſt. As after the *ſprinkling of the bloud of the Covenant*, God appeared to the Elders of the people in a *clear*, not a cloudy and ſtormy Heaven, *Exod.*

24. 8, 10. (a cloudy and ſtormy Heaven is a ſign of Gods anger) and his feet, the inſtruments of motion, ſtanding in a clear Heaven ſhow, that all the paſſages of his Providence to his people, are Mercy, Truth and Kindneſs upon the account of the blood of the Covenant of Peace. God cannot hate thoſe who accept of this Reconciliation: Though God hates the remainders of ſin in them, yet it is not with ſuch a hatred as redounds to their perſons, becauſe their perſons are reconcil'd to God; they believe and apply the Reconciliation made by God in Chriſt. If God deny the acceptance of ſuch, he denies his own act and deed, he denies himſelf and his whole contrivance from one end to the other. This would be to publiſh, that he was miſtaken in his firſt deſign, that it was a fruitleſs thing, that there was a defect in his Wiſdom laying the ſcene of it, or a defect in Chriſt who undertook to accompliſh it, and that things iſſued not according to his will. If any accept it upon the terms God offers it, nothing can be charged upon him. God muſt deny his whole contrivance, his commiſſion to Chriſt, or find ſome flaw in the execution of it, before Salvation can be denyed to ſuch a perſon; but God hath already teſtified again, and again how highly pleaſing the whole negotiation of Chriſt was to him, and therefore it is not poſſible, that God (who cannot be deceived in his foreſight of events, to whom nothing is contingent) ſhould delight in this before it was acted, pleaſe himſelf with it after it was acted, and yet dart out the frowns of an Enemy, upon the accepters of it, who are called *Sons of Peace Luke.* 10. 6. No, the proper effect of this is non-imputation of ſin, as it is in the *Text*, *God was in Chriſt Reconciling the World unto himſelf, not imputing their Treſpaſſes* unto them; and Reconciliation and Juſtification are one and the ſame thing in the *Apoſtles* Doctrine, *Rom.* 5. 9. what is called Juſtification by his Blood is called *verſe* 10. *Reconciliation to God by the death of Chriſt.* Sincere acceptance of it with a reſolution to obey him, gives an intereſt in this, *Luke* 2. 14. *Good will towards Men.* Some read it, peace on Earth to Men of good will, actively, that bear a good will to Chriſt, that are upright in heart towards God in Chriſt. But the *Pſalmiſt* is clear in it, that where there is no guile in the Spirit in accepting this Righteouſneſs *God will not impute ſin*, *Pſal.* 32. 2. and though a believing perſon may not be ſenſible of his happineſs, yet his happineſs is enſur'd upon Faith, though not teſtified to the ſoul: Reconciliation and the ſenſe of it are two diſtinct things; a name may be written in the Book of Life, and the eye not clear enough to diſcern it. The Prince may have a favour for a malefactor and his pardon ſealed too, yet the Priſoner know it not, and perhaps have little hopes of it, but caſts himſelf at the foot of the Princes Mercy. How comfortable is it to have this peace, and a ſenſe of it too in our Conſciences, by the ſprinkling of the Blood of Jeſus? Worldly goods are ſmall, Corn, Wine, and Oyl are little things to the light of Gods countenance, ſhining upon the Soul; here is the ground of joy and glorying, that God *exerciſeth loving kindneſs*, *Jer.* 9. 24. *Let him that Glories, Glory in this that he knows me, that I am the Lord which exerciſes loving kindneſs.*

There are ſeveral particular comforts ariſe from hence.

(1.) *The Angels, the whole hoſt of Heaven are at peace with the Believer.* The Angels upon the ſin of man, by vertue of their obedience, took part with God, and could not becauſe of their purity, be Friends to a defiled Creature; nor, becauſe of their affection to God, bear any reſpect to him to whom the Lord was an Enemy: They were placed as a guard to barr man from re-entrance into *Paradiſe* after his fall, and to keep the way of the *Tree of Life*, *Gen.* 3. 24. Our ſins broke the alliance between Heaven and Earth, ſo that the good Angels could have no converſe with the Enemies of God; had it not been for this diſobedience, they could have had no averſion to man. But ſince their Lord is ſatisfied, thoſe obedient Spirits cannot be diſcontented; for this reconciliation tyes their hands, and makes all ill intelligence ceaſe between them and Believers. * The death of Chriſt expiating our ſin, eſtabliſhed a good correſpondence between the two great parties of the World, Angels and Men: The Monarch being reconciled, the two ſtates of Men and Angels reaſſume a mutual commerce. By this they are reduc'd into one Corporation, into one Family, and combin'd under one Head, *Eph.* 1. 10. *All things which*

* Daille *Serm. ſur naiſſance du ſeigneur p.* 83.

are

are in Heaven and on Earth, are gathered together in Christ. That place *Coloss.* 1. 20. *It pleased the Father that in him should all fulness dwell, and by him to reconcile all things unto himself, by him, I say, whether they be things in Earth or things in Heaven,* is understood by some of the Reconciliation of things in Heaven to God, *i. e.* Believers in the promised *Messiah,* who dyed before the coming of Christ; shewing thereby the extent of the death of Christ which look'd backward: By others of the Reconciliation of heavenly Spirits unto us, as being a grand state of the World depending upon the universal Monarch. Hence the Angels rejoyce and *sing* a Hymn at the publishing the Gospel, *Luke* 2. 13. and rejoyce more in it than men do; for they delight in the glory of God, but men delight naturally in their enmity to God: They rejoyce at the Repentance of a sinner, and his acceptance of this Reconciliation. They cannot rejoyce at mens Reconciliation to God, and be unreconcil'd themselves. They are *ministring Spirits to the Heirs of Salvation, Heb.* 1. *ult.* instruments of God in the deliverance of his Church and People, furtherers of the conversion of Men as to outward means, as in the example of the *Eunuch, Acts* 8. 26. And at last conduct the Heirs to the possession of their inheritance *reserved in the Heavens for them, Luke* 16. 22. They are Ministers of wrath upon the unbelieving World, Ministers of good to the believing Creature, and guard him with those weapons wherewith they fought against him, from whence we have many invisible assistances. As God did not hate his Creatures as Creatures, (for then he had hated man as made by him, which is inconsistent with the pure goodness of God.) But as sinners; so the Angels followed their great pattern in the hatred of men; but now they are reconcil'd to man, because God, to whom they pay an obedience, is reconcil'd. They are put under the Government of Christ as their Head, as he is the Mediator, and cannot be Enemies to us, till Christ as head, become an Enemy to himself as Mediator. Their commission for guarding the heavenly *Paradise* against us is cancell'd, and should they now obstruct the way, they would be no longer good Angels, but impure and disobedient Devils. There is one place which some understand of this peace we have with Angels, *Revel.* 1. 4, 5. *Peace from him which was, and which is, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ who is the faithful witness,* &c. The seven Spirits are said to be before his Throne, as waiting for the commands of God, as the *seven Angels* are said to *stand before God, Revel.* 8. 2. * But it is more likely it is meant of the Spirit of God; 'tis not reasonable to think the salutations of creatures to the Church should be mixed with the benedictions of the Deity, with the exclusion of the third person, who is here to be understood, and called seven Spirits in regard of the variety of gifts and graces, given out by him to the Church, seven being a perfect number; and placed in the midst of this benediction, perhaps because of his procession both from the Father and the Son.

* Illyricus *in locum.*

(2.) *Peace with all Creatures.* If the Lord of the Creation be the Author of this Peace, then no creatures which are under his conduct can be at enmity with a Believer. When *Adam* fell, he did deserve that all creatures should act in hostility against him, as the Rebel against the Soveraignty of their common Creator. But when God enters into a new amity with man, and ceaseth to be provoked, he renews the Covenant with the Beasts, that all creatures shall be serviceable to the reconcil'd Believer *Hos.* 2. 18. *In that day I will make a Covenant for him with the beasts of the Field.* In the day of the Evangelical espousals, as he had before promised if they continued in *obedience, Levit.* 26. 6. Though no formal covenant can be made between God and irrational creatures, yet they shall *hurt no more,* than if they were tyed up by a formal Covenant, and were honest and wise enough to observe it. As in the first Covenant made with *Adam,* while he stood in terms of peace with God, and own'd a subjection to him as his Lord, all creatures were spontaneously to be under his dominion, which right depended upon the observance of the terms of the Covenant which was between God and him. This right is renewed by the satisfaction of Christ, procuring the restoration of that which *Adam* forfeited, and disarming nature which was before armed against man. The Corn and the Wine shall hear *Jezreel* the seed of God. *Hos.* 2. 22. The right to

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all things preſent, things to come, *Life*, *Death*, all intermediate things is reſtored by Chriſt, 1 *Cor.* 3. 22, 23. The World, univerſal nature, all is yours for your good, becauſe *you are Chriſts* who hath purchas'd thoſe things, and *Chriſt is Gods*, ſettled by him in this office for the purchaſe of them, and accepted by God to that end. The right to all creatures is perfect, the poſſeſſion enſur'd in the head who hath taken livery, and ſeiſin of all, and ſhall be perfect in the members, when there ſhall be a new Heaven and a new Earth; all ſhall be in an harmonious combination for the glory of the Believer. They do yet often inſtrumentally afflict them, but not hurt them: * they hurt the man, not the Chriſtian: they hurt a Believer no more than death can, which though it kills him, yet without a ſting: they hurt us, yet without a curſe; they are in the hand of a reconciled Father, who uſeth their natural enmity againſt us for our good. As the Shepherd doth the curriſhneſs of the Dog to reduce the wandring Sheep to the Fold. The hurts we ſeem to feel from them, iſſue in Mercy, and are ſo intended by that reconciled God who guides them; they wound us, and thereby break our Impoſthumes. The ſame inſtrument may convey kindneſs to a Believer, which is a mark of wrath upon an Enemy. The ſame knife, which in the hand of an Executioner, may cut off the arm of a Malefactor, in the hand of a *Chyrurgion* may cut off the gangreen'd member of a patient; the ſame knife performs a Friends office to the one and a wrathful to the other. Since we are not perfect in our ſervices of God, we cannot expect the creatures ſhould be perfect in their ſervices of us; as our obedience is only inchoative here, ſo the performance of Gods promiſes are here in their blade, not in their full Harveſt.

* *Manton* on Jude *p.* 92.

(3.) *Acceſs to God* is another comfort ariſing from hence. As God was in Chriſt reconciling the World, ſo he is in Chriſt giving Believers acceſs to him. As he was in Chriſt reconciling our perſons, ſo he is in Chriſt receiving our prayers. As Chriſt made ſatisfaction for us by his death, ſo he ſweetens our ſervices by his merit. As Chriſt was the means of our Reconciliation, ſo is he the means of our Acceſs, *Rom.* 5. 1, 2. *By whom alſo we have Acceſs*; the word *alſo* intimates this freedom of acceſs to be as great a benefit as Juſtification. Though Juſtification is a tranſcendent Mercy, yet it would not compleat the happineſs of a creature without communion with God. Peace was not the thing God ultimately aim'd at, it was but the *medium*; he would be our Friend, that there might be ſweet interviews between him and a Believer. Before guilt on our ſide, and Juſtice on Gods, ſtood as barrs to our Acceſs. Guilty Souls cannot converſe with a ſevere Judge, a provoking creature and an offended God, can have no commerce; but when the guilt is taken away the diſtance is removed. How may an humble believing creature come to a reconcil'd God, whoſe own Heart put him upon laying the foundation of Friendſhip without any deſires, or ſo much as expectations of the Creature. We could no more before, endure the preſence of God than the Devil; but by this the barr is taken from us, though not from him. This acceſs is conſequent upon this Reconciliation. As there was a communion between God and man in innocence, which was broken off by the entrance of the Enmity, ſo upon the reſtoration of the Friendſhip there is a renewing of a mutual converſe; that as God reveals his gracious will to the ſoul, the ſoul puts up holy deſires to God; that as God deſcends to us in Chriſt, we may aſcend through Chriſt to him in fruitful Meditations, and take a delightful view and proſpect of God. It was not only peace that Chriſt came to procure, but alſo good will: not only to ſlay the enmity, but to raiſe an entire and intimate Friendſhip: The meſſage the Angels proclaim'd, was made up of the one as well as the other, *Luke* 2. 14. *peace on Earth, good will towards men*, εὐδοκία a good pleaſure in men.

[1.] *Acceſs with confidence.* We go to our Father who hath had the greateſt hand in all this affair. Since he is the author of this peace, what ground of dejection? We have God in Chriſt to receive us, and Chriſt by Gods order to introduce us. It was the purpoſe of God and his eternal purpoſe, that by the Faith of Chriſt, and in him, we ſhould have *boldneſs* and acceſs with confidence: *Eph.* 1. 12. παῤῥησίαν. And what higher ground of confidence than the conſideration of Gods appointing and giving this Mediator to us for that end? How can a faithful, holy, true God deny

deny his own act in denying us, when we come in the way of his own appointment? For since he hath settled such an High Priest over his house, we may well draw near in full assurance of faith, if we *come with sincere* and true *hearts*, *Heb.* 10. 21, 22. flying with a deep humility to his throne of grace, with a plerophory of Faith, a full sail filled by this wind of love: 'Tis not meant of a personal assurance or a *certitudo subjecti*, but *objecti*, a full belief of the doctrine of propitiation, and Gods setting forth Christ and preparing him, to take away sin which was the cause of the enmity between God and us; for this is but the use the *Apostle* makes of what he had doctrinally in this point delivered in the foregoing part of the chapter. We may go to God with more confidence upon this account, than *Adam* could in innocence. He had access to a God of goodness, we to a God of grace; he could not look upon God as reconcileable if he should sin, God threatning was a bar to that; if he knew any thing of God, he knew him to be just and true to his word, from which knowledge did arise those terrors of Conscience upon his face, and his endeavouring to run and hide himself from God: but God in this dispensation hath given us other notions of himself than *Adam* had, therefore we may go with more confidence than he could, and pour out our souls before him. *Lament.* 3. 24. *The Lord is my portion, therefore will I hope in him.* The Lord is my reconcil'd Friend, therefore will I hope in him for the mercy I beg.

[2.] *Delight and joy in our access.* We could not come to him before, no nor think of him without a slavish trembling; but now we may think of him, and approach to him with joy and comfort, for he deals not with us as an Enemy by a strict justice, but as a Friend in a way of an obliging mercy. If *Adam* had a sense that he might fall, he could not come to God without some dejection: The very possibility of falling would not be without fear attending it. But since God was in Christ reconciling the World, we go to him upon the account of an immutable Righteousness, a Righteousness he settled as an act of grace to us, and security to his own glory: whereas *Adam* could approach to him, but upon the account of a mutable Righteousness, which might be as the grass standing this day and wither'd to morrow. Our access to God is with *a joy* in the *hope of the glory of God*, *Rom.* 5. 2. and when we take hold of his Covenant, this Covenant of peace, we have his word that he will make us *joyful in the house of Prayer*, *Isaiah* 56. 6, 7. *actively* joyful, full of delight in his service, solacing our selves in a sweet consideration of the infinite grace of a reconciling God, whereby a transcendent delight is rais'd in the soul, which is a direct delight in God as the object of Faith, discover'd in Christ and apprehended by spiritual reason and sense: *Passively* joyful, by receiving in his service more of the refreshing waters of Life, and being fed with the *hidden Manna*, which God communicates in and by Christ to his Friends. And beside, though our services are imperfect, God expects not a perfect obedience from us, but from his Son Christ; 'tis a full assurance of faith he expects from us and a true heart, not a perfect obedience; his promise gives us joy, though the sense of our imperfections create a sorrow. Though we cannot delight in our selves, we may in God, in his promise, in his gracious condescension, in the compensation he hath from his son for us, in his acceptation of it, and application of it to our souls. You are upon believing, Gods Friends, not only his Servants; 'tis Christs speech to his Disciples *John* 15. 15. *Hence forth I call you not servants.* It must not be understood of a freedom from all kind of service, which cannot be conferr'd upon a Creature: (it were injustice in God to free a creature from so Righteous and noble a vertue, as gratitude to himself: God cannot command a creature not to love him, for he should then command the creature not to love the chief good.) But it is a freedom from a bondage and servile fear in duties, and bringing to a filial and more dutiful manner of service, a service from principles of grace, and encouraged by the views of Gods reconciled face. Service is not excluded by admission to this Friendship, but perfected to a more delightful garb. Peace opens the way for a delightful and successful Trade, which War and Enmity locks up.

4. *The conquest of Satan is ensured by this.* When we are at peace with God, the Devils themselves are subject to us. When God was in Christ reconciling the World,

World, he was in Chriſt *deſtroying him that had the power of death*, *Heb.* 2. 14. and bringing *Satan* under the feet of the Mediator, and the feet of his Members. This was the intent of God in the firſt promiſe of a Mediator, to deſtroy him who had infected Mankind, and brought death into the World; the *bruiſing his head* was the deſign of Chriſts Miſſion, *Gen.* 3. 15. That the great incendiary who had broken the League, and ſet afoot the Rebellion, might feel the greateſt ſmart of it. And ever ſince it is by the Goſpel of Peace, and the ſheild of Faith, that we are only able to *quench the fiery darts of the Devil*, and make his attempts fruitleſs, *Eph.* 6. 15, 16. by the Reconciliation God hath wrought and publiſht by the Goſpel. God *as a God of peace ſhall tread him under the feet of believers*, *Rom.* 16. 20. Unleſs he had been a God of Peace, we had never been deliver'd from that Jaylor who held us by the right of Gods Juſtice. And ſince we are deliver'd, God as a God of Peace will perfect the Victory, and make him ceaſe for ever from bruiſing the heel of the Spiritual ſeed. As God hath given Peace in Chriſt, ſo he will give the Victory in Chriſt. Peace cannot be perfect, till it be undiſturb'd by invading Enemies, and ſubtle Adverſaries endeavouring to raiſe a new Enmity. Our Saviour ſpoil'd him of his power upon the Croſs, and took away the right he had to detain any Believer Priſoner, by ſatisfying that Juſtice, and reconciling that God who firſt order'd their commitment. He anſwers his Accuſations as he is an *Advocate* at the right hand of God, and at the laſt when death comes to be deſtroyed, and no more to enter into the World, the whole deſign of the Devil for ever falls to the ground. Since we are at peace with God, while we are here, the Devil himſelf ſhall ſerve us; and the Meſſenger of *Satan* ſhall be a means to quel the pride of a believing *Paul* by the ſufficiency of the grace of God, while he fills the heart of an unbelieving *Judas* with Poyſon and Treaſon againſt his Maſter.

(5) *Comfort in all afflictions.* 'Tis a Cordial to chear in the hotteſt ſervices and ſharpeſt difficulties. What can the greateſt danger ſignifie, while God remains reconcil'd to the Soul in Chriſt and the peace remaines unbroken? God thought the promiſe of it ſupport enough in all the ſtanding puniſhment *Adam* was to endure; he therefore made this promiſe to him, before he denounc'd the puniſhment after the Fall. We may as well digeſt all Croſſes with this Peace purchaſed, as *Adam* could do with this Peace promis'd; God was then in Chriſt promiſing it, God hath now been in Chriſt performing it. The peace as deſign'd, was offer'd to the ancient *Iſraelites* as a ground of joy and relief under their oppreſſing Calamities, *Iſa.* 9. *Mich.* 5. 5. *This man ſhall be the peace, when the Aſſyrian ſhall come into our land.* The Peace God hath effected in Chriſt, is a more firm matter of joy under oppreſſions, by how much the comfort of the performance exceeds the joy of the promiſe, as the joy of Harveſt doth the joy of ſeed-time. Mercy was manifeſted in the making the Promiſe? Truth as well as Mercy glorified in the performing. If it were a ground of Joy before he wrought it, what a riſe is there for a triumphant joy ſince he hath laid an unalterable Foundation for it. This was the Armour Chriſt furniſht his Diſciples with againſt the injuries of the World, *Joh.* 16. 33. *In me you ſhall have peace, in the world you ſhall have tribulation.* This was thought by our Saviour to be a ſufficient defence for his weak diſciples againſt all the furies of men, and rage of Devils, an Univerſal Remedy againſt all diſcouragements. In Chriſt God ſmiles, when the World frowns. *Cauſe thy face to ſhine upon us*, is thrice repeated *Pſal.* 80. 3, 7, 19. as the chief Confidence of a gracious Soul under ſmart diſtreſſes. Reconciliation with God changeth the Nature of every thing that is Terrible, Dungeons into Palaces and Tears into Cordials. 'Tis a ſheild againſt fears, a Treaſure againſt Poverty, Phyſick againſt Diſeaſes, Security againſt Danger, and Life againſt Death. Indeed under ſharp Afflictions, a believing Soul may not have a ſtrength of a Faith to diſcern God as a Father from God as a judge: ſence and carnal Reaſon may diſpute againſt Faith and ſtagger it. If he be reconcil'd, why then doth he make me his mark to ſhoot at? There may be a fatherly diſpleaſure, when there is not a wrathful anger. The ſatisfaction of Juſtice excludes not the Rod of Mercy. Juſtice hath no plea againſt a Believer, becauſe it is ſatisfied: Mercy is the only attribute that orders all for a reconcil'd perſon. The viſiting the tranſgreſſion of the ſeed of Chriſt with a Rod, was knit together with the continuance of Gods

kindneſs

kindneſs to them, in the *Covenant* of Redemption God made with Chriſt, *Pſal.* 89. 30, 31, 32, 33. God was in Chriſt Reconciling the World, 'tis a leſs thing for him to be in every Affliction ordering it for good.

(6.) *Comfort in the expectation of all other Mercies.* If God were in Chriſt reconciling us to himſelf, he will be in Chriſt giving forth all other ſutable Mercies. If he detains any you ſeem to want, 'tis a part of his reconcil'd Wiſdom when he ſees them not good for you. 'Tis inconſiſtent with his Amity, to with-hold any you have real need of; it would not be then a *much more*, as Chriſt argues, but a *much leſs*, Mat. 7. 11. *If you being evil know how to give good things to your children, much more your Father which is in heaven*: but conſider, they are only good things he hath oblig'd himſelf to give, and he is the proper Judge of what is good, not we our ſelves. If, as a God of Patience and Goodneſs, he feeds the unclean Birds; will he not, as a God of Grace and Peace in Chriſt, feed his Friends? will he let them ſtarve while his Enemies fatten? He hath ſtruck a Covenant of Amity and Friendſhip; what may not be expected from a ſincere and powerful Friend, and one who made it his buſineſs from Eternity to be caſting about for the working of this Peace? If this, which neither Men nor Angels could have imagin'd, be effected by his Wiſdom and Grace, all ſubſequent Bleſſings are far eaſier to God than this could be; ſince in this he hath conquer'd his own Affection to his Son, what can remain unconquer'd by him, which ſtands in the way of a Believers Happineſs? It was a greater act to be in Chriſt Reconciling the World, than to be in Chriſt giving out the Mercies he hath purchas'd. If he hath overcome the greateſt Bank, that ſtopt the Tide of Mercy, ſhall little ones hinder the Current of it? Juſtice and the Honour of the Law, were the great mountains which ſtood in the way; ſince thoſe are remov'd by a Miraculous Wiſdom and Grace, what pebbles can ſtop the floud to believing Souls? If God be the Author of the greateſt Bleſſings, will he not be of the leaſt? If he hath not ſpar'd his beſt Treaſure, ſhall the leſs be denyed? 'Tis the *Apoſtles* arguing, *Rom.* 8. 32. *He that ſpar'd not his own Son, but deliver'd him up for us all, how ſhall he not with him freely give us all things?* He cannot but be as free in the leaſt as he was in the greateſt; there were more Arguments to diſſwade him from that, than there can be to ſtop his hands in other things. If any thing you deſire be refuſed by God, know it is your Saviours Mind you ſhall not have it; for God would deny him nothing of his purchaſe. Oh how little do we live in the ſence of thoſe Truths, how doth our impatience give God the Lye, and tell him he is a deadly Enemy, notwithſtanding his Reconciling Grace!

(7.) *There will be peace of Conſcience.* If God be Reconcil'd, Conſcience cannot charge. If God be the Author of this Peace, Conſcience, Gods Deputy, cannot keep up an Enmity againſt us, for that muſt ſpeak as God ſpeaks; Peace with the Viceroyes and Governours, depends upon Peace with the Prince. The ſame bloud which was ſprinkled on the Mercy-Seat, is ſprinkled upon the Conſcience of the Believer. As it procur'd peace with Heaven, it will produce Peace in the Soul, *Heb.* 10. 22. *Having our hearts ſprinkled from an evil Conſcience*: An evil Conſcience is an accuſing Conſcience; when ſprinkled by this bloud, it is an acquitting Conſcience; not from the Facts, but from the guilt of them. Whatſoever hath a power to ſatisfie God, cannot be invalid to ſatisfie Conſcience. Where Infinite knowledge can raiſe no Objection, a pur-blind Conſcience is too weak to find out any. If God hath been the contriver of this Reconciliation, and accepted it as fully finiſhed, Conſcience muſt Acquieſce. *Adams* Conſcience flew in his Face upon his ſin, and did not leave quarrelling, till its mouth was ſtopt with the promiſe of a Reconciler. Guilt ſets Conſcience on fire; when the Guilt is quencht, Conſcience muſt be at eaſe. Nothing will ſatisfie Conſcience, but that which ſatisfies God; and whatſoever ſatisfies God, muſt ſatisfie Conſcience; for that acts by Commiſſion, and a deriv'd Authority. All other things are too weak to take away the conſcience of Sin; the *bloud of bulls and goats* of Gods Inſtitution could not do it, *Heb.* 10. 2. 'tis the proper effect of this Peace; all the waters in the world cannot quench the flame of Conſcience, till God be reconcil'd. The Foundation of this peace of Conſcience, is laid in peace with God, though preſent actual comfort may not be enjoy'd: the day may be clouded, though the Winds be ſtill; there may be no ſtorms, yet no Sun-ſhine.

(8) *Comfort againſt Death.* If God be the Author of Reconciliation by Chriſt, then Death, which was the fruit of that ſin which is now removed, can be no dreadful Apparition. God was in Chriſt and is ſtill, conquering his Enemies, and this is one Enemy which muſt fall under his Sword, and be made his Footſtool. As God was in Chriſt reconciling you, he is in Death calling for you to enjoy the full-blown Felicities of that peace. 'Tis no more than a *departure in peace*, when God is a God of Peace: Old *Simeon* thought ſo, *Luk.* 2. 29. He ſpeaks, ſaith one *, like a Merchant that had got all his goods on Ship-board, and now deſires the Maſter of the Ship to hoiſt Sail, and be gone homeward. Death was before a Servant of Divine Juſtice; ſince Juſtice is ſatisfied, it is the Meſſenger of Divine Mercy. It was a Jaylor to encloſe us in the Priſon of the Grave, 'tis now a Conductor to the Glories of Heaven. Where this peace is in Maturity; where Gods face ſhines clearly without Diſguiſes, Vails, and cloudy Interruptions, the Name Death is terrible, but the reconciled ſoul is beyond the Fears of it. It hath loſt its ſting, which was Gods Juſtice: Chriſt ſatisfying the one, hath diſarm'd the other of what is hurtful. There is a knot between Juſtification (which is term'd Reconciliation) and Glorification, Death comes between them, but doth not diſſolve it; *Rom.* 8. 30. *Whom he juſtifies, them alſo he glorifies*; which knot cannot be untied by Death, though that between our Soul and Body is; it ſends the body to the Grave to endure the Sentence againſt ſin denounc'd in Paradiſe, and the Soul to Heaven, to enjoy the benefit of the Promiſe.

* Gurnal.

(9) *This Reconciliation is Effectual.* 'Tis upon this all the other Comforts depend. If God was the Author of it, contriving, counſelling Chriſt to effect it, furniſhing him for the accompliſhment of it, it cannot be a weak and imperfect Peace. Infinite Wiſdom would not have ſpent innumerable *thoughts, which cannot be reckoned up* (as the expreſſion is, *Pſal.* 40. 5.) about a fruitleſs thing, a peace which might be eaſily blown away; he would never have ſent his Son to ſhed his bloud, and endure his wrath to no purpoſe, and make his own contrivance to end in a meer *Chimæra*, as though he would be ſo buſie only to deceive his Creatures. *The counſel of the Lord ſhall ſtand*; every counſel of his, much more his choiceſt purpoſe, to which all his other reſolves are as ſmall Rivers which run into this great Sea, and combine together for the perfecting this counſel: all other thoughts are lines drawn to, or from this Center. As all things in Heaven and Earth are gathered in one even in Chriſt; ſo all the Counſels of God gather into this one of *Chriſt* and *peace* in him, this was the great ſource and pattern of all the reſt, *Eph.* 1. 10, 11. Beſides, God hath receiv'd this reconciler into Heaven, whereby he hath remov'd all ground of ſuſpition of his remaining yet unreconcil'd. If juſtice had any Exception againſt his ſacrifice, it would not have open'd Heaven Gates to Chriſt, but have barr'd with a flaming ſword Chriſts Entrance into Heaven as well as *Adams* return to Paradiſe. The honourable title of, *Our peace*, had not been conferr'd upon Chriſt, had an imperfect reconciliation been all the fruit of his bloud. By this Name he is called, *Mich.* 5. 5. *Eph.* 2. 14. and by that of *our righteouſneſs*, *Jer.* 33. 16. God is the Author, and Chriſt the Prince of Peace, the reconciliation muſt be full and righteous and effectual, that hath ſuch a contriver, ſuch a procurer. We are apt in our unbelieving moods to ſuſpect God; becauſe we have been unfaithful to him, we are jealous he will be unfaithful to us; but he asks the queſtion, *what could I have done more for my vineyard?* he appeals to men in that caſe, as if he ſhould ſay, If men can tell me what I can do more, I will do it: do it to engage them, do it to encourage them: he hath contriv'd it with the choiceſt wiſdom, laid the foundation of it in the Richeſt bloud, given the fulleſt aſſurances of his ſincerity in it, and never refus'd it to any that deſired it; but it hath been rejected by many whom his Spirit hath ſollicited. Chriſt whoſe honour lay upon it, would never have aſſured his Diſciples of it, after his return from Paradiſe, *Joh.* 20. 21. *Peace be unto you*, had it been imperfect; a ſalutation he uſed, which is not recorded to be uſed by him in the time of his life.

(10) *This Reconciliation is perpetual*, as well as perfect, and effectual: 'tis durable and fixed. It was an *Eternal* Redemption obtain'd *. Eternal in regard of its Efficacy, Eternal in regard of Application, Eternal in regard of the good things procur'd

* Illyric. in loc. Heb. 9. 12.

procur'd for us by it. Man nor Devils cannot undo it, becauſe of their weakneſs, nor God becauſe of his Faithfulneſs. 'Tis a *grace wherein we ſtand by Faith, Rom.* 5. 1, 2. not a tottering, but ſtable grace. Believers are receiv'd into the grace of Gods good will, and God is not a light and unſtable Friend. All humane Friendſhip is perfidiouſneſs in reſpect of this. The tye is Everlaſting, and knows no diſſolution. His own grace and good Will mov'd him to it, and the ſame good Will in an immutable God, will preſerve it. Good Will made the Motion, Juſtice acquieſc'd in it; but ſince the Death of Chriſt, the Righteouſneſs and Mercy of God joyn hand in hand to keep it intire: *Righteouſneſs and Peace have kiſt each other, Mercy and Truth have met together*, and congratulated one another for their mutual Satisfaction. The Mercy of God is as prevalent with him to keep the Covenant of Peace from being remov'd, as for the firſt ſettlement of it; *Iſa.* 54. 10. *Neither ſhall my covenant of peace be remov'd, ſaith the Lord, that hath mercy on thee.* Such conſultations, ſuch expenſive accompliſhments of it cannot be mutable; Mercy made it, and Mercy perpetuates it. He can no more condemn a believing Soul when he looks upon Chriſt, than he can drown the World againſt his own promiſe when he looks on the Rainbow. His Throne is encompaſſed with a Rainbow, an Emblem of a perpetual peace: It was ſo encircled in *Ezekiels* time, *Ezek.* 1. 28. with the ſame garb he appear'd to *John* ſome ages after, *Rev.* 4. 3. and the predominant colour was green, that of an Emerald, to note that this peace is always green and flouriſhing, as freſh in after ages as in the firſt. God was in Chriſt reconciling the World, God is in Chriſt as a Prieſt keeping up that reconciliation: The Interceſſion of Chriſt, which is a part of his Prieſtly Office, was as much in the thoughts of God, for his keeping firm this Reconciliation, as the Death of Chriſt was upon his heart to effect it. He confirms his Eternal Prieſthood by *an Oath, Pſal.* 110. 1. and therefore his Interceſſion for it; otherwiſe there would be no Prieſtly Act for Chriſt now to perform. Chriſt by his death quencht the flame of the ſword which guarded Paradiſe againſt us; at his Reſurrection he ſheath'd the ſword it ſelf; and by his Interceſſion *keeps it perpetually in its Scabbard*; keeps the edge from ever being turn'd againſt a Believer. Reconciliation is wrought by the Death of Chriſt, and preſerv'd by his Merit. Chriſts Affections remain in his heart to ſollicite, the Fathers Affections remain in his heart to grant, Chriſt hath an irrepealable Liberty to approach to God to preſent his reconciling merit. Till therefore the unchangeable God change his Reſolution, and repent of all his Counſel, Cares, Furniture, Commiſſion and Acceptance of Chriſt; till Chriſts Merit become invalid, diſtaſtful, and nauſeous to the Father, this peace will ſtand firm. Chriſts merit hath been paid, it cannot be unpaid; it hath been accepted, it cannot now be refus'd. If the ſoul he hath redeem'd be not ſafe, Chriſt can have no ſatisfaction for all his Sufferings. Keep therefore your Wills from ſin, ſtrive againſt the motions of it, agree not with it, and the peace will not be broken. As Princes enter not into War, but where there is a real affront done, and no ſatisfaction *given*; ſo God breaks not the peace he hath made, upon every failing. When the Will is not engag'd, the ſin is reſiſted; but where any give up their Wills to ſin, and delightfully wear its Chains, they are ſo far from having this Reconciliation perpetual, that they never had ſo much as the leaſt intereſt in it. 'Tis perpetual to them that embrace it, not by a pretended faith, but a real and obedient Faith.

(11.) *The ſtate believers have by this Reconciliation is far happier than that Adam had in innocence.* 'Tis likely, had he perſiſted in it ſome time, he might have been confirm'd in that ſtate; but how long time he might have liv'd in that mutable condition, and whether if he had perſiſted, he would have enjoy'd ſuch a degree of Glory, is not upon Record. God was in *Adam* making a Covenant of Works, he is in *Chriſt* making a Covenant of Peace. Chriſt came not only to give a ſimple life, or a ſimple peace, but to give it *more abundantly, Joh.* 10. 10. more abundantly than we had it by Creation in Innocence. After the fall we were dead, and Chriſt reſtor'd us to life, but to a more abundant life; not that we had after the Fall, for we had none at all, we were dead in treſpaſſes and ſins; but more abundantly than we had in *Adam* before the Fall; a better Life than man could challenge by the Co-

venant of Works. The ſecond Creation muſt be greater than the firſt, becauſe the thoughts of God about the firſt, were but a ſtep to a ſecond. In the firſt Creation, meer man was the head, God in him gave out the Precepts and Promiſes to his Poſterity; in the ſecond Creation, God is in Chriſt giving out his Covenant; as the means of Conveyance are higher, ſo the things conveyed are more glorious. God would provide a way of peace that ſhould not fail again, the ſecurity ſhould be built upon a ſtronger bottom. The Lord give every one of us an intereſt in this Reconciliation and the Comforts of it.

Third Uſe of *Exhortation.* Is God in Chriſt Reconciling the World, then *'tis fit we ſhould joyn iſſue with God, and be in Chriſt reconcil'd to him.* We muſt comply with God in this his great ordinance. The conſideration of it ſhould work relenting, ſhould work believing. Let the deſign of God prevail with us. 'Tis in this we ſhall find expiation of Sin, the grace of God, peace of Conſcience; in a word, whatſoever God as reconcil'd can give, whatſoever Chriſt as reconciling hath purchas'd. Better to be the vileſt ſlave in the Gallies, the ſcoff and reproach of men, ſpurn'd by every foot, than be unreconcil'd. It was tender Mercy, bowels of Mercy, whereby the *day-ſpring from on high hath viſited us, Luk.* 1. 8. When we lay wallowing in a miry ſink, ready to be cruſht by Gods righteous hand, then he pitied us; the more diſingenuous to refuſe his Amity. The Dignity of the Donor renders a gift more valuable than it is in it ſelf: a Preſent from a Prince is more prized than that which is beſtow'd by an ordinary Merchant. The gift of Chriſt, and the offer of peace by him, is incomprehenſible in it ſelf, and receives a value from that God that prepared and offers it. What pleaſure can we taſte in any Earthly Comfort, though we had a confluence of all Princely Delights, if we have no ſhare in a reconcil'd God, by a reconciling Mediator; while we will force that God, who is the Author of Peace, to ſtand over us with a drawn ſword pointed to our breaſts? Corn, Wine, and Oyl are little things to the light of Gods countenance.

1. *Something muſt be done on our parts.* Though God be the Author of our Reconciliation by Chriſt, yet ſomething is incumbent upon us. If all men were reconcil'd, without any condition on their parts, the *Apoſtle* might have held his Pen, and not have added the other Clauſe, *ver.* 20. after the Text, *we pray you in Chriſts ſtead, be ye reconcil'd to God:* there had been no need of that inference. In the *Text* he ſpeaks of the *Fundamental* Reconciliation; in this, of the *Actual.* If all men had been Reconcil'd to God, it had not been ſence to ſay, you are reconcil'd, therefore be reconcil'd. It would have been an Exhortation to do that, which had been already done to their hands. If all men be actually reconcil'd, how come any to miſs of the fruit of it? why is it not applyed to all? Becauſe all that are called, do not comply with their Call, anſwer not Gods command and Intreaty. The purchaſe and application are two diſtinct things: the purchaſe was made by Chriſt alone upon the Croſs, without any qualification in us; the Application is not wrought without ſomething in us concurring with it, though that alſo is wrought by the grace of God. God hath ordain'd peace for us. But there is a work to be wrought within us, for the enjoyment of that Peace; *Iſa.* 26. 12. *Lord thou wilt ordain peace for us, for thou alſo haſt wrought all our works in us.* The one is Grace in the Spring, the other is Grace in the Veſſel: the one is the Act of God in Chriſt, the other is the Act of God by his Spirit. Though the fire burn, if I would have warmth, I muſt not run from it, but approach to it.

2. *This qualification is Faith.* As Grace in God qualified God (if I may uſe the expreſſion) for effecting it, ſo Faith in us qualifies us for applying and enjoying it. Though Chriſt be the purchaſer, yet Faith is the means of inſtating us in it; *Rom.* 5. 1. *Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* Not a Man hath peace with God, till juſtified by Faith. This ineſtimable Mercy is not conferr'd, but upon Men of *good Will*; Men that affect it, value it, conſent to it. We muſt lay our hands upon the head of the ſacrifice, and own him for ours. This is the band which unites us to Chriſt as the purchaſer, and by him to God, as the Author of this Reconciliation: it gives us a right to this peace, and at laſt the Comfort of it.

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3. *The order is, firſt an acceptance of Chriſt, then of God in and through him.* We muſt firſt comply with the means, before we can attain the end. Our nearneſs to God was purchaſed by the blood of Chriſt, and is actually confer'd by union with Chriſt, *Eph.* 2. 13. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.* Faith hath recourſe firſt to the atoning bloud of Chriſt, and by that blood to God, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through Faith in his Blood.* This blood only quencht the conſuming fire of Gods wrath. By him we are reconcil'd, and by him only we can receive the atonement, *Rom.* 5. 11. *We joy in God through our Lord Jeſus Chriſt, by whom we have now receiv'd the attonement.* As God was in Chriſt reconciling, ſo we muſt be in Chriſt accepting this Reconciliation with God. *You are Chriſts, and Chriſt is Gods,* 1 *Cor.* 3. 23. We muſt firſt be Chriſts by the acceptance of him, as Chriſt was Gods by his calling and miſſion. As God goes out to us in him, our return muſt be by him to God. He paid the debts, made an end of ſin, remov'd the wrath which we had merited. God was the Judge, Chriſt the Mediator: We muſt firſt go to the Mediator to be conducted by him to the Judge. We had offended the Law-maker, we muſt firſt go to him who is the repairer of the honour of the Law: We muſt take the Redemption of Chriſt along with us, the pacifying blood to preſent it to God, by whoſe authority we were under wrath. 'Tis that blood only joyns us to God, no cement without it. If we are not firſt by Faith in Chriſt ſatisfying, we are ſtill but as ſtubble before God, who is a conſuming Fire. Chriſt is the only band of union between us and God. Think not of ſtanding ſecure by abſolute mercy, mercy through Chriſt only ſaves us. It breathes in no other Air. We muſt firſt take hold of the ſtrength of God, before we are at peace with him, *Iſaiah* 27. 5. *Let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me*: of Chriſt, who is as well the *power of God*, as *the wiſdom of God*, 1 *Cor.* 1. 24. where you have a direction, how to gain it, by laying hold of his ſtrength; the end to be aim'd at in the act, *that he may make peace, with me*; and an aſſurance to obtain it in that method, *he ſhall make peace with me.*

Motives,

[1.] *Here is the higheſt encouragement, and ground of acceptation.* There is no room for any hard thoughts of God after ſo ſignal a diſcovery of himſelf: He is not a God of unquenchable wrath; he was willing his juſtice ſhould be appeaſed: He took all the courſe that was poſſible for infinite Wiſdom to invent, for infinite power to effect, for infinite love to propoſe. What greater ſecurity for our bleſſings, than that he ſhould make his ſon a curſe, that we might be bleſſed by him? How ſhould ſo much love make us change our unworthy opinions of God? Here are the three perſons employ'd in it, the Father contrives it, the Son effects it, the Spirit ſtands ready to apply it to every Believer. A refuſal puts a ſcorn upon all the three perſons. As ſoon as ever *Adam* ſinn'd, even the ſame *day*, *Gen.* 3. 15. God applies this remedy of a Redeemer. He did not let a day ſlip, for any thing we know, not an hour, before he made it known to him; his Heart was in travel, and longed to be delivered of the gracious promiſe of a Mediator. He arm'd our firſt Parents with this Cordial before he ſubjected them to their ſtanding miſeries. What his heart was then, it is the ſame ſtill. His kindneſs was deſirous to publiſh the promiſe, can his truth have leſs zeal to perform it? His kindneſs which mov'd him to aſſure it, hath moved him to effect it, and will move him to apply it to every one that ſeeks to him for it in and by his belov'd Son. His wrath which we were ſubject to, is overcome by his love to the mediation of his Son, who hath honoured him more than ſin had diſhonour'd him. By accepting this, we own the glory of God, and honour him as much by Faith, as we have diſhonour'd him by ſin; for thereby we own that ſatisfaction which was as grateful to him, as our ſins were hatefull. As he honour'd himſelf by the death of his Son, ſo he honours himſelf by giving forth the fruits of his death. He delights to honour Chriſt, and to ſee him honoured by us: We contribute to Gods delight, when we approach to him by Faith in his Blood. Did God make this proviſion? Did he contrive an expiatory offering before the World was? And will he not communicate this? Would he provide him never to beſtow him? Did he bruiſe him for nothing, but to keep him up as a Jewel

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in a Cabinet, not to give out? To whom ſhould God give him, but to thoſe that deſire him? Would any Father lay up Treaſures for his Children, and not diſpenſe them, when they are earneſt for them in their neceſſities? Can there be a greater argument than this doctrine, to overcome our Rebellion, extinguiſh our fears, haſten our approach and add confidence to our deſires.

[2.] *The Terms required, are as low as can be imagined.* Nothing can be objected againſt the conditions he requires, Repentance and Faith. Can any Malefactor expect peace with his arms in his hand? Is it not fit there ſhould be ſuch conditions to juſtifie God, ſince we were the guilty offenders? Can there be leſs, than to caſt away our weapons, bewail our crimes, receive his ſon as our Mediator, ſerve him with newneſs of Life, all which are deſirable priviledges? It was in his power to appoint what conditions he pleaſed, becauſe he was the free and ſole Benefactor; what could be leſs, than the believing and receiving the Reconciliation? It was impoſſible the benefit could be without it: 'tis no benefit unleſs it be eſteem'd ſo; no reaſon any ſhould enjoy a benefit, that doth not think it a benefit. All the ſelf love of men could not have fram'd more reaſonable terms. Men would have thought of *Rivers of Oyl, and thouſands of Rams*, meer impoſſibilities, *Mich.* 6. 6, 7. God requires no more, than to lye humbly at his feet, and reach out our hands to receive the aſſurance he gives. What can be eaſier? If Faith be difficult, 'tis ſo, not in regard of its ſelf, but in regard of our natural enmity to God, and the pride of our own wills; 'tis hard only as *the Law is weak, through the fleſh*, *Rom.* 8. 3. But nothing could be more reaſonable, nothing more eaſie in it ſelf. An ingenuous amazement at unexpected kindneſs, ſhould make us run more ſwiftly to embrace God, than ever we ran from him. We ſhould ſubſcribe to his Articles. As he is a God to contrive the peace, let him be your God to impoſe the methods of enjoying it, ſince he hath given this gift to a brutiſh World, who he knew would grieve and deſpiſe him, yet requires no more at your hands, than that you ſhould believe and accept him, which is but a juſt due to the greatneſs of the bleſſing.

[3.] *There is an abſolute neceſſity for this compliance for our happineſs.* If you have not a peace of Gods ordaining, you can have none of your own inventing. There can be no fellowſhip with God without it: We cannot be happy, becauſe we cannot enjoy God, wherein all the felicity of a creature conſiſts: How can guilt and purity converſe together? What ſociety can ſtubble have with Fire, but to its deſtruction? We cannot ſee Gods face without it; and if the ſight of Gods face be wanting, felicity is at a diſtance. The greateſt part of hell remains, though there be no poſitive puniſhment. This cannot be without a reconcil'd face. *How can two walk together, unleſs they be agreed*, *Amos* 3. 3? What entercourſe can there be between a guilty Rebel and a frowning Judge? Between a ſinfull Creature and a provoked Deity? *If he hide his face, who can behold him?* *Job* 24. 29. But when an agreement is made, there may be mutual endearments. We are enemies to God by birth, God an Enemy to us by his Law; the enmity will remain on Gods part, while enmity remains on ours. Strike up then the treaty with God, ſince there is a neceſſity for it, and God hath provided all things to that end; ſhall not Gods love melt you, and your own neceſſities move you?

[4.] *Wrath is unavoidable without a compliance with God.* If we will not enter into theſe terms of Reconciliation, the Heart of God which was before incenſed by our ſin, cannot but riſe with an higher indignation at a reſolve to perſiſt in it. Abuſed love kindles the hotteſt wrath. What fence can inexcuſable guilt have againſt an equitable Juſtice? When man after his Creation prov'd perfidious to God, there commenc'd a dreadful War, which only can be ended by him, who hath put an end to ſin, or elſe it will endure for ever in Hell. All muſt have endur'd what Chriſt ſuffered, had he not ſtood in their ſtead; and thoſe that refuſe him, as he is proffer'd by the grace of God, muſt endure the ſame for ever. If we will not receive him as a Friend, we cannot avoid him as an Enemy; his eye will behold us

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and his hand will reach us, in the thickeſt coverings of darkneſs, *Pſal.* 139. 9, 11. Where he is not accepted as the authour of Reconciliation in his own way, he will be the author of Judgment in his own way. If the ſatisfaction of his juſtice which he hath provided, be ſlighted, that juſtice will be ſatisfied upon our own perſons. If we deny him his honour by the ſufferings of Chriſt, he will vindicate it by the ſufferings of our own perſons. The Law was in full force againſt us, whereby God hath obliged himſelf to inflict *death* upon the ſinner, *Gen.*2.17. 'Tis his Law upon record, that damnation ſhall be inflicted upon every one that believes not. There is no diſcovery out of Chriſt, but of *wrath* prepared *againſt the day of wrath*: The day wherein God and his unreconcil'd enemies ſhall meet together, is called a *day of wrath*: *Rom.* 2. 5, 6. a day wherein there ſhall be an appearance of wrath only to ſuch. The Angel that hath a *Rainbow* about his head, hath *feet as pillars of Fire*, *Revel.* 10. 1. to conſume them that refuſe the Peace. Conſider then, we are ſunk under infinite guilt, and cannot riſe up without an Almighty hand; we are defiled with an univerſal filth, and cannot be cleanſed without infinite purity; ſin is ſtrong in its accuſations, our Righteouſneſs imperfect in its defence, and can make no compenſation for the wrongs by the other; our duties are beſpotted, and are not fit for a pure eye. An eternal weight of wrath is due to all thoſe; there is but one way of eſcape which God hath provided. But one City of refuge whereby we may eſcape the edge of the revenging Sword: The Sword of divine juſtice reaches all that are without this ſhelter, toucheth none that are under Chriſts wings, but like a conſuming fire devours every thing elſe. We cannot perpetuate the War againſt him, but to our own ſorrow; one ſpark of wrath will be enough to conſume ſtubble; death will put a period to all Treaties.

[5.] *All other ways of reconcilement are inſufficient.* To pretend to any other ways is an injury to divine Wiſdom, as though his contrivance were not ſufficient for the Creatures reſtoration and ſupport; divine mercy will claſp no man in its arms with a wrong to any one Attribute, nor to the diſhonour of Chriſt. It will therefore never receive any, who denies Chriſt and the efficacy of his Prieſthood. Men naturally are ſtudious of making God compenſation, applauding themſelves in their own inventions, and ſatisfactions of their own coyning, unwilling to acquieſce in the wiſdom and will of God. The two great things God would advance in the world by this grace, is his Wiſdom and Authority: Theſe are the things men oppoſe, his Wiſdom by the pride of reaſon, his Authority by the perverſity of Will. But conſider, do we need Reconciliation or no? If we need it not, how came we Friends with God ſince we were born Enemies; if we do need it, is it not ſafer to enter into the terms God hath propoſed, wherewith he is ſatisfied, than to ſtand to our falſe, or at beſt but uncertain methods? The ſafeſt way is always the choice of wiſe men: Let us not be fools then in refuſing the Goſpel method, unleſs we can meet with any thing that hath as fair a plea to divine Revelation. Had we all the Angels on our ſide, and all the men on Earth to intreat for us, it would be ineffectual. God never was in them reconciling the World; this one Mediator whom God hath appointed, hath done and can do that, which neither men upon Earth, nor Angels and Saints in Heaven can do by their joynt interceſſions. Place no confidence then in your own humiliations, ſervices, duties, God never was in thoſe reconciling any man: all that is done without faith, is but *Enmity*, and that in the beſt part, your *minds*, *Rom.* 8. Whatſoever fair colours they are painted with, they cannot pleaſe God. The Scripture ſettles an impoſſibility on the head of all of them, *Heb.* 11. 6. *without Faith it is impoſſible to pleaſe God*, to gain or keep his favour. Were your Righteouſneſs of the higheſt elevation, it is but a Creature, and therefore not the object of truſt. Though *Adam* while he continued in his natural Righteouſneſs, might have entered it as a plea, yet becauſe mutable, it was no fit object of truſt for him. But ſince the fall all pleas of a fleſhly corrupted Righteouſneſs are overruled in the Court of Heaven. Abſolute Mercy without Faith in Chriſt cannot ſave you. As God could not after the ſanction of the Law, in regard of his Truth pardon the violations of it without a ſatisfaction, ſo ſince he hath ſettled the way of Reconciliation by Faith in the Blood of Chriſt, he cannot upon the ſame ſcore of his Truth, ſave any in a way of abſolute mercy; eſpecially when that way which

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he hath appointed, is refuſed. As it would be againſt his Truth, againſt his Juſtice, ſo alſo againſt the honour of his obedient Son; for if he be at peace with one man by abſolute mercy, why might he not upon the ſame terms, have reconcil'd others, and then what need of the ſufferings of his only Son to make up the breach? If any thing elſe therefore be choſen as the way of this peace, God at the hour of judgment may remit us to our Righteouſneſs, ſervices, carnal confidences, ſaying go to the reconcilers that you have choſen, and ſee whether they can make your peace; as he did to the *Iſraelites*, *Judges* 10. 14. *Go cry to the Gods which you have choſen, let them deliver you:* a dreadful, but a juſt ſpeech.

[6.] *God ſeeks it at our hands and is willing to receive us.* He is not only a God in Chriſt reconciling the World, but he is a God in his Ambaſſadors intreating: *As though God himſelf did beſeech you by us, ver.* 20. after the *Text.* This is the tenour of his proclamation, *Be you reconciled to God.* If he had not deſir'd it, he would not have ſpent ſo many thoughts about it, and been at ſuch expence to effect it. He was not bound to it; for he might have left *Adam* to ſink into the death he had merited, without expoſing his Son to a death he had not deſerved, and contracted a neceſſity of, only as our ſurety: He was no more bound to ſeek out *Adam* and make him a promiſe of Redemption, than he was bound to make him a Creature. He might have rais'd a new World, and have filled it with new inhabitants. It muſt be ſomething of a vaſt concernment to us, that God hath been ſo buſie about, and ſo deſirous of our acceptance of. Doth God ſeek to us to receive wealth and worldly honours? No; this therefore muſt be a thing of higher value. A God ſeeks to us, who is infinitely more glorious than we are vile: A God who never did us the leaſt wrong, but hath born with many injuries from us: A God who could as eaſily ſend us into Hell with his breath, as breathe out a kind invitation to us: A God who needs our Friendſhip no more than he fears our enmity: A God no more benefited by it than the Sun by darting a beam upon a grain of Sand. Sure that ſoul never was ſenſible of the miſery his War with God hath ſunk him into, who refuſeth to receive the peace he offers; nor can without an unconceivable ſhame, look God in the face at the laſt day after ſo notorious a rejecting an intreating God. He ſeeks it this day, perhaps he will not ſeek it at our hands to morrow. There is a *day* wherein we may *know the things that concern our peace*, *Luke* 19. 41. When the day is over, peace will not return. There is a day wherein he will pour out his wrath upon the unbelieving World: While he is yet a great way off and his Thunders at a diſtance, he ſends an *Embaſſy of Peace*, *Luke* 14. 33. He yet ſeeks to his ſworn Enemies, and thoſe that were in league with Satan: You may be in league with me, I have not yet ſhut the door. Liſten, do you not hear Gods voice in the goſpel? he ſhuts out none that do not ſhut out themſelves. What a guilt will the refuſal amount to, when we are to anſwer for not onely the firſt publication, but repeated offers? Beſides, he is willing to receive us into favour, more willing to embrace us than we to receive him. The eternal motions in his Heart which gave birth to this gracious deſign, are of the ſame force, and ſtrength ſtill: he can never forget them. As the remembrance of the years of the right hand of the moſt high is our comfort in times of trouble, ſo Gods remembrance of the years of his own right hand, the workings of his own Heart, hath the like force to excite him to a reception of us, as they had to commiſſion Chriſt for us. He never broke his word; and leſs will he do it at the upſhot of all, when his people are almoſt gathered, the World near its period, and the Proclamation of the Goſpel ready to be taken down and folded up for ever: He will not at the end be worſe than he hath been all along. Let us be as willing to be at peace with him, as he is to be at peace with us. God ſets us a pattern, he ſeeks to us, 'tis an imitation of God to ſeek to him.

2. *Exhortation.* Is God in Chriſt reconciling the World, *then we muſt be at enmity with ſin.* God was in Chriſt reconciling ſinners, not ſin. God and ſin are irreconcileable Enemies, ſo that where there is a peace with one, there muſt be a War with the other. Fire and Water may ſooner agree than God and Sin,

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than a peace with God and a peace with ſin. The Traytor may be reconcil'd to the Prince, and the Treaſon as hateful to him as before. This is the beſt evidence to any that he is actually reconcil'd, when he hates that which made the firſt ſeparation. Chriſt expiated ſin, not encouraged it; he died to make your peace, but he died to make you holy, *Tit.* 2. 14. *To purifie a people to himſelf.* The deſign of God in the manifeſtation of Chriſt in the fleſh, was *to deſtroy the works of the Devil*, 1 *Joh.* 3. 8. The chief work of the Devil, was to enter man in a League with himſelf and rebellion againſt God. God aim'd at the death of our ſins, when he aim'd at the life of our Souls. The Ends of Chriſts Death cannot be ſeparated: he is no Atoner, where he is not a Refiner. 'Tis as certain as any word the mouth of God hath ſpoken, that there is *no peace to the wicked.* A beſpotted Conſcience, and an impure Will keep up the Amity with Satan, and Enmity with God. He that allows himſelf in any ſin, deprives himſelf of the benefit of Reconciliation. This Reconciliation muſt be mutual; as God lays down his wrath againſt us, ſo we muſt throw down our Armes againſt him. As there was a double Enmity, one rooted in Nature, another declar'd by wicked Works; or rather, one Enmity in its root, and another in its Exerciſe, *Col.* 1. 21. ſo there muſt be an alteration of ſtate, and an alteration of Acts. The End of Chriſts Death was to Reconcile God to us, and bring us back to God: We are not therefore link't in a peace with him, unleſs we be transform'd into the Image of his Son. How can we expect to be taken into the boſom of God, when we every day wilfully defile our Souls? Can familiarity with God be kept up, when daily bars are laid in the way? Why was God in Chriſt Reconciling the World? Becauſe he was a Holy, as well as a gracious God; and to ſhow his deteſtation of Sin, as well as his Affection to the Creature. Shall this encourage any practice againſt the holineſs of God? God is of as pure eyes, and can as little endure to behold iniquity, ſince the Reconciliation, as before. God was ſanctified in Chriſt when he was reconciling the World in him, and he will be ſanctified in us if we have intereſt in this Reconciliation. All Gods Acts about Chriſt are the higheſt obligation to be at enmity with that, for which the Son of God was appointed, and made a ſacrifice: to receive encouragement from hence to ſin more freely, is to act *Judas* his part with Gods Grace, and betray it to ſerve our luſts. Be afraid therefore to offend God, not ſo much becauſe of his power to hurt you, as becauſe of his love whereby he hath oblig'd you. The peace was broken by the diſobedience of *Adam*: It was reſtor'd by the obedience of Chriſt. But our Obedience is neceſſary to the joyful fruits of it. *Great peace have they which love thy law*, *Pſal.* 119. 165.

3. *Be Induſtrious and Affectionate in the ſervice of God.* Hath God been in Chriſt reconciling the World, manifeſting his deſire for it, and Affection to it, by ſuch various Acts; and ſhall we put God off with a little ſervice, who hath not put us off with a ſcanty Grace? God hath done his utmoſt to engage our affection and encourage us in the choiceſt Services: there could not be an higher way to procure it, and deſerve it of us. The view of the Creatures, and Gods goodneſs in them, raiſes a common love to God in the more ingenuous Natural Minds. To what heights ſhould our love aſcend, who have ſuch ſteps to mount by? A weak love is leſs than is due to him, who hath diſcover'd ſuch an immenſity to us. Shall we return not a drop, or but a drop, for an Ocean? How much ſhould we think our ſelves oblig'd to a Prince, who ſhould but ſtop a torrent of Legal penalties deſerv'd by us? God hath done this and more. How ſhould we combine all our Thoughts and Affections together to ſerve that God acceptably, who hath made all his Thoughts conſpire to reduce us honourably, and ſucceſsfully? *I am the Lord thy God which hath brought thee out of the land of Egypt, out of the houſe of Bondage*, is the *Preface* to the *Decalogue*, as an incitement of them to a choice reſpect to all his precepts. *I am the God reconciling you in Chriſt*, is the *Tenour of the Goſpel*; and much more an incitement to ſervice, by how much the deliverance in the Antitype, exceeds that in the Type; this being Spiritual and Eternal, that Temporal. If you are actually reconcil'd, ſerve God as your friend. As God hath given you an higher

ſtate, give him a greater honour. Do all things out of love to God as reconcil'd, without any baſe ends and ſordid deſigns. God had no other End in being the Author of Peace, but his own glory, and your good; have then no other end, but Gods glory in your own welfare, advancing further to him and enjoying his reconcil'd Favour. Serve him with a delight in him; a dull ſlaviſh Spirit becomes not any in his approach to ſo hearty a Friend. Every duty ſhould be perform'd with a triumph and glory in the God of Salvation, *Hab.* 3. 18. *I will joy in the God of my Salvation.* God would then delight in us; next to the delight he hath in his reconciling Son, he hath the choiceſt delight in his reconcil'd Servants, and ſervices ſpringing up from a ſence of his love to them.

4. *Let all our Approaches to God be begun and attended with a ſence of this.* God in all his communications to his people acted as a reconciled God: we ſhould eye him ſo in all our approaches to him. As there is not one Mercy, one act of Grace God ſhows to us, but ſprings from this reſtor'd Affection; ſo not any Duty we offer up to God, but ſhould riſe from a ſence of it: Whatſoever is not by and through Chriſt, is not accepted as a Duty. This conſideration before all Addreſſes, would animate them with all thoſe Graces neceſſary to be acted in them. It would make us humble to conſider what we were, and how freely God reduc'd us. It would make us believing with an holy boldneſs; what deſpondency can there be, when God hath given ſo many tokens of his heartineſs in it? It would make us earneſt: it would be a fetching fire from Heaven for the enflaming our Souls. Earneſtneſs is grounded upon Hope; what greater Foundation for Hope, than the conſideration that this was Gods ſole Act? Think before every Duty, of the great love God bears to Chriſt as Mediator, greater than to all Men and Angels; this will be a ground of Confidence. For the love of God to Chriſt as Mediator, was with reſpect to all that believe in him. Think much of the Virtue of Chriſts Death, wherewith he ſprinkled the Throne of God, and turn'd the ſeat of Juſtice into a Throne of Grace. 'Tis the beſt way to receive anſwers; by pleading this, we mind God of all his engagements. Every Act about Chriſt is an argument fit to be uſed in Prayer. God will never deny his own Acts, nor the ends of them, which was to make a way for communicating himſelf to his Creatures. God is only in Chriſt entertaining us, as well as reconciling us. Let us not lift up an eye to him without Faith in him as a God in Chriſt, and carry this atoning bloud in the hands of Faith in every Act of Communion with him.

5. *Look for Grace and Spiritual ſtrength from God in Chriſt.* The Conduct of Mercy and Grace is unſtopt by Chriſt to flow freely down to man. This is the Foundation of the Regeneration of any Soul, 2 *Cor.* 5. 17, 18. *All things are become new, and all things are of God who hath reconcil'd us to himſelf by Jeſus Chriſt.* Having ſpoken of the new Creation, *ver.* 17. he lays down the true Cauſe, God; the Foundation, the Reconciliation by Chriſt. All things are of God, all the powerful effects and operations of the Goſpel in the hearts of men are from God as a Reconciler by Chriſt, not from God as Creator. The deep meditation of and cloſing with the promiſe of God in and through Chriſt brings Grace into the heart, not a conſideration of Gods precepts, but of Gods promiſes. The Application of the reconciling love of God in Chriſt by Faith, is attended with a powerful Benediction of the Spirit, pulling up the foundations of the Enmity on our parts; the Spirit is receiv'd by the Preaching of the Goſpel, the Meditations of the Goſpel, the Applications of the *Goſpel*; the Spirit is convey'd with thoſe, not with the Precepts of the *Law*, *Gal.* 3. 5. Men begin at the wrong end, they would riſe from Obedience to Faith, and deal with God as if he were to be appeas'd and ſatisfied by them. But begin at Faith, a firm aſſent, a full conſent to the Goſpel, and the offers of Redemption, and go down by virtue of that to Obedience; 'tis by caſting our ſelves upon God in Chriſt, that we receive Vigour for all Spiritual Obedience. The Spirit of holineſs is the principle whereby we obey, not the effect of our Obedience. Chriſt is firſt Redemption, then Sanctification. God a God of Peace, and then a God of Grace; we ſhould look upon God as a God of Peace, and under that

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Title implore him for increaſe of habitual Grace. As a God of Peace, he works in us that which is *well-pleaſing in his ſight*. *Heb.* 13. 20, 21. Our Sanctification depends upon our Juſtification. God promiſ'd to be as a *dew* to his people under the Goſpel, *Hoſ.* 4. 5. Dew deſcends from a clear ſky, and Grace from a reconcil'd God. As God in *Adam* had convey'd a natural Righteouſneſs to his Poſterity, had *Adam* ſtood; ſo God in *Chriſt* only conveys a Spiritual Righteouſneſs, to Chriſts Spiritual offspring.

6. *When any riſing of Enmity is in the Soul, go to God in Chriſt.* As God was in Chriſt reconciling the World, ſo he is in Chriſt reconciling a Soul after the readmiſſion of guilt through Temptation. Not that the guilt of the whole Maſs of ſins of a Believer returns upon his Fall; but a particular guilt of that ſin he hath committed lyes upon him, for which he muſt have a freſh application of Reconciling Mercy. He muſt go to God in Chriſt for this; as the firſt Application was made in and through Chriſt, ſo muſt the ſecond, and third, as often as we need it even in our daily pardons. Chriſt ſits an Officer in Heaven to this purpoſe, and God hath conſtituted him an Officer to this end, and is in him in his Interceſſion accepting it, as well as in his firſt ſatisfaction. The *Corinthians* the *Apoſtle* writes to, ſome of them at leaſt were reconcil'd, yet he beſeecheth them to be reconcil'd to God, *i. e.* renew their Reconciliation upon every new breach, and regain the favour of God which they had forfeited by their ſins, for which he had reprov'd them in the former Epiſtle. This muſt be ſued out every day. What was the Foundation of the firſt peace, is the foundation of the renewals of it: the ſame courſe you took at the firſt, will be ſucceſsful for the ſecond. God was not out of Chriſt in the firſt, and he will not be out of Chriſt, whenever there is any need. As God was willing and deſirous to make Reconciliation by the bloud of Chriſt, when all your ſins lay before him with their crimſom aggravations, much more will he renew it upon a particular fall. But he may hide his Face, till you ſue out a pardon upon his own Proclamation, and Contrivance; and if it be a preſumptuous ſin, he may deny you the comfort of this peace a long time, perhaps as long as you live. Let not any preſume upon this, for it belongs not to any man that lives in a courſe of known ſin, which is inconſiſtent with a reconciled ſtate.

7. *How contented ſhould thoſe that are Reconcil'd be in every condition?* The peace of God ſhould *bear rule in our hearts*, to compoſe them upon any emergency, *Col.* 3. 15. This will keep the *heart and mind* from ſollicitouſneſs, *Phil.* 4. 6, 7. this will make us deſpiſe the Promiſes of the World alluring us, and the Threatnings of the World to ſcare us. This peace ſhould be the guard of our Souls, and will render us happy, when the World may account us moſt miſerable, and therefore ſhould render us contented. If you would not have the Riches and Honours of the World without it, you may well bear the Scorns and Reproaches of the World with it. The whole World could not ſecure you, if you had a war with God, nor defend you from the Arrows of his wrath. But ſince you have peace with God, you are mounted above the enmities of the World, and your ſpirits ſhould be guarded by it from any tumultuous paſſions. If the Wrath of God be ceas'd towards us, we may well bear the ſtroaks of a Father, ſince we are not like to feel his Sword as a Judge. How chearfully may we kiſs the afflicting hand of God, when he is at peace with us? Look upon all your Mercies too (though they are of a meaner bulk outwardly than others) as flowing from this Fountain, which may make you not only contented with them, but highly value them. It gives a ſweeter reliſh to Mercy than *Adam* could have: he had the goodneſs of God, but not the goodneſs of a reconciled Father, while he was in Innocence. If this makes heaven the ſweeter, it ſhould make Mercies here more ſavoury.

8. *Let us then be Reconcilable to others.* Not only where we offer, but from whom we receive an injury. Gods Reconciliation ſhould be our rule in dealing with others. Hard hearts and uncharitable diſpoſitions are unlike to God, who had a heart full of tenderneſs to them, who will not part with a grain of their right to their brethren, when God parted with his Son to work their peace with him; and

had he not been more forward in it than they, they had periſhed for ever. God ſets his own Actions to us as a pattern of ours to others, *Luk.* 6. 36. *Be ye therefore merciful as your father alſo is merciful*; if we are irreconcilable to others, we are not imitators of God, but reject the nobleſt pattern, and diſcover no ſence of the kindneſs of God to us. Since God hath made Chriſt a propitiation for ſin, the Apoſtle makes this inference, that *if God ſo loved us, we ought alſo to love one another*, 1 *Joh.* 4. 10, 11. Did God ſend his ſon out of his Boſom, and vail his glory to be at peace with us, and intreat us to accept his Favour; and ſhall we be upon every occaſion at Swords point with our brother? Such a diſpoſition is againſt the whole Tenour of the Goſpel, and a keeping up a *wolviſh* and brutiſh Nature againſt the deſign of the Goſpel Adminiſtration, *Iſa.* 11. 6. Chriſt came to ſlay the Enmity between God and us, between *Jew* and *Gentile*; 'tis a croſſing the deſign of God, to preſerve Enmity between Chriſtian and Chriſtian; 'tis to keep up the partition Wall, and fruſtrate (what in us lyes) the End of Chriſts Death, which was to demoliſh it. The peace God wrought was a matter of Grace, the peace we owe to our Brother is a matter of Debt; 'tis due to the command of God; God firſt laid the ſcene of our Reconciliation, not aſſiſted by the counſels of others; not ſought to by our ſelves, but ſeeking us. Our doing the like to others is an imitation of God; whereas to be implacable in revenge, is to partake of the Devils Nature.

9. *Glorifie God for this.* Since God ſends out ſuch a bleſſing to us, we ſhould ſend out loud prayers to him *. Heaven ſmiles upon Earth, and Earth ſhould bleſs Heaven. Glorifie God as the Father of our Lord Jeſus Chriſt; though we have all immediately from Chriſt, yet Chriſt hath all from the Father. He is the propitiation for our ſins, but he was appointed by the Father. He came to Redeem, but he was ſent by God upon that Errand. He paid our debts as a ſurety, but he was accepted by God. He was a Mediator to bring us to God, but he was commiſſioned by God to that End. What a love did God retain to his creatures, though he abominated their ſins, and in the midſt of his indignation againſt their Iniquities, had bowels for their perſons! How did God forecaſt for us, when we were *priſoners in the pit wherein was no water*, *Zach.* 9. 11. the captives of the mighty, and the *prey of the terrible? Iſa.* 49. 25. When the Law of God was againſt us, and his Truth taking part with his Law; his Wiſdom and Mercy found a way to preſerve his Truth, and ſatisfie the curſes of the Law, that we might enjoy the bleſſings of the Goſpel. when we could not in the leaſt deſerve it, unleſs peeviſhneſs and perverſity, treachery and diſloyalty, weakneſs and wilfulneſs could paſs for allurements; we had then been unconceivable Meriters. Such free and full compaſſion deſerves our thankfulneſs, tho' we could not merit his Grace. 'Tis not a contracted, half-made, or oppreſſive peace, 'tis an extenſive, tender and abundant *peace, like a river and a flowing ſtream*, a peace whereby we are *born in his boſom*, *Iſa.* 66. 12. How ſhould we adore the depth of that Wiſdom which found a refuge for us, when heaven and earth were at war with us! Adore his goodneſs, that when we were no ſooner born, but we were the objects of a curſing Law, the ſcorn of a malicious Devil, our Jeſus ſhould be ſent to pacifie the Law, and ſhame the Devil our Enemy. Angels glorifie him for this peace; ſhould we be outſtript by being leſs concern'd in it? God is only praiſed in and through Chriſt; God and Chriſt are joyn'd together in the Saints praiſe, *Rev.* 5. 13. *Bleſſing, honour, glory, and power, be unto him that ſits upon the throne, and to the Lamb, for ever and ever*; and ſo they ſhould in ours. How beautiful will this whole work appear, when the whole methods of it come to be read in Heaven in the Original Copy? when they ſhall be ſeen in the Face, in the Boſom of God in fair and plainer Characters? To *Conclude*. If all the ſparks that ever leapt out of any Fire ſince the Creation, and all the drops of Rain that have fell upon the World, were ſo many Angelical Tongues, their Praiſe would come ſhort of the Exceſs of this Love. Let the Praiſe of God for this, be not the buſineſs of a day, but the work of our lives, ſince Eternity is too ſhort to admire it.

* Daille.

A DISCOURSE OF THE KNOWLEDGE OF GOD.

JOHN XVII. III.

And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

THIS *Chapter* contains *Christs last Prayer* with his Disciples, after his Farewel Sermon, which began after *Judas* his Departure, *Joh.* 13. 31. and ends at the end of the 16 *Chapter*. The design of his *Sermon*, and that of his *Prayer*, was one and the same: His Discourse to them was, that they *might have peace in him*, *Joh.* 16. 33. * That they might acquiesce in him for Peace with God, that Peace of Conscience was only to be possessed by the knowledg and love of Christ. His Prayer for them in their hearing, was that they might have a firm and *full joy*, *ver.* 13. that they might have an Antidote against all their Fears and Troubles they should meet with in the World, and a strong Foundation for their own Supplications to God. *Zanchy* calls it, *the foundation of the Church from the beginning of the World to the end of it*; it always had, and alwayes will have its efficacy for every Believer. 'Tis a copy left upon the Earth, of what he doth intercede for as an *Advocate* in Heaven. By an inspection into it, we may know what Christ is doing above; for it was, that his People might have a full joy, a strong Cordial in all Afflictions, Desertions, Temptations.

* Ferus.

Some think it to be the same with that prayer in the Garden. * But that opinion hath no firm foundation,

* Gerhard *Harm. cap.* 180.

(1.) The *Matter* of the Prayer is different: In this our Saviour prays for his own Glorification, for Assistance in his approaching Passion, and an unlooſing afterwards the Bands of Death by an happy Resurrection. In that he prays for a removal of the Cup which was brew'd for him.

(2.) The *Gesture* is different; In this he lifts up his Eyes to Heaven, in token of a Confidence in his Father, for the answer of his Prayer, with such confidence

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as he hath in Heaven in his interceſſion. In the *Garden* he fell proſtrate upon the Earth, *Matth.* 26. 39. *He fell on his face and prayed.* His eyes were towards the Earth.

(3.) His *Company* were not the ſame; in this his Diſciples were with him, in that he withdrew from his Diſciples taking only *three* with him, *Matth.* 26. 37. and preſently went *aſide* from them alſo by himſelf, *ver.* 39. This Prayer they all heard, the other they did not, for ſleep had poſſeſſed them.

(4.) In this he Prayes as *Mediator*, and pleads the terms of the mediatory Covenant, which had been agreed upon before his coming into the World. In that he Prays more like a man from the ſtrugglings of the Fleſh as though there had been a conteſt between humane Nature and his Mediatory office; in the one he declares his Deity, in the other evidenceth his humanity in the infirmities of the Fleſh; in this his ſoul was free from diſturbance, in that *his ſoul was ſorrowful and very heavy even unto Death*, *Matth.* 26. 37, 38. He Pray'd then as one ſtanding charg'd with all our ſins which made him bow his head to the ground, he prayeth here as one that hath ſatisfied for our ſins, triumph'd over his Enemies and performed his Fathers Will, *John* 17. 4. *I have finiſhed the work which thou gaveſt me to do.* In fine, This Prayer in regard of the matter, he doth ſtill purſue in Heaven, the other Petition he never did afterwards, nor ever ſhall reaſſume into his Lips.

If any part of *Scripture* be to be magnified above another, this ſeems to claim the preheminence, it being the breathing out of Chriſts heart before his departure, for the comfort of his Diſciples, and the ſucceeding Church to the end of the World; a ſtanding monument of his whole mediatory deſign and his unalterable love.

Verſe 1. *Theſe words ſpake Jeſus and lift up his eyes to Heaven, and ſaid, Father, the hour is come, Glorifie thy Son that thy Son may alſo Glorifie thee.* * Chriſt firſt acted with man in the name of God by teaching, he now acts with God in the name of man by Praying. * 'Tis a miraculous Prayer in the Perſon of Chriſt, who is *eſſentially* one with the Father to whom he prays: *Perſonally* one with the Son of man who Prayes here to the Father.

* Illyric. *in loc.*

* Gerhard: *Harmon. c.* 180.

Father.] Not our Father, as he had taught us to Pray, but *Father*, to ſhew that the paternity of the Father to him was in another manner than that to his people, he was the natural Son of God, Believers Adopted ones.

Thy Son,] In a way of eminency and peculiarity above others; thy Son, by eternal generation: Thy Son in his humanity by the grace of perſonal Union.

The hour is come.] The hour of my paſſion, the hour of thy ſatisfaction, the hour of thy expectation, the hour of my victory and thy glory. I am coming to the laſt upſhot of my humiliation, I have managed an obedience to thee hitherto with all care and diligence, I am now come to perfect it by my death, I will not decline the laſt act of it, decline not thou, Oh Father, the glorifying of me, while I ſtand as the but of all thy wrath for the ſins of men.

Glorifie thy Son.] Glorifie him in his death, by accepting it as the death of thy Son for the ſins of the World: Glorifie him in his death by manifeſting at that time that I am thy Son. God did ſo by miraculous Teſtimonies of his innocency in the time of his paſſion, by rending of the *Temples vail*, *obſcurity* of the Sun, *quaking* of the Earth, and the *cleaving* of the Rocks, which made the *Centurion* that guarded him, pronounce him to be truly *the Son of God*, *Matth.* 27. 54.

Glorifie him in a Reſurrection, Glorifie thy Son in his Deity by a manifeſtation of it; glorifie thy Son in his humanity by conferring new endowments of honour and immortality upon it. He prays here for a manifeſtation of the glory of his Deity which had been obſcur'd, for an addition of glory to his humanity which had not been yet enjoyed, by a Reſurrection and Exaltation of it to the right hand of the Father. He prays for a manifeſtation of his Deity. *Glorifie thy Son*; he was the Son of God by eternal generation, 'tis the glory of his Deity therefore which is here deſir'd by him. Not the eſſential glory of the Deity, for that could not be interrupted. Not any addition to it, for being infinite, he was not capable of it. But a manifeſtation of it: Not ſimply in it ſelf, but in his humanity, which had been vail'd by the Fleſh ever ſince he emptyed himſelf into it. He prays to be glorified in that ſtate wherein he prays, which was a ſtate of Union with the humane nature.

nature. His eſſential glory could ſuffer no detriment, his manifeſtative did; as the ſins of men are ſaid to diſhonour God, not that they detract from the glory of his eſſence, which cannot ſuffer any diminution by the ſins of men, but as they deny or obſcure the manifeſtation of his glory: The Sun ſuffers no loſs of light in its body by the vail of a thick cloud, but the brightneſs of his beams is maskt. As the Father was to be glorified by Chriſt, ſo was Chriſt to be glorified by the Father; now the Father could not be glorified by the Son in a way of addition, but manifeſtation, cauſing the glory of God to break out upon the World, which had ſo long been obſcur'd by an univerſal Idolatry; he glorified the Father by a *manifeſtation* of his *Name*, *verſe* 4. and in like manner is glorifyed by the Father in the manifeſtation of his Deity.

* That Chriſt prayes here for the glory of his Deity as well as of his humanity, is evident. Becauſe, he prayes as Mediator and Prieſt deſiring a Mediatory glory; but he was Mediator and Prieſt according to his Divine as well as humane Nature, and therefore deſires, that he might be known to the World, not only to be a juſt and innocent man, but the eternal Son of God, the Redeemer of the World, the expiator of ſins, and in that work infinitely delightful to the Father. *Glorifie thy Son,*] Glorifie him as thy Son, that as thy Son he may glorifie thee. The Son of God was in the World as a great light in a dark Lanthorn, clouded and covered with clay, that though the Candle burn'd, it did not appear but through ſome crannies; he deſires that this thick miſt might be diſperſed, that the glory of his Divinity might ſhine forth in his humanity as a Candle through poliſht glaſs. The glory of Chriſt was to be manifeſted to be the Son of God, *John* 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.* A glory in his Reſurrection, his Aſcenſion, in the miſſion of the Spirit, which declared him to be no other than the only Son of God: and ſo *ver.* 22. *of this chapter* is to be underſtood, *The Glory which thou gaveſt me, I have given them*, as it is my glory to be the Son of God, ſo I have given them this glory to be the Sons of God by Adoption, *that they may be one as we are one*, in the ſame relation of Sonſhip, though in a different manner.

* Zanch. *de tribus Elohim part.* 1. *l.* 4. *c.* 16.

His Petition for this glory he urgeth by two *Arguments.*

(1) One in *verſe* 1. *That thy Son alſo may glorifie thee.* The glory of the Father was concerned in it, whoſe Juſtice, Wiſdom, Love (and all the Attributes ſo ſignally manifeſted in Redemption) had lain under as great a diſguiſe without the glory of Chriſt, as the Deity of the Son did under the vail of his Fleſh.

(2*) Another, *taken from the happineſs and Salvation of the Elect, verſe* 2. *as thou haſt given him power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him.* Unleſs the humanity had been glorified by a Reſurrection, there would have been no aſſurance that the debt had been ſatisfied, and no ſure ground of Faith: unleſs he had been Exalted to the right hand of God as an Advocate, there had been no ſecurity for our debts. His Reſurrection was neceſſary to make men Believers for what was paſt, his Exaltation was neceſſary to make them comfortable Believers for the time to come: And unleſs his Divine Nature had been manifeſted in the miſſion of the Spirit, and the collation of miraculous gifts; there had been no foundation for the propagation of the Doctrine of Redemption, and ſo that glorious work had lain wrapt up from humane view. The other was neceſſary as a ground of Faith, and this was neceſſary to the declaration of the Doctrine of Faith, and an incentive to the embracing of it. Since he was ſhortly to dye and be executed under the notion of a Criminal, a Blaſphemer, and a Wicked man; if he were not rais'd again, not one would Believe in him as Mediator, and ſo the glory of the Father and the Salvation of the Elect, had ſunk with the glory of the Son.

* Zanch. *ut ſupra.*

Obſerve.

1. *The unexpreſſible care of Chriſt for the comfort of his people before he went out of the World.* He had Preacht to them, he would Pray for them in their hearing, that their joy might be full. He could not manifeſt his care in an higher manner than by uſing his Power with his Father for their good; here he gives an aſſurance

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of the efficacy of his mediation, the certain terms wherein he ſtood with the Father. They might before have queſtioned the truth of thoſe things, which he had ſaid unto them; but there was no room for any doubt, when they find him a little before his death aſſerting the ſame things to his Father, begging the accompliſhment of them; howſoever ſome of them might ſuſpect the declarations of a man, they would not ſuſpect his appeals to God.

2. *The conſideration of Gods being a Father is the higheſt ground of confidence in Prayer, and a ſtrong Argument to excite the kindneſs of God towards us. Father, Glorifie thy Son.* 'Tis a glory Chriſt hath purchaſed for, and given to every Believer, to call God Father, *John* 20. 17. *My Father and your Father*; before his Paſſion it was, *I go to the Father*, now *your Father* as well as mine. Not our Father, but my Father and your Father, mine by nature, yours by grace; yet as really yours by grace, as mine by nature. Our addreſſes are to be to God as a Father, ſince the relation is real; really purchaſed, really confirmed. Members ſhould imitate the head: uſe their priviledges, ſince the Redeemer hath taken our infirmities that we might partake of his dignity. With what confidence may a child ask, with what bowels will a Father give? Chriſt had the ſenſe of his Sonſhip when he pray'd, and we ſhould have the ſenſe of our Adoption.

3. *The paſſion of Chriſt was the determination of God. The hour is come*, the time pitcht to a moment, the hour and the work of the hour agreed on and determin'd, between the Father and the Son in an Eternal Councel; all the conſultations of the *Jews* againſt him were ſucceſsleſs, till this hour. Times and events are in the hands of God.

4. *Chriſt was a voluntary Redeemer. The hour is come.* I am ready to perform what thou haſt enjoyned and I have promis'd; He ſought no ſhelter from ſuffering; he expreſs'd here no ſorrow for it, no grief at it; he lookes beyond the hour of ſuffering to the hour of glory. We ſhould be voluntary ſubjects, and look through the Cloud of ſuffering to the glory of the Crown.

5. *The full aſſurance of obtaining what we want, muſt not chill our ſupplications for it.* Who can have greater aſſurance of ſupply, than our Redeemer had of aſſiſtance in his task, and Exaltation after it? Enſur'd by the promiſes to him, back't by the Oath of God that he ſhould be a Prieſt for ever, of which he had at this time a ſenſe and impreſſion upon his Heart, *John* 13. 1, 3. He knew that he ſhould *depart out of this World unto the Father*, and knowing that *the Father had given all things into his hands, that he was come from God and went to God*, yet he pray; for that glory. Promiſes are not damps but incentives and guides to prayer, they are to enflame us, not to cool us. How can we pray in Faith without a promiſe which is the ground of Faith, ſince Prayer is nothing but a putting promiſes in ſuit? Precepts command us to Pray, and Promiſes direct us what to Pray for, with hopes of ſucceſs. The Promiſes of a ſeed to Chriſt ſtand firm, yet he is now in Heaven an Advocate interceding for it. As Chriſt though aſſur'd, hath nothing without asking, ſo neither can his Members. Promiſes encourage to put in our claim to them, and not our waving it. When *Daniel* knew that the term of the Churches Captivity was near expir'd according to the promiſe of God, he buckles more to Prayer, *Daniel* 9. 2, 3.

6. *The Glory of God muſt be principally in our minds, and neareſt our Hearts in all our ſupplications.* Chriſt Prayes firſt for his own glory, but as a means for the glory of his Father, before he Prays particularly for the good of the Church. *Glorifie thy Son, that thy Son alſo may Glorifie thee*; and only for ſuch a glory for himſelf, whence the glory of the Father might ſpring with a greater brightneſs upon the Son; for by the raiſing Chriſt, and manifeſting the glory of his Deity, the Father would be glorified in full declarations of himſelf, as the Father of our Lord Jeſus Chriſt, the Author of the great Redemption, as a God that ſo loved the World as to ſend his Son into it for the Redemption of it. *Hallowed be thy Name*, is the firſt Petition in the *Lords Prayer*. The glory of God muſt weigh more in our thoughts than our private intereſt: His *Glory is to be our end in our common actions*, 1 *Corinthians* 10. *chapter* 31. *verſe* much more in acts of Religious Worſhip. If another end be higher in our Hearts, in our Prayers, though we Pray to God, we really Wor-

Worship an Idol, *viz.* Self; though God be the object, yet he is not the end. We must seek to God for all blessings with the same end for which God gives them, he gives us the highest for his glory, *Eph.* 1. 6. *He hath accepted us in his beloved to the praise of the Glory of his Grace.* We must beg for self subordinately, but for Gods glory ultimately: Our Saviour begg'd glory for himself, that he might return glory to his Father. To beg any thing for our selves principally, is the Prayer of some Lust, Ambition or Covetousness; to beg any thing for Gods glory is a Prayer of grace like that of our Saviours.

7. *The Glory of the Father and the Son are linkt together.* The Father cannot be glorified without the Son, nor the Son without the Father. They are in Conjunction in all the actions of Redemption, and therefore in the glory redounding from it. The Father glorified the Son when he declared him to be Saviour of the World; and by this declaration was the Father discover'd to be full of bowels to the World. The Sun in the Heavens is not glorified but in his beams, and the beam is not glorified but by the communication of light from the Sun, what glory the Sun hath is discovered in the beam, what glory the beam hath redounds to the Sun. *The Father was Glorified* in all his acts which concern'd the glory of Christ: His Wisdom in finding out so full and efficacious a remedy, his Justice in his death, his power in the sustentation of him in his sufferings, and his Resurrection from the grave, his Veracity in every circumstance which had been foretold, his Love and Kindness in the mission of the Spirit, to spread his wings over the World, who was before confin'd to the *Jews.* As the glory of both is linkt in it self, it must be linkt in our services, we must honour both, one as the object of Worship, the other as the *medium*: The Father as the Rector, Christ as the Embassador; as the Father is not glorified by Christ, but by first glorifying Christ, so neither is the Father glorified by us without our glorifying Christ first by Believing. When we glorifie Christ as the Son of God, we glorifie God as the Father of Christ, we cannot glorifie the paternity without acknowledging a filiation, nor acknowledge a filiation without honouring the paternity.

8. *Christs Prayer being argumentative, teacheth us the manner of our praying, which should consist of arguments for Gods Glory and our happiness*: Not that arguments move God to do that which he is not willing of himself to do for us, (as Christs pressing arguments to his Father, was not to inform God of the necessity of what he prayed for,) as though the infinite wise God needed information, or the infinitely loving God needed perswasion; but it is for strengthning our Faith in him. All the prayers in the Scripture you will find to be reasoning with God, not a multitude of words heap'd together; and the design of the promises is to furnish us with a strength of reason in this case, *Dan.* 9. 16. *Now according to all thy Righteousness, I beseech thee, let thy anger and thy fury be turned away from thy City Jerusalem.* He pleads Gods Righteousness in his promise of the set time of deliverance; after he had settled his heart in a full belief of the promise of deliverance, he shows Gods own word to him. The arguments you will find drawn from the Covenant in general, or some promise in particular, or some Attribute of God, or the glory of God. All this prayer of Christ is full of arguments drawn from several heads, the first petition is backt by one. Verse 2. *As thou hast given him power over all flesh, that he should give Eternal Life, to as many as thou hast given him.* Which is another reason he urgeth for his sustentation in his Passion, and his Resurrection, and Exaltation; and the sense runs thus, 'tis necessary I should be glorified, since thou hast given me a power to give Eternal Life, to as many as thou hast given me, which was not given me as an empty Title and useless power; give me therefore such a glory which may make that power I am endow'd with, significant for those ends for which it is conferr'd; the giving Eternal Life was the great end of my coming into the World, which Life cannot be had without the Knowledge of thee the true God, and of Jesus Christ as Mediator: The glory of my humanity, and the manifestation of my Deity are necessary to the exercise of this power, and the attainment of the end thereof, that those which thou hast given me may know who I am, that I am a Priest and Mediator of thy appointment, thy Son in whose hands their happiness is secure, that so they may trust me and Believe in me, and herein,

O Father, thou wilt be glorified, for by this they will underſtand how Wiſe, Holy, True, Good, Merciful, Loving thou art to the Sons of men.

Obſerve,

1. *The Glory of Chriſt, and the Glory of the Father in and by Chriſt, is the ſecurity of the Glory of the Church and every Believer.* The Glory of the Father is the firſt link in the chain, upon which all the other benefits Chriſt deſires for the Church do depend. The firſt reaſon he preſſeth for his own glory, is the glory of the Father, the next is the Salvation of his Elect: As they are joyned in Chriſts Prayer, they are alſo knit together in themſelves: 'Tis the glory of God that the whole lower Creation made to ſet forth his Praiſe, ſhould not be the triumph of the Devil, that he ſhould not boaſt that he had fruſtrated Gods deſign. Is it not the Glory of God that his Eternal Counſel ſhould have its full accompliſhment, that the beauty of his Believing Creatures ſhould be reſtored, the honour of God eſtabliſht and the Enemies of God put to confuſion? This hath the ſame bottom as the glory of the Father hath, *viz.* The glory of Chriſt; ſince this is eſtabliſhed, the other will be compleated, and the Eternal glory of Believers ſtand as firm as the glory of the Father. The perſeverance of a Believer is ſecur'd, for if it be the honour of God to ſnatch ſouls out of the Devils hand, 'tis for his honour to keep them, that they may not be regain'd by the Enemy from whom they have been delivered.

2. *The glory of Chriſt was neceſſary for the Salvation of Believers*; 'Tis upon this account Chriſt pleads for it: Had he not been rais'd, ſin had not been expiated; had he not aſcended, Heaven had not been opened; had he not been ſet at the right hand of God, the atonement of ſin had not been ſecur'd: Had not the Spirit been ſent into the World for the glory of Chriſt, the Knowledge of this expiation had not been propagated.

3. *The infinite Love of Chriſt ſhines forth in this.* A Power was given him: He deſires no glory of his Father but what was neceſſary for the good of his people, and what he would lay out wholly for their intereſt. Chriſt eſteems not any glory but as it is of uſe to his Elect, and his chiefeſt glory conſiſts not in poſſeſſing a Power, but in exerciſing it for their benefit. Take notice of the love of the Father too, this power was given by him to this end, that he ſhould give Eternal Life to thoſe that were his Fathers donatives. Upon this the Salvation of the Elect ſtands firm: The end of Gods giving Authority to Chriſt, and the end of Chriſt deſiring a glory for the exerciſe of that Authority, is one and the ſame; Chriſt will not be unfaithful to his Father to neglect the end of the power he is intruſted with, nor will he croſs the end of his own petition. What ſtronger argument can a believing Soul urge in Prayer, and embrace as a ground of Faith? The Fathers gift and the Sons requeſt centring in one end, which will be denyed by neither, affords a ſtrong Conſolation. As the end of the Righteouſneſs *Adam* had, was to convey it to his poſterity, ſo the end of the power Chriſt hath, is to convey Righteouſneſs and ſecure happineſs to his Spiritual ſeed: Who hath the immutable ſtrength of the Deity ſurmounting the weakneſs and mutability of *Adams* humanity, and will be as faithful to his truſt as *Adam* was falſe to his.

4. *How large and extenſive is the Kingdom and Authority of Chriſt?* 'Tis not limited to narrow confines: It extends over every Creature, *over all Fleſh*, not one exempted, he hath a Throne above the greateſt Monarchs, he is *King of Kings and Lord of Lords*. They cannot eſcape his iron rod, who refuſe to ſubject themſelves to his gracious Scepter. All that are fallen under the power of the Devil by ſin, are now under the dominion of Chriſt in Grace or Juſtice: All Nations are ſubjected to him as his inheritance and poſſeſſion, *Pſal.* 2. 8.

5. *The Kingdom of Chriſt is by a divine Authority. Thou haſt given him power, Pſ.* 2. 8. *Ask of me and I will give thee.* 'Tis not uſurpt, but by an eternal grant and perpetual. Whatſoever he doth in his Kingdom in order to the Eternal Life of Believers, is ratified by God the Father the Donor of this power to him.

6. *The whole ſcene of the Government of the World is for the promoting the Eternal Life of the Elect.* All the World is in the hands of Chriſt. He hath power over all Fleſh, for this end, to give Eternal Life to thoſe that God hath given to him. Eve-

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ry act of his Government tends to this end; what is the end of his power, is the true end of the exercise of that power, in every act of it in the World. It must needs be so by consequence; and how sweet will it be at last to see the whole combination, how unanimously every providence did conspire to this end, which our ignorant Souls cannot now discern?

7. *We see what is the right way to gain Eternal Life.* The power of bestowing it is invested in Christ; we must have recourse to him, not only as the purchaser, but as the Donor, by Authority from the Father. We must Believe in him as the purchaser upon the cross, call upon him as the distributer upon his Throne. He had power given to merit it as he was one sent, he had power given him to confer it as he was one exalted.

8. *One Mercy sometimes is a strong plea for the obtaining of another.* The gift of a power over all Flesh is an argument used by Christ for a further Glory. The power would be a fruitless gift, God would lose the honour of it, the praise of it, the improvement of it, if Christ were not put into a full capacity for the exercise of it. How often may we find *Logick* enough in one Mercy to argue for more with that God, who is not willing the honour of his Mercy should be lost, when the desires of his Creatures are to Glorifie him? To what purpose should God justifie and sanctifie, if he did not intend to glorifie? He would else lose the Glory of his former Mercy, and his People would lose the comfort of it. If God lays the foundation it is a strong plea for his raising the building to its full height.

We come now to the *Text*, *This is Eternal Life*, &c.

This is a transition from his Prayer, declaring what Eternal Life was. Some understand it of the intuitive Knowledge of God in Heaven. But it rather seems to be meant of the Knowledge of God here in this state of Pilgrimage.

* 1. The reason of the Petition evinceth it. Since thou O Father hast design'd me to give Eternal Life, I can never accomplish this unless thou dost glorifie me, because Eternal Life can only be conferred on those who acknowledge thee, and the Mediator thou hast sent. If I be not rais'd, none can be rationally indue'd to believe me to be Mediator; and if I do not ascend to Heaven, the Spirit cannot come into the World, and consequently all means of manifesting thee in the Mediator will be wanting, and the Eternal Life I was design'd to give, be kept from those thou hast design'd for it. * Gerhard. *Harm. cap.* 180.

2. He declares that those *Apostles* who were then with him, had known that he came out from God, and had believed that God had sent him, *verse* 8. and so had the root of Eternal Life in them: Who yet were without an intuitive Knowledge of God, of a blessed vision, which belongs only to a state of glory; it must therefore be meant of a Knowledge of God by faith in this World.

But it is the effect for the cause; the knowledge of God is not formally Eternal Life, but the *cause* of it, and the *antecedent* means to it. 'Tis not Eternal Life in the formality and nature of it, but in the infallibility of causation; because if men had the true Knowledge of Christ impress upon them, it could not be but they must believe in him, and consequently have both a right to Eternal Life, and the foretast of it. 'Tis frequent in the Scripture to put the effect for the cause, as *John* 3. 19. *This is the condemnation that light is come into the World*, *i. e.* This is the cause of condemnation.

This Knowledge of God is not only a Knowledge of God, and Christ in the *Theory*. But such a Knowledge which is saving, joyned with ardent love to him, cordial trust in him, as 1 *Cor.* 13. 12. *Then I shall know even as also I am known*, *i. e.* I shall love and rejoyce, as I am beloved and delighted in by God. 'Tis not only a Knowledge of God in his Will, but a Knowledge of God in his Nature, both must go together; we must know him in his nature, we must be Obedient to his Will. The Devil hath a greater knowledge of Gods being than any man upon Earth, but since he is a Rebel to his Will, he is not happy by his Knowledge. It must be such a knowledge as leads to Eternal Life, and hath a necessary and infallible connexion with it, as the effect with the cause, which is not between a speculative Knowledge and Salvation. It must be therefore such a knowledge which descends from the Head to the Heart, which is light in the Mind, and heat in the Affections, such a Knowledge of God as includes Faith in him.

Two things conſtitute this knowledge.

1. *We muſt know God, the true God, as the Goſpel diſcovers him, in oppoſition to all falſe Gods*; that he is ſpiritual, juſt, powerful, merciful, faithful.

2. *We muſt know God as the Father of Chriſt*; we muſt know him in that relation to Chriſt, without which knowledge we can have no right conceptions of the Oeconomy of Redemption, becauſe all proceeds from the Father through the Son.

That which is the greateſt ſtumbling-block in the Text, is that clauſe, *thee the only true God*, whereby ſome would exclude the *Deity* of Chriſt. Chriſt prays to the Father, and acknowledgeth him the only true God; if the Father therefore, ſay ſome, be the *only true God*, then Chriſt is not God, and they tell us that Chriſt is *Deus factus, Deus conſtitutus*. But to ſay a *made God*, is as great non-ſenſe, as to ſay, an uncreated Creature. Both carry a contradiction in the Terms. The Scripture doth frequently and plainly aſſert the Deity of Chriſt: no Creature can be equal with God: But Chriſt was *in the form of God, and thought it no Robbery to be equal with God, Phil.* 2. 6. He was equal to God in his Deity, tho' inferiour to God in his Humanity; the form of God ſtoop'd to the form of a Servant, but the form of a Servant deſpoil'd him of nothing eſſential to the form of God; he ceas'd not to be what he was before, when he became in the Womb of the Virgin, what he was not before. *All things that the Father hath are mine*, ſaith Chriſt, *Joh.* 16. 15. what is more the Fathers than his Eſſence and Deity? The Eſſence therefore and Deity of the Father, is the Eſſence and Deity of the Son. *Auſtin* argues well upon, *Joh.* 1. 3. *All things were made by him*, by *the Word*; therefore himſelf was not made, for nothing can make it ſelf; and it is added, *without him nothing was made.* Therefore the λόγος is not *ex rebus factis*. He is therefore God, for there is no *medium*; and He is called *God bleſſed for ever*, *Rom.* 9. 5. *Of whom as concerning the fleſh, Chriſt came, who is over all God bleſſed for ever.* Where the *Greek Article* ὁ is added, which the Adverſaries of this Truth deny to be added to θεὸς when it is attributed to Chriſt. And *John*, as if he had foreſeen what work would be made of this *ſolum* againſt the Deity of Chriſt, gives us an Antidote againſt it, 1 *Joh.* 5. 20. *We are in him that is true, in his Son Jeſus Chriſt: this is the true God and Eternal Life*; where the *Article* alſo is added.

The Anſwer to this is various.

* Zanch. *de trib Eloh. Part.* 1. *Lib.* 4. *cap.* 10.

1. * *Some* underſtand the word, μόνον, *one*, not alone, or only, and ſo tranſlate it, that they may know thee the *one* true God; and the word is often of that ſignification.

2. *Others* ſay, Chriſt here acknowledgeth the *Father* the only true God, becauſe the Father is the Fountain of the Deity. In regard of the *Eſſence* there is no prerogative, but only in reſpect of the *Perſons*, which conſiſts only in order and perſonality, as the Father is ſaid to beget, and the Son ſaid to be begotten. That may be affirm'd in one reſpect, which cannot in another; as *Mark* 13. 32. the Son is ſaid not to know the day of Judgment, but the Father; not the Son of Man, but the Son abſolutely; he knew it not as *Man*, but he knew it as *God*.

3. *Others* ſay, To omit many other *Anſwers*, That this particle *only* is put to exclude falſe Gods, which is moſt ſatisfactory. It excludes none that are of the ſame Eſſence, but all that are not; the Son is not excluded from being God; as *Deut.* 32. 12. *So the Lord alone did lead them, Jehovah*: the Son is not excluded by that name *Jehovah*, for Chriſt led them, and in their murmuring they are ſaid to tempt Chriſt, 1 *Cor.* 10. 9. It was *Chriſt* who is called the *Angel of the Lord*, that conducted them, *Exod.* 23. 20. *Exod.* 32. 34. *Iſa.* 63. 9. * The word *only* doth not exclude the Son; for then when it is joyn'd with the Son, it ſhould exclude the Father from being God. But it is joyn'd with the *Son. Iſa.* 45. 22. *Look unto me, and be ye ſaved all the ends of the earth, for I am God, and there is none elſe; I have ſworn by my ſelf, that unto me every knee ſhall bow, and every tongue ſhall ſwear.* That this is underſtood of Chriſt by the beſt Interpreter is evident, *Rom.* 14. 10, 11. where ſpeaking of the ſtanding of all before the Judgment Seat of Chriſt, he proves it by this place; for as it is written, *As I live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* In *Iſaiah*, it is ſpoken in oppoſition to Idols

* Gerhard *Harm. cap.* 180.

as

as appears by the 20th. *Verse*; and according to the *Apostles* Understanding, it was Christ that spake there, asserting three times there was no God besides him, *ver.* 21, 22. Shall the Father therefore be excluded from the Deity, because Christ saith so positively there is no God besides him? There is no place, to which that in the *Romans* can refer, but to that in *Isaiah*.

Again, Worship is due only to God, *Mat.* 4. 10. *Thou shalt worship the Lord thy God and him only shalt thou serve.* Doth this exclude Christ from being worshipped, to whom it is due from the Angels as well as from men?

Again, This word *only* in other cases doth not exclude, but include those that have the same respect with the Person spoken of, as *Deut.* 1. 35, 36. *God swears*, that not one of that Generation should see the good land *save Caleb*; yet *Joshua* is not excluded, who manifested the same Integrity in the report of *Canaan*, after they had been to view it.

Again, When *Paul* saith, he *determin'd to know nothing but Jesus Christ, and him crucified*, 1 *Cor.* 2. 2. doth he exclude the knowledge of God the Father, and the knowledge of Christ glorified, as well as Crucified? No surely.

Again, What is attributed to the *Son*, the *Spirit* is not excluded from; therefore what is attributed to the Father, neither the Son nor the Spirit are excluded from. As when it is said, *Mat.* 11. 27. *None knows the Father but the Son*, is the Spirit excluded, who searcheth the deep things of God, and *knows the things of God*? 1 *Cor.* 2. 11. And indeed in common expression, the word *Only* is not exclusive of any that are in conjunction with a Person we speak of; as when we speak of a Tradesman, that usually hath the choicest Commodities of this or that sort, we say, he is the *Only* Man in *London* for such wares, we exclude not those that are Partners with him in his Trade; but all that are not in conjunction with him in it.

4. * The Scope of the place doth evidence that the Father is called the *true God* in opposition to *Idols*; for when Christ saith all power was given to him, that he might give Eternal Life, to as many as were given to him; those that were given to him were among the *Gentiles* as well as the *Jews*, he here respects them both; the *Gentiles* worshipped many gods, the *Jews* worshipped one God, but rejected Christ as Mediator. Now the knowledg of both is necessary to Salvation. In the first clause he respects the multiplicity of *Heathen* gods, in the other the *Jewish* contempt of the Mediator: so then the Expression excludes only the *Heathen Idols*. In 1 *Thes.* 1. 9. *How you turn'd to God from Idols, to serve the living and true God.* God is called the true God in opposition to Idols.

* Gerhard *Harm. cap.* 180.

5. The *Deity of Christ* is asserted in every *verse* almost, before and after, and therefore is not excluded in this. He hath *power over all flesh, to give eternal life to them*: too great a power to be entrusted in the hands of a meer Creature, and too great a gift to spring from a meer Creature; the one is an infinite power, and cannot be managed by a finite head and hand, it requires omniscience to the due exercise of it; the other is an infinite happiness, and cannot be bestowed and secur'd by a finite strength. This Eternal Life is the knowledge of God; there must be a work upon the Understanding and upon the Will to produce this saving *knowledge*; these *two* Faculties in spiritual things, lye open only to the touch of an Infinite Power. The *power over all* Creatures extends to their inward Motions, thoughts, turnings of their heart for the good of the Elect, which is only the Prerogative of God, not of a Creature. He had a *glory with the Father before the world was*, *ver.* 5. not in his humanity before it was in Being, therefore in the Deity; and the glory conferr'd upon his Humanity, cannot be manag'd without a conjoyn'd Divinity.

Again, The Knowledge of the Son, is made a cause of Eternal Life, as well as the knowledge of the Father; 'tis not to be thought that the knowledge of any Creature, should be counted equally necessary to Salvation, with the knowledge of God: If our happiness consist in the knowledge of both, then both the Father and the Son are of the *same Nature*. The term *Father* manifests it, God was the Father of Christ from Eternity; Christ was with him before any Creature was in being. If the Father were the *Eternal Father*, the Son must be an *Eternal Son*.

6. I might offer another consideration of this place, *viz.* That the *true God* may refer to the veracity of God the Father in his Covenant with Christ, and his Pro-

Promises to us (the *Syriack* seems to carry it this way, *to know thee to be the only God of truth*) a fiducial knowledge is here meant, a knowledge accompanied with Faith and Trust in God, the ground whereof is particularly the veracity and faithfulness of God in his Promise; and the Truth of God in his Promise to Man, is founded upon the Truth of God in performing his Covenant with Christ, which Christ insists upon, *ver.* 4, 5. where he speaks of his own Office perform'd by him in the *manifestation of Gods Name*, as a work God gave him to do, and claims a glory as due by a former transaction between them. Or thus, I cannot give Eternal Life, unless I be glorified; by this thou wilt evidence thy self to be a true sincere God, not giving me an empty Power; and mens knowing and understanding this, and thereby knowing me to be thy Christ, sent by thee, will be their way to Eternal Life. Or it may be understood of the Promises declar'd by the Prophets of exalting him, after the performance of his work upon the Earth; and by the glorifying of him after he had made himself a sacrifice, God would declare himself a God of Truth in the performance of the covenant made with him, and the promises publisht by the Prophets, the Knowledge whereof would be a motive to and ground of Faith, and so the means of Eternal Life: so it is Life Eternal to know and believe in God, as a God of Truth in his Promises, made to and concerning Christ; not only in his Mission, but in his Exaltation. * The word ἀληθινὸς is many times taken so, as ἀληθινοὶ λόγοι, *Plutarch*, and ἀληθινοὶ φίλοι *true friends* that do not deceive. The Father so may be said to be the only true God, as he was the person promising Christ to us, and covenanting with Christ about the work of Redemption, and the Person to whom the Mission of Christ is ascrib'd. Christ was the Person promised to us as a Redeemer, and the Person Covenanting with God the Father about Redemption. Christ now being upon a plea for himself, and his People, that he might be enabled to glorifie God, urgeth the declaration of Gods Veracity, as the only means whereby Eternal Life might be convey'd to men. And since Veracity is an Essential Attribute, neither the Son nor the Holy Ghost are excluded from being the true God, but the Father is consider'd here in a *personal* transaction as standing in the present Oeconomy. I will not urge it, because it is an untrodden path but leave it to consideration, which perhaps it may somewhat deserve.

* Stephani *Thesaurus.*

We may see in the *Text*,

First, The *Cause or Nature of Happiness*, *Knowledge*; by way of Excellency and Exclusion of every thing else, as the Cause of Happiness.
Secondly, The *Object of this Knowledge*, *God* and *Christ*.

1. *God*, To know him in his Nature, Perfections, Effluxes in and through Christ, to know him as one.
2. *Christ*, To know him as Commissioned and sent by God; In his *Person*, and in his *Offices*.
3. *Conjunctly*, God and Christ, God in Christ. 'Tis ἐν τῇ τοῦ, as 2 *Pet.* 1, 2. *through the knowledge of God and Jesus Christ*, *i. e.* through the knowledge of God in Christ; and *Rom.* 1. 5. *Grace and Apostleship*, *i. e.* the grace of Apostleship.

Observe,

1. *Knowledge of God and Christ, is the Life and Happiness of the Soul.* What meat is to the Body, that, and more are Divine Truths to the Soul. In the clear sight of God as the Supream good, the Understanding is satisfied, the Will fill'd with love, and all the desires of the Soul find the *Center* of their Rest. The *vision* of God in Heaven, is the satisfaction of the Soul, and the imperfect knowledge of him here, is our imperfect felicity. 'Tis the Root of Eternal Life, which will spring up in time to mature Fruit, to the knowledge of him above, which is the compleat Happiness. * *True Happiness ariseth from truth known, and goodness beloved.*

* Senault.

2. *Eternal*

2. *Eternal Life and Happineſs conſiſts not in any worldly thing*; not in Riches or Honours; The Soul is a more Excellent part of a Man than the Body, the Happineſs of it muſt conſiſt in ſomething which is the proper Object of it, and more Excellent in the rank of Beings, than the Underſtanding is in the rank of Faculties. The Operations of that, conduce more to Felicity than the Actions of Senſe.

3. *The Knowledge of Chriſt is as neceſſary to Happineſs, as the Knowledge of God.* If a Man had the Knowledge of God in as clear a manner as the Angels have, yet without a knowledge of Chriſt he were as remote from Happineſs as a Devil. Tho' the knowledge of Chriſt be not ſimply neceſſary to the Angels who never fell, and ſo needed not a Mediator; yet it is neceſſary to us, who are obnoxious to Gods Wrath, and ſo need a Reconciler, becauſe of the Enmity; a Redeemer, becauſe of our ſlavery; a Refiner, becauſe of our Filthineſs; a Mediator, becauſe of our diſtance to bring us to God.

4. *The true Knowledge of Chriſt is not only a knowledge of his Perſon, but a knowledge of his Commiſſion*, as *ſent*. 'Tis a material queſtion that the Phariſees askt our Saviour, *By what Authority doſt thou theſe things?* Tho' they askt it maliciouſly to get advantage againſt him by his Anſwer: We could have no Comfort, if we did not know and conſider by what Authority he acted in this great Affair. Our ſecurity in Chriſt lies in his Authority from God. Faith hath Comfort in him as he is the Son of God, Comfort in him as he is Gods Commiſſioner, but higher Comfort as he is both joyn'd together; as being the Son of God he hath Ability, as being ſent of God he hath Authority; he might have been the Son of God, without Authority to ſuch a work, had he not been Commiſſion'd; he might have been ſent of God, and Commiſſion'd by him, and not have done the work he was appointed, had he not been the Son of God, and ſo had an Infiniteneſs of Ability; Chriſt ſets out both theſe as the ground of Faith to us, *Gloriſie thy Son*, ver. 1. *whom thou haſt ſent*, in the Text.

Thoſe which I ſhall inſiſt upon are.

Doct. I. *The Knowledge of God, and Chriſt the Mediator, is the neceſſary means to Eternal Life and Happineſs.*

Doct. II. *The true and ſaving Knowledge of God, is only in and by Chriſt.*

For the firſt. *The Knowledge of God, and Chriſt the Mediator, is the neceſſary means of Eternal Life and Happineſs.* 'Tis the knowledge of God as diſcover'd, not in the Creatures but in the Scripture; a knowledge of God through Faith in Chriſt, which is able to make us wiſe to Salvation. The *Tree of Knowledge in Paradiſe* became our Death, and the Tree of Knowledge in the Goſpel becomes our Life. The Knowledge of God and Chriſt doth not only free us from a dark and obſcure walk, but is *the light of Life*, *Joh.* 8. 12. The true knowledge of God and Chriſt is an effectual and infallible means of Salvation, becauſe upon ſuch knowledge Faith doth depend, *Pſal.* 9. 10. *They that know thy Name, will put their truſt in thee.* Tho' no man can come to Chriſt unleſs the Father draw him; yet God draws every man by the Cords of a Man, by ſuch means as are proportion'd and fitted to the Principles of his Nature: now it is as proper for a man to be led and drawn by the light of knowledge, as it is for a ſpark to fly upwards, or a ſtone to move downward. The drawing by the Father to Chriſt, is explain'd by Gods teaching of men, and Mens apprehenſion of that teaching; and between Mens thus Learning of that which God teacheth, and their coming to Chriſt there is an Eſſential Connexion, *Joh.* 6. 45. *Every man that hath heard and learn'd of the Father, cometh unto me.*

This Knowledge is a *certain, full and perſwaſive aſſent to the unity of God, his Nature, his Word, to the Mediation of Chriſt, and Gods communications through him grounded upon a Divine Light, as plain and evident to the Mind as any Natural Light is.*

I. In

I. In General, *What kind of Knowledge this is.*
II. *That this is Necessary.*
III. *In what respects it is necessary.*
IV. *What are the Properties of this Knowledge, whereby 'tis distinguished from other Knowledge which is not saving.*
V. *Use.*

I. *What kind of Knowledge in general this is.*

1. *There is a speculative knowledge.* A study and knowledge of God upon the same account that men study and desire to know other things that are Excellent and delightful; as both the Contemplation of God in Creation, and the Contemplation of God in Redemption afford Notions very gustful to a delicate understanding. Thus a man speculatively knows God and Christ, when he is well skill'd in the Revelation of God, the History of Christ, the Analogy between the Types and Predictions of Christ in the Old Testament, and the Accomplishment of them in the New, in the Person of Christ. A knowledge of God by Creation, many of the wiser sort of *Heathens* had, who have discours'd excellently of the Nature of God *Rom.* 1. 21. they are said to *know God*: A knowledge of God by Revelation, the *Jews* had in the Old Testament, who yet rejected the Son of God; a knowledge of Christ many Learned Men professing Christianity have, who know Christ in the Bark of the Letter, not in the Sap of the Spirit, as the *Jews* knew him under the *vail of types*, but were ignorant of his Person when he came among them. This is such a knowledge which men have of a beautiful *picture*, or a comely Person with whom they have no acquaintance; or as an *Astronomer* knows the stars without receiving any more special influence from them than other men, or the inanimate Creatures.

(1.) *This Knowledge is Natural.* In regard of Natural Education whereby they suck in and vent those notions rooted in them; in regard of Natural Principles in the Soul which conclude something of God, tho' nothing of Christ. There are some fragments of the broken Tables of the Law in the hearts of men, whereby they know the Being of a God, and something of his Nature, helpt by Reason and Discourse, removing imperfections from him, in their Conceptions of him, and comparing him with things that are most excellent in their apprehensions; But there is no natural Knowledge of Christ; for all the sparklings of Creatures, and all the letters of the Law laid in them and put together, present not a syllable of a Mediator. But this Natural, Educative and Historical Knowledge, is not that here meant. 'Tis a spiritual Knowledge our Saviour intended, for he intended that which hath a connexion with Eternal Life, which must have a Principle fram'd by an higher hand than that of Nature. As things visible in themselves, cannot be seen without a visive faculty, and Eye, and that well temper'd, and rightly dispos'd for the perception of the Object; so neither can God, who is wholly spiritual, be spiritually known by Evangelical Revelation, without the Cure of the Mind from those films which are upon it by Corruption. A spiritual Principle is as necessary to a saving knowledge of God, as a Visive Faculty is to the discerning of visible Objects.

(2.) *This is not enough.* A man may know an Artificer by the Excellency of his Workmanship, without any Affection to his Person, *Rom.* 1. 21. *They glorified him not as God, nor were thankful.* Not one of all those *Philosophers*, as *one* observes *, tho' they discours'd of one God, had some right Apprehensions of his Nature, yet ever compos'd *one Hymn* in the praise of him, tho' there be among their *Poets* some *Hymns* writ in the praise of their Fabulous Deities. They pleas'd themselves barely in those enquiries and Reasonings, without descending to that Piety which is the true end of Knowledge. And tho' their Understandings had some glimmerings of *Light*, their Wills sunk under their imperious unrighteousness. If a speculative knowledge were our felicity, the Devil who is in the deepest Misery, would be seated in the highest happiness; he knows God, because once he enjoy'd him; he knew Christ, because he most feared him; he did profess his knowledge of him, when scarce any upon Earth well understood what he was: *Luk.* 4. 34. *I know thee who thou art, the holy One of God*; yet notwithstanding that knowledge, was desirous

* Estius *in loc.* what they knew naturally, in those things they did corrupt themselves.

to

to continue in the Exerciſe of his Government, and the practice of his Impieties; *Let us alone.* His *Knowledge* is not his *Eternal Life*, but his *Eternal Death.* Since therefore God is known in his Perfections, more by the Devils, his profeſt Enemies, than by any of the Sons of Men; this knowledge of God, which is the way to Eternal Life, is ſuch a diſcovery which never did, nor ever can enter into the Hearts of Devils. *Speculative* Knowledge of God, without any further Reliſh, is like the knowledge of the Nature of Meat in the Brain of a ſtarved *Philoſopher*, that hath not a bit of Bread to put into his ſtomach. Speculations are often a Torment without Affections. No Man could find a repoſe in the Knowledge of God in Heaven without Love in his Will, as well as Light in his Mind; Light without heat preſerves not a man from Chilneſs and Shaking.

(3.) *Yet tho' this ſpeculative Knowledge be not Saving, 'tis uſeful in the World.* 'Tis a promiſe that the Earth ſhall be full of the Knowledge of the Lord, *Iſa.* 11. 9. *They ſhall not deſtroy in all my holy Mountain, for the Earth ſhall be full of the knowledge of the Lord.* Not a ſaving knowledge, becauſe it is of another kind than the knowledge in the mountain of the Lord, and *Subjectively* in the Earth the carnal part of the World, as diſtinguiſht from the Holy Mountain. By ſuch a knowledg in Man, God ſecures his People from the Evil of the World, and juſtifies his proceedings in the Hearts and Conſciences of the World. 'Tis alſo uſeful to the perſon that hath it; for without this, he could never have a ſaving knowledge; 'tis the Foundation of a Spiritual; tho' a ſpeculative might be without a ſpiritual, yet a ſpiritual cannot be without a ſpeculative; a foundation may be without a ſuperſtructure, but a ſuperſtructure can never be without a foundation.

2. *There is a practical knowledge of God and Chriſt*, which is not only an *acquaintance with God*, but a laying up his words in our hearts, *Job* 22. 21, 22. which is not a floating knowledge in the head, but a knowledge ſinking to the heart; not a knowledge in the Brain, but efficacious to make an Union with him, 1 *Joh.* 5. 20. *He hath given us an underſtanding that we may know him that is true, and we are in him that is true*, where Union follows upon knowledge. The Speculations of God may fill the Head, and the Heart be empty of a ſence of him, and the Life barren of an imitation of God. This doth not deſerve the Name of a Knowledge, but in the *Apoſtles* account is truly an Ignorance, 1 *Joh.* 2. 3, 4. *Hereby we know that we know him, if we keep his commandments. He that ſaith I know him, and keeps not his commandments, is a liar and the truth is not in him.* Such anſwer not the end of knowledge; and it can no more rationally be called a knowledge of God, ſince it hath no life and ſoul in it, than a dead Carcaſs can be called a Man. Such a knowledge that hath no Life in it, cannot be the means to Eternal Life: what hath not life, cannot convey life. The Devils knowledge, is a dead knowledge; but the knowledge of God in an Angel, joyn'd with Obedience to God in his practice, is his Eternal Life. The other is knowledge floating in the brain, buoy'd up by ſome corrupt Luſt from ſinking further. This is Wiſdom *entring into* the Soul, *truth in the hidden parts*, *Pſal.* 51. 6. not a Flouriſh in the Paper, but a Letter; the knowledge of the object, and an embracing the end of that knowledge. For tho' it may be a clear knowledge in the Head, yet it is really a deep ignorance; a fluttering bubble, becauſe the Notion of God is not ſuckt in for that end, for which it is let out: 'tis made known, that it may be melted into an Affectionate practice, and not lye like a hard lump in the head. Every man ought to know God, in order to his embracing him; and without this Affection and Love, he knows nothing as he ought to know, 1 *Cor.* 8. 2. *If any man think that he knows any thing, he knows nothing yet as he ought to know.* For a man may have knowledge enough to ſtuff his Head, but if barr'd from his Heart and Affections, it ſtands but begging in the outward Court for admittance. The thinking of God and Chriſt with the Head, and embracing Chriſt with the Heart, are two diſtinct things; as the ſeeing a Country in a *Map*, and by Travelling over it with our Feet, are different kinds of knowledge. The one is a knowledge of the Truth, the other *an acknowledgement of it as it is after godlineſs*, *Tit.* 1. 1. When the Notion of God is not only pictur'd in the Head, but the Image of God engraven upon the Heart; when the ſtamp in the

Heart, is like that in the Word, as a Counterpart of a writing: a Heart to be his People, as God hath a heart to be our God; *Jer.* 24. 7. *I will give them an heart to know me, they ſhall be my people, I will be their God, for they ſhall return unto me with their whole heart.* The Evangelical Promiſe is not ſo much to give us an Head, (tho' that is included) as a Heart to know God.

For,

(1.) *This is an enlivening Knowledge.* A Spiritual Knowledge is always attended with a Spiritual Life; A new Man, and ſuch a knowledge as is after the Image of God, go together; *Col.* 3. 10. *Having put on the new man, which is renewed in Knowledge, after the Image of him that created him.* As the natural Image of God conſiſted in Underſtanding and Will, ſo the Spiritual Image of God by Grace conſiſts in a rectifying thoſe Faculties; the Underſtanding with a ſpiritual Knowledge, and the Will with a ſpiritual Byaſs. The Faculties we have from God as Creator by Nature, the operation of thoſe Faculties about their proper ſpiritual Objects, we have by Grace. As the *Apoſtle* diſtinguiſheth the *form of Godlineſs from the power*, 2 Tim. 3. 5. ſo he doth a *form of knowledge*, from the *life* of it, *Rom.* 2. 20. which is a knowledge in the *Letter*, not in the *Spirit*, *ver.* 29. the one is a picture wherein every Limb is painted, the other is quickned and animated with a Divine Life. Speculative Knowledge is as the light of Torches, guiding, not heating; this as the Sun, which both directs and warms; a fire felt, as well as ſeen; Truth known, and Truth uſed as a Compaſs to Sail by. When the knowledge of the Nature of God is impreſt upon us for imitation, and is, as the *conference of Chriſt with his Diſciples, enflaming the heart*, *Luk.* 24. 32. and driving away the cold affections towards God; when Righteouſneſs is underſtood as well as Judgment, and that as a path, and a good path to walk in; when we are not only directed to the path, but are pleas'd with the goodneſs of it, and the approving wiſdom enters into the heart, and the knowledge of it becomes *pleaſant to the Soul*, *Prov.* 2. 9, 10. When there is not only a knowledge of God, but a liking to retain it; a ſight of the Sun, and a delight in his Beams; a knowledge of the fire, and approach to its heat; a mighty pleaſure in God and Chriſt, as a ſweet Oyntment pour'd forth. When God is known and embraced as the chief good and ultimate End; Chriſt known and embrac'd as the way to be at Peace with God, and an honourer of him; ſuch a knowledge as is not onely like Animal Spirits in the Brain, but Vital Spirits in the Heart enabling for Action; not like a cloud hanging in the Air, but diſtilling in fruitful ſhowers, for the aſſiſtance of the Earth.

By knowledge, the *Jews* for the moſt part, if not alwayes, underſtand a *practical knowledge*; and by Wiſdom, a *Theoretical*. *Jacchiades* in *Dan.* 1. 4.

(2.) *A likening Knowledge.* When we know Chriſt Crucified in the conqueſt of our ſins by his death, Chriſt glorified in the Elevation of our Souls by his Aſcenſion. To know a living God with a dead Heart, is at beſt but a Carnal Knowledge, a dead Knowledge, unſutable to a living Object, which calls for lively Actions. To know Chriſt Crucified, and have no Efficacy of his Death, to know Chriſt riſen, and lye clos'd up in the Grave of Sin, to know Chriſt is aſcended, and have creeping Affections upon the Earth, this is a Notion of Chriſt not a knowledge of him. That is the teaching of God, when the Truth is Learned *as it is in Jeſus*, *Eph.* 4. 21. Powerfully directive, conforming the Soul as it did the Humane Nature of Chriſt to the Will and Mind of God: When the Underſtanding is not forced to comply with the corrupt Appetite of the Will, but the Will conform'd to the true Notions of an enlightned Underſtanding. Such a knowledge which raviſheth the mind, quickens the prayers, ſeaſons the converſe and fortifies againſt Temptations. Such a knowledge as wraps up the Soul in Admiration, ſpirits the Will to Operation, allures it to a cloſe Union, with the Truth diſcover'd, till it be like a leaven working in the Will, and ſhaping the whole man according to its own mould: the fixing our eye on God by a ſpiritual knowledge derives a tincture from him, dying our ſouls into his own likeneſs; if the life doth not differ from that of an Infidel, the knowledge, tho' as high as an Angels, is no more ſaving than that of a Devil.

And if Knowledge be not thus.

[1.] *'Tis uſeleſs.* No knowledge in the World is commendable but as it is digeſted into Will and reduced into practice. Should the Eye direct the hand and foot, and

and they never move, what advantage would the body have by the eyes direction? 'Tis all one to be blind and not to have the end of the visive faculty answer'd by the motion of the members.

[2.] *'Tis not commensurate to divine Revelation.* 'Tis not a knowledge according to the word, if it be not like the Word, the instrumental cause of it. If it be not sharper than a two edged sword, piercing to the dividing asunder of the Soul and Spirit, the rational part from compliance with the corrupt Affections of the sensitive, and so a destroyer as well as discerner of the sordid *thoughts and intents of the heart*, *Heb.* 4. 12. No material thing is perfectly known, unless it leave an impression upon those senses which are requisite for the knowledg of it; neither is Divine Truth known, unless it leave a full and commanding impression upon the mind the faculty of knowledge: And because Divine things are reveal'd for their goodness as well as for their Truth, and the Truth reveal'd in order to the apprehension of their goodness, 'tis not knowledge suitable to the intent of Divine Revelation, if the goodness be not swallow'd and digested as well as the Truth chewed.

[3.] *There is an experimental knowledge of God.* *Speculative* knowledge is a sound of words and thoughts, *experimental* a sense of them, and God hath not left the soul without a spiritual relish, any more than he hath left the body without a tasting palate. * And therefore *one* calls it well *Gustus spiritualis judicii*, 'tis a *witness* of the Truth *in us*, 1 *John* 5. 10. There is a knowledge of Christ after the Flesh, an admiration and esteem of him as some excellent *moralist* that hath publisht eminent precepts for the regulation of humane conversation; this is no more a saving knowledge of Christ than the knowledge of a *Philosophers Thesis*, or *Seneca's* moral Aphorisms amount to: 'Tis a putting Christ in the same ballance with them. But a spiritual knowledge of Christ is not only a relish of those precepts, but a draught of Christ in the soul, a receiving the spiritual emanations of God and Christ upon the heart. Tis to know God in the *power* of his grace, and Christ in the vertue of his Life, *Phil.* 3. 10. God in the streams of his love, and Christ in the sweetness of his blood; when we see him upon the Cross and tast him in the soul, which is not only a knowledge by the understanding, but a knowledge by a spiritual sense, *Phil.* 1. 9.

* Junius.

There is such a knowledge as this. The Scripture expresseth the knowledge of God by the acts of *sense* as well as by the acts of *reason*, for we have more experience of things by *sense*, than we have by discourse. After the discourse of any thing with all the reason in the World, there must be recourse to sense to make it plain and evident; hence ariseth the advantage of similitudes drawn from sensible objects, which clear what meer reason is not able to do. We find the knowledge of God set out by the acts of sense; as by *tasting*, 1 *Pet.* 2. 3. *If so be you have tasted that the Lord is gracious.* Or relishing, *Matth.* 16. 23. By *smelling*, 2 *Cor.* 2. 14. *The savour of his knowledge.* By *feeling*, 1 *John* 1. 1. Often by *seeing*, which being the quickest and most piercing sense, represents things to the understanding more clearly than bare report. And this kind of knowledge is necessary to happiness, for without it we can have no clear nor worthy notions of God, but more likely disparaging ones; as a man that never saw the statelines of *London* or any City like it, cannot mount higher in his Conceptions of it, than that it may be a little better than the best Market Town which he hath seen in his Countrey, but he is not like to have conceits of it according to the greatness of the place, the magnificence of the buildings, the gallantry of the People: When once he comes to behold it, he will find his former Conceptions of it to be vastly short of the beauty of the place: He would scarce be convinc'd of it without a sight. Indeed this knowledge of God is imperfect here because of our present state. But some experience there is here answering to the vision hereafter, as a *Map* of that which the soul is travelling to a sight of. This kind of knowledge of God is banished from the unclean Spirits, they have lost the savour of what they knew of God and feel nothing but the power of his wrath.

This *differs* from a *ſpeculative* Knowledge.

[1.] *In the means and manner of knowing*; Not in the *object*. The object is the ſame in both God and Chriſt, the difference lies in the manner of their apprehenſion: One is by a common created underſtanding, the other is by an underſtanding given for that peculiar end, 1 *John* 5. 20. *The Son of God hath given us an underſtanding that we may know him that is true:* One is a conception of God, the other a taſt, one knows God as a man by a humane ſtrength, the other knows God as a Chriſtian by ſenſe and a Divine Knowledge: One is by *feeling after God*, *Acts* 17. 27. The other is by Gods breaking out in divine beams upon the ſoul like *a day ſtar ariſing in the Heart*, 2 *Pet.* 1. 19. One is by the natural ſtrength of the underſtanding improved by Hearing, Meditation, Diſcourſe; the other is the effect of an infuſed Faith and the Spirits operation: One knows God in the Scripture by Reading, the other by reliſh, and finds ſomething in his own Heart agreeing with it; what he Reads with his eye, is drawn by a Divine pencil in the Soul. There is a knowledge of a thing without us, and a knowledge of a thing within us: Men know there is a happy Heaven, and Heathens entertain'd it as an univerſal notion; but a Believer knows it in himſelf by ſome beamings upon his Heart, *Heb.* 10. 34. *Knowing in your ſelves that you have in Heaven a better and an enduring ſubſtance*, which do more powerfully break in upon him in the time of ſufferings. So there is a knowledge of God from Reaſon, Nature, Report and a knowledge of God in our ſelves by the workings of his grace; a man may know this or that meat to be ſweet by Report, yet not have the knowledge of it by the Taſt; the one depends upon the ſtrength of his head to conceive, the other upon the goodneſs of the palate to reliſh it. Though both have the ſame object, yet they are not the ſame knowledge; he that prayes from right principles, and he that prayes from wrong have the ſame object of Prayer, both pray to God, but they differ in the manner of their praying, which makes one acceptable, the other not, and therefore the object doth not make our prayer right; ſo neither doth the object make our knowledge ſaving. Yet the firſt knowledge makes us in a capacity for this, but it is frequently without it; a man may know that which he doth not ſpiritually deſire, but he can never ſpiritually deſire that which he doth not know. As the manner of *Adams* knowing ſin before and after his fall was different, ſo is the manner of knowing God: *Adam* knew ſin in the Theory before he was guilty, (for knowing the Law he could not but know what was contrary to the Law, and what acts would violate it) but when he turn'd offender he knew the power of ſin, felt the evil of that which he did before but underſtand. A natural man knows God as *Adam* did ſin before his fall; he underſtands ſomething of his nature; but a gracious man feels the influences of God, and finds himſelf under the power of Divine grace.

[2.] *In the clearneſs of Knowing.* This is ſuch a knowledge that can better deſcribe God, from his ſpiritual illapſes into the Soul, than the cleareſt reaſons of men with all their ſpeculative notions. A blind man may know ſomething of the reaſon of colours, but he cannot know them ſo feelingly as he that hath eyes in his head. A man may know Wine by the ſight and ſmell, but not ſo clearly as when he taſts the ſweetneſs and feels the Cordial warmth of it in his ſtomack. Speculative knowledge is ſuch a knowledge as *Peter* and *John* had of Chriſts Reſurrection upon the report of *Mary Magdalene*, *John* 20. 2, 3. &c. They ſaw the linnen cloaths and no body there, which increaſed their belief and knowledge; this was a dim-ſighted knowledg to that which Chriſt gave them by his apparition, when they could ſee both his hands and his ſides, this was an experimental knowledg; and when he pronounc'd *peace* to them, this was a knowledge of intereſt, an aſſurance given that they were intereſted in the happineſs and fruits of his Reſurrection. There is an excellency in Divine knowledge that cannot be diſcover'd by the tongues of Men or Angels, an experience and ſpiritual ſenſation renders a man more intelligent than all diſcourſes can. As the natural ſenſe beſt judgeth of ſenſible objects, ſo doth the ſpiritual ſenſe of Divine. He that hath taſted hony, hath a more lively knowledge of it than the moſt learned man that never taſted the ſweetneſs, or felt the operations of it: Nor can any conceive ſo clearly of the excellency of the Sun,

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by the diſcourſes of the richeſt fancies, as by ſeeing its glory and feeling the warmth of its beams. A mans own ſenſe will better inform him of the beauty of the Heavens than the elevated reaſonings of *Philoſophers*. Divine Truth acted upon the heart and felt in its influence is more plainly known than by diſcourſe and reaſon. I would rather have the feeling which a ſincere ſoul hath of God than all the deſcriptions of him by a notional apprehenſion. One is knowledge in the *notion*, the other in *reality*: The one is the effect of well educated nature and common grace, the other the fruit of a ſpiritual eye ſalve, *Revel.* 3. 18. and an inward breathing: the one is a ſhining upon the head, the other a *ſhining into the Heart*, 2 *Cor.* 4. 6.

[3.] *In regard of the effects.* This works the effects which the other is too weak to produce. A little experimental ſenſe of the Majeſty of God brought *Job* more upon his knees than all the preſſing diſcourſes of his Friends, or his own knowledge before his affliction, *Job* 42. 5, 6, *I have heard of thee by the hearing of the ear, but now my eyes ſee thee, wherefore I abhor my ſelf*; a glimpſe of God will bring forth more ſaving fruits, than all the reports of him to the ear, or ſpeculations in the mind. God and Chriſt felt refreſh the ſoul more than the lifeleſs notions of them. The inward vertue of bread taſted and digeſted refreſheth the body more than the colour and figure can delight the eye. The contemplation of meat may pleaſe a *Philoſophical* underſtanding, but the turning it into our nature, the having it in our body ſtrengthens and cheriſheth the whole man. There is a pleaſure in the hiſtorical knowledge of God and Chriſt, a pleaſure in the Meditation of the Nature of God, the ends of the Coming, Paſſion, and Reſurrection of Chriſt, the nature of his Mediation. But what is this to the powerful operation in our hearts and the conveyance of his Life into our Souls? Juſt as Meditation of health by a ſick man comes ſhort of the pleaſure of feeling health in his veins and every member of his body. The one is like the delight a man takes in ſeeing a City in a map, the other like the contentment he takes in ſeeing the ſtrength of the place, the beauty of the buildings, the harmony of the Government, and the obſervations he makes thereupon.

[4.] *There is a knowledge of intereſt.* Or an intereſted knowledge of God and Chriſt. *Experimental* knowledge *Peter* and *John* had of Chriſts Reſurrection when Chriſt appeared to them, *intereſted* knowledge when he pronounced peace to them. Though the knowledge of the excellency of God and of Chriſts going to Heaven is a ground of comfort, yet an intereſt in this is the formal part of our felicity. What ſatisfaction can we have, if we have no part in God, if Chriſt went not to Heaven *for us*? The *Devil* hath a knowledge of God in the *theory*, but a torment from that knowledge in the reflection. The knowledge of God without hopes of an intereſt in him, is terrifying. While *Adam* retained his purity, the Attributes of God were cordials to him, he could delight in his goodneſs, have acceſs to his power, refreſh himſelf by the faithfulneſs of God; innocence and intereſt ſee nothing but what is highly raviſhing in God: But all the Divine perfections which took the part of innocent man, while he continued faithful to the Law of his Creation, render God terrible to fallen nature; there can be no happy knowledge of God with a ſatisfaction to the ſoul without a recovery of his loſt intereſt. That knowledge which renders us as happy as we can be in this World, is to know God in covenant our God; to know God as our Father, Chriſt as our Mediator, to know Chriſt as a ſurety paying our debts, and God as a Creditor accepting the payment for us, to know God in his eternal Counſels as a Father, to know Chriſt in all his offices as our perfect Redeemer, ſettling and ſecuring our happineſs upon a ſtable bottom: to know Chriſt as our Lord, *John* 20. 28. to know God ſo as to be accepted by him, and to know Chriſt ſo as to be *found in him*, *Phil.* 3. 8, 9. to know God not only as a pardoning God in his nature, but a pardoning God to our Souls. (Such a knowledge God promiſeth, *Jer.* 31. 34. *They ſhall all know me from the leaſt of them unto the greateſt, for I will forgive their iniquity*) as alſo a knowledge of him as our Saviour and Redeemer, *Iſaiah* 6. 16. That is a happy knowledge, when we can ſay with *Paul*, *Chriſt who loved me and gave himſelf for me*, *Gal.* 2. 20. when

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we can feel Christ dwelling in us by Faith, *the hope of Glory*, *Col.* 1. 27. A speculative knowledge is *Contemplation*, this is *fruition*; that elevates us in Admiration, this springs up in Affection; that is like the knowledge of a Picture, where the Features of the Person are commended by strangers to them; this like the knowledge of the Friend, whose Picture it is, and the remembrance of the sweetness of his Disposition, his Cordial Affections, *&c.* which possesseth the Soul with a more sensible delight, than others can take in the comelines of the piece.

These *four sorts of Knowledge* are not equally necessary: the Speculative is necessary as a *Foundation*; Practical, *Essentially necessary*; Experimental and Interested, *necessary to the comfort of Knowledge*. The *two first* are necessary to the Being of a Christian; the *two latter*, to the Well-being: The *two first* together, constitute our Happiness; the *two latter*, sweeten our imperfect Happiness in this World. Indeed Experimental Knowledge, and Interested, are necessary in regard of the matter of the knowledge, tho' not in regard of the actual sence and knowledge. We cannot have any initial happiness, without the influence of Gods Grace, without a share in his Favour; but both these may be without the actual sense and perception of them. *Speculative*, is knowledge receiv'd; *Practical*, knowledge expresst; *Experimental*, the relish of it; and *Interested*, the foretast of happiness. A Speculative knowledge, is like that of the *Queen* of *Sheba's*, at a distance; an Experimental is like her sight of the Order and Glory of *Solomons* Court, that left no more Spirit in her.

II. *This Knowledge of God is necessary.* Religion and true Grace, is called *Wisdom* in the *Proverbs*. Wisdom, is the knowledge of the Highest things: no Wisdom without the knowledge of Truth, therefore no Wisdom without the knowledge of God, the prime Truth, the chiefest Good, whence all Truth and Goodness in other things flow. This is the *portal* *: No happiness can be without Truth and Goodness; all Religion consists of them, all Felicity is compos'd of them; Truth to be known, Goodness to be embraced by the Creature, else no Communication of Happiness to it. Knowledge and Love fit us for acquaintance with, and enjoyment of God: we actually embrace him by Love, after we perceive him fit for our embraces by knowledge. Knowledge imprints the similitude and *Idea* of the Object upon the Understanding, Love draws out the Soul to close with the Object so understood. By Knowledge God conveys himself in his glorious Perfections to our view; by Love we give up our selves to him: By Knowledge we see God, by Love we enjoy him. By Knowledge we see what is enjoyable, and worthy our Affection and Fruition; by Love we enjoy what we see. Still remember that this is not to be understood of a common Knowledge of God, where the Gospel is Preach'd; 'tis such a Knowledge which is given by Christ to those he hath a Charge of; 'Tis such a Knowledge, that is not only the Effect of Christs universal power over all flesh; (for so the general Preaching of the Gospel is, whereby men attain a Common Knowledge) but such a Knowledge as those only have who are *sanctified by Faith*, *Act.* 26. 18. He had *power over all flesh, that he* should *give Eternal Life*, *i. e.* he had power to propagate the Gospel among the *Gentiles*, that the Knowledge of God might be given to those, that had been given him by his Father; whereby it is manifest, that it is a knowledge different from the common Knowledge of the Gospel.

* *Nulla res qualiscunque est intelligi potest nisi Deus prius intelligatur*, is a Maxim in the Schools.

1. *This was the Subject matter of the Ancient Gospel promises.* This God promised in the Evangelical Dispensation, when he would manifest himself in the Riches of his Glory, and Treasures of his Goodness to his Creatures, *Isa.* 49. 23. *Thou shalt know that I am the Lord*; and the chief happiness of the Church in the Confluence of the *Gentiles* to her, as the Foundation of all Religion, is his Manifestation to them, and their clear view of that Manifestation; *Isa.* 19. 21. *And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day.* 'Tis the peculiar of the Gospel, *Hos.* 6. 3. *then shall we know the Lord*; When the knowledg of God shall be spread over the World by the great Prophet, in the Teachings of his Spirit, then

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ſhould men have an ardent Zeal to encreaſe in the knowledge of God. And in this Knowledge, our Spiritual Life conſiſts; *We ſhall live in his ſight*; How? By the Knowledge of the Lord. By the Knowledge of God in this Life, men have foretaſtes of the Life to come. 'Tis by the Knowledge of God in Chriſt, that we ſee the Sword of Juſtice ſheath'd, which guarded Heaven againſt us; the Bowels of Mercy enlarg'd to open Heaven for us. It diſcovers God calm'd and appeas'd, gives us delightful views of him, and a ſecure and compleat happineſs.

2. *There is no way of conveying happineſs can be conceiv'd without this.* Our Ignorance muſt be remov'd, whereby we may underſtand God, as well as our perverſity, whereby we may ſeek him. All Sin begins in Folly, Ignorance, and Forgetfulneſs of God, *Pſal.* 14. 2. *None that did underſtand and ſeek God.* Firſt, *the fool hath ſaid in his heart there is no God*: From that Ignorance ſprung up Corruption, and Abominable Works. What the *Pſalmiſt* ſpeaks of *one*, *ver.* 1. he ſpeaks of all *ver.* 2, 3. *They are all gone aſide*, and the *not underſtanding* of God was the root of it, *Rom.* 3. 11. the root of our Miſery muſt be remov'd to plant that of our happineſs. God hath order'd knowledge to be the firſt ſtep to Salvation, ſo that none are ſaved that come not in by the way of the knowledge of God reveal'd in the Goſpel, 1 *Tim.* 2. 4. *Who will have all men to be ſaved, and to come unto the knowledge of the truth.* The Goſpel being nothing elſe but a manifeſtation of God in Chriſt, a knowledg of this precedes the Application of Salvation. * As the Sun doth not make his Heat to be known, but by his Beams; ſo *God* doth not ſave according to his ordinary Diſpenſation, but by the Knowledg of himſelf; though the Diſcovery of himſelf, in divers Ages, hath been various, and by degrees. As the Light at the Dawn is more obſcure, than that which is near the Approach of the Sun to the *Horizon*; ſo there was a more obſcure Knowledge of God, and the Redeemer, at the time of the firſt Promiſe. *Adam* might not know well what to think of God, when he ſaw himſelf expell'd *Paradiſe*, juſt after a gracious promiſe of a Deliverer. It was ſomewhat brighter at the giving the law, when God would give man ſome dark ſhadows and pictures of Chriſt; and when himſelf would be known by his name *Jehovah*, and the conduct of his Angel. It was clearer in the times of the Prophets, when the Chariot of the Sun of Righteouſneſs was approaching to the World, and the light broke out before him; but a more glorious diſcovery, when this Sun did ariſe and appear in the Earth; yet from firſt to laſt, every diſpenſation was made up of ſome diſcovery of God, the manifeſtation of his Name, the declarations and repreſentations of the *Meſſiah*. The knowledge of God and the Redeemer, being the deſign of God in every age of the World, is no leſs neceſſary now than it was then. And indeed the knowledge of no other thing can confer a bleſſedneſs upon us. Whatſoever makes another happy, muſt be greater and better than that which is made happy: But ſince nothing in the World is better than the Soul of man, all the knowledge of inferior things cannot conſtitute him bleſſed. The knowledge of God and Chriſt, can only fill the inſatiable Mind, ſatisfie the vaſt deſires, and ſettle the ſtaggering Soul.

* Amyraut *de l'Evangile pag.* 148, 149.

3. *The happineſs of God conſiſts in the knowledge of himſelf, his own perfections, and delight in them.* * *God is the Object of his own happineſs.* The knowledge of God himſelf, is the Felicity of God. No Being is really happy, without Reflection upon, and Knowledge of that Happineſs. If God ſhould be happy by the knowledge of any thing elſe but himſelf, that which he did contemplate and know, would be greater and better than God, becauſe his happineſs would depend upon it; Felicity can never be in any thing inferiour: God hath nothing higher and better than himſelf to contemplate. This gave him a ſatisfaction before the World was, and this would ſtill be his Bleſſedneſs, if all things ſhould be reduc'd to the depths of nothing. Since therefore he created the World, to communicate himſelf and his own happineſs to the Rational Creature, Felicity cannot be attain'd by any thing leſs than the knowledge of the Supream good according to the Creatures Meaſures. The Angels themſelves are only bleſſed, in the Contemplation of him, and Affection to him; in being encompaſt with his bright rayes, and having their Affections enflam'd

* Eugubin. *de perenni Philoſ. lib.* 4. *cap.* 13.

enflam'd by him, *Mat.* 18. 10. *they behold the face of God.* As Gods knowledge and fruition of himſelf, makes up his Felicity, ſo the knowledge and fruition of God compoſeth our happineſs.

4. *The happineſs of Heaven, which is the ultimate, and compleat happineſs of the Soul, conſiſts in a knowledge of God.* The ſight of God is made by our Saviour the reward of purity of heart, *Mat.* 5. 8. *The pure in heart ſhall ſee God.* And to ſee him as he is, in the Glory of the other World, 1 *Joh.* 3. 2, 3. when all the rational faculties ſhall be ſatisfied with light, and the deſires repleniſh'd with Love. The privation of this knowledge is Hell; the puniſhment conſiſts in a Baniſhment *from the preſence of the Lord,* 2 *Theſ.* 1. 9. If Felicity in the higheſt Region, conſiſts in a ſight and knowledge of God; the happineſs of the ſoul muſt conſiſt in the ſame, according to the imperfect degrees. If a perfect happineſs cannot be without a perfect knowledge, imperfect cannot be without a partial knowledge. When we are *acquainted* with him, we are not only at peace, but we can *delight* our ſelves *in the Almighty, and lift up our faces unto God, Job* 22. 21, 26. Knowledge of God here, is the *dawn* of Heaven; knowledge hereafter, the *Meridian* of it.

5. *This is that the Devil endeavours moſt to hinder.* He is the Enemy of mans happineſs: he envies man a better ſtate than himſelf hath: his time is ſpent in barring the door againſt it. The courſe he takes, is to bemiſt the Underſtanding Faculty, that the *light of the Goſpel of Chriſt might not ſhine into it,* 2 *Cor.* 4. 4. He put our firſt Parents upon the knowledge of other things, to deprive them of the knowledge of God. He is always pecking at this ſeed of knowledge. If he cannot kill it, he will ſow ſome Cockle to choak it. All Errors in the Mind have the Devils Bleſſing; and Knowledge, his Curſe. His Kingdom is a Kingdom of Darkneſs. Light is an Enemy to his Dominion, and he to Light. When the Knowledge of God breaks in upon the Heart, the Devil falls like *Lightning* from Heaven, as well as at the *preaching of the Goſpel* by the Diſciples, *Luk.* 10. 18. It expels his, and introduceth another Empire. This is our Happineſs, which is the Devils Grief. That muſt be neceſſary for us, which Gods, and our great Enemy took all the pains to ſtifle.

III. *In what reſpects is this Knowledge of God neceſſary.* We owe duty to God as we are Creatures, we are unable to perform it as we are guilty Offenders; we muſt know God to know our duty, we muſt know Chriſt to know the way of performing it; we muſt know God therefore in the perfections of his Nature, and Chriſt in the ſufficiency of his Mediation. We muſt know God in his raviſhing Goodneſs, his affrighting Juſtice, his condeſcending Mercy, his adorable Wiſdom, his unſhaken veracity; we muſt know him as offended by ſin, as pacified by Chriſt; without the one we ſhall not be humbled, without the other we ſhall not approach to him; we muſt know him in his precepts, elſe how can we obey him? in his Promiſes, elſe how can we truſt him? We muſt know Chriſt in his *Offices*, as an atoning *Prieſt*, as an inſtructing *Prophet*, a protecting and governing *King.* We muſt know him in his Tranſaction with his Father, deſcent to the Word, his return to Heaven; in his Humiliation on Earth, Exaltation in Heaven; we muſt know him upon the Croſs and upon the Throne, and the Ends of both his ſtates, *Phil.* 3. 10. *Know him and the power of his reſurrection, and the fellowſhip of his ſufferings.* How elſe can we *be conform'd to his death*, or have Confidence in his Life? We muſt know him in his Nature, without which we cannot have a knowledge either of the Truth or efficacy of his ſatisfaction; the Truth of it depended upon the reality of his humanity, the efficacy upon the ſtrength of his Divinity; without this knowledge how can we believe in him? how can we love him? how can we perform thoſe acts which are neceſſary to our Salvation? This is a knowledge above the knowledge of Nature: that is too muddy to be a ſpring of any ſpiritual action, raiſed love or hearty reliance. 'Tis not a knowledge of God, by Rational Deductions, but Spiritual Illuminations. The knowledge of God in the Creatures, is as the dawn; the knowledge of God in the Scripture, is as the day-ſpring. But what is either dawn or day-

day-ſpring to a blind eye? The day-ſpring may be in the World, yet not in our hearts; we cannot work without Light, and tho' there be the greateſt light we cannot work without ſight.

That which is precedent to Eternal Life, cannot be without the knowledge of God.

1. *Without it there can be no motion towards God or for God.* Without a Natural knowledge of God, we can never think of him, or have any natural motions to him; without a ſpiritual knowledge, we cannot perform any ſpiritual Action. Without knowledge we cannot act as Rational Creatures, becauſe all action tends to Reſt. No Creature Acts for that end, that it may always Act; but Acts for ſome end wherein it may acquieſce. That which is our proper Reſt muſt be known, we can never elſe order our motions to it. Every thing that hath Rational or Senſitive Life, muſt have ſome kind of knowledge to act ſutable to its Station in the World, and the Nature it is endowed with. A Beaſt cannot live without ſome knowledge by natural Inſtinct, of the proper food for the maintaining the Life of it: a man cannot act Rationally, tho' he have the ſhape and life of a Man, without a habit of firſt Principles which is by Nature put into him: ſo neither can a man act ſpiritually without truth put into the heart by Grace, as an indwelling and abiding Habit, a Truth *known*, and a Truth *dwelling* in us and *abiding with us for ever*, 2 *Joh. ver.* 2. There are the *firſt principles of the Oracles of God, and of the Doctrine of Chriſt to be known*, *Heb.* 5. 12. *Heb.* 6. 1. before we can go on to a ſpiritual perfection; anſwering in a ſpiritual Creature, to thoſe firſt principles which are in every man by Nature, without which he cannot act as a Rational Creature. The *Apoſtle* implies the neceſſity of thoſe Principles, while he blames them for ſticking there without making a further progreſs. As knowledge is neceſſary to the Being of any action, ſo a various kind of knowledge is neceſſary to the various kinds of actions. Natural knowledge is neceſſary to natural actions, Moral knowledge, to moral Actions; ſo ſupernatural knowledge is neceſſary to ſupernatural Actions. As the Acts are, ſo muſt the Knowledge be; ſupernatural Acts cannot flow from an underſtanding ſtuffed only with natural principles, no more than Rational Acts can be the products of a brutiſh Fancy and inſtinct; that is, As a Beaſt cannot act Rationally, unleſs he had the Reaſon of a Man; ſo a Man cannot Act Spiritually, unleſs he hath the Underſtanding of a Chriſtian: an Underſtanding given, whereby to *know him that is true*, who ought to be the proper Center of all our Actions, 1 *Joh.* 5. 20. The whole body is dark if the eye be ſo, *Mat.* 6. 22, 23. the whole body of a Mans Acts, are Acts of darkneſs if the Mind be blind. As the Mind is, ſo the Nature is: Corruption of Nature began in wrong Notions receiv'd in the Mind, whence thoſe Actions ſprung which laid *Adam* and his Poſterity as low as Hell, without the Grace of God. There muſt be then other Notions in the Mind, and other Principles in the heart, before we can be fit for Recovery out of Natural Miſery. While the eye of the Soul remains muddy, all our perceptions will be tinctur'd with that Corruption: a ſuffuſion in the eye, will cauſe a confuſion in the Acts; what the Eye is to the Body, that is the Underſtanding to the Soul. *The Truth* was *in Jeſus*, it muſt be in us as it was in him; not as a looſe Notion, which would have engender'd ſtaggering Motions in the Service of God, and work of his Mediation; but as a rooted Habit, a Law in his heart, eſtabliſh'd as firm in his Heart, as it was in the Sanction. Since therefore all our Actions towards God, are to be both a reaſonable, and a ſpiritual Service; there muſt be a reaſonable and a ſpiritual Knowledge, as the Foundation, to raiſe up Action as the building.

(1.) *There can be no worſhip of God without it.* Since God made us for his own Glory, that we might do thoſe things whereby he might be honour'd, we muſt know the Excellency of his Nature, and what is ſutable to him: 'tis impoſſible to glorifie him, whoſe Honour and Greatneſs we are wholly ignorant of *Pſal.* 119. 125. *David* was Gods *Servant*, had a deſire to ſerve him, and therefore deſires God to give him *underſtanding* that he might *know his teſtimonies*. Worſhip is the fruit of

Knowledge. God promiſes to be known of the *Egyptians* in the time of the Goſpel, and then they ſhould do ſacrifice and oblation, *Iſa.* 19.21. The *Egyptians* knew there was a God, a ſupream God, but they never worſhipped him till they came to know him in the Goſpel Revelation. *In that day*, he would be known to them; In what day? In the day when they ſhould ſpeak the Language of *Canaan*, *ver.* 18. In the day when he ſhould ſend them a *Saviour*, *ver.* 20. There is no worſhip acceptable to God without the Knowledge of Chriſt, and acceſs by him. *Daniel* open'd his Window, and prayed to God *towards the Temple*, a Type of Chriſt. He that comes to God, muſt not only know that he is; but he muſt know that he is a *rewarder*, *Heb.* 11. 6. not by a Natural Knowledge (for ſo the *Heathens* both knew the Being of God, and the bounty of God) But a diſtinct knowledge of God, as a Rewarder and Accepter in Chriſt; For that the *Apoſtle* means when in deſcribing this way of worſhip, and giving Examples of it, he gives inſtances of the Faith of the Worſhippers and their reſpecting God in Chriſt.

(1.) *Without this Knowledge of God, we ſhould never worſhip him in a right manner.* We muſt know that he is, before we can direct any Religious Act to him, ſo we muſt know what he is, before we can direct any Religious Act to him in a right manner. If we would worſhip him out of love, we muſt know that he is amiable; if with fear, we muſt know that he is powerful and juſt. Whatſoever the Principle of the Worſhip is, it muſt have knowledge for the Foundation. Without a knowledge we cannot affect him, without a ſtrong knowledge, we cannot love him ardently. If our Love be low, our Worſhip will be ſlight, and want that Affection, which is a neceſſary ingredient in it; according to the weakneſs of our knowledge, is the ſlightneſs of all our Acts towards God. When we underſtand not his Juſtice, we ſhall preſume upon him; when we are ignorant of his Glorious Majeſty, we ſhall be rude with him; unleſs we underſtand his Holineſs, we ſhall leap out of ſin to Duty; and the ſteams of our luſts will be as nimble, as the deſires of our Souls. If we are ignorant of his Excellency, we ſhall want Humility before him: If we have not a deep ſenſe of his Omniſciency, we ſhall be careleſs in his preſence, full of roving thoughts, guilty of *vain-babling*, as if he wanted information, *Mat.* 6. 6, 7. *Ignorance* renders a Worſhip falſe, as well as a Zeal Erroneous, *Rom.* 10. 2. If we Worſhip God from Cuſtom, and not from Knowledg of him, we render him no better a worſhip than we ſhould render to the Impoſtor *Mahomet*, if his Religion were the Religion of our Country.

(2.) *We ſhould be apt to worſhip ſome Falſity, and Fancy inſtead of God.* Such an one that knows not God, would be as eaſily induc'd to worſhip ſome Angel or Saint in a glorious Apparition; as a man that comes to Court to ſee the King, and knew him not, might be apt to imagine that ſome Perſon of Quality he ſaw richly dreſt, and bravely attended, might be the Prince. The *Heathens* having not the knowledge of God, ſtampt every great Benefactor a Deity; and ador'd every one that was highly uſeful to their Country as a God. Without a knowledge of him we ſhall be apt to ſeize upon any thing from which we find aſſiſtance, as a God; and, like ſome *Heathens*, worſhip the firſt thing we meet in a morning. If we know not God, yet ſince we have naturally a Notion that there is a God, we ſhall be apt to have falſe Conceptions, and miſrepreſentations of him. To worſhip what we miſconceive, is not to Worſhip the *true God*, but a God coyn'd and moulded by our own fancy: and ſince falſe Conceptions of God, are Degradings and Diſparagements to him, all worſhip guided by them is a worſhip of that Notion and Image we have ſet up in our Mind, and not a worſhip of the true God. 'Tis at beſt a worſhip like that of the *Athenian* Idolaters, a worſhip of an *unknown God*, *Act.* 17. 23. they knew not who he was, and they knew not why they worſhipped him. Certainly as worſhip is a flower in the Crown of the Deity, ſo a worſhip of him according to his Infinite Perfections, is a debt we are bound to pay, and therefore bound to know him, that we may give him his due; otherwiſe we ſhall worſhip not a Scripture-God, but a Fancy-God; a God made up by the *Capricio's* of our own Brains, and modell'd according to our own *Genius*. 'Tis an obſervable and difficult place, *Amos* 5. 25. *Have you offer'd to me ſacrifices and offerings in the wilder-*

neſs

ness forty years, O house of Israel. Did they not offer sacrifices to God? the worship of *Moloch* was entertain'd in the following Ages: God denies that they worshipped him all that Forty years: what if we should conjecture this as the Reason, because all the while they had Notions of God according to the *Egyptian* Idols? the adoring the Calf, was but an imitation of the *Egyptian* worship: while they had a false Notion of God, likening him to the *Egyptian Apis*, all the worship they perform'd to the true God, being tainted with this Notion and Conceit, was not a worship of God. *Did you offer to me*, when you had such ridiculous and unworthy Conceptions, that you could find out nothing in the whole frame of Nature as an Image to represent me, but that of a *Calf*? It was a sign what unworthy conceits of me, did lodge in your Minds, which render'd your worship unacceptable and displeasing to me; which Conceits were not displac'd from their heads by the breaking of the Idol.

[3.] *Such an ignorant worship is certainly Idolatry.* 'Tis not only *a wrong Object* draws upon men the guilt of Idolatry, but a right Object worshipped in a *wrong manner*. When we worship him not suitably to his Perfections, or *not according to his Command*, *Levit.* 17. 3, 4, 7. God commanded that an Ox, or Lamb, or Goat, intended for Sacrifice, should be brought to the *door* of the Tabernacle; not kill'd in the Camp, or out of it; if they did, he would count them guilty of Blood, and *ver.* 7. esteems it no more than as a Sacrifice offer'd to Devils; The *Tabernacle being a Type of Christ*, *Heb.* 9. 11. this command signified, that whatsoever was offer'd to God out of Christ, was of no value to him; as hateful as Murder, and esteem'd by him, as if it had been offer'd to Devils.

* Since therefore Nature cannot represent God in his brightest Apparel to us, we cannot worship God by all our Natural knowledge of him; for as by Nature we rather know what God *is not*, than what *he is*; so by Nature we may rather tell what Worship *is not* worthy of him, than *what is*. We cannot then worship God, without the knowledge of him. We cannot know him in Christ by all the strength of Nature, without Divine Revelation. And indeed it was a natural Notion among the *Heathens* not to receive a form of worship, but what had a stamp of a Divine Authority; therefore all those Lawgivers who setled any Religion among them, pretended an intimate Acquaintance with some of their esteemed Deities, to make their form of worship entertainable. There is a necessity therefore of the knowledge of God, and of Christ, to present a worship to God acceptable to him.

* Mornæ. *verit. Relig. Christian. cap.* 20. *p.* 388, 390, 391.

(2.) *No Obedience to God, without the Knowledge of him.* The will of God is the Rule of Obedience, and Christ is the Pattern of Obedience. Obedience to God is an imitation of God in Righteousness and Holiness; we must therefore know the Perfections of God, which we are to imitate, as well as the Law of God, according to which we are to regulate our Actions. Obedience therefore is describ'd *, to be nothing else but knowledge digested into Will, Affections, and Practice. The Motion of the Will cannot be regular, without a touch of the understanding: if the spring of the Wills Motion be from the Affections and Apperite only, it is an erroneous Motion in regard of the order of Nature, tho' to a right Object. Now where there is a defect in the *first* Concoction, there will be a defect in the *second* and *third*: Defect in Knowledge, will cause an Error in Practice. Alienation from Gods Life, *i. e.* from an imitation of his Life, as well as Animation by a living Principle contrary to him, is rooted in the *blindness of the heart*, *Eph.* 4. 18. and the reason Men take steps from one sin to another, and are fruitful in iniquity, is because they *know not the Lord*, *Jer.* 9. 3. When men are ignorant of the true God, they will not want *Pharaohs* Apology for their Sin, *who is the Lord that I should obey his voice to let Israel go? Exod.* 5. 2. The whole Mass of Vice in the World ariseth from the false *Ideas* of God, whom men shape according to their depraved Fancies; as the *Ethiopians* paint the image of their gods black, according to their own dark colour. Hence men receive encouragements to all kinds of Vice, when they think God such an one as themselves. There is no Truth nor Mercy among the *ten*

* Sibb's *bruised reed. p.* 241.

Tribes, becauſe there was *no knowledge of God in the Land*, *Hoſ.* 4. 1, 2. had they known the nature of God, they could not have ſinned at ſuch a rate, as if they had paſt beyond the limits and cenſure of any Law.

All obedience ariſeth from knowledge. As error in knowledge was the firſt deformity of man and the cauſe of all the reſt, ſo the knowledge of God is the firſt line the Spirit draws upon the Soul, whence as from the firſt matter, all thoſe beautiful Graces that appear in every Region of the ſoul, are form'd. Every action of obedience as it muſt be quickned with grace, ſo it muſt be informed with knowledg. Holineſs muſt be a Holineſs of Truth, ſpringing up as a branch from Truth as a root, *Eph.* 4.24. True Holineſs, or in the *Greek*, *Holineſs of Truth*. As all Rebellion againſt God ſteams up from a falſe conception of him, ſo Goodneſs and Holineſs break out of the womb of a ſound notion of him. The mind is firſt renewed ere the *new man is created in Righteouſneſs*, *Eph.* 4. 23. 24. The *Apoſtle* renders it impoſſible for a man to know God and willingly break his commands, and gives ſuch a pretender to Divine knowledge no better term than that of a lyer, 1 *John* 2. 4. *He that ſaith I know him, and keeps not his commands, is a lyar, and the Truth is not in him*, he hath not a grain of a Divine habit of truth reſident in his heart. *Know thou the God of thy Fathers and ſerve him with a perfect heart* is *Davids* directory to *Solomon*, 1 *Chron.* 28. 9. No ſervice without knowledge, no ſincere ſervice without a ſpiritual knowledge of God in covenant. As ignorance of God is the cauſe of ſin, ſo the knowledge and ſenſe of him is the beſt antidote againſt it. Men cannot ſin freely under an acquaintance with infinite fury. The common knowledge of God and Chriſt brings forth ſome fruits of a ſort of obedience in Men, and cleanſeth them from the common and barefac'd pollutions of the World, the common knowledge of God hinders many wicked men from hurting in his holy Mountain. What more glorious fruits than *bare appearances* would the ſpiritual knowledge of God and Chriſt produce and ripen in the World? 2 *Pet.* 2. 20. If we know him in the glory of his grace, in the amiableneſs of his nature, what a choice delight ſhould we have in our approaches to him and our actions for him? The more clearly he is underſtood the more he is beloved, and the more he is beloved the more readily he is obeyed. The *Angels that behold his face, run moſt chearfully to perform his errands. Pſal.* 103. 20. and no doubt but the perfect illumination of the glorified ſoul is a partial cauſe of the ſteadineſs of their wills. Whatſoever looks like obedience, and is not inform'd by knowledge is no more an act of true obedience than the action of a man in his ſleep can be called a humane action, ſince it is no product of his reaſon, but a ſtart of his volatile fancy. *Pauls* queſtions were orderly when he was charged by Chriſt, firſt, *Who art thou*? Then, *What wilt thou have me to do*? Let me know whom I am to obey.

2. *No Grace can be without the knowledge of God.* Some knowledge of God may be without grace, the Devils are as much filled with one as they are empty of the other. But it is not conceivable how grace can be without knowledge. The knowledge of God in the *Text* may be call'd Eternal Life, becauſe all graces which are the ſeed of Eternal Life grow up from that as a root. In the change of the ſoul there is an act of viſion before an act of transfiguration, the *removing the vail* before the turning the Heart, 1 *Cor.* 3.16. The eye is opened, light darts upon the underſtanding, and thence beams upon the will. The *Glory of God is beheld*, before the frame of the Heart is changed, 1 *Cor.* 3.18. The whole work of grace is therefore called *light*, as the whole ſtate of nature is called *darkneſs*, 1 *Pet.* 2. 9. as the underſtanding is the leading Faculty, ſo knowledge, the priviledge of the mind, is the directing principle, that leads, and the will follows: the enlightnings of the one make men immediately capable of the quicknings of the other. As the common knowledge of God makes men capable of ſin, which a Beaſt becauſe of the want of underſtanding, is not; ſo the ſpecial knowledge of God in Chriſt puts men in a capacity for grace. The *Philoſopher* determines that moral vertues cannot be without intellectual. All Divine motions in the ſoul are regular: Every wheel in the watch moves in due order; the faculties are not jumbled together, the underſtanding commands and the will obeys. Light firſt diſcovers and will embraceth. * The new Creation as well as the old

* Vines *Impoſtures.*

begins

begins with a *Fiat lux*, whence all the Creatures were to derive their beauty, and are more excellent and ſerviceable as they are endued with a more ſparkling light: The knowledge of God and Chriſt is the chief ingredient which makes the compoſion of the inner man. As without light there could not be a viſible World, ſo without this there cannot be a ſpiritual. As the common engrafted notions of God, left in mens hearts by nature, are the root from which common moral vertues grow, ſo the ſpiritual knowledge of God in the goſpel is the root from whence Divine graces branch themſelves. No form without matter, no grace without knowledge of God. No *active principle* can be without an *object*; God is the object of grace. Whence the new Creation of a man is called a *tranſlation from darkneſs*, *Col.* 1. 13. and renewed men are called *light in the Lord*, *Eph.* 5. 8. when the mind which was ſtufft with baſe and unworthy opinions of God, is made by the Spirit the candle of the Lord, ſpreading its light through the whole man. All thoſe things which *pertain to Godlineſs*, whereof grace is not the meaneſt, *are given through the knowledge of him*, 2 *Pet.* 1. 2, 3. This knowledge of God and Chriſt ſhining upon the heart of a natural moral man, makes his moral virtues to commence ſpiritual graces; as the more generous and commendable acts of a beaſt would ceaſe to be brutiſh actions, and become humane if he had a rational underſtanding infuſed into him. Without the knowledge of Gods juſtice we ſhall not fear him, without knowledge of his ability and fidelity we ſhall not truſt him. Without knowledge of his goodneſs we ſhall not ſeek to him, and without a knowledge of his Majeſty we ſhall not humble our ſelves before him. So that without the knowledge of God there will be no grace in the principle or habit,

As, to inſtance in particular graces.

(1.) *Faith cannot be without the knowledge of God and Chriſt.* Without the knowledge of God we know not the ultimate object of Faith, without the knowledge of Chriſt we know not the immediate object of faith, and the way to come to God. This grace therefore is ſet in a double ſeat by Divines, in the *underſtanding*, and *Will*: 'tis properly a conſent of the Will, which cannot be without aſſent in the mind. Knowledge is antecedent to faith in order of nature, 2 *Tim.* 1. 12, *I know whom I have beleived*, *Iſaiah* 43. 10. *That you may know and beleive that I am he.* Who can read that doth not know his Letters, who can believe that underſtands nothing of the perfections of God or offices of Chriſt? What image is in the inward ſenſe, was firſt in the outward organ: what fiducial frame there is in the will, was firſt uſher'd in by aſſent in the underſtanding, *Heb.* 11. 6. *He that comes to God muſt know that he is.* The knowledge of the bare exiſtence of God will not bring the Creature to him, but the knowledge that he is a *Rewarder* will, becauſe this knowledge includes an apprehenſion of ſome good in the object known, and ſo hath a Spirit of Life in it to quicken the Affections, and elevate the Heart, which was before dead to any ſuch motion. That knowledge which acquaints a man with no good in the object known, will never excite any motion to it. No man can come to God who is infinitely above him, unleſs he knows him to be infinitely good and ready to receive him. Who will apply himſelf to a Prince or any other man for help, whom he thinks to be ſevere, ſowr, tyrannical, one more like to ſcoff at his miſery than relieve him? There is therefore a neceſſity of the knowledge of God, as a God of tender bowels, and therefore a neceſſity of the knowledge of Chriſt, in whom only he diſcovers himſelf to be a gracious Father. The Spiritual knowledge of him in Chriſt is as an emiſſion of virtue from the Loadſtone that draws the Iron to cleave to it. We muſt know the goodneſs the Fountain, and his faithfulneſs the executor of promiſes, and his power that enables him to be as great and good as his word. We never reaſonably truſt a man that we know not fit to be truſted; we cannot truſt a God whom we know not to be the higheſt goodneſs. Men by Reaſon know that there is a God, but it is ſo dimm in the diſcovery of his perfections, that it ſees not light enough to raiſe it up to any cloſe act of a fiducial dependance on him. The diſcovery of God in Chriſt in the Heart ſets the whole man a crying out, *ſoul return to thy reſt.*

(2.) No

(2.) *No deſire for God without it.* The *Iſraelites* ſtomacks were never ſharpned for *Canaan*, but wambling towards *Ægypt*, till they taſted the grapes of the Countrey. The apprehenſion of God as true makes us adore him, the apprehenſion of God as good makes us deſire him. The more clearly we know his perfections, the more fervently we ſhall deſire both to enjoy him and imitate him. How ſoon will ſuch knowledge bud in deſires, and bloſſom and flower in good Affections? *If thou hadſt known, thou wouldſt have askt, John* 4. 10. If thou hadſt a clear knowledge, thou wouldſt have had an eager affection. The clearer the repreſentations, the more nimble the deſires. Doubtful and wavering conceits of the goodneſs of a thing, keep back the appetite from any motion. If we know not how full a ſpring God is, and ready to emit his ſtreams, how can we thirſt for his boundleſs communications to us? Where there hath been a reliſh, there will be an appetite, 1 *Pet.* 2. 3. *deſire of the word* riſeth from a *taſt* that the Lord is gracious. Knowledge of a thing alwayes precedes our appetite to it. A Toad not having the knowledge of its own venemous nature, and the excellency of other Creatures, can never deſire the being ſtript of his own or inveſted with the other. This deſire after God ſprings not from a bare ſpeculation, but a ſtrong impreſſion, a ſpiritual taſt; for a bare ſpeculation hath no more ſtrength to make a motion in the will, than the *Poetical* deſcriptions of far Countries can perſwade a potent Prince to take a long voyage for the Conqueſt, or a Merchant to venture his ſtock thither for a Trade. The more diſtinct and ſavoury our notions of God and his goodneſs are, the more ardent flame will be in our wills. The more diſtinctly a man conceives of the excellent reliſh and wholeſomeneſs of this or that kind of meat, the more will his appetite be invited to taſt of it, eſpecially if before he hath ſenſibly enjoyed a ſatisfaction in it: And indeed a ſtrong appetite is a great ſign of a ſpiritual illumination. 'Tis ignorance of God choaks any longing for him, and makes us either not to deſire the enjoyment of him, or beg for it very faintly. Men that never put up a quick prayer to him, never had any knowledge of God in them, and when any of us pray faintly, our knowledge of God is not actuated in us. Without ſome knowledge of God men will rather ſhake off all thoughts of him, all wiſhes for him, and no more deſire the fruition of him than a blind mole deſires to ſee the light of the Sun. Their Language is with thoſe in *Job*, *depart from us*, not come unto us, *Job* 21. 14. Where there is no knowledge, there can be no fruition, and where no deſire of knowledge, there can be no deſire of enjoyment.

(3.) *No love to God without knowledge of him.* Though a thing be made up of delights, and hath an amiableneſs interwoven in every part, yet if it be not known, it cannot be affected. We cannot love God with all our hearts, with the affective part, till we firſt love him with *all our minds*, with our reaſon and intelligent part. *Mark* 12. 30. Love always ſuppoſeth the knowledge of the beloved object, ſince it is nothing elſe but *perfectum judicium de bono amato.* Good cannot allure the affections unleſs it be apprehended, and knowledge cannot enflame the affection unleſs the object be imagined as good; both muſt concur to the exciting love. None can pay a debt of love to any thing, till he knows it juſtly deſerving and challenging that love: No man in the World can be beloved by another, till ſomething be ſeen in him as lovely, either the Wiſdom of his Head, the Sweetneſs of his Nature, the beauty of his Perſon, or the Obligingneſs of his Carriage. How can we have any elevated Affection to God, unleſs we underſtand the Amiableneſs of his Nature, the infiniteneſs of his Perfections, and the expreſſion of them for the good of Mankind? How can it be expected any can have a heave of Affection to Chriſt, who underſtands nothing of thoſe treaſures of Knowledge, Grace, and Wiſdom wherewith he is repleniſht; who knows nothing ſpiritually and feelingly of the deſign of his coming, his low condeſcenſion, his yearning compaſſion, his full goodneſs and his ſincere Affection? Without it we ſhall value God and Chriſt no more than a Swine doth a Pearl, a Child a Learned book or a *Prince a heap of Rubbiſh*: No more than the *Jews* did the Divinity of our Saviour hid in the weak casket of his humanity. The beams muſt be united together in the burning glaſs, and ſhine directly upon the Heart, before the Affections will take Fire. The *Daughters of Jeruſalem* ſeem'd to

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ſcorn him and reproach the hot affections of the ſpouſe as if unworthily placed, or too fond in their exerciſe till a glimps of knowledge by her deſcription quickned them with ſome heat of love, which kindled in them deſires of ſeeking him, *Cant.* 5. 9. *What is thy beloved more than another beloved, that thou doſt ſo charge us?* Whereupon ſhe begins a deſcription of his beauty, and then *Cant.* 6. 1. *They deſire to ſeek him with her.* So ſoon may a little ſpiritual knowledge of Chriſt drop't into the Heart turn a ſcoffer into an admirer. Had the *Jews known* Chriſt to be *the Lord of Glory*, they had never *crucified* him, 1 *Cor.* 2. 8. They had turn'd adorers inſtead of murtherers. The mind muſt be ſpiritually illuminated to ſee God; in an Evangelical luſtre, it muſt be filled with aſtoniſhing and affecting notions of God before the Heart can have a valuation of him, and a diſeſteem for the things of this World. The *Apoſtle* indeed ſaith, 1 *Pet.* 1. 8. *Whom having not ſeen you love*, but he doth not ſay, whom having not known you love: There is a knowledge of inviſible things by Faith, which takes poſſeſſion of the Heart by the ear and attracts the affections. *Ignorance* of God muſt be removed before an affection to him will take place, ſince it is not only a cauſe but a part of our enmity to him, *Eph.* 4. 18. We may have the knowledge of a Scholar without the love of a Chriſtian, but we cannot have a Chriſtian love without a Chriſtian knowledge, and ſavoury apprehenſion of God and Chriſt. Unleſs we know the nature of God, we may love ſome falſe thing inſtead of God, and unleſs we know the nature of Chriſt, the union of his two Natures, and the fulneſs of grace, we can never love him after a right manner.

(4.) *Joy and delight in God.* I mean that delight which is a duty, not that which is only Gods diſpenſation, an active not a paſſive delight. Who can delight in Muſick that cannot hear it? Or be pleaſed with the ſcent of a Roſe that cannot ſmell it? Who can delight in God that hath no ſenſe of the goodneſs of his Nature, and the happineſs of fruition? Who can delight in his wayes, who doth not underſtand him as good and indulgent in his precepts, as he is ſweet and bountiful in his Promiſes? If we did know him, we ſhould be as eaſily drawn to rejoyce in him, as by ignorance we are induc'd to run from him. Such charms would be tranſmitted to our Hearts as would conſtrain a joy in them in ſpite of all other delights in periſhing pleaſures. Knowledge of God is a neceſſary preface to a ſpiritual joy in him, *Pſal.* 104. 34. Firſt by a ſweetneſs taſted in *Meditation*, and then a *Delight* in God the object of it, and according to the apprehenſion we have of the object, are the degrees of our delight in it. 'Tis all one to a blind man to be in a palace richly furniſh'd, or a dungeon hung with Cobwebs. What pleaſure can a man ignorant of Gods Nature and delightful Perfections, and that repreſents him through ſome miſtaken glaſs, which imprints unworthy notions of God in his mind, what pleaſure can ſuch a man take in approaching to God, or what greater freedom can he have in coming to him, than a Malefactor in being brought before a Judge?

(5.) *No Repentance without the knowledge of God.* The *times of ignorance* and *impenitence* are one and the ſame, *Acts* 17. 30. If there be no right conception of the Nature of God, there can be no ſenſe of the evil of ſin, and the contrariety of our Nature to him *. But when the ſoul ſees God and ſees it ſelf, it will be filled with ſelf abhorrency. How can we bewail our offences, if we underſtand not the purity of his Holineſs, the ſeverity of his Juſtice, the tenderneſs of his mercy, the irreſiſtibleneſs of his power, and the inevitableneſs of his wrath?

* *Contraria juxta ſe poſita magis illucęſcunt.*

(6.) *No fear of God without it.* As the Juſtice of God and his Anger muſt be apprehended before he can be feared *ſlaviſhly*, ſo the Majeſty of God and his goodneſs muſt be underſtood before he can be feared *filially*. Who can ſtand in awe of a Majeſty he is ignorant of? * Men knowing not Gods nature have often preſum'd ſo much upon his mercy, that they have been deſtroyed by his Juſtice, as ſome through ignorance of the true quality of a fruit have found their death where they expected their pleaſure.

* Barlow *on Tim. par.* 1. *p.* 29.

(7.) *No true patience without it.* Since true bleſſedneſs conſiſts in the ſpiritual and affectionate knowledge of God as the ſupream good, no man can be truly content under croſſes, who doth not apprehend the goodneſs and fullneſs of God and Chriſt

Chriſt. All patience not founded upon this bottom, is a brutiſh Stupidity. The *Apoſtle* lays the Courage of the believing *Hebrews* upon their ſpiritual Illumination, *Heb.* 10. 32. *After you were illuminated, you endur'd a great fight of Afflictions.* When their Light was great, their Patience was ſteady; and they had not only a Contentedneſs under Sufferings, but a Joy in them; becauſe they had an experimental ſenſe and knowledge of God as a rewarder, and had ſome ſweet foretaſts of the rich Inheritance he had provided for them, *ver.* 34. *You took joyfully the ſpoiling of your goods, knowing in your ſelves that you have in heaven a better and more enduring ſubſtance.* The feeling of Chriſt, and the taſting his ſweetneſs, is the beſt Antidote againſt Temptation. He that knows no richer ſweetneſs, than is in the Devils Baits, will eaſily be expos'd to the danger of them. Without this Knowledge, the ſlight impreſſions on men will be like a few heat drops, dryed up by a ſcorching Temptation almoſt as ſoon as they fall.

As none of theſe Graces can be without the Knowledge of God and Chriſt; ſo

(2.) *Without it, there can be no acting of any Grace.* All Grace is nothing elſe but an imitation of God, a reſemblance of Gods Perfections in the Creature, and the acting of it a repreſentation of the Lineaments of his Divine Vertues, *Eph.* 5. 1. *Be you followers of God as dear Children.* The Copy muſt be known, before it can be imitated. 'Tis a conformity to the Image of Chriſt, *Rom.* 8. 29. all grace is ſumm'd up in a Conformity to God and Chriſt; for it is nothing but a reſtoration of the Divine Image, a re-implantation of that in the Soul, which was defaced and loſt by *Adam*; as the Seal leaves the whole print upon the wax, even the leaſt point engraven upon it; ſo doth God and Chriſt upon the heart. Every grace is a Member and part of the Divine Image, and anſwers in ſome proportion to ſome imitable Perfection of God. If we know nothing of the Lineaments of God, how can we make a report of his Excellency to the world in our Actions? How can we expreſs our ſelves in any Virtue, if we know not the Proto-type, the firſt pattern? The want of the knowledge of God, made all the *Heathen* Virtues trivial things, meer ſhadows: the knowledge of God and Chriſt could only Tincture, and Dye them into Divine Graces. Humility proceeding from ſome ſordid humour, or By reſpects, is not a Grace; but when it ſprings from a knowledge of the Condeſcenſions of God, or contrariety to God, or a knowledge of the Humility of Chriſt, it is then a Grace.

How can we return lively Affections to him, if we know not the emanations of his love? How ſhould we be at a loſs for Holineſs, if we underſtood nothing of the holy Nature of God, and his hatred to Sin? How would the Conſideration of Gods Juſtice againſt ſin, help us in the exerciſe of our juſtice in the Mortification of our Affections to it; and the knowledge of the Patience of God under Affronts received by us, make us patient and ſubmiſſive under ſtrokes inflicted by him! 'Tis this makes the Chriſtian more ſignal in gracious actions towards others. How readily would his love break out to others, in an imitation of Gods love to Man? what a tender and compaſſionate diſpoſition would be manifeſted to Men, if there were an actuated knowledge of Gods Mercy and Compaſſion to us? The conſideration of Gods Veracity, would render men faithful in Promiſes. The Perfections of God, if more ſpiritually known, would bring forth more of thoſe pleaſing fruits in the Soul. 'Tis impoſſible an Act can be without an Object; nothing is Grace, but as it is converſant about God, or hath a reſpect to God. There can be no Act about an unknown Object. There can be no form without matter, nor any acting of that form but in matter; no Grace without knowledge, no acting of Grace but in Knowledg. The frame of Grace is rais'd upon the infuſed Notions of God; Illumination precedes renovation of the Will. As the right Motion of the Will, ſuppoſeth an enlightned Mind; ſo the acting of Grace in the Will, implies a preſent and actuated knowledge of the object about which it is Converſant. There is no Faculty excited in any Act, but by ſome Object; that Object is not entertain'd at firſt in any power of the Soul, but in the Underſtanding, that firſt propounds the Object, as worthy and ſutable to be followed by the other Powers of the Soul, whoſe Office it is to Act. All Impreſſions upon the lower Faculties, are made by the higheſt, as all Motions depend upon the higheſt Sphear in the Heavens. There muſt

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therefore be a distinct knowledge of God; God abstracted from his Perfections, his Power, Holiness, Faithfulness, Love, is not the Object about which any Grace can be conversant; but God as revealing himself, cloathed with such Excellency as sute and answer the Creatures Necessities. If I act Faith, I must conceive of his power to relieve me. If I act Faith upon his promise, I must conceive of his faithfulness and Truth to make good his word. We cannot work without Light, nor act Grace without the Knowledge of God and Christ. If we must *be perfect as God is perfect*, we must know the Perfection of the Copy we are to follow. The more knowledge we have of God, and of the Nature, Offices and Communications of Christ, the more distinct are the actings of Grace.

(3.) *No growth in grace without it.* As the degrees of our knowledge are, so are the degrees of our grace, *Rom.* 15. 14. *You are full of goodness, filled with all knowledge. Growth in grace* is promoted by the *knowledge of Jesus Christ*, 2 *Pet.* 3. 18. the one is the Root, the other the Branch; the root may be without the branch, but the branch can never grow without a root. As the root is strengthen'd, so are the branches; what is in the root, is communicated to the branches. If love flames more vehemently, 'tis by the addition of the fuel of knowledge; *Phil.* 1. 9. *That your love may abound yet more and more in knowledge and in all judgement.* Love, which is a grace that adorns us in the World, and is a part of the glory of Heaven, burns hotter as our knowledge is clearer: a firm and stable knowledge is as necessary to the increase of Love, as to the being of Love; Ἐπίγνωσις signifies a *clear knowledge.* Fruitfulness in every good work depends upon the increase of the Knowledge of God, as the fruit of the ground upon the dew of Heaven, *Col.* 1. 10. *Being fruitful in every good work and encreasing in the knowledge of God.* The strength of Grace is promoted by the increase of Knowledge; *a man of knowledge increaseth strength*, *Prov.* 24. 5. the strengthening the foundation is a strengthening the building. All Graces depend upon the increase of Faith, and Faith is the firmer by an encrease of knowledge. *The path of the just*, or his walk in the wayes of God, is expresst by a *shining* or growing *light*, *Prov.* 4. 18. As there was more Truth, so there was more Grace by Christ than by *Moses*, *Joh.* 1. 17. As there was but obscure Truth under the Law, so there was but weak Grace; when Truth shone, Grace flourished; as the Plants renew their strength with the Springs Sun. The Law made no such Discoveries of God as were reveal'd by Christ: the communication of the greatest knowledge of God, was reserved for the Honour of the great Prophet; and the full effusion of Grace, was reserved for the Honour of his Royalty. All the Declarations by the Law, could not give so much knowledge of Truth as the Gospel, and therefore make no such impression of Grace upon the Soul. Truth and Grace go hand in hand together, and spur on one another: Truth excites Grace, and Grace spurs on to the enquiry after Truth. Christ himself had not been full of Grace, unless he had been full of Truth, throughly acquainted with the Nature of God, and Mysteries of his Will, *Joh.* 1. 14. *Full of Grace and Truth*; 'tis the fulness of his Humane Nature, for he speaks of the Word as made Flesh and dwelling among us. And accordingly, when he prays for the increase of the Disciples Graces, and their progressive Sanctification, he prescribes the means, *Joh.* 17. 17. *Sanctifie them through thy Truth, thy word is Truth.* The Word is nothing else but a Discovery of God; which affords Motives to Holiness, and can strengthen the Soul against all the Invasions of the Devil that envies Grace, and endeavours to rifle it. A Spiritual knowledge of God would spring up in delightful thoughts of him, and those would be as a refreshing influence to all the Graces of the New Man.

(4.) *No continuance in Grace without it.* True Grace cannot be totally lost, but it may miserably decay. True Grace will decay, and pretended Grace will quite wither without it. As it is impossible any man can close with God in Christ without a knowledge of him; so it is as impossible that he can persist in that state, without the continuance of that Knowledge. Knowledge of God is part of the *anointing of the Spirit which teacheth the believer all things.* 1 *Joh.* 2. 27. Grace is the Divine

Lamp in the Soul, which lives and burns by the oyl of the Spirits Teaching: a Lamp will out without oyl to feed it; and Grace will burn dim, without knowledge to ſupply it. The *Apoſtle* owns the knowledge of Chriſt to be the Anchor that keeps us from being toſt *to and fro like children*, *Eph.* 4. 13, 14. Ignorance is the Mother of inconſtancy in the wayes of God, the *unlearned and unſtable* go by Couples, 2 *Pet.* 3. 16. Where there is no knowledge of God to ballaſt, there is no ſecurity againſt the force of Winds and Waves. Thoſe that are unlearn'd in Heavenly Wiſdom, will be unſtable in Heavenly wayes. The want of root made the Temporaries wither: unleſs we *know* God, we cannot *follow on to know him*, *Hoſ.* 6. 3. 'Tis as natural for a ſaving Knowledge of God to preſs on farther, as it is for a counterfeit knowledg to draw back. But an experimental ſenſe will preſerve the ſoul from Apoſtacy, *Joh.* 4. 14. *Whoſoever ſhall drink of the water that I ſhall give him, ſhall never thirſt, i. e.* he ſhall never thirſt for any thing elſe; for this he cannot but Thirſt, till he comes to a full Fountain. 'Tis not a ſavory knowledge of Chriſt, if it be not attended with a Thirſt for more. Where there is only a ſenſitive Carnal Apprehenſion of God and his Truth, there may be ſome Reſolutions, ſome Pangs, but the fit will quickly ceaſe. The ſilly conceit of a Bread and Water from Heaven, that ſhould ſatisfie their hunger, and quench their thirſt, which might free them from Toyl and Sweat in the World, made ſome *Jews* with lively Affections cry out, *Joh.* 6. 34. *Evermore give us this bread.* Chriſt by bread meant himſelf; and by eating, he meant Faith; they underſtood it of Earthly Bread, and had Affections accordingly; but when they underſtood the Truth of the Caſe, they *turned their backs upon him*, *ver.* 66. How ſoon were their Affections extinguiſh'd, which had nothing but a Carnal Apprehenſion for a Foundation? 'Tis a *full aſſurance of underſtanding to the acknowledgement of the Myſtery of God the Father and of Chriſt*, that preſerves a Soul from ſeduction by enticing words, *Col.* 2. 2, 4.

3. *No Comfort can be without the Knowledge of God and Chriſt.* *Peace* as well as *grace is multiplied* by this, 2 *Pet.* 1. 2. *Acquaintance with God* is the Channel through which the bleſſings of Peace flow into our Souls, *Job* 22. 21, 22. *&c.* All joy in, or from God, preſuppoſeth a knowledge of him; for ſpiritual joy is ſeated in the Mind, not in the ſenſitive part of the Soul. All the pleaſure that Rational Creatures have, is by an Act of their Underſtanding. The light of Knowledge, begets the light of Joy and Peace in the Heart; as the light in the body of the Sun begets the light and ſhine in the Air. The Aſſurance of underſtanding doth ariſe from the *acknowledgement of the Myſtery of God the Father and of Chriſt*, *Col.* 2. 2. Becauſe the knowledge of thoſe is a means to beget aſſurance. In the light of God we enjoy the light of Comfort, *Pſal.* 36. 9. *In thy light we ſhall ſee light.* There may be a knowledge of God, and a Terror with it. The Devils knowledge renders them leſs at eaſe in themſelves, than an Ignorance would: tho' their knowledge of God be greater than others, yet it is more diſtaſtful to them: they have only a knowledge of God in his Juſtice to terrifie them, but no hopes of his Mercy to pacifie their troubles. Yet without it we can no more have any fruition of God, than a Man, whoſe ſenſes are bound up with ſleep, can rejoyce in the preſence of beautiful Pictures. As the operations of the Will, depend upon the touch of the Underſtanding; ſo the Comforts of the Soul, depend upon the clearneſs of the Underſtanding, Contemplating the Object. The beſt Good, tho' never ſo near us, cannot be comfortable to us while we are under the darkneſs of Ignorance. Nor can there be any Comfort without the knowledge of Chriſt. There was in *Adam* no neceſſity of the knowledge of Chriſt, becauſe there was no neceſſity of his knowledge of a Mediator in his innocent Eſtate. He knew God in his Nature and in his perſonal Relations, and his works of Creation: but what a Miſery are we in, without the knowledge of Chriſt, as well as God! What pleaſure can we have in the apprehenſions of an offended and injur'd God, unleſs we know him in the Methods of his Reconciliation, which cannot be underſtood but by the knowledge of Chriſt, becauſe no atonement is made by any but him? The more any knows of God without Chriſt, the more he knows of a deplorable contrariety to him. What ſpark of joy can he have, unleſs he can ſee a way of bringing God down to him, or of his aſcent to God, unleſs God would ſtrip himſelf of

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his nature to converſe with him, or he be uncloath'd of his corruption to be fit to converſe with God? He ſees terror as well as ſweetneſs, wrath as well as grace. The knowledge of Chriſt, as receiving the darts of Gods wrath upon himſelf to reflect upon the ſoul the beams of his grace, muſt ſtep in, before the thoughts of God can be comfortable any more to us than to Devils.

(1.) *No comfort in this Life.* Without godlineſs there can be no rational ſatisfaction, and ſenſitive comforts deſerve not the name of a rational contentment. *Godlineſs* and *Contentment* are coupled together by the *Apoſtle*, 1 *Tim.* 6. 6. Godlineſs is nothing but the ſpiritual and practical knowledge of the Myſteries of God. Nothing can have any real comfort without anſwering and attaining the end of its being. The end of our Creation was not ſimply to enjoy the Creature, or ſatisfie our ſenſe, but to glorifie God, to obſerve the prints of Gods goodneſs, and return the praiſe to him. The World was made for the manifeſtation of Gods goodneſs, *the Heavens declare the Glory of God* materially, man is to give God the glory of it formally. Without this man hath not a pleaſure ſutable to the end of his Creation. What praiſe now can any one render to God, who knows not the excellency ſtampt upon his works, knows not his glory and goodneſs manifeſted in Redemption? All praiſe of God without underſtanding is not pleaſant to the offerer, and as unwelcome to God as the ſcraping of a *lute* by an ignorant hand is to a delicate ear. We are to *praiſe God with underſtanding*, *Pſal.* 47. 7. *i. e.* with a knowledge of his nature, his works, his excellencies in him. We loſe the comfort of our being by not anſwering the end of our Creation, and this we cannot do without a knowledge of God and Chriſt, and ſo loſe the pleaſure of thoſe raptures, and extaſies of joy, which an obſervation and praiſe of God fills the ſoul with in ſecret. What riſe is there for this, if we are unacquainted with the matter and object of this praiſe?

(2.) *No pleaſure and comfort to one ignorant of God, if he were admitted into Heaven.* The happineſs of Heaven conſiſts in a clear knowledge of God and a pure Affection to him. 'Tis as impoſſible for a man remaining ignorant of God to take any pleaſure in him, were he admitted into the local Heaven where God diſplays his glory, as for a blind man placed upon an high Tower to reliſh a delight in the beautiful proſpect, ſo long as he wants eyes to behold it. Such an one would want happineſs in the midſt of an Ocean of it, as a Milſtone in the midſt of the Sea wants moiſture in the Center, becauſe of the thickneſs and hardneſs of its parts. He that takes no pleaſure in enquiring after God and ſeeing him in the glaſs of the Goſpel would take as little or leſs in ſeeing him *face to face*. An unenlightned mind could have as little delight in Heaven by reaſon of its ignorance, as an unrenewed will could by reaſon of its impurity: A Swine that underſtands not the delicacies of a muſical Air, would rather run away affrighted at a loud Conſort, than diligently liſten, and take more ſatisfaction in a puddle or heap of garbiſh, things ſuted to his ſenſe and nature, then in thoſe objects he hath no conception of.

IV. *What are the properties of this knowledge of God and Chriſt, whereby 'tis diſtinguiſht from that knowledge, which is not Saving and Eternal Life.*

1. *Negatively.*

(1.) *'Tis not an immediate knowledge of God and Chriſt.* As we are acquainted with a man face to face, when we ſee his perſon, and view his features; we have no ſuch knowledge of Angels, much leſs of God. Nay the things of the World which are viſible to us, are not known ſo much in their formal nature as by their operations, we do not immediately know the Sun ſo much as by his beams enlightning the Earth, and quickning and refreſhing the Spirits of all Creatures. 'Tis more eſpecially true of our knowledge of God who is not known immediately in his Nature, ſo much as by his excellent works of Creation, Providence, Redemption and the Revelation of inviſible Myſteries in his Word. The inviſible things of God are underſtood not by immediate ſpeculations about the Nature of them, but by the things that are

made, *Rom.* 1. 20. * Thoſe things that are inviſible in God, and that cannot be known or ſeen with an immediate view, do ſhine forth in his works, both in the firſt forming them and the conſtant preſervation of them; wherein he diſcovers ſuch marks of an infinite power and unexpreſſible goodneſs, which is the glory of his Godhead, that if they were repreſented in a glaſs, they could not be more viſible. He is encircled with that Ocean of light through which no mortal eye ever did peirce, or can approach to 1 *Tim.* 6. 16. *He dwells in light to which no man can approach, whom none hath ſeen or can ſee*, it is uſed to expreſs the impoſſibility of an immediate knowledge of God; we ſee the created light of the Sun over powers the eyes of our body, how much more the glorious light of God the eyes of our ſouls, ſince he *cloaths himſelf with light as with a garment*? *Pſal.* 104. 2. As the Sun though it diſcovers other things to us by its light, yet by reaſon of the greatneſs of its light hinders us from an immediate ſight of it ſelf; ſo though God diſcovers himſelf in other things to us by his light, yet it is too immenſe for us to have an immediate Knowledge of God. In his appearance to the *Iſraelites* he was covered with a Cloud, to ſhow the weakneſs of our underſtandings about Divine things; and how eaſily is it dazled at his ineffable brightneſs?

* Amyraut. *in loc.*

(2.) *Nor is it a comprehenſive knowledge.* When the *Pſalmiſt* had flouds of precious thoughts of God in the day, the next morning he was as far from finding him out to perfection as before, *Pſal.* 139. 17, 18. *verſe. When I awake, I am ſtill with thee. i. e.* I am where I was, I have made no further progreſs, but am to begin again, ſo infinite are thy perfections. *Moſes* that was dignifyed with the greateſt familiarity with God, could arrive no higher than the ſight of his back parts. A beaſt by ſeeing our actions may better comprehend our nature than we comprehend the nature of God. To know comprehenſively is to contain, and the thing contain'd muſt be leſs than that which contains, and therefore if a Creature could comprehend the eſſence of God, he would be greater than God. 'Tis infinitely more difficult for any Creature to comprehend the nature and perfections of God, than it is eaſie upon the ſight of his works, to acknowledge there is ſuch an incomprehenſible being; he makes darkneſs his Pavilion and hiding place. The comprehenſive knowledge of himſelf is only within himſelf, and none can know God as he *knows himſelf*, unleſs he were God, his name is *ſecret.*, *Judg.* 13. 18.

God is the higheſt in the rank of beings, the chiefeſt in the ſcale of good, the ſupream in the nature of intelligent, man is the loweſt of intelligent Creatures; how can he that is in the loweſt form of reaſonable Creatures mount up to the knowledge of the ſupream Author of all beings? We are not able to conceive of God as he is, becauſe our apprehenſions take their firſt riſe from ſenſe and ſenſible objects. There muſt needs then be an infinite diſtance between our conceptions of God and his nature, as the conception that a man that never ſaw the Sun hath of the Sun, by the light of a candle which he hath ſeen, is far inferiour to the glorious nature of that Luminary. Chriſt onely knows the Father, and *he to whom the Son will reveal him*; yet upon Chriſts Revelation no man can know God comprehenſively; not for any weakneſs of Revelation but incapability in the Creature. The Ocean hath water enough to fill the biggeſt veſſel, yet it can give no more to it than the veſſel is able to contain.

[1.] *We cannot comprehend the Creatures that are near to us.* Not to ſpeak of Angels that are Creatures of another ſphere, whoſe nature we are not able to meaſure, and whoſe appearances were formidable to the Believers under the old Teſtament, we find our reaſons twinkle at the ſight of a Star; though we behold its ſparklings, we cannot underſtand fully the nature and dimenſions of it. How are our reaſons blockt up by Clouds of matter from peircing into the nature of a ſtone we tread on? How are we puzled to know the ſoul of an Ant, the forms of Beaſts and Plants? Is not the acuteſt reaſon too blunt to peirce into their hidden natures? How are we then able to aſcend into the Cabinets of the Almighty Creator? How blind are we in the nature of our own Souls which we bear about in our bodies every day, and feel the operations of in every motion? How then can we *by ſearching find out the Almighty unto perfection?* If all the wit of World hath not been able to con-

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tent the understanding of Man, in the reason of the Ebbs and Flouds of the Sea, the intervals of an Ague, the Nature of the Sun, the attractive Virtue of the Loadstone, and a thousand other things which Non-plus the Reason of Man. Is it possible to comprehend God? If we know not the Works of Nature, can we think to know the Author of Nature? Are we ignorant of the Nature of the Effects, and shall we think fully to understand the Cause of them, which infinitely surpasseth them? If we know not the World which is as a point, it cannot be thought that we can comprehend the Circumference it self.

[2.] *In Heaven God shall not be comprehensively known.* 'Tis true there will be a fuller perception of God, and a clearer Notion of him in Heaven; the Infinite Treasures of Wisdom and Goodness, which lye hid in God to be admir'd, will be then more clearly seen; yet God can never descend from his own infiniteness to be grasped by a created understanding. For in the highest pitch of Glory, the Soul is but finite; and therefore still too short to enclose an infinite Being in its Understanding, even to an endless Eternity. In Heaven, the glorified Soul is still but a Creature: Heaven glorifies our Natures, but doth not make our being Infinite; and till a Creature can mount to the pitch of a Creator, it can never understand the Nature of the Deity. When *Moses* desir'd to see *Gods face*, or Essence, *Exod.* 33. 18. that God might be known to him as the Person of a Man is known to another by the discovery of his face, God tells him not, thou *shalt not* see, or thou *may'st not* see; But *canst not see my face*, ver. 20. *for there shall no man see my face and live, i. e.* as the *Jews* expound it *; No created Understanding can attain this. That one perfection of his Love, which we are more sensible of, and are exhorted to know the length and breadth of; yet the *Apostle* tells us in the same breath, that it *passeth knowledge*, *Eph.* 3. 17, 18, 19. and the peace of God, which is an effect of his Love, *passeth all understanding*, *Phil.* 4. 7. And tho' it be said, 1 *Joh.* 3. 2. *That we shall see him as he is*; 'tis most convenient to understand it of the sight of Christ in his visible humane Nature, at the Day of judgment, and not of the Essence of God; for he speaks of the Appearance of God, understanding Christs Appearance, which the Scripture frequently speaks of. There will indeed in Heaven, be a wider enlarging the Faculty, and a fuller discovery of the Object, greater sparklings of Light and Glory, enough to satisfie; yet still the Perfections of God will be above our Comprehensions; the Understanding will be dilated and strengthened, a clear light put into it; which is not any *species* of God, but a spiritual Principle created by God, to perfect the Understanding for the Contemplation of him.

* Maimon *de Fundam. legis cap.* 1. Sect. 10. *pag.* 6, 7.

[3.] *The Angels who have had the fullest Vision of God since their Creation, cannot know God perfectly.* And that upon the same reason, because they are Creatures; there must be some proportion between the Faculty and the Object, but there is none between a finite Understanding, and an infinite Essence. They know God in a more excellent manner, than other Creatures can do in the World; they stand before his Face, they see the signs of his glorious Presence; but their contracted Understandings cannot comprehend the Essence of God, which hides it self in the secret place of Eternity. If God could be grasped by any finite Understanding, tho' Angelical, he were not Infinite. The Angels signifie as much by the *covering their faces before the throne* of the Divine Majesty, that the Majesty of God is too Mysterious for the most capacious Understanding, *Isa.* 6. 2. * And therefore it is generally said that the Humane Nature of Christ, tho' being straightly united to the Divine Nature, he did behold the Divine Essence, yet could not comprehend it, because the Humane Nature was finite and a Creature.

* Woleb. *compend. lib.* 1. *c.* 16. *the humanity of Christ did see God* ὅλον *but not* ὅλως.

Nor can we have a *comprehensive knowledge of Christ*; the *Spirit doth take of Christs* to show to the Believers, *Joh.* 16. 14, 15. But not all of Christs, for all the things of Christ cannot be shown to any Man; as his Divine Nature, being Infinite and Incomprehensible. We know God, as we know the Sea; we behold the vastness of its Waters, but we cannot measure the depths and abysses of it. Yet we may be said truly to see it, as we may touch a Mountain with our hands, but not grasp it in our Armes. We know God to be Omnipotent and Immense, but we cannot com-

comprehend his Power and Immenſity. Nor can we know the Counſels of God; we may as well expect to ſpan the Heavens, and encloſe the Sea in a Nut-ſhell, as to underſtand thoſe *Judgments* which are *paſt finding out*, *Rom.* 11. 33. So that this is not the knowledge God requires of us, or that can be called our happineſs, but that we ſhould know what kind of God he is, Merciful, Juſt, Wiſe, Holy, True, and how thoſe Perfections are manifeſted in Chriſt. Yet becauſe we cannot comprehend him, the more we ought, and the more we ſhall admire him. Our Admirations of the brightneſs of the Sun are greater, by how much the leſs we can look upon the body of it, without winking and ſhielding our eyes from the onſet of his Beams: ſo ſhould they be of God.

(3.) *Neither is it a perfect Knowledge of God in this Life, ſo far as 'tis poſſible for a Creature to know him, that is requir'd.* Our knowledge of God in this life, is as the knowledge of him in a *Glaſs*, obſcure, and apt to be dimm'd by the ſteams and breath of our unworthy Affections, and Notions of him: we cannot arrive to great Meaſures, becauſe of the miſty cloud upon our Minds, the beam of Sin in our Eye; our Soul clogg'd with a fleſhly Clay, cannot aſcend to a perfect knowledge of God. We are like a man clos'd up in a room, where light comes in at ſome Crannies and Chinks of the ſhutters; and tho' the Sun ſhine never ſo clearly, he cannot behold the glory of it, while he remains thus cloſed up. While we are in this Dungeon of Fleſh, clouded with Sin, we cannot know the Glory of Chriſt, till we are freed from that darkneſs, by taking away the Shutts and Obſtacles. We have ſtill thick ſcales upon our Eyes, and too much of the vail upon our hearts. *Paul* that was ennobled with extraordinary Revelations, yet pretended to no higher a knowledge of him, than *as in a glaſs*, and that not clear but *darkly*, 1 *Cor.* 13. 12. The fuller knowledge is reſerved for another Life. We muſt know him here by his Name, not by his Face; by his Grace, not by his Glory. Who can ſee ſo well with ſore Eyes, as when the Organ is heal'd? Chriſt looks *thro' the Lattice*, *Cant.* 2. 9. Gives us an imperfect ſight of himſelf. God keeps back much of the knowledge of himſelf, to humble us for our firſt curioſity in *Adam* our common root, and to whet our Longings after another World, wherein we ſhall know Chriſt no more, by a ſtooping Faith, but an aſcending Viſion; when we ſhall, as it were, with *Thomas*, put our hands into his wounds. Yet a perfection in the knowledge of Chriſt, as well as in Grace, muſt be aimed at in this Life. So the *Apoſtle* did, *Phil.* 3. 12. He *followed after, if he might apprehend*; and all that are ſincere, are thus minded. He did not apprehend all of Chriſt, but laboured ſtill in enquiries after him, and took greater ſtrides in his Journey to him. Light of Knowledge is ſown here, but the harveſt is above. We can never totally ſhake off our Ignorance, till we ſurmount our Natural Corruption.

(4.) *The knowledge of God and Chriſt which is ſaving, differs not from other knowledge in regard of the Object, but the manner of knowing and the effects of Knowledge.* One knows by a natural Underſtanding, and knows God in the Scripture as he would know a thing written in any other book: the other knowledge is by an Underſtanding open'd to take in more fully what is preſented. The ſhutters which barr'd out the Light, are pull'd down, whereby the light breaks into the room more clearly, *Luk.* 24. 45. *Then open'd he their underſtandings.* *Two* may behold the *ſame picture*, the Object is the ſame; but one having a more piercing Eye, and exacter Judgment, will better diſcern the Lineaments and Beauty of the Work, which the other cannot perceive, tho he views the ſame Object. Suppoſe a beaſt that knows his Maſter and the Servants that gave him food, were chang'd into a Man, and endued with a Rational Soul, he would have the ſame Object of knowledge, but he would know them in another manner with an Underſtanding given; whereas he knew them before only by a cuſtomary ſight, a ſtrength of Imagination. And another kind of knowledge in the effects. A Child of a year old may know his Parents, his Father, Mother, and the Servants; but when he grows up, tho' there be no change of the Object, yet there is in the Effects of his knowledge. He knows them with more Reverence, with more Rational Affections, with expreſſi-

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ons of Duty. So the knowledge of God differs in a ſound Chriſtian from the knowledge others have under the Preaching of the Goſpel; he knows God and Chriſt in a clearer manner, with a ſpiritual Eye, and brings forth affectionate and practical fruits of that knowledge.

2. *What this Knowledge of God is Affirmatively.* The World pretends to know God, but Chriſt flatly denys it, and appeals to his Father for the Truth of it in his laſt Prayer, *Joh.* 17. 25. *The world hath not known thee, but I have known thee, and thoſe have known that thou haſt ſent me.* That part of the world that Chriſt had preached to, and declar'd the Meſſage from his Father, knew not God, they heard the report of him, they could not but know the Doctrine deliver'd, but they rejected it, refuſed the embracing of it, and therefore it was no knowledge of God. He that hath a true ſence of God, cannot but love him, truſt in him, humble himſelf before him, hope in him, reſign up himſelf to him, and bleſs and praiſe him for his manifeſtation.

The Difference therefore of this Knowledge from any other, is

1. *In regard of the Effects.*
2. *In regard of the Manner of Knowing.*

1. *In regard of the Effects.*

(1.) *'Tis a transforming Knowledg.* Such a Knowledge which doth neceſſarily include a Conformity to the Object. There is an external manifeſtation of God in the Goſpel to the Ear, an internal Manifeſtation in the Heart; the one is called a *report*, the other a *Revelation*, *Iſa.* 53. 1. the Common priviledge of the Goſpel is to be heard, the Special to be manifeſted to the Saints by a powerful Operation in the Heart, *Col.* 1. 26, 27. This *Myſtery* is *made manifeſt to his Saints, to whom God would make known what is the riches of the glory of this Myſtery among the Gentiles, which is Chriſt in you the hope of Glory.* When Chriſt is made known *In* them the hope of Glory, as well as *To* them. When the Knowledge of God in his Grace, and the Hiſtory of Chriſt in his Nature, Offices, and Paſſion, is turn'd into an Image and Stamp, working the Heart into its own form. Such a Manifeſtation of God Spiritually, as men have of God Naturally, *Rom.* 1. 19. *That which may be known of God, is manifeſt in them,* as well as *ſhown to them*: ſhowed to them in the Creatures, manifeſt in their Conſciences; Notions of God riveted, that cannot be blotted out, though reſiſted by fleſh. In the ſaving knowledge, the Notions of God in his Goſpel diſcovery, and of Chriſt in his Mediation, are manifeſt in the Heart; inſinuating themſelves ſecretly into the inward parts of the Soul, and moulding the heart into the form of the Evangelical Doctrine. Such a Revelation of God and Chriſt in a Man, as changeth the whole Frame and Model of Counſels and Counſellors, which before were follow'd, *Gal.* 1. 16. when *Chriſt was reveal'd* in him; he *conferr'd not with fleſh and bloud.* The Hiſtorical knowledge of Chriſt, is a knowledge of Chriſt in the purity and miſery of his Fleſh; the other is a knowledge of Chriſt in the renewing of his Spirit. The one is a knowledge of the Truth as it is in the Doctrine; the other a knowledge of the Truth *as it is in Jeſus*; a tranſcribing the Copy in the Heart. The knowledge of the one, is like a mans ſight of a Star, he gazeth upon it, but is not turn'd into the Image and ſparkling Beauty of that Star; the other is like a Mans knowledge of a virtuous Perſon whoſe amiable endowments and carriage he admires, and from an admiration proceeds to imitation, and framing himſelf according to that pattern. When knowledge creates Love, Love delights to draw the picture of the beloved Perſon.

[1.] *This change is the proper end of this knowledge, therefore it cannot be a right knowledge, till it doth attain the end.* As the end of the *Iſraelites* looking upon the *brazen Serpent*, was to be chang'd from wounded, to ſound men; from dying to living: The end of the Angels moving the Waters in the Pool of *Bethesda*, was to enrich them with an healing Virtue, for the Cure of Bodily Diſtempers; the end of this Motion was not attained, unleſs ſome Cure were wrought. The forming of Chriſt in

in the Head, changing the Notions in the Mind, is in order to a Chriſt formed in the Heart, changing the inclinations of the Will and the Temper of the Soul. A renewing in Knowledge is in order to the renewing the Image of God, *Col.* 3. 10. *Renewed in knowledge after the image of him that created them*; removing the Ignorance to remove the Deformity. 'Tis expreſt by opening the eyes, but with ſuch a Virtue lodged by it in the Heart, that attracts it from the Devil to God, *Act.* 26. 18 *To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.* The Motion of the Will, is the end of Light in the Underſtanding; when the eye is open'd to behold the Truth, the next ſtep is a change of falſe Notions of God and Religion to true; after that, a Converſion from Satan the Prince of darkneſs, to God the Father of Lights; then follows Juſtification, Sanctification, and the compleatneſs of happineſs. Not only the beginning of this change, but the progreſs of it, till it arrive to Perfection, depends upon our looking on Chriſt, 2 *Cor.* 3. 18. *With open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame Image from glory to glory, as by the ſpirit of the Lord.* The Glory of God and Chriſt are beheld and known in the glaſs of the Goſpel, and a Divine Beauty convey'd, as was to *Moſes*, in his Converſe with God, by a reflection of his Beams; juſt as the riſing Sun changeth the Air into its own Likeneſs, and Transforms the World from the deformity of darkneſs to the beauty of Light; or Colours laid upon Canvaſs, aſſimilate it to the Object whoſe picture it is. There is a reflection from the Underſtanding to the Will, whereby this change is wrought; and it is by look after look, that it is perfected to a full reſemblance, according to the degrees of ſpiritual knowledg. When this knowledge is *enlightning*, it is the image of God in the Mind; when it is *enlivening*, it is the Image of God in the Heart; a picture of God and Chriſt, drawn in the Underſtanding, which enamours the Will, and aſſimilates the whole Soul to God. The Goſpel is this glaſs; which doth not only repreſent the Object, but alters the Complexion of the Soul. This Transformation is the End of the opening the Eye, that the Object may be view'd and the heart chang'd thereby. As Humane Knowledge is inſignificant, unleſs it attain the end of Knowledge; ſo is Divine, or the knowledge of God: The ſublimeſt knowledge of God therefore, which Centers not in this End, is to no purpoſe, unleſs to aggravate our ſin, and ſharpen our Miſery. This is not gain'd by a looſe knowledge, as a man knows the Sun by his beams; but he hath not the Image of the Sun in the Ball of his eye, unleſs he look upon the Body of it.

[2.] *The change of the Soul to a perfect glory in Heaven, depends upon the perfect Knowledge of God and Chriſt.* And therefore the Change here, depends upon this knowledge; this knowledge therefore cannot be a right knowledge, without this which is the proper effect of it. The viſion of Chriſt in his glorious State, ſhall then cauſe Likeneſs to him, 1 *Joh.* 3. 2. *We ſhall be like him, for we ſhall ſee him as he is.* We ſhall ſee him in his Glory; we ſhall, by that view, be transform'd into the Image of his Glory, as by contemplating his Virtues, we are here chang'd into the Image of his Grace. The Devils and wicked Men, ſhall ſee him in his Glory at his Appearance, but not be happy by him; becauſe their knowledge of him doth not change their Deviliſh Complexion. As it is an uncomfortable knowledge of him *then*, which doth not change the Soul into the Image of his glory, ſo it is a Miſerable knowledge of him *here* that doth not alter us into the Image of his Grace. The true knowledge of God works the ſame effects here, according to its degrees, as it will hereafter; as a perfect ſight will draw the cleareſt and fulleſt Lineaments of God in the heart, ſo an imperfect knowledge of him here muſt cauſe ſome ſhadows, and imperfect draughts of him in the Soul. 'Tis not elſe a knowledge of the right ſtamp.

[3.] *Such an effect of the knowledge of Chriſt is therefore neceſſary.* Every Notion of God and Chriſt in the Mind, muſt ſpring up into a new Grace in the Will, and be as a root of Life in the heart; it will elſe be but as a Feather in the Cap, or flower in the hand, which will make a little ſhow and wither, and leave no prints behind it but thoſe of Condemnation. That knowledge of God which is not beautified

fied with Grace, instead of making us amiable Christians, will render us deformed Devils.

Well then, Consider; Do we find Grace conformable to our knowledge of God and Christ? Doth the knowledge of Gods holiness in Christ render our Souls holy? Doth the consideration of his Majesty sink us into Humility? Doth the thoughts of his condescension lay the Soul at his feet? Doth the knowledge of his power subdue our Pride, the knowledge of his love transform us into Love and Affection? Doth Grace in our hearts bud forth from the Notions of our head? 'Tis then such a knowledge of God as secures our happiness. Do we see Christ in the brightness of his Divine Nature, and the vail of his Humane, to admire his condescending kindness? Do we know him travelling to mount *Calvary* in the greatness of his strength to spring up sorrow for our Sins? Do we see him wrestling with Devils, to pull the prey of precious Souls out of his hand, to rest upon his power? Do we know him offering up to the justice of God, the full satisfaction of Bloud, and paying the demanded debt to a farthing, to accept of him as a propitiation? Do we know him weilding a Royal Scepter by the will of his Father, to obey his Authority? Do we know him peirc'd, and know him rais'd? know him on the Cross, and on the Throne? in the reproaches of Men, and the Glory of his Father? to be assimilated to him in the likeness of his Death, and the quickenings of his Resurrection? 'Tis then a living knowledge, such a knowledge as now budds and blossoms, and will ripen up to Eternal Life.

[2.] *'Tis an Affective Knowledge.* All saving knowledge is full of sense. The Beams of Truth in the Mind, beget a kindly heat in the Will. The Understanding forms Motives of Fear and Love of God, and offers them to the Will to be pursued; the Soul desires to know him more, that it may love him. Some therefore define Divinity to be *Affective* *. All men have some knowledge of God *objectively*, but it is not *formally* a Divine Knowledge, without the Affections of Love to him, and delight in him. This saving knowledge is a knowledge of a reality in God and Christ; another may have clearer Notions, know Truths in their Connexions, but a Christian knows with a more Excellent Knowledge, because more *Affective*, with a heat as well as Light: what shines upon the Head, kindles Love in the Heart. Others have the same Object of knowledge, but it appears not in that Amiableness to them; there is a difference between a Rational and Spiritual Knowledge, as there is between the Spirit, the Author of the one, and Reason, the spring of the other. Natural knowledge lies sleeping in the Head, without jogging the Affections; Spiritual Light, cannot be without Spiritual heat, *Luk.* 24. 31, 32. *Their eyes were open'd, and their hearts burn'd*; the one hath light like that of a Torch, the other influence, as well as light, like that of the Sun. 'Tis the property of Light, not only to enlighten, but heat: Some therefore make Fire to be nothing else but condens'd Light, and Light to be rarified fire. The true Light of God is always accompanied with a flame of Love, which clasps about the Object. The Divine *Philosopher* could say, That Souls, first by a view, and then a Love of the Divine Beauty, recover their Wings and fly up to their Heavenly Country. Have we therefore not only a shine in our Heads, but a warmth in our Hearts? not only a beam in our Minds but a spark in our Affections? 'Tis then a saving Knowledge of God. Both must go together, Knowledge without Affections is stupid, and Affections without Knowledge are Childish. The Diviner the Light in the Mind, the warmer will Love be in the Soul. The clearer and stronger the beams upon the Wall, the stronger will be the reflexion. In knowledge we are passive in the reception of the Divine Beams, by Affection we are active and give our selves to God.

* Alex.

To prove this, consider that

(1.) *All the Knowledge we have of God, is insignificant to happiness without suitable Affections.* Gods End is not so much to be known by us, as to be loved by us, and the discovery of himself is in order to a return of Affections from us, *Joh.* 14. 21. *He that loves me, shall be loved of my Father*; not he that only knows me. We

cannot ſuppoſe, that in heaven the Bleſſed are enrich'd with a greater Light, but that they may be ſpirited with a greater Love. Love and Holineſs are the perfection of the Soul there, and contemplation but a means to bring in the heart to him. 'Tis more glorious to love, than barely to know. Thoſe that diſtinguiſh the Orders of Angels, place the *Seraphims* above the *Cherubims*, becauſe they have a more ardent love, as well as the clearer knowledge. If we want love to others, the *Apoſtle* Accounts us ignorant of God, becauſe God is love, 1 *Joh.* 4. 8. *He that loves not, knows not God, for God is love.* Much more is he ignorant of God, that is empty of Affection to *him*, who is more amiable than any Creature. 'Tis one thing to know God, and another to retain God in our knowledge; one may be ſaid to know God, who can diſcourſe rationally of God, as thoſe *Philoſophers* could, *Rom.* 1. 28. but they retain God in their knowledge, that are enflam'd with affection to him, and ſcorn all things in compariſon of him. Tho' we may ſeem to have a clear knowledge, it cannot be thriving without this, nor continuing; when any thing is loved equally with him, there may ſoon be a forſaking of him. All the knowledge a Natural Man hath of God, is ſuch a ſight of the Excellency of God and Chriſt, and his Truths, as a Beaſt hath of a Diamond; he ſeeth it ſparkling, but knows not its real worth, and therefore hath no ſatisfaction in it, nor Affection to it.

(1) *Since this Knowledge is transforming, it cannot be ſo without Affection.* Without Knowledge of him, we can never affect him; and without affections we can never be like him. We are not chang'd into his Image, till we behold his beauty ſo as to love and adore him. 'Tis not only a beam of his Lovelineſs, but a ray of his Love, that changeth the temper of the Soul. * Though the light of the fire attends the heat of it, yet it is not the light, but the heat transforms Combuſtible matter into fire. It was not Chriſts knowledge of us, but love to us, ſtoop'd the Divine Nature to aſſume ours; nor our Knowledge, but Faith and Love that elevate us to the Divine. As Chriſt is a Sun of righteouſneſs, not only ſhining but warming; if we be like him, there muſt not only be light in our Minds, but warmth in our Affections.

* Fatal doom *or charms of Divine love*, pag. 9. *changed.*

(2.) *It could be no better than the Knowledge of a Devil.* If we had as high a knowledge of God as an Angel hath, without Affections ſuitable to the Angelical State, it would be our Torment, not our Happineſs. This ſaving knowledge differs from the other, as the knowledge of *Angels* doth from that of *Devils.* The light in their Minds, hath ſprung out into a conſtant affection ever ſince their Creation, and could never ſee a ſpark in any thing elſe to draw them to any diſlike of God. The Devils have a knowledge of God, but are as much empty of Affection to him as the Angels are of any hatred of him. The knowledge of the good Angels would be their Torment as well as the knowledge of the Devils, if they had not flames of Love, as well as beams of Light. That only is true knowledge that acts us to a conjunction with God.

(3) *The Knowledge of any Object is to little purpoſe without a ſutable Affection.* As a man hath not a right knowledge of ſin, unleſs he feel the dreadful weight of it, ſo as to loath it, *Ezek.* 36. 31. *Then ſhall you remember your own evil wayes, and ſhall loath your ſelves for your iniquity.* Nor a right knowledge of the word, unleſs he doth believe it; nor a right apprehenſion of the World, unleſs he counts it contemptible; ſo no man knows God aright, unleſs his heart be ſet upon him, according to the worth of the Object known, and the ſavour of the Ointments of Chriſt. 'Tis impoſſible a man can have an intellectual ſpiritual view of God, but he muſt See him amiable and worthy of his choiceſt affections; and he cannot be ſo injurious to himſelf, and his own ſentiments, as not to give his own Apprehenſions their due by giving Gods Amiableneſs his. He cannot be ſaid therefore to have any Sound apprehenſion of God, who hath not a choice Affection to him, and delight in him. He that doth not praiſe the skill of an Artiſt in his Workmanſhip, diſcovers either his Ignorance or his Envy. As a Faith without Works, hath no better a Title from the Apoſtle than a *dead* Faith; *Jam.* 2. 20. So a knowledge without love, is no better than a dead ſtupid knowledge; a knowledge buried in the grave

of

of earthly affections. No man can be ſo ſtript of affection to himſelf, as to neglect that good which he doth really know. No man can imagine that another apprehends that as excellent, with which there is not a full cloſure of his affections. If *Moſes* had not ſlighted the Treaſures of *Ægypt for the reproach of Chriſt*, he had not teſtified any true knowledge and eſteem of him, *Heb.* 11. 26.

Well then, can that man be ſaid to know God to be cloth'd with Majeſty, before whom Angels cover their faces, and Mountains tremble, who hath no fear to offend him? Doth he know God to be a conſuming fire and himſelf but ſtubble, that hath no dread of God? Doth he know the mercy of God, who hath no care to pleaſe him, but preſumes upon his goodneſs? Can he be ſaid to know Gods holineſs, that hath no ſenſe of his own uncleanneſs? Doth that man know Chriſt to be a bleſſed Redeemer, who doth not fall at his feet? Doth he know him groaning upon the croſs for ſin, and bruiſed for it, who lets that ſin live with welcome in his ſoul, which griev'd and bruis'd him? If knowledge in the head doth not work ſpiritual affections in the Heart, it can never be put upon the account of a ſaving knowledge, 'tis not really knowledge but only a pretence to it.

[2.] *Without affection we anſwer not the end of the knowledge of God.* The Revelation of God is made to us for our imitation, he is diſcovered as the chiefeſt good and the exacteſt pattern. The ſumm of the Law conſiſts in Love, and the end of the Goſpel manifeſtation is to engage our Love. Chriſt is not repreſented only as a dying man, but as God-man dying for the ſins of the World, ſuffering in our ſtead, and therefore to raiſe our affections, not to content our curioſity. *Faith* and *Love* muſt joyn hands, 1 *Tim.* 1. 14. The Goſpel which is a repreſentation of God in Chriſt, is ſaid to be worthy not of obſervation but of *acceptation*, *verſe* 15. and worthy of obſervation in order to acceptation. The knowledge of a Law is to raiſe a *Love* to it, *Pſal.* 119. 97. the knowledge of the Law-giver ought not to do leſs. As we know not Righteouſneſs till the Law be in our Hearts (*Iſaiah* 51. 7. *Ye that know Righteouſneſs, the people in whoſe heart is my Law.*) So we know not God till he be in our affections.

[3.] *Our knowledge of God ought to be conformable to his knowledge of us.* Gods knowledge of his people is attended with affection. He is not ſaid in Scripture Language to know, unleſs he Love, *Amos* 3. 2. *You only have I known of all the Families of the Earth.* There is a great difference between Gods knowledge of omniſcience, and his knowledge of affection: With the firſt he knows all Creatures, with the other his people; as God is not ſaid to know us without teſtimonies of his affection to us, ſo we cannot be ſaid to know God without leaps of our affections to him.

[4.] *Application of our ſelves to the knowledge of God without affection, is not agreeable to the nature of our Souls.* The choice of the will in all true knowledge treads upon the heel of the act of the underſtanding, and men naturally deſire the knowledge of that which is true, in order to the enjoyment of that which is good in it. The end of all the acts of the underſtanding is to cauſe a motion in the will and affections ſutable to the apprehenſion. God hath given us two faculties, underſtanding to know the goodneſs of a thing, and a will to embrace it. To content one faculty in contemplation, without contenting the other in embracing what we know, is to give a half ſatisfaction to the Soul. 'Tis to ſeparate thoſe two faculties of Underſtanding and Will which God hath joyn'd. Knowledge is the glory of the mind both in this and the other World, the object of that is Truth; but there is another faculty which muſt have its perfection, that is the Will, the object whereof is good, and the content of that faculty lies in embracing the good apprehended both in this Life and the next. This therefore muſt be gratified as well as the other, and each faculty muſt have a full reſt in a due object; the ſoul elſe cannot have an intire ſatisfaction according to the latitude and capaciouſneſs of its nature. Therefore all abſtracted notions of God without an influence upon the Will are barren, and not agreeable and ſatisfactory to the nature of the Soul.

It cannot be ſatisfied with contemplation without fruition, and ſuch an intimate fruition as may affect the whole nature. Now to have this enjoyment, is not only to know God or think of him, but to embrace him by love, to claſp about God with ſpiritual affections, to receive the touches of his goodneſs every moment. To give the Soul a full ſatisfaction according to the nature of it, is to have a ſtamp of the nature of God upon our underſtanding, and a ſtamp of the goodneſs of God upon our Wills.

(5.) *Without affection our knowledge of God may have and will have baſe and corrupt ends.* And therefore our knowledg cannot be ſaving without it. Men may deſire to know out of a natural itch, the reliques of *Adam*, or out of a deſire to enlarge the perfection of their underſtanding, (as the knowledge of *Philoſophers* did tend chiefly to ſuch an end) & may have no higher aims in endeavouring after the knowledg of God than endeavouring after the knowledge of other things either natural or moral. Perhaps this affecting the knowledge of God may ariſe from pride, and ambition; and a deſire of being eſteemed eminent in intellectuals and diſcourſe, may make the pulſe of their affections beat ſtrongly to this knowledg, it being natural to men to be diſpleaſed more with being counted fools, than being counted vitious, and to have more natural deſires after knowledge than after vertue, even as *Adam* had. Nay men may deſire to know God and the Truths of God as a ſtirrup to ſome luſt, and to foment ſome carnal deſign, as gain, which may be promoted by Religious diſcourſes. But certainly much of the knowledge of God which is pretended among us, though it may ariſe out of an affection to knowledge, yet may be without an affection to the object of it. As there is a knowledge of God when there is *not a glorifying of him as God*, *Rom.* 1. 21. So there may be a deſire to know God without any deſire to glorifie him. As a man may deſire to know ſin, to ſee a man when he is drunk and to obſerve his carriage, not out of any deſign he hath to loath that ſin, but to make his obſervations upon the carriage and diſpoſition of the perſon while he is under the power of that filthy act, which is but to ſatisfie his curioſity: Or he may deſire to ſee a man in the exerciſe of ſome virtue out of the ſame end, not out of a deſire to conform himſelf to that pattern. So a man may deſire to know God, and Chriſt, and the Truths of Chriſt, not with any intent to have his affections with an exact harmony center in them, but to ſatisfie that natural thirſt which he hath for knowledge. And a man may have a great delight in this knowledge of God, as *Iſaiah* 58. 2. they did *delight to know Gods wayes*, and *delight in approaching* to him. But (as their faſts were *verſe* 4.) *for ſtrife and debate.* And that delight may ariſe from a delight in the excellency of the object, as a man delights to contemplate the nature of the Sun and Stars more than the nature of a clod of earth, yet cannot be ſaid to love them, but loves his own act of contemplation and knowledge of them. Many thus know God and are inquiſitive after the knowledge of him, as a curious object of knowledge, not as a ſpiritual object of Love and Delight to beſtow the flower of their affections upon. Such often miſs of their intent, God obſcures himſelf when he is ſearched after with ſuch curioſity. And ſuch a knowledge will end in Apoſtacy as it began in corruption; the man will return as a Dog to lick up his vomit, or a Swine to wallow in the mire, as thoſe did who had eſcap'd the pollutions of the World *through the knowledge of Chriſt*, 2 *Pet.* 2. 20. 21, 22. Which knowledge they did probably affect out of curioſity, becauſe of the novelty of it, the noiſe it made in the World, or ſome by end, which made them caſt it off when it ceaſed to ſerve their purpoſe, and ſo at laſt count Chriſt and his Croſs fooliſhneſs.

Well then,

Try your knowledge of God by your affections to him. What ſtrong deſires are there for the enjoyment of God and Chriſt, what delight in approaches to him, what propenſities of the Heart in ſpiritual duties? do they ſpring from affection, or move by the fears and jirks of Conſcience? Doth the knowledge of Chriſt in his Mediation, natures, offices as the only remedy for our loſt ſouls, kindle deſires, holy affections unexpreſſible Heart breakings for him? As we find *Davids* Heart often flying up upon this wing. Is there a love to God riſing out of a ſenſe of his love to loſt man? God cannot be known an an infinite and unbounded and outflowing goodneſs without a

flight

flight of our Affections to him. 'Tis as impoſſible that a good ſpiritually known ſhould not be beloved, as that any good ſhould be beloved that is not known. Every common witneſs of God in the works of Creation *fills the Heart with gladneſs*: *Acts* 14. 16, 17. much more every ſpiritual witneſs of God in the work of Redemption apprehended by the Soul. If created excellency inſinuates it ſelf into our Affections, the ſupereminent beauty of God muſt much more, when he is ſeen and known. The ſpiritual light which comes from God is for God. In other knowledge ſelf-love poiſeth the Heart, but a ſaving knowledge conducts the Heart to an admiration of God and affection to him. In Heaven a clear viſion renders the beholder full of the moſt glowing affections: the *Angels alwayes* behold the face of God, *Matth.* 18. 10. Alwayes, as not counting any thing elſe worthy of a glance, but in obedience to his order. Nothing can be called a ſaving knowledge of God which doth not rank all our affections in order to the object of it.

[3.] *'Tis an active and expreſſive knowledge.* It expreſſeth in the Life what is in the Head and Heart; a change in the Heart engenders affection, and affection will break out in action; love will lay a conſtraint upon the Heart. We commonly ſay of a notoriouſly prophane man, though he may have excellent parts, and a great ſtock of knowledge, that he is a ſot, becauſe his knowledge is not operative in ways agreeable to it, he acts like the moſt ignorant perſon. He cannot be ſaid to know God to be Holy, and the goſpel to be a doctrine according to Godlineſs, who hath not a practiſe according to the rules of godlineſs. To be *ſenſual* is to have *nothing of the Spirit*, *Jude* 19. He hath nothing of the light of the Spirit who is under the conduct of a corrupted ſenſe. And the *Apoſtle* intimates it plainly, that unleſs men *awake to Righteouſneſs* and avoid ſin, they *have not the knowledge of God*, 1 *Cor.* 15. 34. A Bed-rid knowledge it is without affection proper for it, rather the torment than ornament of the Soul. All knowledge without an imitation of God is but a ſtupid ſleepy notion: We have then *a full aſſurance of knowledge*, when we are *followers of God*, 1 *Theſſ.* 1. 5, 6. The firſt principle which is taught by the manifeſtation of God is to deny ungodlineſs, *Tit.* 2. 12. 13. *The grace of God teacheth us to deny ungodlineſs.* As Gods knowing us is not a ſimple view but a provident care, ſo our Knowledge of God is not a ſimple ſpeculation but a Divine operation of the Soul as well as in the Soul. If *he that commits ſin, hath not known God*, 1 *John* 3. 6. Then he that hath known God, doth not commit ſin. He flatters not himſelf in any, arms himſelf againſt all, commenceth an irreconcileable War againſt the lighter troops as well as the main body, and ſtands upon his guard to prevent every invaſion. He that knows Chriſt, knows that he is worthy of all his ſervice, ſince he, and none but he was crucifyed for him. He that knows God, knows the neceſſity of enjoying him, and will therefore be guided in thoſe ways which tend to the enjoyment of him. If a man knows a medicine to be excellent for the cure of ſuch a diſeaſe which he labours under, and is ſenſible of the neceſſity of it, he will certainly apply it. As Chriſt diſcovered the knowledge of God in the World to diſſolve the works of the Devil in the World, ſo when the knowledge of Chriſt ſhines in the heart it diſſolves the works of darkneſs and luſt in the Soul, for it diſcovers right notions of ſin and vanity, and he that hath right notions of it, cannot affect it. When *Noah* knew God in his threatning juſtice, he obeys God in the building an Ark. When *Abraham* knew God in the Mercy and Truth of his promiſe, he obeys God in offering his *Iſaac*; the ones knowledg wrought againſt the reproaches of an unbelieving World, and the others againſt the Tyde of a natural affection. So powerful is this Divine knowledge where it ſeizeth upon the Heart, to bring forth the fruits of Fear and Holineſs. Let none of us therefore flatter our ſelves that we have a ſaving knowledge of God without imitation of him, that we underſtand Chriſt to be a ſufficient Saviour without relying on him. 'Tis a knowledge in the form and an ignorance in the power. Without an evangelical obedience a profeſſing Chriſtian knows no more ſavingly than a moral *Heathen*, becauſe he acts no better than ſuch an one.

(1.) *This*

(1.) *This Knowledge is Life.* 'Tis *the Light of Life*, *John* 8. 12. an active lively light, by an *Hebraiſm*. All lucid bodies in the Heavens are active in their own nature, and direct men in their ſeveral ſphears of activity in the World. When the Sun riſeth, men riſe to their dayly task, when the light of the knowledge of the glory of God ſhines forth in the face of Chriſt in the Heart, there is a Reſurrection to vital actions. 'Tis *a well ſpring of Life unto him that hath it*, *Prov.* 16. 22. If it hath a vitality in it to convey Life, it muſt needs riſe up in excellent operations according to the meaſure of it. Unleſs we can ſuppoſe, that a Divine principle in the mind ſhould produce nothing elſe but a dead ſleep in all the other parts of the Soul. Life it is, and Life is not without activity, Eternal Life it is, and that cannot be without a ſucceſſion of vital acts to Eternity.

(2.) *The end of knowledge is not attained without actions ſutable to it.* If we have been *taught by him as the Truth is in Jeſus*, there is a ſtripping off the raggs of the old *Adam*, a change of the former converſation which was according to deceitful luſts, *Eph.* 4. 21, 22. *But you have not ſo learned Chriſt*, &c. As the Word is an engrafted Word, ſo the knowledge of God, is an engrafted knowledge, which is inſerted in the ſtock to change the nature of it into that of the graft, and cauſing the production of fruits from it according to the nature of the ſlip joyned with it. The Scripture which is a diſcovery of God, is not only a *Hiſtory* but a *Rule*. God declares himſelf as our Lord and as our pattern; Chriſt is manifeſted as an image of conformity as well as a propitiatory offering. Where he is known as a propitiation for our comfort he is known as a pattern for our practice. The end of knowledge is to impreſs a ſound image of the goodneſs of an object as well as the Truth, the Truth to be eyed and the goodneſs to be imitated. * Diſtinct Conceptions of God, and rational Diſcourſes of Chriſt, glorifie him no more than a *Painter* doth the party whoſe picture he hath drawn. The glory of God conſiſts not in a *lifeleſs* notion of him but an active reſemblance of him. A natural man may have ſome pleaſure in knowing the nature of God, but he cares not for knowing the wayes of God, *Job* 21. 14. *We deſire not the knowledge of thy wayes*; he would know him to be merciful, but not know him to be holy: He is oppoſite to the Truths of God, becauſe they are repugnant to the delights and intereſts of the Fleſh. The *Scotiſts* defin'd Divinity well when they made it *practica*, better than *Aquinas* who made it *ſpeculativa*; every illumination of the mind is not to ſpeculate, but to work by; every notion of God is a direction to ſome ſphere of action. The end of Chriſts knowledge of his Father muſt be the end of our knowledge both of God and himſelf: He knows his Fathers ſecrets to reveal them, and he knows his Fathers will to perform it. As we are to pray that we may do the will of God as the Angels do, ſo we are to know that we may do the will of God as the Angels do it. The incarnation of Chriſt was for action, the Divine Nature had not attain'd its end in the buſineſs our of Redemption without union to the humane as neceſſary to Mediatory acts; nor doth our knowledge of God attain its end without union to the will as neceſſary to all Religious operations. The knowledge of Chriſt is like the former Propheſies of Chriſt, which would not have had their effect without his incarnation; nor hath knowledge its effect without (ſo to ſpeak) an incarnation of it in our Converſation. The end of knowledge is directive; the proper effect of knowledge is the obſervation of the direction, to write after the copy, to work according to the pattern, to do what is agreeable to the perfections of God, to honour what we ſee honourable in God, and to diſparage none of thoſe excellencies we profeſs to know.

* Jackſon *Vol.* 3. *quar. cap.* 8. *p.* 129.

(3.) *All the knowledge of God and Chriſt without action correſpondent thereunto, is no better in the account of God than ignorance, unleſs it be accidentally to condemnation.* Without Obedience we are truly ignorant, though our ſpeculations may be as ſublime as thoſe of Devils, 1 *John* 2. 4. *He that ſaith he knows him and keeps not his Commandements, is a Liar.* The true knowledge of God doth not only glitter in the underſtanding, or glimmer in a Profeſſion, but beams out in a vigorous Converſation, acting all things agreeable to the Will of God. That knowledge of God which doth not take root in the *Heart*, and grow up into Life and Spirit, is ignorance

rance in the account of God; thoſe *Gentiles*, *Rom.* 1. 21. that are ſaid *to know God*, are *ver.* 28. ſaid *not to know him*; they knew him as rational men, not as obedient men; they had a Notion of him without any affection to his ſervice, they had high ſpeculations of his excellency, but nothing of his Perfections and his Law writ in the Tables of their hearts. Such a knowledge as *Geometricians* may have by underſtanding the rules of a Science, not ſuch a knowledge as an Artificer may have by the practice of thoſe Rules. No doubt but *Ely's Sons* had a knowledge of God and his Law by Education, but becauſe it did not ſlide into their Converſation, they are ſaid *not to know the Lord*, 1 *Sam.* 2. 12. *not to know God*, and *not to obey* him are one and the ſame thing in the account of God at the day of Judgment, 2 *Theſ.* 1. 8. and it is called Ignorance, becauſe men with that knowledge act as if they were wholly ignorant of the Nature and Will of God. They behave themſelves, as men that never heard of God or Chriſt would be expected to do. They may be Chriſtians in knowledge, and *Pagans* in life. True Reaſon in every thing doth naturally tend to practice. He is of no uſe in a ſociety or common-wealth, who is ſwallow'd up in Contemplations, and lancheth not out into a uſeful activity. An idle knowledge is of no uſe for God, and the end of a mans Creation. 'Tis but a pretence, a meer puff of a fleſhly mind. There is as much difference between ſuch a dormant knowledge, and that which riſeth up in ſprightly Motions for God; as between the Sun in a Statue bravely guilded, and that in the Firmament diſperſing his influences into all the Corners of the World, and honouring his Creator by his dayly Race. We no more know any truth of God unleſs we digeſt it, than a man knows the Virtue of Bread, unleſs he concocts it, and feels the ſtrength of it in his Limbs. Practice is the evidence of Knowledge; It cannot be rationally concluded that he knows God to be omnipreſent, who neglects the duty in ſecret requir'd of him; or apprehends him to be juſt, who in a courſe of ſin denies it, and preſumes upon his Mercy. God puts an *Emphaſis* upon *Joſiahs* Obedience, as an Evidence of his Knowledge, *Jer.* 22. 16. *He judged the cauſe of the poor and needy, was not this to know me? ſaith the Lord.* More than ever God ſaid of *Solomon*, who had his brain better fill'd, and his heart more empty. *Solomon* could diſcourſe excellently of the Nature of God, and raviſh men with his Wiſdom; but God never ſaid of that, was not this to know me? Other knowledge may make us admir'd among men, This only makes us acceptable to God.

(4.) *The leaſt ſaving Knowledge of God is of an active Nature.* The *Wiſe men* had but a ſpark by the diſcovery of a *Star*, and that put them upon ſeeking the *King of the Jews*, *Mat.* 2. 1, 2. the leaſt ſtar in the Heavens, tho' it hath not ſo much light as another, has its influences and regular motions. Another may diſcourſe better of the Nature of God, ſpeak diſtinctly of the glory of his Attributes and Works, diſcourſe of the nature of Sin, give an hundred reaſons againſt it, yet obey not that God he ſpeaks of, and be a Slave to that Sin he diſputes againſt: whereas he that hath the leaſt ſpark of the ſpiritual knowledge of God and Chriſt, walks more according to the nature of God, and demeans himſelf with more honour to the perfections of God in his Life than the greateſt diſcourſer of him can with his tongue. He is continually enquiring what Purity, Fear, Love, Dependance, Obedience, Grief and Joy, the Holineſs, Majeſty, Goodneſs, Mercy, Faithfulneſs, Power and Righteouſneſs of God, calls for at his hands. Such an one hath a Martyr-all Knowledge; is content to part with any thing, with all, for the glory of that God he knows: the other that hath a flouriſhing Wit, a looſe unrooted floating Knowledge, would not part with the leaſt drop of bloud in his body, for the honour of that God he pretends to know; he would caſt all the knowledge of God and Chriſt at his heels, rather than part with any thing for him, when Chriſt and his life come to a conteſt. But the leaſt grain of the ſaving knowledge of God, renders a man an habitual *Martyr.*

Well then, Try your knowledge of God by this. As ſin is not known, unleſs it cauſe grief in the heart; ſo God is not known, unleſs the knowledge of him quicken an obedience to him. Where this Spiritual knowledge of God is implanted, and the ſweetneſs of Chriſt experimented, there will be a delight in thoſe ſervices which

which are well-pleasing to him; a joy in all motives to him, and a swiftness in all motions for him; a delight, both in the service it self, and the Object of it.

4. *'Tis an humbling, self-abasing Knowledge.*

* Dr. Preston. (1.) *It humbleth us before God.* * To know God without knowing our selves, is a fruitless Speculation: The knowledge of our selves and our own misery, without the knowledge of God and his Mercy, is a miserable vexation. The end of it is to pay God a glory due to him from his Creature. Pride debaseth the Deity, and snatcheth the Crown of Glory from God to set it upon the Creatures Head; But this saving Knowledge sinks man to the dust without sinking him to Hell; lays him flat on the Earth thereby to raise him to Heaven. True knowledge, and a melting heart, are inseparable Companions: Christ joyns *hardness* and *ignorance* together, *Mar.* 8. 17. 'Tis the nature of other knowledge to *puff up*, 1 *Cor.* 8. 1. of this, to pull down. The plumes of a proud spirit fall at the appearance of God. He regards himself as a worm, when he understands the excellency of his Creator. Without it, it is but a knowledge in conceit, not in reality; he *knows nothing of God*, though *he thinks* he doth, 1 *Cor.* 8. 2. *Manasseh* had some knowledge of God no question; by the Religious Education of his Father *Hezekiah*; but it went not for currant Coyn in Heaven, till he was in an humbled frame, 2 *Chron.* 33. 12, 13. *Then Manasseh knew that the Lord he was God.* 'Tis not a Knowledge of God, till it make man shrink into a sense of his own baseness and nothingness. A bare dogmatical Knowledge of God, advanceth man without a proportionable advancement of God. 'Tis of the same nature with other knowledge; that which comes from our own Reason is our fondling, it brings forth the fruits of old *Adam*; that which is dropped in by the Spirit, brings forth the fruits of the Spirit, renders a man sensibly oblig'd not to his own Wit but Gods Grace. * A rational Revelation rather hardens the heart than melts it, as a Rational Conviction is light without heat. Other knowledge discovers other things, but not a mans self; Like a dark Lanthorn which shows us other persons and things, but obscures our selves from the sight of our selves; but the knowledge of God is such a light, whereby a man beholds himself as well as the way wherein he is to walk.

* Strong.

(1.) *'Tis such a knowledge as scatters the mist that is upon the heart, and thereby discovers its filth.* The first beam shot into the heart by the Spirit, darts to the very Center, and discovers the nest of filth and poyson. As the beam is shot from God, it reveals his beauty, as shedding its light upon the Soul, it reveals its deformity. As the beam from the Sun that conquers the darkness of the Night, discovers the glory of the Sun, and the filth of a dunghill at the same time. The sensible discovery of the Holiness of God, and the sufferings of Christ in the very act, opens the sinfulness of sin. The Majesty of God shows him his vileness, the Purity of God his filthiness, the Justice of God his demerit, and the Power of God his impotence. If the Soul knows God in his glory, it sinks down with *Isaiah* at the very first ray of it, in a sense of its undone Condition, *Isa.* 6. 1, 5. *Wo is me, for I am undone* נִדְמֵיתִי I was silent *Symm.* ἐσίγησα, as if he had attempted to joyn with the Angels in the Praise of God at the sight of him, but was struck down with a sense of his own unworthiness, *I am a man of polluted lips, i. e.* I am not worthy to praise God: so powerful was one ray to affect his whole Soul with a sense of his sin, and his miserable estate by it, and stript him of all conceits of self-worth. When the Soul hears God in the Law, it trembles at the Thunder. When it sees Christ bowing upon the Cross, it cannot but bow down under a sense of that iniquity which caused it. To know Christ savingly in the first glance, is to know our selves to be Children of Wrath, under the Curse of the Law, and liable to the Justice of God. To know Christ as *Mediator*, implies our distance from God; to know him as *Reconciler*, our Enmity; to know him as *Redeemer*, our Slavery; to know him as a *Prophet*, our Ignorance; as a *Priest*, our Guilt and Weakness; as an *Advocate*, our inability to manage our own Cause. Every Notion of Christ, is a light that opens our eyes to advance Faith in God, and Humility in our selves. Every Rule is *in-*

Grot.

dex

dex ſui & obliqui, It ſhows its own ſtraitneſs, and the crookedneſs of any thing applyed to it. All the glory of the ſtars, as well as the darkneſs of the Night, diſappears at the riſing of the Sun: at the ſhedding of this beam upon the heart, the natural glory of a mans own Righteouſneſs is obſcur'd, as well as his guilt and lothſomneſs manifeſted. When the *Elders ſaw God in his glory, they fell upon their faces*, *Rev.* 4. 10. When *John Baptiſt* ſaw Chriſt, he was ſenſible of his own filthineſs, and need of waſhing, *Mat.* 3. 14. *I have need to be baptized of thee.* An expreſſion not uſed before by him to any of the Multitude. How is a Soul, at the firſt breaking out of this light upon him, humbled at the Conſideration of his unworthy thoughts of God, unſutable to the Notions he is now poſſeſſed with? how doth he diſtaſte his own Temper, to be ſo little affected with a God, ſo Tranſcendently worthy of his higheſt love? Oh my ſoul, why wert thou ſo baſe, ſo vile in thy apprehenſions, and purſuits, as to caſt thy ſelf down to adore ſuch deſpicable Objects as ſin and vanity?

(2.) *'Tis a Knowledge that comes from God, and therefore muſt needs humble.* 'Tis a beam from him; 'tis not therefore to nouriſh that Pride in the Creature, which he puniſhed upon the Fall with ſo long a Chain of Miſeries. 'Tis, *he teacheth the meek his way*, *Pſal.* 25. 9. he makes ſinners meek by his teaching, and when they are meek, they are ſubjects capable of more Knowledge, and Inſtructions from him. If the meek are the ſubjects of clearer Teachings, the effect of this diſcovery is not to exalt their Pride, but enlarge their Humility. Pride cannot naturally flow from any thing that is Divine. 'Tis none of Gods Offspring, but the Devils Brat. God who hath ſet us a pattern of Humility in his own condeſcenſions, and ſet us an example of Humility in the Perſon of his Son, can never be the Father of that which is ſo contrary to all his deſigns in the World. Pride is the Devils fly-blow in the Soul.

(3.) *The Knowledge of God is always attended with a compariſon of the Soul with him, if it be ſaving:* there cannot but be ſome reflexion. The Angels in their knowledge of Chriſt as their confirmer, cannot but reflect with humility upon their mutable ſtate by nature, which might have rendred them by their own folly as ſinful and miſerable as Devils, without the grace of God, and their confirmation in a happy ſtate by the Son of God. So in the knowledge of Gods Excellency, the Soul cannot but reflect upon its unſutableneſs to God. It ſees God, and falls out with it ſelf. It loves God, and is angry with it ſelf. It beholds God, and looks upon it ſelf with diſdain. *Peter* could not receive a look from his Maſter, without reflecting upon his unworthy carriage, and melting into Tears. When a man looks upon the Earth, and the things upon it, he is apt to believe he hath an acute eye; but when he looks upon the Sun, and finds himſelf confounded by the brightneſs of its light, he is ſenſible of the dulneſs of his eye in compariſon of that luſtre which glar'd upon it. So when we fix our eyes upon our ſelves, and dwell upon the thoughts of any Excellency, Righteouſneſs or Vertue in us, we turn ſelf-flatterers, and are apt to imagine that we are ſome great thing, above the Sphere of common nature, and the inſects of Mankind: But when we turn our eyes towards Heaven, and take a proſpect of the Holineſs, Wiſdom, Righteouſneſs of God, which ought to be our Copy to write after, our Pride is daſht out of Countenance, our holineſs appears ſordid, our Righteouſneſs matter of ſhame, our Virtue feeble, our Wiſdom folly, our Actions Madneſs, and all our Excellency a meer ſenſeleſs ſhadow. We are then humbled not only for our ſins, but our ſervices, when we find thoſe duties we are apt to boaſt of, bear no proportion to the holineſs of God. When *Paul* knew Chriſt, he was not only humble in himſelf, but rejected all confidence in the Religious props he reſted on before, *Phil.* 3. 8. He then beheld himſelf a dead man, and his ſervices dead ſervices, when he underſtood the righteouſneſs of God manifeſted in a Crucified and Raiſed Chriſt. One ſpark of the Divinity of Chriſt in a Miracle brought *Peter* upon his knees with a ſelf-reflexion; *Lord depart from me, for I am a ſinful man*, *Luk.* 5. 8. It will make men humble for the ſin of others. If we know God ſpiritually to be Great, Excellent, Holy, we cannot but with

grief behold the Sons of men ſo careleſs of his honour, and travelling with a birth of perpetual injuries againſt ſo excellent a Majeſty; when we compare his Nature with their practices, and reflect how little he hath deſerved ſuch carriages, and how much he hath deſerv'd the contrary. The Angels having the moſt glittering heads have alſo the moſt affectionate hearts to the glory of that Majeſty which they adore, and therefore they rejoyce at the Converſion of a Sinner; by the ſame reaſon they have, if not their grief, yet their indignation at the abuſes God ſuffers in the world by wicked men, when they make this judicious compariſon.

(4) *The more Knowledge any have ever had of God, the more humble they have been.* When *Peter* grew in the apprehenſions of the ends of the death of Chriſt, he had no more thoſe aſpiring thoughts to think himſelf fit to *reprove his Maſter*, as when he had the firſt Revelation of him to be the Son of God, *Mark* 8. 29, 32. *Mat.* 16. 13. Young Scholars are moſt proud. * *Duarenus* uſed to ſay, thoſe that come to the Univerſity, the *firſt* year are *Doctors* in their own conceits; the *ſecond* year *Licentiates*, and the *third* year *Students* and Learners. Not an *Apoſtle* outſtript *Paul* in the Knowledge of God and Chriſt, nor came up to an equal meaſure with him; nor did any equal him in his humility, who ſets himſelf upon record to the World as the leaſt of Saints and the chiefeſt of Sinners. Chriſt who lay in the Boſom of his Father, became a worm rather than a Man, *in making himſelf of no reputation. Phil.* 2. 7. In conformity to him, the more clear the Revelations of God are to our Souls, the more voluntary diſannulments there are of our ſelves. The Angels that have the neareſt approach to the Deity, and the richeſt proſpect of his glory, cover their Faces with an Aw of his Majeſty, as if they did acknowledge the imperfection of their underſtandings, that they are not more knowing; and cover their feet too which are the Affections of ſpiritual Beings; as if they were aſham'd that their love, delight, and zeal were not more glowing. A great ſtock of natural knowledge debaſeth a man in his own eyes, becauſe he apprehends his own weakneſs to get to the top of that Mountain he would reach by his Enquiries. *Socrates* who was the moſt knowing man of his Age, was ſenſible that he knew nothing, becauſe the more a man knows, the more he finds his own ignorance, and his inability to ſhake it off; and that the things he is ignorant of, are more than thoſe which he ſeems to graſp in his underſtanding: much more doth a ſpiritual Chriſtian ſee, that what he knows of God and Chriſt, is inconceivably leſs, than what he is ignorant of. The more he knows thoſe Objects, the more he knows his own defects, and his want of Conformity to them. *Agur* was one of the Wiſeſt Men of his Age, whether he was *Solomon*, or ſome other in the time of *Solomon* (which is more probable) yet counts himſelf void of *Wiſdom*, *more brutiſh than any man*, and not having *the underſtanding of a man*, as if he were not ſo wiſe and knowing as the Vulgar ſort, as well as inferior to the more raiſed ſort of Mankind, as the words אָדָם אִישׁ ſignifie, *Prov.* 30. 2, 3. and he ſpeaks it in reference to the knowledge he had of God, as appears by *ver.* 4. The more any man ſees of God, the lower he falls in his own Eyes.

* Walæus *de Sabbat. Orat. in fine* 2. *pag.* 225.

(2.) As this knowledge of God makes us more humble before God, ſo *it makes us more humble and meek to men.* This was promiſed as a fruit of the knowledge of God in the goſpel. It was this ſhould turn ravenous Wolves into gentle Lambs and render their Natures as meek as before they were cruel, *Iſaiah* 11. 6, 7, 8, 9. *The Wolf ſhall dwell with the Lamb, the Cow and the Bear ſhall feed together, their young ones ſhall ly down together, and the Lion ſhall eat ſtraw like the Oxe; for the Earth ſhall be full of the knowledge of the Lord.* 'Tis ſuch a knowledge as quells the pride of man, and the Injuſtice and Oppreſſions and Furies engendred by that fruitful principle. The names whereby they are denominated are names, of meekneſs, *Lambs*, *Kids*, *Calves*. Cruelty ſhould grow mild, and inflexible tempers melt, Ravenous diſpoſitions be laid aſide, the nature of man towards God, and the nature of man towards his neighbour be changed. The knowledge of Chriſt in the goſpel pulls up ſuch baſe Affections by the roots, which would elſe grow in an ignorant untill'd Heart, as Weeds in an unmanur'd Field. If men therefore are ready to fall

fall foul upon one another upon every occaſion, they have not advanced many ſteps in the knowledge of God. For this temper of humility is one effect of this Divine light, it being rendred by the *Prophet* as the cauſe of ſuch a miraculous change: Where there is not therefore ſuch a viſible effect, there is nothing of the cauſe. The knowledge of the Lord can no more be in the Soul without Humility, than the Sun can be in the Heavens without diſperſing its light on the Earth; nor the enlightning Spirit without *Meekneſs a fruit of it*, *Galat.* 5. 22. Wiſdom changeth *the boldneſs of the face*, *Eccleſ.* 8. 1. and ſpreads a modeſty in the Soul; he is thereby leſs apt to cenſure others, and more ſparing in his judging his brother. God hath a perfect knowledge of himſelf, and is the higheſt pattern of Humility: *He humbles himſelf to behold the things done in Heaven and in Earth*, *Pſal.* 113. 6. much more is it his Humiliation to ſollicite ſinners, to bear patiently their affronts. None knew the Father but the Son, who humbled himſelf to the Fleſh of man, and to death for him. The Angels alſo that excel in knowledge, as ſtanding before the face of God, excel alſo in condeſcending Miniſteries to men, who are more above the greateſt man in the dignity of their nature, than the greateſt man upon the Earth can be above the meaneſt perſon by his Education and Dignity.

Well then, If this be an humbling knowledge, let us try our ſelves by it, whether we are arriv'd to it or no. He that hath not a melting Heart, hath not been under the ſhinings of this Sun. The darkneſs of pride will be ſcattered by the ſtrength and vigor of this light. The ſaving knowledg of God and Chriſt crucifyed lays a man flat on the ground; and the knowledge of God reconcil'd, and Chriſt riſen, doth both humble and revive. A proud Divine knowledge is as great a contradiction, as to ſay, an humble diabolical malice.

(5.) *'Tis a weaning knowledge.* It weans a mans Heart from all things below. Clear manifeſtations of God elevate the Soul to God, when ignorance of him depreſſeth the Heart to one Creature or other. The excellency of God dimms the beauty of the Creature, and the true knowledge of this excellency ſets the Creature below God in the Heart. It leaves no room for any thing elſe, as the eye that hath gaz'd upon the Sun admits not preſently any other image into it. This Divine knowledge diſparageth the value of any thing elſe, it repreſents ſin vile and the World empty. 'Tis ſuch an ineſtimable Treaſure that is not to be put in the ballance with any thing elſe. All other things which carnal men eſteem, are but thin and airy notions, to this knowledge; every thing that hath a tincture of Fleſh and Blood, humane Principles, fleſhly Councels expire, when this Wiſdom ſhines inupon the Soul, *Gal.* 1. 16. *I conſulted not with Fleſh and Blood*: Nor can any man that hath found this Mine of Gold, leave it for a mite of Braſs. When Chriſt and his ſweetneſs is diſcerned and taſted, Life is a torment, Death a pleaſure. *Simeon* upon his ſight of Chriſt deſires to depart, ſince *his eyes had ſeen Gods Salvation*, *Luk.* 2. 29, 30. Nothing in the World could be worth his deſires after a ſight of the Redeemer. And *Paul*, who both had and valued the excellency of the knowledge of *Chriſt*, eſteems every thing in the World no better than *dung*, and *longs to be diſſolv'd* that he might be in his arms, *Phil.* 3. 8. and 1. 23. As when the Sun appears in the Heavens it doth not only diſcover it ſelf, but diſcloſeth all things on the Earth, ſo when God manifeſts himſelf to the Soul, he doth not only give the knowledge of himſelf, but ſhows to us the true nature of other things, that they can bear no proportion to the excellency of God and Chriſt, and beſtows ſuch a judgment and underſtanding upon, us that we look upon things under other notions, and conſiderations than before we did; as men have other apprehenſions of things in the light than they had in the darkneſs of the night. He doth not know God, that doth not apprehend him to be more excellent, than the withering flowers of any Creature whatſoever; as he doth not Love Chriſt that loves him not above all Creatures, and he doth not Worſhip God who worſhips the Creature equal with him *, ſo he doth not know God, that knows him not to be excellent above all Creatures, and eſteem him accordingly.

* Rom. 1. 25. ἐσεβάσθησαν, worſhipped the creature, *juxta creatorem.*

6. *'Tis a fiducial knowledge.* A knowledge of Faith, *Pſal.* 9. 10. *They that know thy name will truſt in thee,* Faith and Truſt are the concomitants of this knowledge. Such will addreſs to God in all their ſtraits, and rely upon his Truth and Goodneſs. And the *Spirit of Wiſdom* is joyned with *the acknowledgment of Chriſt, Eph.* 1. 17. Faith is principally meant by knowledge in *Scripture,* ſome therefore interpret the *Knowledge* of Chriſt which is *Eternal Life,* in the *Text,* to be Faith. No knowledge indeed without Faith can be Eternal Life, or the next way to it, and by knowledge, *Iſaiah* 53. 11. (*by his knowledge ſhall my Righteous ſervant juſtifie many*) muſt be underſtood a believing knowledge, and cannot be underſtood otherwiſe. All that have a general knowledge of Chriſt, tho' never ſo high, are not juſtified, for that excellent ſtate the *Scripture* aſcribes only to Faith. *His knowledge, objectively,* the knowledge of him, Faith in him; and Faith is called knowledge, becauſe it is *radically* in the underſtanding as liberty is, but it is *formally* in the will. Not that the underſtanding is the proper and ſole ſeat of Faith, becauſe Faith is *fiducia,* Truſt or Relyance, which is not an act of the mind but of the will. But Faith is in the underſtanding in regard of diſpoſition, but in the will in regard of the fiducial apprehenſion *: for Faith is not one Simple vertue but compounded of *two, Knowledge* and *Truſt*: The common ſubject is the Heart, the ſpecial ſeat of each part is the underſtanding and will, (yet thoſe two parts cannot be ſeparated but the nature of Faith is deſtroyed) as original Righteouſneſs was both in the mind and the will; and the happineſs of Heaven which is but one entire happineſs conſiſts both in the acts of the underſtanding in Contemplation, and the acts of the will in the embracing the contemplated object. But by knowledge or ſight in Scripture is principally meant Faith. *Abraham ſaw* the day of Chriſt, *John* 8. 56. and with ſuch a ſight as ſprung up in joy; he ſaw it in the promiſe; he knew it by way of energy in the propitiation of Chriſt and vertue of his Spirit; he had the power of Chriſts death in the mortification of his unbelief, before the death was felt by the Son of God upon the croſs, and roſe to a new life by the virtue of Chriſts Reſurrection, before Chriſt laid his head in the grave. It was certainly a ſight of Faith; for the *Jews* to whom Chriſt ſpake this, ſaw him with their bodily eyes, beheld his day, they ſaw him perſonally face to face, and knew him in the fleſh, yet were wholly ignorant both of the excellency of his perſon and virtue of his offices. 'Tis one thing to know the nature of God, and another thing to know God in Covenant as our God. Of the *Sidonians* God ſaid, *They ſhall know that I am the Lord, Ezek.* 28. 22. In a way of juſtice, they ſhall know that I am of a Righteous Nature. But of his People *Iſrael* he ſaith, *They ſhall know that I am the Lord their God, ver.* 26. A God in Covenant with them, in whom they have an intereſt. 'Tis an intereſted knowledge. A relying upon God in his Covenant as theirs according as the *Scripture* propounds him. There is as great a difference between the common knowledge of God in an unbelieving Scholar and a believing Chriſtian, as between the knowledge that a Gardner hath of Plants and Flowers in his Maſters Garden, he knows how to dreſs them, knows the names and the nature of every particular Plant and Flower there: But though the knowledge of the owner of it doth not extend to all thoſe particularities, yet he knows it to be his conveyed to him and of right belonging to him. Another man delights in a beautiful Feild and Garden, pleaſeth himſelf with the variety of the Flowers and pleaſures of the Walks; the owner delights in it upon this account too, loves to conſider the nature of the Trees and Plants; but he hath a knowledge of it, and delight in it, above the others, becauſe of his propriety, he knows the poſſeſſion o' it, and the commodities ariſing from it, to be his. This knowledge is alwayes with ſome glimmerings of hopes that God and Chriſt are his according to the tenour of the Covenant. Tho' there be not a full aſſurance, the Title and evidence is not clear to him, and may ſeem to have ſome flaw in it, which he hath not yet overcome, yet all true Faith hath ſomething of comfort and hope with it, for it is wrought by the Spirit as a comforter convincing of the ſufficiency as well as the neceſſity of the Righteouſneſs of Chriſt, upon whichthe Soul in this ſaving knowledge flings it ſelf, and follows this glimmering till he comes to a greater light, whereby to read his own intereſt in Chriſt as *Paul* did *Gal.*2.20. who *loved me and gave himſelf for me.* Afterwards indeed there is a know-

* Rivet. *in* 53 *Iſaiah* 11.

knowledge of feeling, 2 *Tim.* 1. 12. *I know whom I have believed.* I have known him by Faith, and I know him by feeling, I knew him to be good before, and therefore I truſted him. But ſince I knew whom I have truſted, and have a rich experience of him.

1. *There is no ſaving knowledge without this fiducial act.* It properly follows upon our eſpouſals with God: tis a knowledge after contract, *Hoſ.* 2. 20. *I will betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord*; and therefore muſt be a knowledge of Faith. He that hath no lively motions hath no Life, he muſt have breath at leaſt; nor is there any lively knowledge of the grace of God in Chriſt without vehement deſires at leaſt after him, and unutterable believing groans. Can any man know God in his wrath, who doth not tremble at it, or any man know God in his grace, that doth not catch hold of it? He knows him not, that thinks him not excellent enough to be the ſole object of his confidence, and affiance. No man that diſparageth that which is truly excellent in it ſelf, can be ſaid to know the excellency of that thing. If I ſet up any thing in the World as the ground of my truſt more than God, 'tis evident that I acknowledge a greater vertue, ſtrength and power in that than in God and Chriſt whom I refuſe, and may well be ſaid not to know and underſtand the tranſcendent goodneſs of him that I reject. Lay not therefore any claim to a knowledge of God as Almighty, Infinite goodneſs, and tender Bowels, if you reſign not up your ſelves wholy to him, to his grace to pardon you, to his power to relieve you, to the death of Chriſt to mortifie ſin, and that in his own way the way of his precepts, not in ways of our own invention, and preſumption. But, alas! Do not many prop up themſelves in ſome Earthly thing, as if there were no God in *Iſrael* to be ſought unto, ſtrengthen themſelves in their own Righteouſneſs, as if there were no Mediator commiſſion'd and ſent into the World? Confidence in any other thing denies the being of God, or if not that, yet it denies the excellency of God, if not that, the goodneſs of God, and ſo implies that there is no knowledge of God as he is gracious, and glorious in himſelf, becauſe there is no truſt in him. I am ſore afraid, moſt of the knowledge of God and Chriſt we have in this age, is a meer notion of Faith without value, like a ring without the Diamond. He knows beſt, that hath concocted in his Heart, what he underſtood in his Head.

2. *The higheſt rational knowledge of God cannot profit without this knowledge of Faith.* The general and common knowledge of Chriſt is but a knowing after the fleſh, not in the power of his Spirit, and can no more advantage than the *Jews* knowing him, or *Judas* his living with him did them or him without believing. In the Scripture Chriſtians are not called knowing perſons, but *Believers.* 'Tis a pleaſure to a *Phyſitian* to conſider the nature of a Medicine and pierce into the quality of each ingredient in it; but if he be invaded by the diſeaſe for which that Medicine is proper, all his knowledge of it and delight in it will be no ſupport to his body, unleſs he takes it and joyns it in a cloſe conteſt with the diſtemper. All the pleaſure he hath had in the ſearch and contemplation of it, and the experience of the ſtrength of it upon his patients, will not check the malady of his vitals, or ſtop the rage of the humour, though his knowledge were as large as *Solomons*, without application of the remedy. Chriſt is the remedy for our ſpiritual diſeaſes, Faith is the application. A man is no more a Chriſtian by knowing the nature of God and Chriſt in a notional way, or being able to unfold the myſteries of Redemption in generous ſtrains, than a *Philoſopher* who can diſcourſe accurately of the nature of Mettals and Jewels, can be ſaid to be rich, when he hath never a penny in his Purſe. The knowledge entitles him to a natural Wiſdom, but the poſſeſſion to Wealth. If he were a ſlave in the Gallies, the riches of his knowledge would never ſtrike off the weight of his Chains: One jewel in poſſeſſion to pay for his Redemption would be of more value than all his Philoſophy. And juſt ſuch a perſon is he, that delights in the knowledge of his baggs and quantity of Gold, but makes not application of it to his preſent indigencies: It is as if he had none, but were the pooreſt beggar that craves an alms from door to door. There is as great a dif-

a difference between this notional and fiducial knowledge, as there is between the knowledge of an Angel who comes under the wing of Chriſt for his confirmation in his happy eſtate, and the knowledge of a Devil who rejected him as his head, which is thought by ſome to be the Devils ſin. 'Tis likely by Scripture it was pride, and probably it was pride of this nature, as I may have occaſion to ſhow in the proſecuting the doctrine of *Unbelief*. As the Angels knowledge of Chriſt being propoſed as their head, could not have advantag'd them, without an act of conſent to him, and acceptance of him anſwering to Faith in us, as well as a knowledge (they had not elſe come under his wing as rational Creatures, by an election and approbation of him) ſo neither can our knowledge of him, without an accepting of him.

3. *The clearer a ſaving knowledge is, the ſtronger will be our Faith and Confidence in God and Chriſt, and the ſtronger our Faith the ſtronger our Knowledge.* As the more knowledge a *Phyſitian* hath of the nature of ſimples, the more confidently will he apply them; and the more he finds their vertue in the application, the ſurer knowledge of them he arrives unto. The more we ſpiritually underſtand God, the more we ſhall truſt him on his own credit, and this is properly Faith. All the Attributes of God are the crutches of Faith, the bladders upon which Faith ſwims, when we know the ſtrength of them, and are ſenſible of the ſufficiency of them, and our own need, we ſhall with greater aſſurance rely upon them, as they are engaged in his promiſes; his Wiſdom in making promiſes that he can accompliſh, his Faithfulneſs in making promiſes that he will accompliſh, his Power in being able to make good every tittle of his Word. Not an Attribute of God but inſpires Faith with a freſh vigour. And ſo the more we ſpiritually and ſenſibly know the tenour of Chriſts Commiſſion, the ends of his Death, the cauſes and ends of his Reſurrection and Aſcenſion, we ſhall the more willingly caſt our Souls upon that ſecurity, and draw ſweetneſs by Faith from every Flower in Gods Garden. The Angels adore the goodneſs of God more fervently than we can, and have a greater confidence in that goodneſs, becauſe their apprehenſions of it are clearer, and their taſt and experience of it hath been ſtronger. The brighteſt needles move quickeſt, and ſtick faſteſt to the Loadſtone. The clearer our knowledge, the cloſer our adherence. He that ſpiritually knows God and Chriſt, will reſt upon Gods bare Word with more ſtedfaſtneſs, than if he had the ſtrongeſt aſſurances of all the Princes in the World for a great Eſtate.

7. *Tis a progreſſive knowledge*, ſtill aiming at more knowledge and more improvements of it. Though the knowledge of God be at firſt infus'd into us by the inſpiration of the Spirit, yet neither that in the Head, nor grace in the Heart, have their full ſtrength at their firſt birth, but attain their ſtature gradually. Natural knowledge, which is a common work of God upon men, arrives not at its growth in a moment, but in tract of time. He that firſt found out the inclination of the Loadſtone to the Pole, did not preſently apprehend all the vertues of the Loadſtone, nor was able to ſail about the World by it, though this afterwards grew up from the firſt invention. We go up a Mountain ſtep by ſtep. Chriſt doth not perform all the parts of his Prophetical Office at once, there is a further declaration of the Name of God to ſucceed the firſt, *John* 17. 26. *I have declared thy Name, and will declare it, that the love wherewith thou haſt loved me, may be in them.* And the raviſhments by the vertue and influences of his ſecond, ſhall exceed thoſe of the firſt Revelation, for thoſe further declarations are accompanied with greater manifeſtations of Affection, and fuller Communications of Divine Love to the Soul. Some things are too bright for the Soul at the *firſt opening* of its weak eyes. Men at their firſt Converſion have but glimpſes of things, as the man *Mark* 8. 24. who ſaw *men as Trees walking*, till Chriſt put his hand upon his eyes, and made him ſee objects before him more diſtinctly. As the ſtone from our Hearts, ſo ſcales from our eyes, fall off by degrees. No Man is ſo wiſe but he may be wiſer.

(1.) *All true knowledge is alluring.* The firſt ſight of a myſtery is tranſporting and alſo

alſo alluring to a further enquiry, *Prov.* 1. 5. *A wiſe man will hear and will encreaſe Learning:* he will ariſe to more ſublime thoughts and diſcoveries: He will be adding as in *Arithmetick* figure to figure, till he comes to a juſt ſum, deducing one rule from another, till he come to the utmoſt: As the branch grows from the body of the Tree, and one branch from another. 'Tis the nature of all true knowledge to ſharpen the mind for more. He that hath found a mine, will follow the vein till he maſters it. The Scholar that hath a taſt of any curious Learning, will not leave the purſuit till he hath pierced into the bowels of it, and by turning over Books and ſtretching his Thoughts hath increaſed his ſtock. Tis alſo the nature of Spiritual knowledge to put an edge upon the appetite, and open the underſtanding wider, that it may be filled with more. The voice of it is that of the grave, *Give, Give.* The times of the Goſpel were promiſed to be inquiſitive times, *Dan.* 12. 4. *Many ſhall run to and fro, and Knowledge ſhall be encreaſed.* A little knowledge of God doth not huſh our deſires, but awaken them. The Barbarous people by taſting the fruits of *Italy* were not at reſt, till they ſaw and conquered the Countrey. One taſt of God and Chriſt is to make us cry out, *ever more Lord give us this bread*: 'Tis to enlarge our appetite, not to dull and ſcantle it; To engage us to make further enquiries into *the hope of his calling, and the riches of the glory of his inheritance in the Saints*, *Eph.* 1. 16. They had a Spirit of knowledge. But the *Apoſtle* prays for further perfection in the knowledge of Chriſt, and a fuller opening the eyes of their underſtandings, to get into his ſecret things, and behold more of his Glory. 'Tis as natural for a ſaving knowledge to preſs to further attainments, as it is for a counterfeit knowledge to flag in its purſuit.

(2.) *Tis utterly impoſſible that any man can have a ſaving knowledge of God, who ſtands at a ſtay in what he has, without any deſires to make a further progreſs.* As it is impoſſible Faith or a full aſſent or conſent to the doctrine of the Goſpel can be without unutterable groans for the full application of the good things promiſed in it, ſo it is impoſſible this ſaving knowledge can be without eager thirſting for a larger Communication. He that ſeeks not after more light, never had any ſaving glimmerings of any in his Heart, *Prov.* 15. 14. *He that hath underſtanding, ſeeks knowledge, but the mouth of fools feed on fooliſhneſs.* The ſeeking knowledge is a ſign of an underſtanding Heart, any mans feeding on fooliſhneſs is an evidence that he underſtands nothing of the ſweetneſs of a ſpiritual banquet. That Merchant that is ſenſible of gain, will encreaſe his venture, and deſire richer commodities: The underſtanding Heart will venture out for more ſpiritual knowledge. As no man hath true grace who doth not make additions, and riſe to the exerciſe of thoſe graces which are more ſpiritual, more the delight of God, and the beauty of the Soul: ſo neither hath he any taſt of God and Chriſt, who doth not aſpire and travel to more ſpiritual diſcoveries of his Glory. There is not only to be a knowledge, but a *following on to know the Lord*, *Hoſ.* 6. 3. *A following hard after him*, to ſee his Glory, *Pſal.* 63. 2, 8. he never taſted the ſweetneſs of it that is cloy'd with it, nor ever underſtood the beauty of the proſpect, that is not deſirous to get up to the top of the Hill to pleaſure his eyes with a full view. An acquieſcence in any degree is a ſign the knowledge pretended is but a Counterfeit, that God is not the delightful and eſtimable Object of his Mind, that there is no experimental acquaintance with him. Certainly, he that eſteems him, will deſire to lye at his feet to receive his inſtructions, and will implore Chriſt for the exerciſe of his prophetical Office, which is as truly exercis'd by his Spirit in the World, as it was in his Perſon in the dayes of his fleſh.

(1.) *This Principle of ſaving Knowledge is an active Principle.* If it be *the light of Life*, a living and lively light, it will by its activity proceed from ſtrength to ſtrength, from *dawn* to *day-light*, from *day-light* to *Sun-riſe*, and from that to the *Meridian*, *Prov.* 4. 18. The Sun in a Statue, will ſtand like a ſtock, but not the Sun in the Heavens. If through the darkneſs of the Underſtanding there is an *alienation from the Life of God*, *Eph.* 4. 18. then by an Enlightned Underſtanding, there is an approach to the Life of God. Can partakers of the Life of God, ſtand

at

at a ſtay? Can we ever be like God by Ignorance, and ſmall meaſures of Knowledge? God cannot encreaſe in the knowledge of himſelf, becauſe the Knowledge of himſelf, is, as himſelf, infinite: But that Soul that is truly God-like, aſpires to as high a knowledge of him, as the Creature is capable of. He hath no deſire to take further ſteps in grace, who doth not deſire to thrive in the Knowledge of Chriſt which is as the dew of grace.

(2.) *There is no conformity to Chriſt, without a thirſt after more knowledge of God.* Our Saviour grew in *Wiſdom* as he did in *Stature*, *Luk.* 2. 52. Not that Chriſt had any ſinful Ignorance, but the Habits of Wiſdom and Knowledge infus'd into his humane Nature, grew up to maturity according to his natural growth. They are not his Members that grow not proportionably to the head; and being Rational Members, they muſt grow in knowledge as well as in ſtrength. The *Image of God* in the New Creature doth partly conſiſt *in Knowledge*, *Col.* 3. 10. Yet it is not neceſſary to this Conformity, that all ſhould have an equal degree of Knowledge. 'Tis probable, all in Heaven have not an equal Viſion of God, ſince there are different degrees of Glory; yet the leaſt degree of the Viſion of God there, is with a perfect Conformity, and without the mixture of the leaſt impurity. But there is no Conformity here to Chriſt, without ſome knowledge of him. Some grow according to means and meaſures, and an ardent thirſt for fuller manifeſtations of him. Some think that in heaven there will be a conſtant proficiency in the Knowledge of God *; and why not, ſince finite is capable of Additions, as Numbers are of more Units, which may be encreas'd by adding; yet none ſo great, but may be made greater by addition of more to them?

* Zanch. *in* Hoſ. 6. 3.

(3.) *He can have no deſire to enjoy God, who doth not deſire a clearer knowledge of him.* What deſires can he have of fruition, who doth not delight to know more of him, whom he pretends he is willing to enjoy? He hath no mind to ſet foot in Heaven, nor hath any Notions of the happineſs of that place, whoſe Affections are not enlarged to a further proſpect of him, who is the ſole Eſſential happineſs there. Whoſoever hath had any taſte of Heavenly pleaſure, will endeavour to beautifie his underſtanding with Divine Objects, ſince part of the happineſs of Heaven conſiſts in a perfection of that faculty of the Mind.

'Tis then certain that a knowing Soul cannot be idle, but inquiſitive: Spiritual Knowledge is no leſs attractive than natural. When we come to a little knowledge in thoſe lower things, we are ſtill aiming at more. As thoſe that found out new Countries, were ſtill making more Voyages to perfect their Enquiry. 'Tis impoſſible that any that have taſted the ſaving Knowledge of God, can reſt in low meaſures; but they will be attempting a full diſcovery.

This progreſſiveneſs conſiſts chiefly

(1,) *In a clearer ſight of what was in part known.* Not ſo much *extenſively*, in an increaſe of particular Objects; as *intenſively*, in a clearer view and more ſpiritual apprehenſion of what we knew before; As growth in Grace is not in new Graces (for they are all included in the habit of Grace firſt put into the Soul) but in a ſtrength of each particular Grace, and the actings of it. As a man that ſtudies the nature of ſome particular Creature, by his ſearch comes into a ſight, not of new Objects, but of more reaſons of things, and a clearer inſpection into that which was the object of his knowledge before. The knowledge in heaven conſiſts not ſo much in the knowing new Objects, as in knowing with an unexpreſſible clearneſs, God and Chriſt, whom we know but in a glaſs, and that darkly in the World: not in an addition of new Objects, but an acceſſion to the degrees of our knowledge.

(2.) *'Tis a growth in Eſtimation of the Object, and ſtrength of deſires for it.* 'Tis a certain rule in ſpirituals, as it is in naturals; every thing when it moves regularly to its Center, moves more ſwiftly towards the end of its Motion; ſo will the motion of the Soul be in Longings and Thirſtings after a more full view of God and Chriſt, the

the nearer it comes to Salvation; the *Soul breaks for the longings it hath to the judgments of God*, *Pſal.* 119. 20. the Methods of his Wiſdom; one deſire treads upon another; he deſires, and is covetous for more longings for him; he longs, and thinks he doth not long enough. It grows in Eſtimations of him, *Pſal.* 119. 72. *The law of thy mouth is better to me than thouſands of Gold and Silver.* He values it daily more and more, above all the Excrements of this Earth.

(3.) *'Tis not a growth or deſire terminating in a Notion of God, ſo much as the fruits and proper intendments of that notion.* 'Tis a Myſtery of Faith and a Myſtery of Godlineſs; a Myſtery to be known, and a Myſtery to be practic'd; But the growth is in the Myſtery of Faith, in order to a growth in it as it is a Myſtery of Godlineſs; to know God for the Ends for which he is reveal'd, and Chriſt for the ends for which he was Commiſſion'd. Tis a *deſire for the way of Gods precepts*, *Pſal.* 119. 27, 33. not to indulge Carnal Affections, or an intellective Curioſity; but to direct his paths and ſtrengthen him in his Walk. A man in a journey deſires not ſo much the knowledge of the nature of the Soil, or of the Fruits of the Country, as the way of it, to attain his journeys end. *David* having a knowledge of God, and being Raviſh'd with it, deſires to be acquainted with the way to the fruition of that whereof he had ſome ſight. Hence he ſo often deſires God to open his eye, that he might behold him; and teach him the way that he might attain to him. He that hath a delightful proſpect of excellent Buildings, and fruitful Grounds which he may have the Poſſeſſion of, would have a more accurate ſurvey of them. The next ſtep naturally is, to deſire to know a way thither; *Prov.* 1. 5. *A wiſe man will encreaſe in Learning*, חַחְבּוּלוֹת, the word ſignifies properly the Mariners Art, or Pilots skil in ſteering a ſhip; or an acuteneſs in acting: a wiſe man will hear and encreaſe in learning, in order to improve what he knows for his direction and ſteerage in his Courſe in the World, which is as a ſtormy Sea, and needs care and skill.

2. *As there is a difference in the effects of this knowledge, ſo alſo in the manner of it.*

1. *Saving Knowledge is diſtinct.* Tho' grace be not perfect, yet there is an Habit of grace, and all the parts of grace in the Soul of a renewed man; ſo tho' this knowledge be not perfect, yet there is a diſtinct view of God and Chriſt in all the neceſſary parts of knowledge. Another may know the Attributes of God, but he ſees not the Glory of them ſhining into the heart, 2 *Cor.* 4. 6. *To give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.* Tis a diſtinct view of Gods Perfections, in their affecting Glory; of his Wiſdom, in contriving Redemption; his Juſtice, in puniſhing our ſurety; his Mercy, in beſtowing Pardon in his beloved one; and the beauty of his Holineſs in all; and of thoſe a Believer hath a diſtinct apprehenſion in his Mind, and a gracious and diſtinct impreſſion of them on his Heart; he knows the Nature of Chriſt, his Offices, the fruits of his Death, and Comforts of his Reſurrection, the Cordials of his Interceſſion ſo orderly, as to make uſe of them in his ſeveral exigencies, and have recourſe to each of them by Faith, in his diſtinct preſſures. 'Tis *a ſhining into the heart*, as the Sun upon the World at the Creation, whereby *Adam* had a diſtinct view of the Creatures then formed; and in the new Creation, this Divine Light breaks into the Soul, repairs the faculty whereby there may be a plain ſpiritual view of the glory of God, as figur'd in the appearance of Chriſt. An Owl ſees the light, but not diſtinctly that or any thing by it, not becauſe there is want of Light, but a want of a due diſpoſition and ſtrength in the eye to diſcern it. 'Tis a *manifeſtation of Gods name*, *Joh.* 17. 6. God was more diſtinctly known by his name *Jehovah* among the *Iſraelites*, than he had been in the World before, *i. e.* in the manifeſtations of his Truth and Power in performing the promiſe of deliverance to them; ſo he is known in Chriſt in fuller expreſſions, and more Letters of his name, than he was to the *Iſraelites*. The other Knowledge, is as the ſight of a man in his picture; this, as the knowledge of a man in his Perſon, whereby his lively diſpoſition and excellencies are diſcern'd. 'Tis a

knowledge by inward Manifeſtation and irradiation of the Soul. The times of Ignorance are called night and darkneſs in Scripture; In the Night there is no evidence of the true Figures and Colours of things: The time of divine Diſcovery is called Day, and Light; and Believers, *Light in the Lord*; there is a plain appearance of the Object in its excellency manifeſt to them, whereby they diſcern things that differ; the difference between Chriſt and the World, Grace and Sin. It differs from the knowledge of others, as the ſight of a Ship by an unskilful eye from that of the Shipwright or Pilot, who underſtands all the parts of the workmans skill. Or the ſight of a picture by a Limner, and one ignorant of the Art; one ſees the hidden pieces of Art, the other the outward figure and Compoſure. The knowledge of the Chriſtian, is the work of the Spirit by ſpecial Grace, the other is the work of Education and Induſtry. A Divine work is more clear than an humane. 'Tis ſuch a knowledge as the *Apoſtles* had after the Holy Ghoſt came upon them, and had diſpelled their darkneſs, ſcatter'd their ſhadows, and refin'd their Minds, and made them ſee the Counſel of God in the ſufferings of Chriſt, and behold the bottom of it with a divine Light; whereas before, their knowledge was confus'd and feeble, they ſcarce knew before he was to dye; after his death they underſtood his ſufferings, but nothing of the true reaſon and deſign of them, till the Spirit deſcended upon them: And therefore Chriſt tells them in the time of his Life, that tho' he had been ſo *long with them, they did not know him*, *Joh.* 14. 9. Unleſs the knowledge of God and Chriſt be thus diſtinct, it may ſtuff the Head, but not improve the Soul.

2. *'Tis a certain Knowledge.* Not a gueſs or imagination, but a real thing; As if the Soul had a perfect demonſtration. 'Tis ſurer than the knowledge of the firſt Principles or common Notions in Man; ſurer than the perceptions of Senſe, or concluſions of Reaſon. The knowledge of things we have by Experience, depends upon the deceivable ſenſe, which often needs the correction of Reaſon: the knowledge we have by reaſon is uncertain, becauſe the Mind of Man is often prepoſſeſt with crooked Notions, which cannot be the rule to meaſure ſtraight Truths by. Reaſon is full of uncertainty, and dubious; and the more we know by natural Reaſon, the more we doubt. But this knowledge is more Divine than any demonſtration *, becauſe it is not founded upon humane Reaſon, but divine and infallible Revelation; which can neither deceive nor be deceiv'd. 'Tis by an *inward ſence* and taſte, which renders a man more certainly intelligent of what he feels, than all Men in the World can be by a Rational Diſcourſe without a ſence. Truth is Inned, and inlayed in the Heart, there is a *plerophory* and *full aſſurance of knowledge*, *Col.* 2. 2. * Other knowledge doth fluctuate, and a man rather ſuſpects that he ſees, than ſee clearly; which is rather an opinion of God and Chriſt than knowledge; ſuch as the *Philoſophers* had of natural things, which they could not aſſure themſelves whether it was clear Science or Opinion. But ſaving knowledge is a ſolid and certain apprehenſion of the object known. Hence it is called *a ſight of the glory of God with open face*, 2 *Cor.* 3. 18. an intellectual ſpiritual ſight, the *evidence of things not ſeen*, *Heb.* 11. 1. ἔλεγχος. Such a conviction that brings a fulneſs of Light with it, to clear the thing, and make the heart fall down under the power of it, and non-pluſſeth all diſputes againſt it. As the Spirit ſo ſtrongly convinceth of Sin, as to arreſt all objections and pleas, baniſh them out of the heart of the Sinner; ſo he ſtrongly convinceth of the Truth of God and Chriſt, and chaſeth away all the Carnal Reaſonings, as the light of the Riſing Sun doth darkneſs before it. 'Tis ſuch an evidence, that brings ſubſtance along with it. *The Subſtance of things hoped for.* It evidenceth God and Chriſt, and the things of God and Chriſt to be ſubſtantial, ſolid things, and not imaginary Notions, and doubtful Opinions. This was promiſed in the times of the Goſpel, *Iſa.* 52. 6. *My people ſhall know my name, they ſhall know in that day, that I am he that doth ſpeak, behold it is I.* The repetition of a thing in the *Hebrew Dialect*, ſhows the certainty of the thing ſpoken of. They knew God by the *Prophets*, they ſhould more ſurely know him in the times of the *Goſpel*, in the greatneſs of the deliverance he would work for them. 'Tis clearer than the prophetick Viſions; for it is a ſight that is produc'd by the *dawning of the day*, and

* Θεώτερόν τι πάσης ἀποδείξεως Origen.

* Amyrald. Theſ. Salmur. *Part.* 2. *pag.* 91. *Theſ.* 36.

and the arising of the day-star in the heart, 2 *Pet.* 1. 19. which is meant of a knowledge of Christ in this World, for in Heaven the knowledge shall be by the light of the Sun. 'Tis a knowledge here which is the forerunner of a full knowledge in Heaven, as the day-star is of the rising Sun. And Christ himself affirms to God this certainty of knowledge, *John* 17. 8. *They have surely known that I came out from thee*, which is more than a loose opinion. And indeed, there is nothing more sure to an open'd understanding than a divine light, tho' to an eye sore with sin the light is as imperceptible as the light of the Sun to the eyes of an Owl.

1. *The manner of this knowledge must bear some proportion to the object, and the manner of revealing it.* As the object excells all other objects, so the manner of knowing must be different from all other manner of knowledge, and therefore more certain in what we know of it, by how much the objects God and Christ are more excellent and real, the living God and an Eternal Christ. 'Tis not coyn'd by Flesh and Bloud, nor depends upon the blindness of reason. But it is *from* the Father which is in Heaven, as well as *of* the Father which is in Heaven, *Matth.* 16. 17. A manifestation from Christ, *John* 17. 6. *I have manifested thy name*; a *sure word* whereby it is taught, 2 *Pet.* 1. 19. surer than all the maxims of the World. The object is most real. God, the author of all being, the fountain of Nature and Grace, Christ, the band of the whole Creation. The manner of revealing was most certain, the manner of knowing must be in some measure suitable to the object known, and the way of its manifestation; the principles of Faith are more certain than those of any Science.

2. *'Tis wrought by the enlightning vertue of the Holy Ghost*, and therefore must be most certain. The knowledge of God as well as Faith is the gift of God, wrought in the Soul by inspiration. God gives not erroneous principles to the Creature. The debauchery of our reasons was not from God originally, but from the lasting invasion of sin, and permitted by God as a Judge to continue for our punishment. This teaching is by *the Spirit of Truth*, *John* 14. 17. 1 *John* 2. 27. who inwardly presents the excellency of God and Christ to the understanding as the word doth to the ear, and that not like a flash of Lightning that gives a vanishing Light, and after leaves us in a worse darkness than it found us: But he abides as a Spirit of Truth in all the darkness of this World, for *he dwells with you and shall be in you.* The instruction will be certain, till the Spirit prove an uncertain Teacher. 'Tis his *demonstration*, and therefore *powerful*, 1 *Cor.* 2. 4. and surer than any demonstration by reason, by how much the Spirit the Teacher of it is above all the Reason in the World; 'tis *the Spirit* that *searcheth the deep things of God*, 2 *Cor.* 2. 9, 10. Mysteries above the kenn of corrupted Reason, and hid in the secret place of the most High, which are therefore most precious and of the greatest reality and value. Since therefore this knowledge is a fruit of Divine Teaching, and from an infinitely wise and infallible Teacher, the Soul of a Believer is more assured of the reality of it than it is of its own Life and Being. He knows by Sense and Reason that he lives, but the knowledge he hath of God and Christ is by the Spirit, a principle infinitely superior to both the other.

3. *Saving knowledge is such a knowledge for kind as Christ had of God.* The words and declaration of God which *God gave to him, he gave to his Disciples*, *John* 17. 8. The knowledge Christ as man had of God is communicated to a Believer, in the kind, though not in the same measure. And herein doth consist partly our conformity to Christ; the Soul is conform'd to Christ in all the parts of it: It consists not in the repair of one faculty, for that would be but half a resemblance. It would be monstrous for the will to be conform'd to Christ, and the understanding to the Devil; the Will to be acted by Grace, and the Understanding possessed by Nature. It cannot indeed be supposed in the order of natural Operations, how the Will can have an Holy conformity to Christ, till the Understanding hath an intelligent conformity to him. As the Will is made like the Will of Christ, so the Mind is enlightned in a similitude to the Mind of Christ, that as Christ is in the

Heart the ground of the hope of Glory, ſo he is in it the guide of the Mind, *Phil.* 2. 5. *Let this mind be in you which was alſo in Chriſt Jeſus.* 1 *Cor.* 2. 16. *But we have the mind of Chriſt. The Spiritual man judgeth all things,* becauſe *he underſtands the mind of Chriſt.* Becauſe his Mind is inform'd and enlightned by that Spirit which illuminated the humane Mind of Chriſt. And needs muſt he judge as Chriſt did, who hath not only a knowledge of the doctrine of Chriſt, but a Mind acted by the ſame Spirit of Chriſt, and ſuted to the Mind of Chriſt, and hath ſuch notions and piercing inſight into the things of God for the kind as Chriſt had. I will not ſay that this is the ſenſe of the place, though ſomething of that nature ſeems to be included in the manner of the *Apoſtles* argument, or may be inferred from thence. We may be ſaid to know as Chriſt doth, as we are ſaid to be Holy as Chriſt is Holy, in regard of likeneſs, as the light of the Stars and the Sun are true light, have a likeneſs one to the other, and are of the ſame kind, Yet the light in the *Sun* is more full and clear than that in the *Stars.* As there will at the laſt day be a glory of the body *like to the glorious body of Chriſt,* *Phil.* 3. 21. And a glory of the Soul much more like to the Soul of Chriſt: So there is an initial likeneſs to Chriſt in each faculty in every renewed man. Now as Chriſts knowledge of God was certain and the knowledge of himſelf was certain, ſo this ſaving knowledge of God and Chriſt in a true Believer is as certain for the meaſure of it in this World. And though there be doubts and wavérings in the Hearts of Believers, yet they do not reſpect the object the nature of God and Chriſt and the ends of his death, but are in regard of the ſubject and an intereſt in thoſe glorious things. Now though this knowledg be imperfect, yet 'tis certain in every Believer. *They know, though it be but in part,* 1 *Cor.* 13. 12. and that which they know is certain. There is certainty in Star-light as well as in Sun-light, though the light be not ſo much. *We ſee through a glaſs darkly.* 'Tis a certain ſight, though not clear, becauſe the Organ is not fully fitted for it. Every true Beleiver can ſay as thoſe, *John* 6. 69. *We Believe and are ſure that thou art that Chriſt the Son of the living God.* Before the light of the knowledge of God broke in ſavingly upon him, he had doubtful notions of thoſe things, he counted them as ſhadows, diſcourſed of them becauſe the reſt of the World did, and becauſe he had been brought up that way, yet without any ſavour of them: He knew not whether he knew or no, as *Paul,* whether he was in or out of the body. But ſince, he beholds ſuch a clearneſs and reality in the myſteries of the goſpel, that he is more confirm'd in the certainty of them than of any thing in the World. There is a light ſhot in, which carries its own evidence with it, and is too bright to be nonpluſt by the darkneſs of reaſon. The things of God and Chriſt are diſcerned in the Head and realiz'd in the Heart.

3. *Tis a firm Knowledge.* Some have a floating knowledge of God: Truth in their Mind doth dance as the Image of the Sun or Starrs in a pail, according to the motion of the Water. Truth and Errour are like a pair of ſcales, ſometimes up and ſometimes down. But as true Faith, ſo ſaving knowledge, is ſtedfaſt like a needle ſticking to the Loadſtone without wavering, *Coloſ.* 2. 5. *ſtedfaſtneſs of your Faith* στήριγμα, *firmamentum fidei,* Firmament of Faith, as ſtable as the Heaven and Heavenly bodies keeping their conſtant ſtations and courſes, and admitting nothing heterogeneous into them: 'Tis but a ſhadow of knowledge which halts between two opinions. The knowledge of Chriſt being admitted upon the higheſt account frames the ſoul into an acquieſcence in it. 'Tis *an unction from the Holy one,* 1 *John* 2. 20. Which as it opens, ſo it fortifies the underſtanding. 'Tis an habit, *Heb.* 5. 14. *who by reaſon of uſe,* by reaſon of *Habit* in the *Greek.* The faculty is firm and can never be totally vitiated; though it may, as the natural taſt, be impair'd by ſome diſeas'd humour tincturing the palate, yet it returns again to its former temper. 'Tis ſuch a knowledge that keeps men in a way of Righteouſneſs and prevents them from returning to be Swine. It makes them ſee the mire to loath it, and the purity of God to love him. They that are taught of God depart not from his Truth, *Pſal.* 119. 102. *I have not departed from thy judgments; for thou haſt taught me.* The *Pſalmiſt* renders Gods teaching him as a reaſon why he did not depart from Gods judgments. Therefore that knowledge of God which is taught by God

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is an eſtabliſhing knowledge, not a volatile airy thing, ſuch as children have, which are *carried away by every wind of Doctrine*, Eph. 4. 14. toſt to and fro between one paſſion and another, rather than between one reaſon and another; But a ſettling ballaſt, ſuch as the Martyrs had who were ſlain for the Word of God, the Divine *Life*, and the *Teſtimony* they bore to his perſon and offices, which they held and held as an undoubted Truth, *Revel.* 5. 9. They held the tranſcript of God, and Chriſt imprinted on their Hearts firm, as a Marble doth the Letters engraven on it; the other ſort of knowledge is fading, as eaſily blotted out as Letters upon Sand with the next wind. In the one there is only a *taſt* of the powers of the World to come, of the Death and Reſurrection of Chriſt, which are the powers of the age of the *Meſſiah*, which was called by the *Jews* the World to come. *Heb.* 6. 5. the other is as a conſtant ſight in the Heart, as firm as a graft in the ſtock which becomes one with it; Not only a light of Truth but a love of Truth, notions ſpring into the mind and Love ſtands ready to ſet and root them. If any man therefore pretends to a knowledge of God, and withdraws from him to the things of this World, and the miry wayes of ſin, he knew no more of God than a Swine doth of the cleanſing bath. He diſcovers a greater hatred of God; for whenſoever any good is forſaken after it is pretended to be known, it ſhows a greater deteſtation of it and deſire of diſunion from it. Whatſoever therefore the pretences of Apoſtates are, they never knew God, becauſe God is ſo lovely in all his perfections, that it is impoſſible for any Soul that knows him, not to love him and cleave to him.

4. *This ſaving knowledge of God and Chriſt is in all the Affections, which attend it in the Soul, unexpreſſible.* The Affections riſing from it are unexpreſſible by the Soul that feels it: All words are below the ſenſe, as a ſpark is below the brightneſs of a flame. In common things we find often a ſecret power excite a liking or diſlike in our mind which we cannot fully diſcover to others, either in the greatneſs of the pleaſure or abhorrency which is in our ſelves. The natural Affections we have to ſomething admit of no expreſſion, much leſs the ſpiritual Affections. A Friend that you know and love dearly, whoſe vertues you admire, you can never diſcover ſo exquiſitely in his endowments, as that another ſhould admire and love him with an Affection equal to what you bear to him. Who can imagine the depth of *Davids* ſenſe in his contemplations of God under thoſe ſpiritual ſtrains he cloaths himſelf with in his *Pſalms*, unleſs he felt the ſame inward tranſports as *David* did? Who can underſtand the exquiſite ſatisfaction our Saviour had in his thoughts of his Father, in his addreſſes to him, and obedience to his will, unleſs he could be equal to him in all thoſe? Tis the ſame thing in ſpiritual as in natural knowledge. No man can underſtand the delight a Scholar takes in his enquiries into ſome curious Learning, but he that hath had a taſt of the ſame pleaſure himſelf, no more than a man can underſtand the heat of fire that never felt it. *Paul* in his Revelations heard *words unſpeakable* in their own nature, as well as *unlawful for him to utter*, 2 *Cor.* 12. 4. Nor can any conceive the inward raviſhments of a Soul in the Meditations of God and Chriſt, who never had a ſpiritual view of the excellency of thoſe raviſhing objects.

USE.

I. *Information.*

1. *See the inſufficiency of all other knowledge to Eternal happineſs.* Other Sciences are ſhadows of Wiſdom, this a *ſound Wiſdom*, *Prov.* 3. 21. referring to the ſtudy of the Wiſdom of God. All other kind of knowledge delights a man at preſent, helps him to paſs his Life with ſome comfort, but gives not a drop of Balſom at the hour of Death for any ſpiritual wound, or the leaſt cordial dram for a drooping Soul; whereas this ſound Wiſdom is a Treaſure of things new and old, to ſupport under any calamity. It will keep us *from being afraid of ſudden fear, or of the deſolation of the wicked when it comes*; for *the Lord*, that is ſavingly known, *ſhall be our confidence and keep our feet from being taken*, *Prov.* 3. 24, 25, 26.

(1.) *Skill in the affairs of the World and Arts uſeful to humane Societies firſt appear-*

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ed in the ſeed of the Serpent, and the Idolatrous generation of the World. The Poſterity of *Cain*, the head of the unbelieving World, are upon Record in Scripture for ſuch inventions. When his generations are reckoned, there is *Jabal* who firſt invented the art of ordering Cattle, and *Jubal* his Brother the inventer of *Muſick*, and *Tubal Cain* the firſt Artificer in *Braſs and Iron*, *Gen.* 4. 20, 21, 22. No ſuch remark ſet upon the Children of *Seth* reckoned, *Gen.* 5. 21. 22. only *Enochs walking with God*, and *Lamechs propheſie of Noah* as if he had been the promiſed ſeed; their minds were taken up with that knowledge which fitted them for a better Life. The knowledge of the *Greeks*, whence the choiceſt Learning was tranſmitted to *Europe*, was deriv'd from *Phœnicia* to *Ægypt*, the one the Poſterity of *Canaan*, the other alſo of *Cham*, both eminent for Idolatry.

(2.) *Chriſt never directed men in the knowledge of any thing but of God.* He never took Fleſh, nor laid it down to make us *Philoſophers* or *Artificers*, skilful in the Affairs of the World or knowing in Political concerns, but to purchaſe for us the knowledge of the Myſteries of Heaven, and ſanctifying grace; he was a Prophet to manifeſt the name of God, not the nature of Creatures. He came not to inſtruct us in the nature of the Elements, the Reaſon of Natural Motions, to inform us of the nature of the Stars and heavenly bodies, but the nature of God, the deſigns and methods of his grace. The teaching Worldly skill was too low for the grandeur of his Prophetical Office, and ſhould be too low for our choiceſt conſideration, but only in order to the enlarging our faculties for more clear apprehenſions or illuſtrations of Divine knowledge, to be foundations for ſpiritual Meditations, and more ſenſible perception of heavenly Truth. Our Saviour knew all the ſecrets of nature, the uſefulneſs of humane Arts to the comfort of the World, but never recommended any of them as ſufficient to happineſs. Nor after his Reſurrection in his diſcourſes with the Diſciples, did he acquaint them with the curioſities of *Paradiſe* or the orders of *Angels*: But with the *Propheſies* concerning himſelf and ends of his *Death*, and *Reſurrection*, and *Glory in heaven*, *Luke* 24. Had thoſe been ſufficient or neceſſary means the Scripture had been full of natural Demonſtrations, it had been a book of Nature inſtead of a book of Grace. It was not the deſign of it to render men Scholars, but Chriſtians; and though there be many excellent ſprinklings of natural Learning in Divine Writ, they are occaſionally ſet down to lead us to the underſtanding the Nature of God, and our own duty, the two ſtates of man, his miſery by ſin, and his happineſs by Grace. And therefore to reſt in that which God never reſted in, Chriſt never taught or admir'd, to reſt in that which Devils and Wicked men are well acquainted with, and are no Enemies unto, can never render a ſoul happy.

(3.) *It can never of it ſelf help us to the knowledge of Divine things.* A man with Treaſures of other knowledge in his head, may have, and often have, Hearts inſenſible of the beauty of God and excellency of Chriſt. It may make a man higher by Head and Shoulders than other men, but never make him like to God. The higheſt intellectuals without thoſe ſaving apprehenſions, are but Peacocks Feathers with black feet: They can no more purifie the Soul than the bloud of Bulls and Goats could atone our ſins. The underſtanding the intricacies of Nature, and the moſt ingenious Myſteries in the World, and a connexion of all the moſt uſeful worldly Sciences cannot advantage our Spiritual and Eternal Happineſs, becauſe the things themſelves which are the objects of that knowledge, cannot do it. The knowledge of a thing cannot do more than the thing known can do. If the bowels of Nature and Moral Truth were as open to any of us as they are to the higheſt Angel, only had we an underſtanding of all Divine as well as humane Myſteries without this affectionate knowledge, it would render us juſt nothing, 1 *Cor.* 13. 2. *Though I have the gift of Propheſie, and underſtand all Myſteries, and all knowledge, and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing.* Of no account before God. A man may be *Theologically* knowing and ſpiritually ignorant. *Nicodemus* was none of the loweſt Sect, a *Phariſee*, nor of the loweſt form among them, a Ruler among them, had the knowledge of the Law above the *Vulgar*; yet was ignorant of the deſign of the *Meſſiah*, and the

Myſtery

Myſtery of the new birth. A man may be excellent in the *Grammar* of the Scripture, yet not underſtand the ſpiritual ſenſe of it. As a man may have ſo much *Latin* as to conſtrue a *Phyſitians* Bill, and tell the names of the Plants mentioned in it, yet underſtand nothing of the particular vertues of thoſe Plants, or have any pleaſure in the contemplation of them. So we may diſcourſe of God, and the perfections of God, and the intendments of the great things of Chriſt, without a ſenſe of them; though this be a good preparatory to a ſpiritual knowledge, yet it is inſufficient of it ſelf without ſome further addition. It doth not heal the Souls eye, nor chaſe away the ſpiritual darkneſs. *In much wiſdom is much grief, Eccleſ.* 1. 18. In this Wiſdom only there is the choiceſt pleaſure.

(4) *It often hurts and hinders men from the ſaving knowledge of God and Chriſt.* The wiſeſt men are not alwayes the Diſciples of Chriſt, but many times Enemies to him; the moſt ingenious men have often been the moſt malicious and ingenious Devils. Natural Wiſdom is moſt apt to count Divine Wiſdom *fooliſhneſs*, 1 *Cor.* 1.21,23. a hatred of Chriſt often perks up under it. The greateſt *Philoſophers* in the primitive times were the ſharpeſt Enemies to Chriſtianity, and while they were intent upon humane Wiſdom, they counted Divine Revelation no better than a fable, and ſcorn'd to ſit at the feet of Divine Revelation, which agreed not with their own Idoliz'd principles. Unſanctifyed Wiſdom is the Devils greateſt tool. The Serpent was more ſubtle than any Beaſt of the Field, and this Creature is cull'd out by the Devil to be the inſtrument of the firſt ſeduction of mankind. The affectation of a knowledge not due to *Adam* brought a cloud upon *Adam* and his Poſterity, and ſeparated him from the knowledge of his Creator which was to be his ſole happineſs. The intent poring upon red hot Iron, or other Mettals, blinds the Eye and hinders it from ſeeing the Sun or any thing elſe by it. Too much intenſeneſs in carnal Wiſdom dims the eye to Spiritual objects. The common people knew Chriſt and *thirſted for the knowledge of him, Mark* 12. 37. when the intelligent *Phariſees* were as ſpiritually blind as Bats, and ſo wicked as to boaſt of their unbelieving ignorance, and ſet it as a pattern for the people, *John* 7. 48, 49. *Have any of the Rulers, or of the Phariſees believed on him? But this people who know not the Law, are curſed.* Upon which account it is remarkt by the Evangelical *Hiſtorian* as a matter of aſtoniſhment, that *a great number of the Prieſts were obedient to the Faith, Acts* 6. 7. 'Tis better to have a little of that knowledge which conducts to a Redeemer, than much of that which puffs up, and makes you ſwell too big for a Mediator.

Well then. Let not other knowledge ſwallow up your purſuits after this. Other knowledge is uſeful, a gift of God, but it is the hand-maid, not the Miſtreſs. It muſt not thruſt out that which is more noble; the light of a Candle equals not that of the Sun. The Angels are not ſaid to bend a look into natural things, though they exactly know the order of them. But it is their employment as well as their happineſs to ſtand before God, to view his face, to enquire into the things of Chriſt. That which Angels moſt affect, ſhould be the affecting object of our Souls: which differ in their ſpiritual nature but little from that of an Angel. Other knowledge will dye with our bodies, this will live with our Souls; that vaniſheth with our breath, and this is perfected in glory. That renders us not happy, it doth not ſatisfie our curioſity, 'tis ſtone in ſtead of bread, it ſtrikes not off one link from the chain of ſpiritual darkneſs in us, 'tis no Fortification againſt Death and Hell. But Divine knowledge ſatisfies our deſires, nouriſhes the Soul, is Bread to our hunger, light to our eyes, muſick to our ears, a cordial to our hearts, and the Womb of it is full of nothing but felicity. In ſhort, it is the light of Life Spiritual, Eternal, the other at beſt but the light of a natural and temporary Life. Let not therefore the itch of our curioſity wherewith *Adam* hath infected us, ſtop our ears againſt the inſtructions of God. Let none of us for a fading delight loſe that which is ſolid and ſubſtantial. We ſhall be like that perſon, that while he was buſie in contemplating heavenly Bodies, tumbled into a Ditch; and we, while we aim only at skill in other things, fall into an Eternal ignorance of the moſt lovely and neceſſary objects.

II. Information. *We ſee here the order of Gods working,* If knowledge be a neceſſary

ceſſary means. Firſt *knowledge*, then *Grace*; firſt knowledge, then that life which is Eternal. No houſe can poſſibly be built without a Foundation; the groundwork firſt, then the ſuperſtructure. Illumination leads the way, and the Inclinations of the Will follow. God doth not Croſs the Natural order of the Faculties in his Operations, tho he doth their Corruption. He leads men by the Cords of a Man, by thoſe Natural Obligations on him, he makes uſe of in his way of working. Expels darkneſs, to make room for Light; opens the Underſtanding, thereby to encline the will; rectifies the prejudicate opinions of God and Chriſt, his ways and Methods. None can be a *Prieſt* to offer ſpiritual ſacrifices to God, till he be a *Prophet* to diſcern what is fit to offer to him. An approbation of things that are excellent, and ſincerity in the practice, is founded upon *knowledge and judgment*, *Phil.* 1. 9, 10. The new Nature is conveyed by the *knowledge of God and Chriſt*, *Col.* 3. 10. As ignorance and error were the Deformity of the old Man, ſo Wiſdom and knowledge are the firſt line in the Beauty of the New. The firſt draught of God is in the mind, and thence terminates in the Will. *Nathanael* had a falſe notion of Chriſt, he was poſſeſſed with the opinion of the Scribes, the Doctors of the Law, that *no Prophet could come out of Nazareth*, *Joh.* 1. 46. That the people of that place were contemptible in the eye of God, becauſe no prophet had riſen from thence, ſince Propheſie was firſt in the Church. But Chriſt acquaints him with ſomething Divine in himſelf by telling him his Motions, *what he did under the fig-tree*, *ver.* 48. convinc'd him of the folly of his former Notions, diſcovered to him the Truth of his Prophetical Office, acquaints him with undeniable arguments for his Information; then his Will, and Acknowledgments orderly follow; *Rabbi*, *Thou art the Son of God*, *thou art the King of Iſrael*, *ver.* 49. None are enlivened, till they be firſt enlightned by Chriſt. He is not life to any without being light in the Mind, *Joh.* 1. 4. *The life was the light of men.*

III. *Information. The excellency of a true Chriſtian.* The beſt Chriſtian is the beſt Scholar: he hath a knowledge in the iſſue, equal to that of Angels, Superior to to that of Devils, more effectual than that of the greateſt *Philoſopher*, Prov. 17. 27. *A man of underſtanding is of an excellent Spirit. The Spirit of the Holy God is in him, and light and excellent Wiſdom.* As was ſpoken of *Daniel. Dan.* 5. 11, 14. 'Tis a light flowing from the fountain of light, a fruit of Divine teaching, and Divine touch; a *true light*, *Joh.* 1. 9. More valuable than all the trifling Sceptical knowledge in the World. The meaneſt Believer knows, if not *more*, yet *better* than the brighteſt ſtar that fell from Heaven. What others ſee by Candle-light, he ſees by the light of the Sun; what is hidden to others, is open to him; what others have a natural underſtanding of, he hath a *ſpiritual*, *Col.* 1. 9. σύνεσι πνευματική. The *Publicans* who heard the excellent diſcourſes of Chriſt concerning the nature of the Father, and the deſign of his coming into the World, were more excellent than the *Phariſees* who knew the ſame Divine Revelation, but had no Affection ſtirred in them but that of anger againſt the Publiſher. The ſpiritually knowing Chriſtian can diſcern God in his Word, better than others can in all his Creatures. He practiſeth what he knows. The excellency of a drug lyes not ſo much in its quality, as in the operation of that quality. We meaſure the excellency of things, not by the outward appearance, but the nobleneſs and uſefulneſs of their effects. The Meanneſs of a Chriſtian doth not ſo much diſparage him, as the excellency of Divine knowledge ennobles him. He hath a Soul truly God-like, that knows God with a Conformity to him. The Sun ſhining upon a body, and the body reflecting the beams of the Sun render it lovely, tho' low in it ſelf. The knowledge of a Chriſtian is by inward and cloſe Revelation attended with ſtrong and high reflections. Others know the matter of the Goſpel, a Chriſtian knows the Myſtery of the Goſpel. The ſtrongeſt natural knowledge is not proportionable to Divine things, and therefore renders not the ſoul as excellent as the ſpiritual knowledge of God: the one fits men for converſe with man; the other for Communion with God in this and another World.

IV. *Information. How ſad is it for men to abuſe to wrong ends the means of Knowledge*,

ledge which in it self is Eternal Life. As men turn Grace into wantonness, so they turn Knowledge into Rebellion; as men will run many scores in debt because Grace is free, so some will run more eagerly to sin because they know God is merciful in Christ, and use their knowledge for an encouragement to sin. This is a Monster composed of a Christians head, and a Swines heart; an Angels wings, and a Serpents body. This is like *Belshazzar*, to quaff Healths in the Vessels of the Temple. To use it well for gracious Ends, is like *Solomon*, to melt down the Gold of *Ophir* for the Service of God, and work it into Vessels for the Sanctuary. How many are there that are angry with the knowledge they have, and the means to get more, because they cannot be at ease in their sins? their Lusts are enrag'd, while their Consciences are enlightned. The Devils knowledge is so far from asswaging his Malice, that it encreaseth his Fury. They know God as a Judge, but regard him not as amiable and worthy to be imitated. The knowledge many *Philosophers* had in the times of the Gospels shine, was so far from enabling them, because of their Corruptions, to see the beauty of those discoveries, that they were rather excited to oppose the Gospel Principles with more stoutness of heart; that it might be truly said of them, as *Isa.* 47. 10. *Their wisdom and their knowledge perverted them.* 'Tis base to turn the means of the knowledge of God, into the service of the Devil. 'Tis good when we use them to check us in sin, to wean us from it, and render God more lovely and desirable to our Souls. Gods discoveries of himself are not that he may be abused, but that he may be loved. He shows himself in his Goodness which is his Glory; the end of goodness is to attract our Affections, not to excite our Enmity.

5. *Information.* If the knowledge of God and Christ be the necessary means to Eternal Life, *how deplorable is that want of this necessary knowledge of God, which is among us!* How lamentable are the Cataracts bred in the eye of our Understanding by the power of the flesh! * *Nicodemus* could not understand the first Principles of Christianity, tho' he had been educated in the Church, studied the Law, had an honourable notion of Christ, was affected with his Miracles, and was instructed in the Principles of Christianity by the mouth of Truth it self. How great is our blindness in the things of the Kingdom of God! The knowledge many men have of Christ, is a knowledge of his outside, not of his spiritual Nature and Excellency, so as to relish him. The Notions of the goodness of God, and Salvation by Christ, are transporting Doctrines; men are pleased with them, as Children are with the pictures in a *Philosophers* book, without studying or knowing any thing of the inward sweetness and learning in it; without prying into, and being savourily affected with the Mysteries of the Gospel. They have a knowledge of God and Christ by report, as Men have of a famous Prince, without any acquaintance, and happy familiarity with him. As defective in this true Knowledge, as a plowman is in the Principles of *Astronomy.* Most mens lives are a Dream; they profess Religion, account themselves happy in that profession, content themselves with some self-pleasing Fancies and Notions, without distinct enquiries into the Truths of Heaven. How sad is it to have Eyes, and not know the Sun; to have Understandings, and not know that which is only worthy to be known; and not see God, who is as visible by his word and works, as the Sun by its Light! The irrational Creatures outstrip us in the sense of what concerns the good of their Nature; the Crane and swallow, the Ox and Ass are better proficients in the good belonging to their Nature, than corrupted man in what is necessary for his happiness, *Jer.* 8. 7. *Isa.* 1. 3.

* Daille sur 3. Jean.

(1.) *This ignorance is natural.* It was the glory of man in his Creation to have the knowledge of God. The goodness of the Creatures, which God beheld in them after they were formed by him, consisted in their natures and qualities sutable to them. If other Creatures had qualities sutable to their Natures, the noblest Creature could not be defective. If man had been Created with an Ignorance of God, he could not have been good under that which is the Deformity of a Rational nature. But since the Crack by the Fall, there is not a man that by nature understands God or

knows him to ſeek him. God in his exact ſearch in the World after its pollution, found not a man but was as ignorant as he was corrupt, *Pſal* 14. 2, 3. *The Lord looked down from heaven upon the Children of Men, to ſee if there were any that did underſtand, and ſeek God*; and the reſult is, that they were *all gone aſide, they were altogether become filthy, not a man that doth good, no not one*; not a man without blindneſs in his Underſtanding, as well as filthineſs in his will and practice; which leaſt it ſhould be thought to be meant only of a particular deluge of Corruption peculiar to that age, the *Apoſtle* expounds it as a charge againſt the whole World, comprehended in *Jews* and *Gentiles*, *Rom.* 3. 9, 10, 11. We are no more born with a ſaving knowledge of God in our heads and hearts, than with a skill in *Philoſophy* and *Mathematicks*; no nor ſo much, for we bring into the World a faculty capable of them by ordinary inſtruction, but uncapable of the other without ſpecial Illumination. The eye is born quite blind to ſpiritual, but purblind only to natural Knowledge. 'Tis as poſſible to read the Law in Tables of Stone after they are pounded to duſt, as to read true Notions of God and Chriſt in lapſed nature. This is excellently deſcrib'd by the *Apoſtle*, *Eph.* 4. 17, 18. *Vanity of the mind, darkneſs in the underſtanding*, and *blindneſs of the heart*: The Eſſential Faculties of the Rational Soul: The Mind, the repoſitory of Principles, the faculty whereby we ſhould judge of things honeſt or diſhoneſt: The Underſtanding, the diſcurſive Faculty and the reducer of thoſe Principles into practical Dictates; that part whereby we reaſon and Collect one thing from another, framing concluſions from the Principles in the Mind: The Heart, *i. e.* the Will, Conſcience, Affections, which were to apply thoſe Principles, draw out thoſe Reaſonings upon the ſtage of the Life; all corrupted; one vain, the other dark, and the third ſtark blind. * And the moſt ingenious Nations for natural Knowledge and Civil Prudence verifie the *Apoſtles* Character in their brutiſh actions. The *Egyptians*, that were men famed for their knowledge, and deriv'd the Sciences to the other parts of the world, were worſe than beaſts in their Worſhip. The *Greeks*, who counted their *Athens* the Eye of the World, were not more refin'd, when they ador'd *thirty thouſand Gods*, and ſome of them infamous for Murder and Adultery, and had three hundred twenty four ſeveral opinions about the chief good. And the *Romans*, eminent for Civil Prudence, were not much behind them, when they worſhipped a *Feaver*, and dignified a Strumpet with the Title of the Goddeſs of Flowers. A great *Philoſopher* among them takes notice of this ignorance of God in the various notions they have of him *. If you ask an *Artificer*, a *Poet*, a *Philoſopher*, a *Scythian*, a *Perſian* what God is, you will not find them all of the ſame opinion. Even thoſe among the Heathens, who for Acts of Juſtice and Temperance might put men under the Goſpel to the bluſh, have had a thick darkneſs upon them in regard of God. They ſaw not the *bright light* which is *in the clouds*, *Job* 37. 21. The knowledge of God hath been as much out of their Kenn, as thoſe Moral Virtues were in their practice. And the proneneſs of men to *Idolatry* in former Ages, while the moſt intelligent Perſons in the Nature and wayes of God were living among them, diſcovers the greatneſs of mens Natural ignorance. The Poſterity of *Noah* in the world were over-ſpread with it, while *Noah*, *Sem*, and *Heber* the Father of the *Hebrews* were living among them, from whom they heard other inſtructions. For *Noah* died in the fifty ſeventh year of *Abraham*; *Sem*, and *Heber*, after *Abrahams* death; the one thirty five, and the other fifty four years after, as is gathered from Scripture *Chronology* *, This natural ignorance is in all men by nature. So that *Paul* had good reaſon to ſay, that *the natural man* (which ſtate we are all in as we are born) *receives not the things of God*, 1 *Cor.* 2. 14. Every Man is born with a Vail upon his heart, and ſpiritual things cannot be diſcern'd by a Faculty ſpiritually deprav'd. This is partial in good Men; they have a light in their Minds, but obſcure. They know but little of God, nor can ever know him to the utmoſt, nor ſearch him out unto perfection, becauſe he is infinite. And this is in ſome more, in ſome leſs, according to the acuteneſs or dulneſs of their natural Capacities, their various diverting Employments and Conditions in the World, or according to the variety of the means of Knowledge, which may be in one place more than in another. Some parts of the World have not the Sun in that beauty and ſtrength, as it is in others. The beſt

* Moulin *Dec.* 1. *Serm.* 3. *pag.* 75, 76.

* Maximus Tyrius *Diſſert.* 1. *Sect.* 3.

* Voſſii Hiſtor. Pelag. *Lib.* 3. *Part* 3. *Sect.* 6. *pag.* 365.

beſt Chriſtian heart, in compariſon of what it ſhould be, is a land of Darkneſs, not a fully enlightned *Goſhen*. Since original ſin hath dealt with us, as the *Philiſtines* with *Sampſon*, put out our eyes, they are cur'd but partially in this World, the perfection is reſerv'd for another.

(2.) *This natural Ignorance among men under the Goſpel, is wilful.* Many have no deſire to know what they ought to know of God, that their Conſciences may not preſs them to do what they know. They Hoodwink themſelves, and cloſe their eyes againſt the Light of the Glory of God, that they might not ſee the filthy puddle and hideous deformity of their own hearts. That knowledge which is the ornament of the Soul, they account the Torment of their Conſcience; are wilfully ignorant, that they may be deſtroyed more pleaſantly and with leſs fear. How *Epidemick* is this? The light ſhines upon the head, yet ſhines into few hearts; is no more regarded by men than Pearl by a Swine. Tis a diſparagement to be ignorant in a mans proper Art; not counted ſo to be defective in this, which is of abſolute neceſſity. Other ignorance is condemn'd, and this affected. *The world by wiſdom knew not God*, 1 *Cor.* 1. 21. The Underſtanding and natural Wiſdom is employed in any vile ſervice, rather than enquiries after God; and with more delight entertains a natural diſcovery than a Divine Revelation.

[1.] *Men are commonly contrary to it.* The imaginations which lift up themſelves againſt the knowledg of Chriſt, are the darlings; a mighty unwillingneſs to have them *pull'd down*, and raz'd to the ground; 2 *Cor.* 10. 5, 6. We have not only an ignorance at our birth, but a ſtubbornneſs joyn'd with it; a *wild aſſes Colt* is the beſt term the Scripture gives us, *Job* 11. 12. the wild Aſs, is the moſt untam'd and unteachable Creature *. No Beaſt is more brutiſh and ignorant, than a Child at its Birth; nor any wild Creature kicks more againſt the Tamer, than man againſt the Inſtructions of his Creator. The natural notions of God men are not willing naturally to Cheriſh; they would raze out the engraven letters; but ſince they are ſo deeply impreſt, as not to be obliterated, they fill the Characters with dirt, keep them by unrighteouſneſs from being legible; that they may be ſecure in the practice of their unworthy Principles, *Rom.* 1. 28. *They like not to retain God in their knowledge*; the beams of an heavenly light are offenſive to men; like wild Beaſts which run from the riſing Sun into their dark dens; a deaf Ear and a ſtout Heart are evident Teſtimonies of an Affection to darkneſs and diſaffection to *Light*, *Joh.* 3. 19. There is a natural *love to a lye*, 2 *Theſ.* 2. 11. *For this cauſe God ſhall ſend them ſtrong deluſions that they ſhall believe a lye.* When God gives men up to a lye, he makes no impreſſion of a lye upon them, as he doth of Truth and Divine knowledge in the illumination of the Spirit; but gives up a man to himſelf, withdraws his light, the natural Conſequence whereof is to run the road of nature, and believe a lye rather than Truth. Since *Adam's* credulity is the inheritance of his Poſterity, they take God for a Serpent, and the Serpent for a God, and are as unwilling to receive the Sparks of the one, as they are deſirous to entertain the Deceits of the other. Whoſoever hath unworthy and deſpicable thoughts of God, is averſe to any beam that diſcovers him; no man can affect to know that which he doth not value.

* Mercer.

[2.] *Men are naturally conceited that they know enough of God.* Theſe are *two* deplorable qualities in man.

(1.) An *incapacity to underſtand the Myſteries of God*, by reaſon of the dulneſs of the Fleſh.

(2.) An *unwillingneſs to confeſs his ignorance*, by reaſon of Pride and Conceitedneſs. Man by Birth, is an headſtrong Creature; yet as vain as he is, he would be counted Wiſe, *Job* 11. 12. *Vain man would be wiſe*; and that in the things of heaven. Thoſe that know leaſt of God, are tranſported with an overweening conceit that they know moſt, that they know enough and more than enough. As in the ſight of Gods Majeſty we think our ſelves nothing, ſo in the Ignorance of him we think our ſelves more than we are. When ſick men conceit themſelves ſound, they

will wilfully refuſe any remedy which may convey health, *Joh.* 9. 41. *Now you ſay, we ſee, therefore your ſin remains.* The opinion they had of their knowledge made them wilfully refuſe the Cure of their Ignorance.

[3.] *Men are commonly negligent of Knowledge.* If there be not a ſenſible contrariety to it, or a fooliſh conceit that they have no need of it; though there be a ſence of the want of it, yet there is a common negligence in ſeeking it, and making due enquiries after God. There is a ſleep and a pleaſure in ſleeping; Men *love to ſlumber*, *Iſa.* 56. 10. Thoſe who cannot endure a darkneſs in other things, nor acquieſce in a confus'd knowledge of them without ſearching into their Cauſes, and Reaſons or Effects, are well contented with a weak and languiſhing knowledge of God, quickly tired in their purſuits of him; they look up to the Sun, and preſently take their eyes off again; glance at Spirituals, and fix to Naturals. Where is the man who hath intent thoughts upon his Maker and Redeemer? How little or no time is it that we ſpend daily in viewing his Glories by Meditation? How many riſe, and lye down, without any reflection upon the Author of their lives and motions; and upon the Mediator, who purchas'd thoſe for them after a forfeiture? Are not the ſtupendious works of Creation viſible? the amazing works of Redemption legible? Do not ſparks of his Wiſdom ruſh out of every Creature flying round about us? and yet we are lazy in the improvement of them to attain a further ſight of that God who is the Author of them. Have we not the Sun in the firmament of the Goſpel? but do we caſt our eyes often upon it? Do not little fancies pleaſe us more than ſubſtance? A prodigious ſottiſhneſs poſſeſſes men, under multiplied motives to endeavour after the knowledge of God. How many are there in the World, and in Congregations, that never improve one Sermon to advance in the ſpiritual knowledge of God?

(3.) *This wilful Ignorance partly from Contrariety, Conceitedneſs and Negligence is frequent among us.* There is among us a common knowledge of God, which prevents the World from being a ſhambles, and preſerves the ſecurity of his people. 'Tis a guard to the true ſeed in the World, as the ſtraw and chaff is to the grain of corn. *Abimelechs* natural knowledge of God, reſtrain'd his hands from offering violence to *Abraham*: but ſaving knowledge is a fruit not to be found in every Hedge. The Levity of men in the ways of God is an evidence of it: Like *children carried about with every wind of doctrine.* As want of ſtrength makes the Bodies, ſo want of Knowledge makes the Minds of Children capable of being moulded into any form. The aſſent is not fully given to Divine Revelations. They may have ſome of the ſeed of the Word in their Affections, when they have little in their judgments. If there were a ſpiritual knowledge of God and Chriſt, why ſhould men be ſo ſoon inveigled with error, and fling off the acknowledgment of thoſe Truths whence they have confeſt they have reaped a Harveſt of Comfort? What is the reaſon evil is ſo often choſen, ſince our Wills naturally are determin'd to nothing but under the notion of good, but the Blindneſs of our Mind? We never chooſe Evil becauſe it is Evil, but becauſe we apprehend it to be Good. Where the Heart is not won to God, the Mind is not enlightned by him. Our little love to him, delight in him, zeal for him, thoughts of him, teſtifie too many dark Clouds between him and our Underſtandings. We have no ſound ſence of his Juſtice, if we tremble not at it; no ſavour of his Holineſs, if we do not ſtrive to imitate it. What tho' we may have a notion of Chriſt Crucified, Riſen, and Aſcended? The Myſtery of Chriſt is vail'd to our eye, if our hearts be ſunk into the World and Luſt: Our *darkneſs comprehends not the ſhining light*, *Joh.* 1. 5. It rather ſtifles the notions of God than is diſpers'd by them. How ſoon do we forget what we ſeem'd to know? Our Saviour labour'd to inſtruct his Diſciples during the time of his Life, in the Doctrine of his Death; It leak't out of their Minds, as if they believ'd nothing of his former Declarations, till the appearance of his Perſon was an irrefragable teſtimony of the Truth of his Words. If our knowledge of God were more ſpiritual, the operations of our Souls would be more heavenly. Whoſoever knows him, is ſtill flying towards him; creeping Earth-worms, Lukewarm *Laodiceans*, Careleſs *Gallioes*, conceited *Phariſees* know

know little, underſtand leſs, and ſavour nothing of God and Chriſt. Our ignorance of God is too great becauſe our eſtimations of God are too little.

To awaken us againſt a wilful and negligent Ignorance. Conſider,

[1.] *'Tis inconſiſtent with Chriſtianity.* He deſerves not the name of a Chriſtian, who wants the neceſſary knowledge of a Chriſtian: He deſerves not the name of a rational and intelligent Creature, who neglects the employment of his Mind about the moſt worthy object. Spiritual ignorance doth as much unchriſtian a man that hath the name of a Chriſtian, as natural folly unmans a perſon that hath the ſhape of a reaſonable Creature. Should we call this a World, if there were no Sun, or a man a man that hath no Eyes in his Head, nor Reaſon in his Mind? It would be a ſhadow of the World, the Ghoſt of a Man. Chriſtianity without knowledge is an appearance and nothing elſe, like the picture of a Man without Reaſon. A true Chriſtian bewails *Adams* loſs, endeavours to repair it, to get a light reſtor'd to his mind, and a beauty to his Soul. He approves of *Adams* Sin, that ſits contented in that darkneſs *Adam* brought upon himſelf and his Poſterity. Can that man be counted a follower of Chriſt, that is pleaſed with the plague of nature, which the light of the Sun comes to ſcatter by his beams? Was any poor *Ægyptian* at eaſe in the judicial darkneſs, were his groans ſilent, or his deſires weak for the removal of it? Yet how many ſouls capable of an inheritance of light, ſport themſelves in the thick fogs of ſpiritual ignorance? He hath a *Pagan* Heart under a Chriſtian name, that can talk of the deſign of the new *Adam*, and yet be pleaſed with the predominant darkneſs and nature of the old. 'Tis againſt the end of the Goſpel; the promiſe concerning the Goſpel times is, *That the Earth ſhall be full of the knowledge of the Lord*, *Iſaiah* 11. 9. not full of the ignorance of God. Light, not Darkneſs is the Glory of a Goſpel ſtate. The ignorance of the Apoſtles in the time of Chriſt concerning the nature of his Mediation, the deſign and end of his Death, is intolerable now in any that bear the name of Chriſtians. That was before the Death and Reſurrection of Chriſt, ours after the clear manifeſtation of that which in the time of his Life was obſcure to his Diſciples.

[2.] *Ignorance is Satans tool, and chain, whereby he acts men and keeps them in captivity.* He obſtructs knowledge, and guides us in Rebellion by ignorance. The knowledge of God opens the ſecrets of *Satans* Kingdom, and reveals the myſterie of his Government. 'Tis the breaking out of the light of the glory of God in the Goſpel, that makes him *fall from Heaven like Lightning*, *Luke* 10. 18. None gratifie Satan ſo much as ignorant perſons. While this chain is upon the greateſt meer Moraliſt, he is as ſure under the conduct of the Devil, as the prophaneſt wretch. He can be content to let men pleaſe themſelves with the ſhadows of vertue, while he can hold them ſure by the chain of darkneſs. He knows he can lead any where thoſe that want eyes to ſee their way. The darkneſs of the mind and the power of Satan are the ſame thing, *Act.* 26. 18. *To turn men from darkneſs to light and from the power of Satan unto God.* Whoſoever is poſſeſſed by the one, is not free from the command of the other. Darkneſs chains *Satan* to puniſhment, and darkneſs chains us to *Satan*. 'Tis the Devils tool whereby he works in us: He makes a vaſt uſe of it in his motions in the World, and his aſſaults of the Soul, *Eph.* 6. 12. He is called *the Ruler of the darkneſs of this World*, of the dark ignorant principles of this World. The darkneſs in the Heart whether total or partial, is the handle to every operation of his upon us, and the thicker that is, the ſtronger ſecond he hath to take his part in all his conteſts againſt our ſpiritual welfare. By our fooliſh principles he makes work in our fiery Paſſions. The more we underſtand of Gods nature and Chriſts Offices, the more we ſhall be able to diſcern his ſubtlety, and prevent or withſtand his attempts, *Eph.* 6. 14, 15, 17.

[3.] *Ignorance of God is the cauſe of all ſin in the World.* This is the Fountain of all the ſin that ever was; of the firſt ſin, 2 *Cor.* 11. 3. Thoſe ſins which are againſt knowledge of a particular precept, are grounded upon an ignorance of the nature of the Law-

Law-giver. Sin springs from an error of imperfection in the understanding. If a false judgment be erected, false orders will be issued, innumerable evils, determinations in the Will and Errors in practise will be the consequents: Wrong notions of God will give birth to foul Evils; a *Vertigo* or Megrim in the Head causeth irregular and unsteady motions in the Members. Hence it is that the Scripture gives the name of folly to sin, and fools to sinners; to forget God is the character of all wicked men, *Psal.* 50. 22. *Consider this ye that forget God.* Sin grows from the root of folly. Why do men give themselves over to commit Lasciviousness with greediness? *Because of the blindness of their Hearts*, *Eph.* 4. 18, 19. Why did not the Sadducees Believe the Resurrection? Because they *knew not the Scriptures and the power of God*, *Matth.* 22. 29. Why are men corrupt in their wayes? Because they *say* in *their hearts there is no God*, *Psal.* 14. 1. Why did the ungrateful *Israelites* provoke God in the Wilderness forty years of Mercy together? Because *they did err in their Hearts and did not know his ways*, *Psal.* 95. 10. Ignorance of the Glory of God, the nature of sin, and the necessity of proper wayes of expiation, was the cause of the greatest wickedness, that ever was committed in the face of the Sun. The *Jews* had fram'd a false notion of a carnally victorious and triumphant *Messiah*, that would make them Conquerours of the World, and therefore Crucifyed the Lord of Glory. This fashions men to *Lust*, 1 *Pet.* 1. 14. all wickedness flows out like a Torrent, *Hos.* 4. 1, 2. (*He that doth evil hath not seen God*, 3 *John* 11.) where there are false Conceptions of God, or true notions of him misapplied. The motion will be irregular, when men imagine a careless God or an impure God, that he doth not regard our wayes, is patient without Anger, threatens only to scare, will not damn men to Everlasting Torment for a small crime, his Anger endures not for ever; what will not a man do by those encouragements upon the invitation of a Temptation? When the *Gentiles* imaginations of God became *vain*, their practises quickly became abominable, *Rom.* 1. 21, 24. Mistakes of God and impudence in sin hold one another by the hand. When the mind is corrupt and destitute of the Truth, then break out *strife*, and *envy*, and *railings*, and all the black Regiment of Hell, 1 *Tim.* 6. 4, 5. No foundation in blindness for any regular walking; hence it is that sins are called works of darkness, but (as some think) never darkness it self, for by that word in Scripture is signified error and ignorance. That which hath no being, can have no operation, that which is not known, can never move the Conscience. If it be not known it is so far a non-entity, a thing of no existence; a man can have no gracious operation, because without knowledge of God he can have no gracious being. 'Tis not so much the pleasure of sin as the ignorance of God, that preserves mens Affections to vile lusts; were the pleasures of sin, like *Nebuchadnezzars* Furnace seven times hotter, and more sparkling than they are, they could not detain them by their charms, if they had a prospect of the goodness, sweetness, and kindness of God. The beauty of this object would leave in them no Spirit for the other. For when the Soul knows God to be the chief good, and clearly apprehends him under that notion, all the chains of Sin and Satan cannot draw him, nor the allurements of them woo him totally from him. But you may as soon cause an Ass with his heavy limbs to run a race as swiftly as a Stagg, as cause an ignorant person to Repent and come to Christ. You may as well find Reason in a Bat, as Repentance and Faith and spiritual Thirst in an ignorant person. As this is the cause of all sin in the World, so the remainders of it is the cause of all the slips in the best of Gods people, which cost them so many sad groans. As a total blindness endangers a fall into precipices, so a partial blindness exposeth to many stumblings in the way.

[4.] *Willful ignorance of God is damning.* If the knowledge of God be Eternal Life, Ignorance of God must be Eternal Death. Meer ignorance destroyes as well as disobedience. Vengeance will be render'd on them that know not God, on *Heathens* that had not a beam of the Gospel, as well as on them that *obey not the Gospel* revealed to them, 2 *Thess.* 1. 7, 8. If God hides his Gospel from a man, 'tis a sign of a lost Estate, 2 *Cor.* 4. 4. *If the Gospel be hid, it is hid to them that are lost.* Much more when a man hides the Gospel from himself, which is not only a neglect of God but a contempt of Grace. He affects his

own

own damnation, as he affects darkneſs that ſhuts his eyes againſt the Sun, and refuſeth the benefit of the light. If it be damning where the true notions of God and Chriſt are not revealed, 'tis much more when the Revelation of him is rejected or abuſed. There is ſo much of God manifeſted in his works, as renders him in ſome meaſure intelligible, and God hath given them a faculty to know ſomething of him, whereby their neglect renders them alſo inexcuſable. How could a man be inexcuſable that did not ſee the Sun, if he had a negative inability to ſee it? God hath given as much light to men in his works as is due to an intellectual nature, and to this end that men might be inexcuſable, (for ſo thoſe words, *Rom.* 1. 20. *So that they are without excuſe* might be more to the deſign of the *Apoſtle* rendred,) that they might be without excuſe, not noting the event of their neglect, but the deſign of Gods manifeſtation, that if they did neglect it, they ſhould have no ground for an Apology. But where God hath over and above added out of Grace a ſcriptural light, and made the glorious manifeſtation therein plain, and when the Revelation is clearer than that in the Creatures, clearer than that in the Law, which was called *night* in compariſon of the knowledge in the Goſpel which is called *day*. (Not that the one was abſolutely dark but in compariſon of the other, as the night is not abſolutely dark becauſe there is a Star-light, or ſome light in the ſky, but much ſhort of the light of the day.) Willful ignorance under ſuch opportunities of knowledge renders men more deplorable than Heathens. Inexcuſable is he that hath ſeen God riding in the Chariot of the Goſpel, and the ſun of Righteouſneſs moving in the *Hemiſphere* of the Word, and will not behold that ſun by whoſe light he walks upon the Earth and performs his dayly affairs. What can be anſwered when the queſtion ſhall be put, *how came you to be ignorant of thoſe things, which have ſo often been inculcated to you?* Ignorant of that God in whom you live and move? Ignorant of that God that ſhines in every Plant, evety motion of the Heavens, and clothes himſelf with robes of yet greater glory in his Word? There lies as much an obligation upon us to the knowledge of God, as to univerſal obedience to God. We are bound to enquire after him what he is, what we muſt do to pleaſe him, and how he will be worſhipped. He therefore that is willfully defective in enquiring after God and ſearching into his will, hath no intent univerſally to obey him: If he had, he would take pains to know him and what would pleaſe him, which is neceſſary to a ſtate of Salvation. We know what the fate of thoſe is that have no intention of univerſal obedience: It ſpeaks the heart ſet upon ſin, and a fear of coming to be acquainted with any thing that may hinder them from committing it. A man ignorant of God and Chriſt can no more recover out of his mortal diſeaſe, than a ſick man can without the knowledge of an able *Phyſician*, and the application of a Sovereign remedy. 'Tis only by the *knowledge of Chriſt* that we have *juſtification from our guilt*, *Iſaiah* 53. 11. No man can be freed from guilt by ignorance; to think to be ſaved by ignorance is the ſame as to imagine to live without a knowledge of Food, and to be happy without acquaintance with the neceſſary means of happineſs. That which is our ſin, can never be our Apology; and being a groſs ſin, is ſo far from excuſing, that it renders it ſelf more grievous, and the condemnation more terrible. And though it be ſaid that *Paul obtained mercy, becauſe he did it ignorantly in unbelief*, 1 *Tim.* 1. 13. it will give no comfort to thoſe that are wilfully ignorant, unleſs they can prove that *Paul* was one of that rank; he did what he did ignorantly, becauſe the Goſpel was never revealed to him till Chriſt reveal'd it from Heaven. 'Tis likely he was furious againſt the Chriſtians by an implicite Faith in the *Phariſees* determinations, as well as out of a zeal of the Law. By the ſame reaſon that any would palliate their ignorance by this, and imagine a Salvation becauſe of that, they may fancy unbelief alſo to be a cauſe of obtaining mercy, which no man that, owns the Scripture can have any pretence to. To conclude, wilful ignorance of God and Chriſt under the Goſpel doth not procure a ſingle damnation, but one with the moſt terrible circumſtances, a condemning ſentence with Gods mock and laughter, turning his delight and compaſſions to a pleaſure in his vengeance, *Prov.* 1. 23. &c. *Turn you at my Reproof, behold I will pour out my ſpirit upon you, I will make known my words unto you. Becauſe I have called and you refuſed, I have ſtretched out my hand and no man regard-*

ed,

ed, but you have set at nought all my Counsel, I also will laugh at your calamity, and mock when your fear cometh.

II. USE.

Is Comfort of to those who have this saving knowledge of God. Is it not an high satisfaction to be in the light, while many others are in darkness, to have an acquaintance with the Creator and Redeemer, while others have a familiarity only with the Devil? As he that is ignorant of God, is miserable, though skil'd in all natural and moral knowledge, so he is transcendently happy, who knows his Creator, though blockish in all the Arts in the World. If he were possessed with as great a Wisdom as *Solomon*, he could have no addition to his essential happiness. As the fruition of God in the end is the sole blessedness of a Creature, so the knowledge of God is the sole means to blessedness without any thing else to piece it out. Christ in the *Text* mentions nothing else in concomitancy with it, *This is Life Eternal to know thee the only true God, and Jesus Christ whom thou hast sent*, this and nothing else, this without any thing besides. Such an one is in union with the highest Truth, he hath a spring of spiritual Life within him, a divine Manna that nourisheth his Soul to Everlasting Life. 'Tis a comfort that God hath fixed the fitness of the Soul to enjoy him, not in a natural strength of the understanding, but in an affectionate knowledge of him, a qualification all are capable of. If only wise men and men eminent for speculation were capacitated for Eternal Life, how few would God have to know him or enjoy him? But the meanest man that hath neither opportunity nor capacity for an elevated Contemplation of God, may attain this spiritual knowledge and an elevation of affection to him.

(1.) *Such an one knows more than all the carnal World besides.* What the World knows of God is by a common illumination, as Christ is *the light which enlightneth every man that comes into the World*, and by the largeness of a natural capacity; but what a Christian knows of God is by a Divine infusion, strait union, by a particular act of God, making *Christ Wisdom to him*, 1 *Cor.* 1. 30. He knows him not only by a natural instinct as the World doth, and as beasts know their proper food and what is convenient for them, but by a special Revelation, an inshining, a choice favour not indulged to every one, *to you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given*, *Matth.* 13. 11. a gift out of his secret Cabinet, not out of his common Exchequer. How comfortable was it to the Shepherds to have the Revelation of the birth of Christ, which was concealed from the Pharisees and Grandees of the *Jews!* God darts out a Divine light upon whom he pleaseth, he refresheth babes with his beams, while he leaves the wise and prudent with their blind Eyes in the dark. Poor Fishermen had this privilege, which was denyed to the towring Philosophers of the World. And almost all the Revelations of Christ there were among the Heathens, were communicated to the weaker Sex, some Women called *Sybills* who had a Prophetick spirit of those things; some of their Propheſies are true, though not all true which is inserted in their Oracles; they knew more than all the rest of the World. The eye is a little member, but it views at once the whole surface of Heaven within its reach; a little saving light from God gives a man a prospect of such glorious things, which reason cannot reach, a little spiritual light with the constant assistance of the Spirit, shall behold more of God than the biggest intellect without it, as a little eye with a multitude of sparkling spirits shall see further and clearer than a greater without that assistance. Many men of the deepest insight and quickest parts are furthest from the knowledge of God.

(2.) *Tis an evidence of Grace to have a transforming, affectionate knowledge of God and Christ.* No wicked man doth *understand*, *Dan.* 12. 10. *i. e.* experimentally, affectionately, transformingly. Ignorance is a sign of gracelessness, spiritual knowledge is a fruit of the spirit, and a sign of all the other fruits of it; for it is a Covenant Mercy, and flows from Gods being our God, and it is a fruit of the *Grace of God given us in Christ to be inricht with it*, 1 *Cor.* 1. 4, 5. The clearness of the Churches eyes, like the *Fish pools of Heshbon*, in the apprehension of spiritual mysteries

Myſteries, is part of her beauty in the ſummary deſcription of it, *Cant.* 7. 4. The eyes are the Organs of ſight, and the inſtruments of knowledge which convey objects to the Underſtanding, 'Tis a ſign of a mans being in Covenant with God, to have an Heart to know him, *Jer.* 24. 7. *Heb.* 8. 11. *I will give them an heart to know me, and they ſhall be my people, and I will be their God, I will put my law into their Mind.* The great promiſe of the new Covenant was, that they ſhould know God better than under all the rudiments of the Law; a knowing God by a law in the Heart, as well as by a notion in the Head; for the Law written in the Heart, is a reaſon rendred why they ſhould know God. He ſpeaks not of a knowledge that lyes in the common field, but a knowledge hedged in, and peculiar to the Covenant Children of God, the Heirs of Heaven, and brethren of one Family, not to all that bear the Name of Chriſtians; for 'tis ſuch a knowledge as is accompanied with Sanctification of the *Heart*, *Heb.* 8. 10. and Juſtification of the Perſon, *ver.* 12. *For I will be merciful to their unrighteouſneſs, and their ſins and iniquities I will remember no more.* Where this Knowledge is, it is a ſign of the ſpecial favour of God, ſince it is a gift only in his own power, (God doth not uſe ſo ſolemnly to promiſe that, which is within our common reach) and is convey'd by a ſpecial act of the Spirit. It being a Covenant Mercy, it is a Cabinet Mercy. Men without it are in the Chains of Darkneſs and the Devil; thoſe that have it, are freed from the Devils Yoke. What a Comfortable thing is it, to be within the Arms of the Everlaſting Covenant? Where Covenant Graces are beſtowed, all Covenant Bleſſings will of right follow.

(3.) *What Comfort may ſuch have in all kind of Afflictions?* This, like Musk, will perfume the moſt lothſom dungeon. We have enough if we have this ſpiritual knowledge of God, though we want all things elſe. Death cannot be dreadful, when Chriſt is known and felt in the power of his Grace. The view of Chriſt rais'd the heart of *Stephen* above fears and anguiſh, when ſtones were ready to break in pieces the caſe of his Body, *Act.* 7. 55. 56. *He ſaw the glory of God, and Jeſus ſtanding on the right hand of God.* This knowledge is the ſtrongeſt Cordial: the ſweetneſs of this ſurmounts the bitterneſs of the other. When the Sun is clearly ſeen, the high Winds do rarely trouble the Mariner. In death we need the greateſt ſupports, and what greater than to conſider you are going to one you know? Though you change your place, yet not your acquaintance; you paſs to a ſtrange Country, but not to new Company. And indeed Afflictions are ſo far from being ground of diſcomforts, that they are rather Cordials in the iſſue, becauſe they advance us more degrees in this knowledge which is the means of Eternal Life. We often learn more of God under the Rod that ſtrikes us, than under the ſtaff that comforts us, *Pſal.* 119. 71. *'Tis good for me that I have been afflicted, that I might learn thy Statutes; the law of thy mouth is better unto me than thouſands of Gold and Silver.* If the Sun ſhould perpetually ſhine in our *Hemiſphere*, how could we underſtand Gods work-manſhip in thoſe little ſpangles of the Heavens? Though the Night hide from us the beauty of the Sun, yet it diſcovers the brightneſs and motions of the Stars. God had not been at all diſcover'd to us without the bleeding Afflictions of Chriſt; nor is not fully learned of us without our own. *Daniel* was in Captivity, when he had the moſt perſpicuous viſions of Chriſt. *John* in Exile in *Patmos*, when he had the Revelation of Chriſt's Walk among the Candleſticks, and the Methods of God in the Affairs of the Church: And *Paul* mounts up in choicer apprehenſions of Spiritual Objects, as upon Eagles wings in his Epiſtles to the *Epheſians*, *Philippians*, *Coloſſians*, which were writ when he was in Bonds at *Rome* for Chriſt, wherein appears an higher flight, a ſtronger Ardor, a more Divine Efficacy of Spirit in him. This ſpiritual knowledge of God and Chriſt, prepares us for Afflictions, Comforts us in them, and is enlarg'd by them.

(4.) *Comfort in the meaſures and degrees of knowledge.* 'Tis Eternal life to know God and Jeſus Chriſt; Chriſt regards the quality, not the quantity. The Diſciples who were preſent with Chriſt in this prayer, and of whom he acquaints his Father that *they had known him*, had but little knowledge, yet it was true and ſound,

though not in ſuch great meaſures as afterwards. Not that this ſhould be encouragement to lazyneſs; for the ſmall meaſures in them before the death of Chriſt, are inexcuſable now under greater means than they had before the coming of the Spirit upon them after the Redeemers Death and Reſurrection. All believers have not the ſame meaſure of Knowledge, yet all have the Truth of it; there are degrees of Knowledge, as there are of Grace; God diſtributes the knowledge of himſelf according to the nature of the ſeveral ſubjects, as the Sun doth light to the ſtars according to their ſeveral Capacities. All the *Apoſtles* in the time of Chriſts being in the World, had not the ſame meaſure, and clearneſs of inſight. *Peter* confeſſeth him to be the Son of God, when the reſt were ſilent; and none after ſeems to have the knowledge of Chriſt and his Myſteries, in the ſame elevation with *Paul*; yet all had a ſufficiency of knowledge both for themſelves and others. Nay, believers themſelves have not at all times the ſame ſparkling meaſures of light; As the Sun ſhines clearer in ſome parts of the day than in others, yet in every part of the day there is Light enough for men to perform their affairs by. Look to the quality of your Knowledge, that it be Sound, Spiritual, Transforming, as well as to the quantity. See what ſavour attends it, what affections it engenders; not what ſpeculations it raiſeth. A great heat with a little light, is better than a clear light with an hard Froſt, and benummed limbs. The ſpiritual eye, as well as the natural, is open'd by degrees. Bleſs God for what you find; reſt not in twilight, but long for ſtronger beams. Look to God for light, *Pſal.* 34. 5. *They looked to him and were lightned.* Look not to *Moſes* and the Prophets, but as the means; Look to Chriſt, who is the Light that enlightens every man that comes into the World. The more caſts of our Eye upon him by Faith, the fuller of beams ſhall we take them off. A look towards him attracts light from him, a look towards the Sun clears all things about us.

(5.) And let me add, *That 'tis the office of Chriſt in heaven to pity us, and relieve us in our bewail'd ignorance.* He that prayed thus, and aſſerts the Knowledge of God and of himſelf to be Eternal Life, is ordain'd by God an high Prieſt, to *have compaſſion on the ignorant, and on them that are out of the way*, *Heb.* 5. 1, 2. As he pities his people under the remainders of ſin, ſo under the remainders of darkneſs the Cauſe of the other. 'Tis one of the greateſt troubles of a gracious Soul, that he knows no clearer; and the Mediators ſtrongeſt compaſſions are exercis'd about that which is his peoples urgent diſtreſs. What hath Chriſt Compaſſions for, but to exert upon their greateſt perplexity? What uſe were they for, if the proper object of them be neglected? He hath all his Offices to remove the fruits of our Fall. The darkneſs of the Mind was the firſt, and the cauſe of all the Miſchiefs ſince. If the craz'd underſtanding be not cur'd, no ſaving work can have its full effect. This being the root of our miſery, is the firſt proper object of our Saviours Compaſſions. His Compaſſions are his qualification for every Office: were he not compaſſionate, his Royalty would rather be a Tyranny, his Prieſthood an empty Title, his Prophetical Office an idle name. As he pleads againſt the guilt of ſin, which as a Prieſt he hath expiated; as he pleads againſt the power of ſin, which as a King he hath broken; ſo he pleads againſt the remaining ignorance of the Soul, which as a Prophet he is expelling. As it was his buſineſs at the firſt to declare God, ſo it is ſtill his employment more fully to diſcover him. As he owns the gift of his Fathers power in the *Text*, to ſpread this knowledge; ſo he promiſeth in the ſame prayer to be faithful in his Office, *Joh.* 17. 26. *I have declared thy name and will declare it.* He was the light of men, not only at his incarnation, but before; no age or period of time was there, wherein he ſcatter'd not ſome illumination in the World. He *was the light of men*, Joh. 1. 4. *and lighted every man that came into the world*, Joh. 1. 9. Nor is leſs pitiful to mens Ignorance, and induſtrious to remove the continuing ſhadows in the hearts of his people, than he was before. As he is the Author of their knowledge, as well as their Faith; ſo he will be the finiſher of the one, as well as the other. He is a Sun of Righteouſneſs, and is to do ſpiritually, what the Sun doth naturally, ſend forth his light to diſperſe the darkneſs, and his influence to heal the barrenneſs of the Soul. The natural Sun indeed pierceth by its influence the

obſcure

obſcure bowels of the Earth, which by reaſon of their thickneſs, obſtruct the entrance of his beams: But the Sun of Righteouſneſs beſtows not his influence without his Light. He is firſt a Prophet to enlighten, before he is a Spirit to quicken, in the firſt work. He is the ſame in the progreſs; as we cannot have ſpiritual Life before Light, ſo we cannot have an encreaſe of ſpiritual Life, without an encreaſe of ſpiritual Light; and to this purpoſe he took our Nature, that he might pity and remove our darkneſs. Is not this a Comfort to have the glaſs of his Word below, wherein to ſee him; a Spirit within, to wipe and clear our eyes; and an High Prieſt above, to exerciſe his Compaſſions towards us upon this very Account?

(6.) *The ſaving knowledge of God any have, is an evidence of a future ſtate, of a happy viſion, and an earneſt of their arrival to it.* Since it is the means of Eternal life, there muſt be an Eternal Life, the iſſue of this knowledge. Of what uſe are means that are without an end? ſince nothing can ſatisfie the ſoul here, nor can our Souls with a perfect contentment know God, through the Grates and Lattices of a dark body, with the ſcales and ſhades upon the Mind; there muſt be a time wherein a glorious *Liberty* from Priſon ſhall be conferr'd, *Rom.* 8. 21. the ſhadows fly away and a contenting Viſion be beſtow'd upon a longing Heart, otherwiſe the Soul could not have an happy and ſatisfactory Eternal Life. Not to have ſuch a knowledge as to ſatisfie the full deſires, would be half an Eternal Death; not anſwering the vaſtneſs of the power the Father beſtowed upon the Son for the conferring it, nor anſwering the Compaſſions of the Son to the ignorant in removing the hinderances. Beſides, the more knowledge there is here, the hotter the thirſt for more. As God is the Author of thoſe ſparks we have, ſo he is the Author of that heat which ariſeth in the Soul by thoſe ſparks. It cannot be ſuppos'd that a God of Infinite Goodneſs, who created Man for the fruition of himſelf, and after he was dead in ſin reviv'd him, and planted in him quick and ardent deſires for himſelf, ſhould do this without deſigning a full ſatisfaction to him, which never any of the choiceſt ſpirits had in this World, and therefore muſt be in another. Where do you find any bleſſed Soul at reſt here? *David* is ſtill upon purſuit after a ſight of the glory of God; *Paul* ſtill reacheth forward to the things before, and breathes after a full apprehenſion, putting up Petitions for all whom he had the Care of, and Affection to, that they might be enricht with all knowledge, underſtand the riches of Glory, be filled with all Wiſdom. Doth it conſiſt with ſuch a watchful, ſincere, and unſpotted Goodneſs of God, to raiſe and continue ſuch inclinations in his Creatures, to encourage and influence them, and never to render them compleatly ſatisfied? Shall God thus let any Soul that hath had a glimpſe of him, lye groveling, and panting, without reaching out his hand to lift him up, and unvailing his face in time to him to behold his Glory? Annihilation had been better than boundleſs deſires, Eternally unſatisfied, and Eternally languiſhing. The Underſtanding, the nobleſt Faculty, firſt ſeiz'd upon by God, will not always want the nobleſt contentment in the view of its proper Object. The Sun communicates not it ſelf to the Air, but by the enlightning of it. God is the Father of Glory, as well as of Grace; and is a Father of Grace, in order to his being a Father of Glory. God doth not deſign to mock his Creatures, or to defeat the deſires of his own exciting. Tis in point of Knowledge, as well as other things, that God is *our God*, *Jer.* 24. 7. He will one day be our God in the higheſt perfection of all the fruits of the Covenant, ſo that ignorance as well as ſin and infirmity ſhall be chas'd far from us. The Covenant will want its full accompliſhment, till the dimm knowledge of God be drown'd in a perfect and clear Viſion: and ſince the ſhadowy light we have, is ſo delightful, how raviſhing muſt that be, which ſhall diſcover God in his full Glory! If the Earneſt be ſo pleaſing, how delightful ſhall be the full payment, ſince an Earneſt is the leaſt part of the ſum contracted for!

(7.) *Where God doth communicate the knowledge of himſelf, and his Son, he will not hide from gracious Souls any other knowledge neceſſary for them in the World.* The giving the greater, is an aſſurance the leſs ſhall not be with-held which may further

them in that which is the principal End. Yea he ſometimes reveals his ſecret purpoſes to them concerning his tranſactions in the World. God would not conceal from *Abraham* his determination concerning *Sodom*, becauſe he had been acquainted with the grand ſecret of his Mercy in the *Meſſiah*, *Gen.* 18. 17, 18. *Shall I hide from Abraham the thing which I do, ſeeing that all the Nations of the earth ſhall be bleſſed in him?* Have I manifeſted my gracious purpoſe to reſtore Mankind to my favour, and the means how I will do it, which the heart of man could never think of, and ſo many hundred years are to run out before it be accompliſht, and ſhall I make a difficulty to acquaint him with my intended judgment upon *Sodom*? God often gives thoſe that know him, a ſenſe and ſight of judgments he intends to bring upon a people. *Who is wiſe and he ſhall underſtand thoſe things? Hoſ.* 14. 9. Both the threatnings and promiſes contain'd in that propheſie.

III. *USE. Of Exhortation.*

1. *Try your ſelves whether you have the knowledge of God or no*; Try it not ſo much by the Notions you have of God and his Truth, as by the Operations of it, and the draught of the Perfections of God in your own Souls. The greateſt Heads have often had the worſt hearts. Chriſt had not more deſperate Enemies in the whole World than the intelligent *Phariſees*, the *Jewiſh* Doctors who had the law at their fingers ends. See whether we have a tranſcript of God and Chriſt in our own Souls. When we caſt our eyes upon God, let us reflect upon our ſelves, and ſee whether the Temper of our hearts, anſwer the notions in our heads. Can any man ſay, I know God to be Merciful, and I have an imitation of it; God is Holy, and I have a draught of it; God is Omniſcient, and I have a deep ſenſe of it in my actions; God hath a Soveraign Dominion, and I have an obedient frame; God is true in his Word, and I have a ſincerity anſwering to Divine Truth; a Faith in his Promiſes, a fear of his Threatnings; there are ſome Lineaments in my heart, anſwering in ſome meaſure to the Perfections of my Creator? And can any man conſider Chriſt as obedient to the Will of God, and ſee a Conformity in himſelf to that Heavenly Image? I know Chriſt felt the ſting of death for ſin, and I feel the power of that death breaking my ſin, and ſinful heart; Chriſt had an happy Reſurrection, and I feel the bleſſed fruit and influence of it, in raiſing my Soul to a newneſs of life; this is only the true knowledge of God and Chriſt which ſinks down in Affection, and expreſſeth it ſelf in imitation. Conclude not of your ſelves by ſome fleſhly apprehenſions of ſome pleaſing Doctrine of Chriſtianity, as notions of the Mercy of God, juſtification by Chriſt, freeneſs of Grace. An intent ſpeculation of ſuch things may force men into a Rapture by the ſtrength of a ſprightly imagination, without the inward living ſpirit of him in the heart. This is ſuch a knowledge, as the craz'd fancy of a Mad man may have of Wealth and Palaces, who hath neither a peny in his purſe, nor a houſe for his head. The Trial of our ſelves is by a thirſt for the performing of the will of God, a motion in his Wayes, ſenſe of his Greatneſs, Embraces of his Grace and Dictates, and ſpiritual Affections to himſelf and his Laws. There is as vaſt a difference between the knowledge of God in the Letter, and that in the Spirit, as there is between the Statue of an Angel with his Wings, and a real Angel in Heaven. A knowledge in the Head is as mony in the Purſe, a knowledge in the heart is as mony for our uſe. Nor let us conclude by the delight we have in ſpeculations; there is a ſecret joy in the Contemplation of any truth of a lower ſize, much more in the ſpeculation of the higheſt, nobleſt and firmeſt Truth: The notion may be delightful, when a conformity is unpleaſant. We may affect the accompliſhment of our Minds, without any endeavouring to better our hearts. Speculation is an employment of Wit, but the ſpiritual knowledge is a conjunction of heart to God and Chriſt. We may value a Meditation of him, when the conformity to him may be of as little eſteem with us as the ſtraw and dirt we tread under our feet. The Underſtanding and Will are two diſtinct faculties; have diſtinct operations; the acting of the one, doth not alwayes infer the acting of the other; we may delight to look upon that we would not feed on. Yet true knowledge is alwayes attended with a delight; *When wiſdom enters into thy heart and knowledge is pleaſant to thy Soul*, *Prov.* 2. 10.

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the more innate light there is in the eye, the more the eye delights in the beams which from without ſtrike upon it: the more darkneſs in the eye, the leſs pleaſure in the Sun-ſhine. He that loves his luſts, hates the light which diſcovers their ugline ſs, he that loves, God loves the light which diſcovers his beauty. True knowledge is always accompanied with more ardent deſires to know. One ignorant of God deſires not to know him, that he may ſin with the leſs rebuke and periſh with the leſs fear. 'Tis a ſign the Soul hath taſted of Divine ſweetneſs, when it longs for greater communications; 'tis ſo far from aſſwaging, that it quickens the appetite. *Moſes* was Maſter of the *Ægyptian* Learning, but ſet not up his reſt in that. He had more acquaintance with God than any man in the World, yet after he had been diſcourſing with God in the Mount, he is an earneſt Petitioner for more diſcoveries, *Exod.* 33. 13. *I beſeech thee ſhow me thy Glory.* That is no true knowledg of God that ſurfets and clogs the Soul. Thoſe heavy Spirits that are ſcarce Maſters of a groan for it, never underſtood the excellency of it. Not to deſire to know him is to contemn him, and he that undervalues him, never had any underſtanding of him.

2. *Reſt not in a diſcurſive underſtanding of God.* The underſtanding in a ſtate of innocency with its full ſtock did not preſerve the will from a deſtructive obedience to the ſenſitive appetite, when it was wholly freed from thoſe ill byaſſes which make its motions irregular now: meer knowledge now cannot be forcible enough to prevail with the will under the power of thoſe ill habits, which imperiouſly Tyrannize over it. The Eye and Hand of a man can never caſt a boul right, which hath a falſe *byas* diſproportioned to the aim of him that uſeth it; the reaſon of the caſter cannot make it move, but according to its falſe *byas*. Till the wrong inclination of the Will be diſplac'd, it will not come under the guidance of the underſtanding, though it were as ſtrongly enlightned as the higheſt Angel. It will move according to its natural *impetus* and habit, notwithſtanding all that light in the mind, as ſelf-will acts the Devil againſt God contrary to all the light in his underſtanding. No intellectual act, abſtractedly conſider'd, can be a gracious action; all acts in the underſtanding receive their gracefulneſs and beauty by the termination of them in a God-like act of the will, which is the proper ſeat of Grace. We come to enjoy God not only by an act of our underſtanding but by an act of our will. A glorified Saint, no nor the humane nature of Chriſt, is not happy ſo much by a proſpect of God, as by an intenſe affection to him. God ſtands not ſo much upon our knowledge of him, as our delight in him, and it is no ſign of our union with God, unleſs affection to him be joyned with it. All rational Creatures affect knowledge in order to ſome good; the deſires of good are more ſettled, and are more the fruits of a natural inſtinct than deſires for knowledg: This therefore cannot give a compleat ſatisfaction without a taſt of his goodneſs. If we deſire knowledg only for the ſake of knowledge, we thwart the nature and natural motions of our Souls. 'Tis not the perfection of the underſtanding without the *purity of the Heart*, which brings us to enjoy God, *Mat.* 5. 8. Impure Creatures with the higheſt intellectuals cannot look upon him. The Glory of Chriſt was to do the will of God, his knowledge of him was in order to obey him. Get a freſher experience therefore of every Truth of God which you know; this is the ballaſt of the Soul; the other is but a vaniſhing ſound. Improve your knowledge. * In knowing God we receive only from him, in loving him we give our ſelves and all that we have to him, and God beſtows himſelf rather upon them that love him, than upon thoſe that only know him; as it is worſe to hate God than to be ignorant of him, ſo it is better to love God than meerly to underſtand him. We may uſe our ſpeculations to pride, but we cannot make ill uſe of our Holy affections. By loving we make a larger progreſs in a little time, love doth more firmly knit us to God than knowledge, for the ſtrength of knowledge conſiſts in diſcerning, the ſtrength of love in union. By contemplating God we contract, as it were, his infiniteneſs according to the capacity of our Conceptions, by loving him we enlarge our minds to the immenſe latitude of his Divine goodneſs. By knowing him we do as it were bring him down to us, by loving him we lift up our ſelves to him. We know only ſo much as we can

* Ficin. *lib.* 1. *Epiſt.* 116. *p.* 663, 664.

can receive and are capable of, but we love not only what we ſee, but what we imagine there is of goodneſs beyond our ſight. We ſee the Divine excellency obſcurely, but we may love it intenſly, we ſee little,but we may love much. Knowledge gives us a ſight and love gives us a poſſeſſion, we find him by knowledge but we enjoy him by love. Let us improve our knowledge of him for enflaming our affections to him, that we may be prepar'd for the Glory of our Eternal Life. The underſtanding is but the door of the Heart; to let God and Chriſt ſtick there, and not bring them into the Heart, is to give a cold entertainment to that which deſerves the beſt.

3. *Prepare and wait and long for Heaven.* We have but a glimpſe here of the excellency of God and Beauty of Chriſt. The Churches *Eyes* though clear as *Doves*, are *within her locks*, *Cant.* 4. 1. a fair Eye of Faith, but ſtill ſome obſtructions to a full ſight. The light now ſhines in a dark place, it ſhall ſhine there without a ſpot of darkneſs; that which is *in part* ſhall give place to that which is perfect; the light of God ſhall dart immediately upon the Soul without reflection from a glaſs, all ſhall meet in the *unity of the knowledge of the Son of God*, as well as in the unity of Faith, *Eph.* 4. 13. The motions of the body ſhall not obſtruct the operations of the Soul: there will be light without darkneſs, knowledge without ignorance, clearneſs without dimneſs; No turbulent affections ſhall confound the eye,nor diſtractions divert the Soul. *We ſhall know as we are known*, 1 *Cor.* 13. 12. Every gracious Soul is perfectly known by God here, *i. e.* accepted by him, but is not fully illuminated by him; but there will be as perfect an illumination from him, as there is an acceptation with him. The thick ſcales ſhall for ever fall off from the eye,and the dark vail from the Heart,that it may behold without weakneſs and winking. As the moſt excellent object ſhall be preſented,ſo it ſhall be beheld in the moſt excellent manner, the ſpiritual eye ſhall be fortified, and the divine Glory ſhall be unclouded, and the pleaſure of ſeeing ſhall be as great as that of enjoying. The cleareſt knowledge here is unconceivably ſhort of that above, as the ſight of a ſore eye is of that of an Eagle. The chains of ſpiritual ſloth ſhall be knockt off, the diverſions of Worldly objects ſhall have an Eternal remove. Ignorance within ſhall periſh, and darkneſs without ſhall vaniſh. Here the Soul ſees what God is not, there it ſhall ſee him as he is to be ſeen. Surely thoſe that thirſt not for this ſtate, that prepare not themſelves for it, that long not for the paſſing away of thoſe gloomy ſhades, that they may ſatisfie themſelves with full viſions and full affections, and according to their meaſures prepare themſelves by diligent enquiries, and affectionate motions, never yet had any taſt of the moſt deſirable object.

4. *Therefore dayly endeavour to encreaſe in the knowledge of God.* Our main work in the World is to encreaſe in the knowledge of ſin, that we may more vehemently deteſt it; and the knowledge of God, that we may more cloſely embrace him and reſign up our ſelves to him. *Paul* who was advanc'd to a higher ſtep in this than any in the World, had taken up a ſettled reſolution to *know nothing but Chriſt and him Crucifyed*, as the moſt excellent knowledge he could buſie himſelf in, 1 *Cor.* 2. 2. and would neglect no means to grow up in the apprehenſions of him of *whom he was apprehended*, *Phil.* 3. 12, 'Tis not ſaid we muſt follow on to know for ſuch a time, *Hoſ.* 6. 3. No time is fixed and therefore it muſt be continually. We ſhould quicken any Divine *ſpark* in our Souls *. If the firſt beams of ſpiritual light give life, the further encreaſe more abundantly increaſeth that Life; it being Eternal Life, we are neareſt to Life when we riſe higheſt in knowledge. If the mind be opened, it can no more take pleaſure in a little knowledge, than the eye of the body can in a little Light, by which it delights it ſelf in any viſible object. It can take no pleaſure in a little, but as it is a preſage of more approaching. He therefore that ſaith he knows as much of God and Chriſt as can be known, never underſtood the depth of his own natural ignorance, the immenſity of God, the dimenſions of the love of Chriſt, and the nature and unweariedneſs of the Spirits teaching. Should all men in the World engage in no other ſtudy but this of God and Chriſt to the Worlds end, they would confeſs that that which they know

* As Jamblichus ſpeaks of Pythagoras, He did ἀναζωπυρῆν τὸ θεῖον, Vit. Pythag. Lib. 1. Cap. 16.

know, is unconceiveably short of that which they are ignorant of. It cannot be so great but it is still capable of a further encrease, like a River that is not so big but it may swell higher, and larger, by the admission of lesser Rivulets. There is a ripe age, a manly stature in understanding which we must aim at, 1 *Cor.* 14. 20. *Be not Children in understanding.* The *Apostle* who had the fullest insight into the nature of God and Offices of Christ, puts himself into the number of them that knew but in part, 1 *Cor.* 13. 12. *I know but in part.* And therefore as we desire to be as Angels in Glory, we should endeavour to imitate the Angels in their acute search into the mysteries of Christ, and *Wisdom of God in him*; * they know much yet *desire to know more*, 1 *Pet.* 1. 12. The Truth is, as *Adam* offended in endeavouring to know more than he should, we offend in neglecting to know so much as we may: Our first Parents would know too much, and their Children too little, though there be *unsearchable Riches of Christ to be searched into*, *Eph.* 3. 8.

* Eph. 3. 10. ἵνα νῦν γνωρισθῇ ταῖς ἀρχαῖς τῆς θείας γνώσεως. Clem. Alexandr. Barlow *on Tim. part.* 2. *p.* 51.

(1.) *There can be no growth in Grace without an encrease in the knowledge of God.* God is the object of Grace, the object must be known before any act about it can be exercised, and as the object is cleared, the acts about it are more vigorous. There may be indeed a knowledg without Grace; but there can be no encrease of Grace without an increase of knowledge, as the heat of the Fire cannot be made more intense without a supply of Fuel. There may be slight Affections up and down, rovings, like those of a Ship without ballast tost by the Waves, but making no way. Knowledge hath Faith in its root, and all other Graces for its Fruit, 2 *Pet.* 1. 5, 6, 7. *Add to your Faith vertue, and to vertue knowledge*, then follows *Temperance*, *Patience*, *Godliness*, *Charity*. As the root is strengthned, the branch spreads it self, and the Fruits grow thicker. The knowledge of the Word is the entrance of Life, the means of begetting is the means of nourishing the Soul to Eternal Life. If the stock decays, the Fruits which grow from it cannot flourish. The encrease of it was as much the subject of the *Apostles* prayer for the *Colossians*, as the first fulness of it in them, and that with respect to their fruitfulness which depended on it, *Col.* 1. 9, 10. *We cease not to pray for you, and to desire that you may be filled with the knowledge of his will in all Wisdom and Spiritual understanding, That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work*; and as a means to it he adds, *increasing in the knowledge of God.*

(2.) *'Tis not likely there can be any other fruit than that of Apostacy, without increasing in the knowledge of God.* If knowledge be not improv'd, it will decay. *Evil men wax worse and worse*, 2 *Tim.* 3. 13. As some lust is the cause why men desire not the rudiments of knowledge, so some lust is the cause why men desire not the improvement of knowledge, and this will be like a Thief in the candle of the Lord, making it sweal away, like a deluge of water extinguishing the Fire; If God opens the floudgate of corrupt affections, the floud will quench those sparks which seem'd to be spiritual, as well as it did those natural sparks in those the *Apostle* speaks of, *Rom.* 1. 26. The ground that is bad of it self, when overflowed with salt waters is much worse, and cannot bring forth what it did before. A stop in knowledg, though a man be acquainted with the *first principles*, is the first inlet to Apostacy according to the *Apostles* intimation, *Heb.* 6, 1, 2. After he had checked them in the former chapter for sticking in the first principles of Christianity, and exhorted them in this chapter to proceed further in the knowledge of the mysteries of Religion, he immediately subjoyns the Doctrine of Apostacy, *For it is impossible for those that were once enlightned, and have tasted of the heavenly gift*, *v.* 4. &c. If you grow not to a greater maturity in knowledge, you are in danger of returning, not only to your former ignorance, but more corrupt affections. If they took up their station in the first principles, they could not pass on to perfection, and this is an evidence that they were going back, and distasting those first Rudiments which they had learn'd and embrac'd. This is evident in Natural and Civil Affairs; the Tree that doth not thrive will soon rot, and the Tradesman that doth not encrease his stock will soon be out at heels, and he that doth not improve his knowledge will prove a spiritual bankrupt. And such a wilful darkness which men bring upon themselves by their perversity, is but one step from destruction. The Plague of *darkness* upon the

the *Ægyptians* did immediately preceede the ſlaying of their firſt born, and the deſtruction of the flower of their *Militia* in the Red Sea. Increaſe therefore in the knowledge of God is the way to prevent backſlidings. Weak bodies ſoon ſtumble, when ſtrong bodies walk and do not faint, but hold out to the laſt. To increaſe in Affections is to increaſe in heat and vigor, to increaſe in ſpiritual underſtanding is to increaſe in ſtrength, which conſiſts in a compactneſs and cloſeneſs of the joynts, which is the ſtrength, health, and ſtability of the body. A River enlarged by the entertainment of many little ſtreams is not dryed up ſo ſoon as a ſmall ſtream.

(3.) *Every degree of increaſed knowledge will be more ſatisfying and raviſhing.* As it was in the Feaſt where Chriſt was, the beſt Wine was reſerv'd for the end of it; the knowledge of God behind is to that which we have, as a full draught of precious liquor is to a taſt or ſip. The clearer our light, the ſtronger our Comfort. All doubts ariſe from the weakneſs of judgment, ignorance of the nature of God, the Offices of Chriſt, and tenure of the Covenant. This is promiſed *Hoſ.* 6. 3. *We ſhall know, we ſhall follow on to know the Lord. i. e.* according to the *Hebrew Idiom*, we ſhall knowingly follow on after the knowledge of God, or go from knowledge to knowledge. We ſhall have his aſſiſtance, who is prepar'd and ready to break out upon us as a morning light refreſhing and growing ſtronger every hour, with new manifeſtations and a lively heat, and like a former and latter Rain, as freſh ſhowers in the ſpring to draw out the flowers and beauty of the Earth, and the latter Rain in *Autumn* to ripen to an Harveſt. By Rain in *Scripture* is ſignifyed knowledge, *Deut.* 32. 2. *My Doctrine ſhall drop as the Rain.* The firſt beam is admirable, 'tis *a marvellous light*, 1 *Pet.* 2. 9. It diſcovers things worthy the ſearch, and is more ſurprizing upon every enquiry. God and Chriſt are infinite Treaſures, inexhauſtible Fountains, a Mine which upon every ſearch preſents with new Riches. God alwayes remains intelligible, and upon a faithful ſearch will every day tear off part of the vail from the Heart, and part of the vail from his own face, and ſend forth richer influences of Life and Joy.

Well then let us increaſe in this knowledge.

[1.] *Let us endeavour to enlarge our faculty. Eye ſalve* is to be procured to make us quick ſighted, *Revel.* 3. 18. The mouth opened wide is filled with nouriſhing food: The eyes opened are filled with viſible objects, *Pſal.* 119. 18. *Open thou mine eyes, that I may behold wonderous things out of thy Law.* He hath an enlightned underſtanding, but ſenſible of his imperfection, longeth for a greater enlargedneſs that he might ſee more raviſhing wonders in Gods Law. Much more ſurpriſing wonders are there in God the Law-maker, and Chriſt the Law-repairer.

[2.] *Let us not be puffi up with a vain conceit that we have knowledge enough.* Let us rather bewail our ignorance than boaſt of our underſtanding. Senſe of indigence is the firſt ſtep to fulneſs, empty Souls are capable of being fill'd. What we know of God and Chriſt is infinitely below what is to be known of them.

[3.] *Let us riſe to more ſpiritual apprehenſions.* 'Tis hard for us to have elevated thoughts, carnal notions are moſt apt to poſſeſs our minds, and naturally our thoughts of God and Chriſt are no better in their kind than *Nicodemus*'s of Regeneration, imagining it to be a re-entry *into his Mothers Womb*, *John* 3. 4. Or the *Samaritan* Woman, who fram'd no higher Conceptions of the fountain of living-waters than thoſe ſhe had of her Father *Jacobs* Well, *John* 4. 12. There is a *knowledg of Chriſt after the fleſh*, 2 *Cor.* 5. 16. carnal Conceptions of Divine Glories; and there is a knowledge of Chriſt after the Spirit, in his ſpiritual appearances, his ſpiritual works, a knowledge of Chriſt not ſo much as he was converſant upon Earth, but as Reigning in Heaven, Glorious and prevalent in his interceſſion. This was the end of his death, and this ſhould be the aim of our knowledge. As Chriſt roſe from a low and infirm ſtate to an heavenly Glory, to a more ſpiritual diſcovery of himſelf, ſo ſhould we keep time with his ſeveral ſtates in our knowledge of him.

There

There is a knowledge of the *Hiſtory* of Chriſt, and there is a knowledge of the *Myſtery* of Chriſt; this latter we ſhould grow in, which is the true *Manna* of the Soul. Riſe from dull notions, to ſprightly and more affecting apprehenſions of God and Chriſt.

[4.] *Let us increaſe in the knowledge of whole God, and whole Chriſt.* View all the Perfections of God; be not only intent upon ſome of the firſt magnitude, but on thoſe that ſeem the leſſer ſparks, which have an influence one time or other upon the ſouls and lives of men. He is not worthy of the name of an *Aſtronomer*, who gazeth only upon one or two *Planets*, with a neglect of the reſt, which have their particular excellency as well as the other heavenly Bodies. As there is nothing in the Heavens, ſo there is nothing in God and Chriſt, but is worthy of our underſtanding and conſideration, and affords matter of inſtruction, and matter of conſolation one time or other. Let us not ſatisfie our ſelves with a knowledge of God in the maſs; a glance upon a Picture never directs you to the diſcerning the worth and art of it.

[5.] *Let us fetch the increaſe of this knowledge from the true Principle, from the Word.* By the Spirit in the Word it was firſt imprinted; by the Spirit in the Word it is further enlarged. The improvement of a man in any ſcience, muſt be fetcht from the Principles of that Science, not from the Principles of another; no one would ſtudy the Art of Painting to improve himſelf in the skill of *Phyſick* and Medicines. Studying the Word of God, is the way to increaſe in the knowledge of Gods Nature, Chriſts Offices, and more Spiritual Apprehenſions of them.

5. *Exhortation.* To thoſe who are void of the ſpiritual knowledge of God. *Labour for it.* What need there be more urged, than the Title of it in the *Text*; *'Tis eternal Life?* therefore worthy of the moſt exact diligence. As the deception which had ſeiz'd upon the Underſtanding of the firſt man was the cauſe of Death, ſo the light of underſtanding our Creator, and his immenſe love in Chriſt is the cauſe of Life. Other Sciences may be a Tree of Knowledge, this is a Tree of Life. 'Tis a doleful conſideration to ſee men impertinently ſpending their time, and conſuming their ſtrength in the ſtudy of Creatures, (with a neglect of this) a knowledge wherewith they may deſcend to Hell with ſorrow, rather than that whereby they may aſcend to heaven with joy. This knowledge, as it advanceth our ſtates, ſo it elevates our natures; *A man that underſtands not, is like the beaſts that periſh*, *Pſal.* 49. 20. Divine knowledge is above all the Wiſdom of corrupted Nature, and renders a man Superior to a meer Son of *Adam*; all other knowledge though commendable in its kind, if it be not improved for this end, will degenerate into *ſenſual*, if not *deviliſh*, *Jam.* 3. 15. it will either reſt in a more refin'd ſenſuality, a life of depraved Reaſon, or fit a man to be a malitious Devil againſt the Intereſt of Chriſt. Shall not then *Eternal Death* ſcare us from our ſlothful and beloved ignorance? Shall not Eternal Life allure us to Divine Wiſdom? Was it the miſery of the World ever ſince *Adam*, to have a blindneſs of Mind? And ſhall any of us reſt contented in that miſery, and reſolve to be no wiſer and happier than the *Gentiles*, that were alienated from the Life of God through the blindneſs of their Minds? God ſaid of light at the Creation it was good, he was the Author of it; It entred into the compoſition of all Creatures; he doth not ſay ſo of darkneſs; that is not his Creature, but a privation of light. God never ſaid of ignorance, or of any thing underſtood by darkneſs, 'Tis Good. Shall any of us reſolve to perſiſt in that, which hath not the leaſt ſpark of Goodneſs in it, that hath not the leaſt ſyllable of Gods approbation, that is the Foundation of all the contempt of God in the World? Who ever knew him, but bleſſed themſelves in that knowledge, were loth to part with it, valued it above the World? Who ever knew God clearly, but lov'd him ardently, ſtuck to him cloſely, fell before him humbly, found reſt and ſatisfaction in him? and ſhall not the experiences of thoſe vaſt numbers, who have had a ſaving glimpſe of him, give us one lift from our heavy ignorance? *Paul* was no blockhead, being brought up at the feet of *Gamaliel*, a learned *Phariſee*. Nor would the High Prieſt and his Companions have ap-

pointed a dull Perſon Commiſſioner againſt the Chriſtians; yet all the knowledge he had before his acquaintance with Chriſt, and all the time and pains he had ſpent in it, *he counts but loſs in compariſon of this*, *Phil.* 3. 8. And the beſt Petition he thought he could put up for the *Epheſians* was, that they might have the *ſpirit of wiſdom in the knowledge of him*, *Eph.* 1. 17.

Motives.

(1.) *Is not the Object Excellent?* Pſal. 8. 1. *How excellent is thy name in all the earth, who haſt ſet thy glory above the Heavens!* Do we conceive God full of Wiſdom, Goodneſs, Righteouſneſs, Tenderneſs and Compaſſion; Can we imagine ſuch a being cloath'd with thoſe unchangeable Perfections, the original of all that goodneſs which is in any Creature, the Author of the Beauty of the World; Can we I ſay, pretend to believe there is ſuch a Being, and ſit at reſt in our ignorance of him? Shall we pretend to believe there is a Redeemer, who deſcended from the Throne of Majeſty to the Vale of miſery, took our fleſh when he had no need of it, ſtoop'd to the infirmities of our Nature, and was full of no other deſign than a thirſt for our welfare; carried himſelf with all ſweetneſs and tenderneſs in the World was the exact image of his Father, and have no deſire to make more exact enquiries after him, that we may underſtand what he is? Is not God the Father of Lights, the Supream Truth, the moſt delectable object both of the Humane Nature of Chriſt, the happy Angels and glorified Saints? Is he not light without darkneſs, love without unkindneſs, goodneſs without evil, purity without filth; all Excellency to pleaſe, without a ſpot to diſtaſt? Are not all other things infinitely ſhort of him, more below him, than a cab of Dung is below the glory of the Sun? and is it not a Sacriledge to ſteal our Underſtandings from ſo excellent an Object, as the true God and Jeſus Chriſt whom he hath ſent? Shall we know Creatures and not our Creator? Shall we be inquiſitive after the nature of Plants, Beaſts, Worms and Flies, and not be acquainted with the excellent Author of our Souls, who gave us our knowing Faculties? In whoſe ſervice ſhould our rational powers be employ'd, but in the diſcovery of the Author of them? If the object be more glorious than the whole Scheme of Nature, the knowledge of this object muſt be alſo excellent; for as actions, ſo knowledge is ſpecified from the Object.

(2.) *Are not the great works God and Chriſt have done for us, ſufficient allurements?* Are we not his Creatures, and ſhall we not know our Creator? Are we not his offending Creatures, and ſhall we not know our forbearer? May we not be his repaired Creatures from the Ruins of our Fall, and ſhall we not know our Redeemer? Shall we not know that God, whoſe Image we bear, whoſe Mercy we enjoy, in whom we live, move, and retain our beings? Shall we not know him by whoſe death we may live, by whoſe bloud we may be beautified, by whoſe Reſurrection and Aſcenſion we may be dignified? Shall we be in a capacity to enjoy all thoſe Benefits, and be willingly ignorant of our Benefactor? Without a knowledge of him who hath aton'd our ſins, and purchas'd that heaven we had forfeited, inſtead of that Hell we had a thouſand times deſerv'd, how can we be thankful to him for what he hath done? What ſhame ſhould cover our faces, what anguiſh ſhould gnaw our ſouls for our ſpiritual ſloth and ingratitude! Is not God love? Love in all his ways and methods? And are our hearts ſo out of love with him, as to neglect enquiries after him? To what end doth he extend his open hands, but that we might *ſeek the Lord*, *Act.* 17. 25, 27. and is an unthankful ignorance of him a worthy requital? 'Tis not enough that we know there is a God and a Redeemer, but we muſt know what they are, what they have done; what glories there are in their Natures, in their Actions, that is the import of the Text, *to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Not onely to know thy Being, but thy Excellency; not onely to know that Chriſt is ſent, but to know what that Chriſt is who is ſent. Redemption was not for the bleſſed Angels, yet they *earneſtly deſire to look into thoſe things*, 1 *Pet.* 1. 12. Chriſt is more a Benefactor to us than to them, in regard of Redemption; why then ſhould their induſtry in ſearching be more than ours?

'Tis

'Tis not commendable, 'tis not lawful to be ignorant of him, who darts his heavenly beams upon our ſenſes in the works of Nature, and upon our ſouls in the works of Grace; no greater injuſtice, no greater impiety, than to contemn or neglect the knowledge of that God whoſe Image we are.

(3.) *Hereby only we can ſatisfie our natural thirſt for knowledge.* The deſire for knowledge is the peculiar property of man. His being rational differenceth him from all creatures; no creature ſeeks a Redemption from ignorance but Man. Brute Animals reſt contented in their Ignorance, and for man to reſt contented in his, is to be as bad or worſe than a beaſt; to neglect the proper Object of knowledge to know thoſe things which are as good as nothing. 'Tis more ſutable to the nature of man to take pleaſure in the ſearch after Truth, than for mighty men to Triumph in the Conqueſts of Countries. There is in man a greater Ambition for knowledge, than for any thing elſe; no Reproach doth more perplex him, than to be counted Fooliſh. Nor doth any man with any pleaſure confeſs his Ignorance, becauſe Ignorance belongs not to the original Nature of Man. As the nature of the Will, by the Law of Creation, cannot be ſatisfied with a flaſhy and droſſy good, till it mount to that which is pure and refin'd, and after the enjoyment of an inferior good, is ſtill putting the queſtion *who will ſhow us any good?* *Pſal*, 4. 6. ſo the nature of the Underſtanding purſues after the Cauſes of things, and cannot reſt till it come to the Fountain-Cauſe of all the reſt, that hath no Cauſe of it ſelf. When any good is preſented to the Will, the next queſtion naturally is, Is there no higher Good than this? So when a Truth is preſented to the Underſtanding, the next queſtion is, Is there no higher Truth than this? The Will can onely be ſatisfied with that Good, which is not exceeded by any other; and the Underſtanding with that Truth, which is not excelled by any other. By this knowledge we are ſpeaking of, our natural Thirſt is delightfully ſatisfied and increas'd; the Soul is pleas'd with what it attains and enlarg'd for what it wants. There is an uncertainty and doubtfulneſs in all other knowledge but this. Is there any thing we think we know, but may be battered by others Contradictions? Have we not often doubtful thoughts of that one day, which we thought we clearly knew the day before? Do we not often quarrel with our ſelves, and call that our dotage which a few dayes before we thought our Glory; and queſtion thoſe ſentiments which a few Hours before we thought unqueſtionable, and as certain, as the daily Motions of the Sun in the Heavens? But here the Foundation is unſhaken; a God there is, and a God of Infinite Perfections; a Redeemer there is, and one of Infinite Tenderneſs. The knowledge of him by the Word is certain, like the knowledge by a Sun-beam. Here we may drink full draughts, to quench our natural thirſt after knowledge, ſince all things are beſt and ſureſt known in their Principle; and the Mind of Man is reſtleſs, like the Needle in the Compaſs; not to be eſtabliſhed without a look to the higheſt Truth. We are here ſure of a Mine, and the fruit of attaining will recompence the pains of enquiring. Let us therefore be ſo Generous, as to believe this natural Thirſt cannot be better ſatisfied, than by knowing God and Chriſt, the moſt amiable Objects; and let us never continue in that Ignorance, which, if we obſerve our natural deſires, we ſhould account our ſhame; for if there be any ſatisfaction to the Soul, (which of all creatures under heaven, approacheth in its nature neareſt to the Nature of God, and ſeems to be boundleſs in its operations) it muſt be in the underſtanding that which is Infinite; and that it is neither Heaven, nor the company of Angels, but God and Chriſt, who have an infiniteneſs to anſwer the pantings of the Soul, and make a full reply to all its cravings. The ſatisfaction alſo conſiſts in the certainty of the Object of this knowledge, there being more ſound and convincing Reaſons for the Being of a God, his Goodneſs, Omnipreſence, neceſſity of Redemption, a future ſtate of Happineſs and Miſery, than for any affairs of this World.

(4.) *All are bound by the law of Nature to know God.* There is not an Obligation by the Law of Nature to know Chriſt, unleſs it be as Rational Creatures are oblig'd to know, and believe whatſoever God ſhould reveal unto them; but there is a formal

obligation upon man as a rational creature, to know his Creator. * For ſince all know that there is a God, by whoſe Care and Providence, all things in this World are Ruled; they are oblig'd by the ſame Law of Nature to enquire after this God, and to endeavour to arrive to the knowledge of him. What Nation was there, though never ſo barbarous, that did not own even in their Idolatry the worſhip of a God? For they naturally knowing that there was a God, did naturally know that that God was to be worſhipped. Since therefore the law of Nature obligeth us to enquire after God, he that neglects the knowledge of God, ſins againſt the law of Nature. The wrath of God is threatned to be pour'd out upon them *that know not God*, *Pſal.* 79. 6. but the wrath of God is not manifeſted againſt any, but thoſe that are Tranſgreſſors of the Law.

* Zanch. *Tom.* 2. 4. *Li. pag.* 249, 250.

(5.) *This knowledge is only the perfection of the Soul.* The more excellent the Object is, the more it doth perfect and ſtrengthen, as well as gratifie the Faculties of the Soul, *Prov.* 1. 9. 'Tis *an ornament of grace to the head*, a greater ornament to the ſoul, than a *Diadem* can be to the Head of a Prince. The ſoul of man being enricht with *two* faculties, whereby he is diſtinguiſh'd from all other Creatures on Earth, *viz. Underſtanding* and *Will*, his Happineſs muſt be placed in the exerciſe of thoſe two about their proper Object; the Underſtanding in knowing God as the Object of Happineſs, and the Will in willing to Love him. Truth is the perfection of a rational Underſtanding; the higheſt Truth muſt then be the higheſt perfection of it. The Mind of Man, was not created to terminate it ſelf in the contemplation of the lower things of this World. The ſight of the beauty of God, is the End of the Soul; and what is the End of a thing, is the Perfection of it. The End of God in the Creation was to communicate his Goodneſs; the perfection of a Soul then, conſiſts in the higheſt participation of that Goodneſs, according to its capacity. The *image of God* conſiſts in this *knowledge*, *Col.* 3. 10. Every Image is a participation of beams from the Original. As darkneſs is the deformity of the World, and light the beauty of it, whereby the beauty of every thing elſe is diſcover'd; ſo knowledge is the beauty of the Underſtanding, as Ignorance is the Deformity. If the knowledge of every thing had been the perfection of mans ſoul, there would have been implanted notions of thoſe things in the Soul at her original, or they would have been the matter of Divine Revelation; but there is neither of thoſe; there are not notions implanted, the Soul could not then be ſo ignorant of the frame and motion of the body ſhe dwells in. She knows not by natural, but acquir'd notions, the ſeveral rooms of the houſe wherein ſhe reſides. How many ages was man ignorant of the circulation of the bloud, the diſtribution of the Chyle through the *venæ lacteæ*? nor are thoſe things the matter of Divine Revelation in the Word. Chriſt diſcover'd not a ſublimity of natural knowledge, he ſpake not a ſyllable of thoſe things, but of the diſcovery of his Father and himſelf. The Son of God had not employ'd himſelf in divine diſcoveries, had not the knowledge and embracing of him, been the ornament and happineſs of a reaſonable Creature. The moſt natural notions men bring with them into the World, and which are moſt obvious to their firſt notice, are that of a God and deſires for happineſs; and the diſcovery of this, and directions in our aſpiring to and preparations for another ſtate of life after this, was the ſubject of the Revelation made by Chriſt. Again, As it is the happineſs of God, to know and love himſelf, becauſe he is the higheſt Truth and Goodneſs; ſo it is upon the ſame account, the happineſs of a Creature to know and love God. If we could poſſibly ſuppoſe any Goodneſs ſuperiour to God, it would be the Felicity of God to know and love that Goodneſs; he could not ſettle himſelf upon his own Perfections, but run out in enquiries after, and Affections to that Goodneſs Superior to his. Certainly the Mind of Man being nobler than the Body, ought to be nouriſht with the choiceſt Food; the perfection of it cannot be attain'd but by that object which is moſt perfect in it ſelf, and moſt capable to convey perfection to it. God only as he is the Reſt of the Will, ſo he is the only Banquet of the Mind; the Soul being of a Divine Original, *It being given by God*, *Eccl.* 12. 7. can only be nouriſhed by divine Dainties and Converſes, as the Body doth attain its perfection by things of the ſame nature with its own Compoſition. Let us therefore out of love to the perfection of our Minds purſue after this know-

knowledge. The mind is an active thing: It will be busie about something or other; pitch it therefore upon the most excellent and most satisfying object, employ it not in the picking of straws, but gathering of Pearls. When we employ it about things lower than God and Christ without any regard to the adoration and admiration of them, we degrade our understanding, deprive it of its true end, and thrust it from that worthy employment allotted to it, which was to survey the works of God, read his hand writing, and from thence arise to a further knowledg and admiration of our Creator himself.

(6.) *This knowledge is highly delightful.* All *knowledge is pleasant to the Soul*, *Prov.* 2. 10. The natural desires for knowledge are strongest, therefore when attained the delight is sweetest. The more reality any object hath, the more pleasure is in it; spiritual things are most real and therefore the delightfulest. Natural knowledge is pleasant. What a sweetness is there in knowing the secrets of Nature, and the *Phænomena* in the World? The knowledge men have of them, though upon erroneous principles, is delightful, much more would it be so if the knowledge were exact and grounded upon certain principles of Truth. The delights of learning surpass the delights of sense, and the pleasure of a Scholar the pleasure of a Swine. The *Heathen Philosophers* were so ravisht with their chips of natural knowledge, that they sometimes neglected those things which were necessary for the sustaining their bodies. Now if the views of God in the dark disguise of his Creatures cast the Soul into pleasing raptures, the views of God in the clear glass of Christ must snatch the Soul into the third Heavens. The pleasure of carnal knowledge is to that of Divine, as the delight of sucking the ivy bush, is to that of drinking a sprightly Wine. The pleasure is always answerable to the excellency of the object delighted in; if therefore a clear demonstration of Nature resolves a man into a rapture, much more must a clear demonstration of God, because, as all Righteousness is from God as the original, so all Truth is by derivation from God. If therefore Truth in the streams be a delightful prospect, the bubblings of Truth in the Fountain must much more put the Soul into a spiritual extasy. As it is with a man born blind whose eyes were opened, how would he bless himself to see a burning Lamp guilding the room where it is? But the sight of the Moon walking in its brightness would enhance his joy, and the sight of the Sun in his noon day glory, obscuring all the lesser lights would much more pleasure and astonish him. All *light is sweet*, but *it is a pleasant thing to behold the Sun*, *Eccles.* 11. 7. 'Tis more pleasant to behold the Sun, than all the Diamonds in the World in conjunction; so the knowledge of God and Christ must be much more delicious than the knowledge of all Creatures, by how much they are unconceivably more above them. If there be a gladness upon the sight of a beam emitted from the Sun, what must there be in the views of the Sun it self in its brightest beauty? Our very Meditations of God are sweet, and resolve in a Divine joy, *Psal.* 104. 34. *My Meditations of him shall be sweet, I will be glad in the Lord.* The greater degrees of knowledge will bestow a stronger influence of delight upon the Soul. There is a rich perfume in the knowledge of Christ, a *savour* 2 *Cor.* 2. 14. *The savour of his knowledge ver.* 16. *A savour of Life to Life*, vital to all the parts of the Soul; and the more lively the knowledge, the more of pleasure. That which doth most encrease strength, is most cordial to the vital parts of the body.

Intellectio est quies intellectus.

[1.] *'Tis a pure delight.* All other things have their spots, which allay the sweetness in the knowledge of them. God is purity without spot, light without darkness, all excellency to create delight, without any imperfection to raise disgust. As ignorance and forgetfulness of God will render men at last absolutely sad, without any mixture of joy; so the knowledge of him will render men, according to its degrees, as chearful, as in the highest degree it will hereafter render them happy: It affords a pleasure without froth or scumm.

[2.] *'Tis a full pleasure.* Others are but drops, this fills the Soul to the brim, and leaves little or no room for any intruders. The Angels that have the vision of God

God, hanker not after any thing the World calls ſweetneſs. The ſatisfaction of the mind is proportionable to the excellency of the object known. God being therefore the fulleſt object affords the fulleſt joy.

[3.] *'Tis a durable delight*, when all others will wither; other knowledge is as a Rain-bow pleaſant to behold, but quickly vaniſhing; like the ſound of *Muſick* in the Ear, which pleaſeth and expires. The departure of an object ſtrips the admirer of his real pleaſure. *Jonahs* joy withered with the Gourd wherein it was placed, but the knowledge of God and Chriſt is attended with a perpetual delight, ſince they are objects as durable as they are excellent; for where there is a ſaving knowledge, there is an Eternal knot made between the underſtanding, and the ſpiritual object which cannot be diſſolved.

[4.] *'Tis a pleaſure like to that which God has, which conſiſts in reflections upon, and affections to his own nature.* God cannot have an infinite ſatisfaction in any thing beſides himſelf, becauſe nothing is infinite but himſelf. Upon this account let us purſue after this Wiſdom. The loweſt degree is pleaſant, *joy is fulfilled in the Soul upon the manifeſtations of God by Chriſt*, *John* 17. 13. which mounts to a greater height as we riſe in higher degrees, upon every freſh diſcovery new joyes diſcloſe themſelves. The ſearch after God is a greater happineſs than the fruition of any thing in the World can be. But when the underſtanding the higheſt faculty, and God the chief Truth and Good meet together, an unexpreſſible ſatisfaction muſt be the reſult of ſuch a meeting. God being infinitely better than all Creatures, the knowledge of him muſt be infinitely more delightful than the knowledge of all things beſides. And though he cannot be perfectly known, yet this doth not blaſt the pleaſure, as the Heavens are too boundleſs for our eye, and the Stars too numerous for our account, yet it is pleaſant to behold the one and view the other.

(7.) *If we do not labour to know God, we endeavour, as much as in us lies, to make God loſe all the Glory of his Creation and Revelation.* Becauſe no Creature under the Heavens is a capable ſubject of this but man. All other Creatures that have ſenſe without underſtanding, can only perceive thoſe things which are objects of ſenſe, as colours, odours, &c. but God being a Spirit, falls not within the limits of ſenſe. Man only was made with an underſtanding to know the inviſible God. The contempt of this knowledge, or the neglect of it, with a preferring the knowledge of every thing elſe before him, is to deprive him of the Glory of his Work. All our natural gifts will not make us immediately ſerviceable to God without a ſpiritual eye. This knowledge, though in one ignorant of the World, renders him more capable to pay immediately the Glory due to God, than the greateſt Scholar with his Philoſophical wick of Oyl. A Sun beam reflected from the wall gives more heat and warmth than a thouſand Lamps. It makes God a loſer in the Glory of his Goſpel Revelation. Knowledge is the *baſis* of all our motions and affections to God, which the Goſpel enjoyns. *The wheels were full of eyes*, which ſome think, refers to the great meaſure of Knowledge God would afford in the time of the Goſpel, *Ezek.* 1. 18. When God ſhould dwell in the World in glorious and majeſtick repreſentations, the wheels, the people ſhould be full of eyes. If we neglect then the knowledge of God, we hinder him (as to us) both of the end of Creation, wherein he hath made himſelf Legible, and the end of his Goſpel diſpenſation, wherein he hath made himſelf evident in his Son.

* Lightfoot *Temple Chap.* 38. *p.* 253.

(8.) *'Tis eaſie to have a knowledge of God and Chriſt.* What difficulty there is in it, lies not in God or in the means of Revelation, but in our ſelves. As the Law might be obſerved, but for the corruption of our Fleſh, *Rom.* 8. 3. *The Law was weak through the Fleſh*, ſo God might be ſpiritually ſeen, but for the ſoreneſs of our eyes. It lies not in the object, but in our indiſpoſition, in regard of the enmity of our Nature, and the unworthy notions we have naturally of God. No Wiſdom is leſs admir'd and leſs affected, men *hate Wiſdom* and *thereby love death*, *Prov.*

Prov. 8. 36. there being a diſſimilitude between the Nature of God, and the corrupt Nature of Man. Nothing ſo eaſie to be known as God, though nothing ſo hard to be ſearcht out unto perfection. The Sun doth viſibly offer its beams to every eye that will open its ſelf, and let him ſhine upon it: Nothing more eaſie to be ſeen than the Sun, yet nothing more hard to be piere'd into and fully underſtood. If we do not know God, 'tis not for want of light in him, but for want of will in us. He hath not ſo clouded himſelf in thick darkneſs, that it is impoſſible to have ſome proſpect of him. He hath ſet his footſteps in the Creatures, and unvail'd his face in the Scriptures, he hath made himſelf intelligible in his works, and in his word, and breaks out upon our underſtandings in both. What is knowable of God in order to practice, is not clos'd up from our ſight, we have rich diſcoveries of his holineſs and excellency in his word, which informs us what our behaviour ſhould be towards him. * We muſt not apprehend God to be ſo mean a being as that we can eaſily ſatisfie all our curioſities about him. Know him perfectly we cannot, unleſs we had an underſtanding as infinite as his own; and indeed we might well be aſham'd of that God, that were ſo little as to be meaſured by our finite capacities. Yet ſo far as doth conduce to our practice and comfort, God is as intelligible as any thing in this World, and more; we may know more of his original Goodneſs than of the derivative goodneſs of any Creature; his Attributes are as evident to us as the quality of any thing we ſee; we may as ſoon know that God is good, and excellent, and holy, as we may know that the wall is white or no. We have higher principles of the knowledge of him: We have ſenſe to view the effects of his Goodneſs, we have reaſon to draw concluſions from the excellency of Creatures, to inform us of the tranſcendent excellency of God; and we have Revelation, which ſurmounts the other *two* principles of *Senſe* and *Reaſon*. What though we cannot know his eſſence? Do we know the eſſence of any one thing in the World, or can we ſatisfie our ſelves in all our enquiries about it? His perfections are unfathomable by us, yet he is obvious to our minds, if we will not cloſe our Eyes. We can as eaſily ſee the Sea when we ſtand upon the ſhore, as it is impoſſible for us to reach with our eyes the bounds of it. But ſuppoſe the knowledge of the God we ſpeak of were very hard, ſhall the difficulty which whets us in other things, take off our edge in this? Who can boaſt of the knowledge of any one Creature? Yet ſince the World began men have been peering into the ſecrets of them. Multitudes have been buſie in the ſearch of natural things, and the difficulty is leſs affrighting now than it was before; ſhall then the ſeeming difficulty of the moſt ſatisfying objects cloſe up our deſires and endeavours in the ſearch of them? It ſhould rather add ſpurrs to our diligence. *Pauls* foreſight of what was out of his *reach*, ſlackned not his *deſires* and endeavours of *attaining*, *Phil.* 3. 12, 13. The knowledge of Chriſt is eaſie, had it not been ſo, he would not have ſo ſharply rebuked his Diſciples for their ignorance, *Matth.* 15. 16. *Are ye yet without underſtanding?* Is he not the ſubject of the whole Scripture, and like a golden Ore runs through every vein in the Mine. He is the Center wherein all the Lines of the Scripture meet, we can open no part of it, but ſomething of Chriſt ſtrikes upon our minds, as light in the day upon the opening of our eyes. In the *volume of the book it is written of him*, in the firſt promiſe and in the laſt line of the Scripture. He is the *Alpha* and *Omega* of all Revelations and Diſcoveries; 'tis therefore our own fault, if we will be in darkneſs under a noon day Sun. God deſires we ſhould know him, why doth he elſe compare himſelf to ſo many objects in the viſible World, but that we may have frequent remembrances of his excellency; and aſcribe to his incorporeal nature the members of a man, as Arms, Ears, &c. which are incompatible with a ſpiritual being, but that knowing our ſelves and our own frame, we may riſe up to a knowledge of him?

(9.) Conſider, *Is not our time ſpent unprofitably in every thing elſe, when we neglect this?* All other Wiſdom is periſhing, this heavenly Wiſdom only endures for ever. Will the skill in Trades remain with any man, and be an advantage to him in another World? Not but that there muſt be time ſpent in Learning, and improving your callings for the good of your ſelves, Families, and the Community; but

but not ſo much as to ſwallow up the time due to the other. There is a ſatisfaction in natural Learning; but what advantage is that in another World, where worldly Wiſdom and Learned ſubtleties ſhall take no place? There will be no uſe of them in Eternity whither we are travelling. 'Tis the knowledge of God and Chriſt we ſhall there be examin'd about; we may have the greateſt Wiſdom of the World, and be without this ſaving knowledge at the laſt day, and receive the puniſhment of Devils inſtead of the happineſs of Chriſtians. Chriſt never put up a Thankſgiving to his Father for the Learning of the *Phariſee*, or the Wiſdom of Statesmen, but for the Revelation of himſelf *to the Babes of the World*, *Matth.* 11. 25. The *Knowledg* of a good man only is *underſtanding*, *Prov.* 9. 10. 'Tis a dreadful place againſt the wiſe as well as the mighty men of the Earth, 1 *Cor.* 1. 26. *Not many wiſe men after the fleſh, not many mighty.* Prudence and Power abſtracted from divine knowledge are contemptible in the Eyes of God. Here and there one wiſe and mighty man markt out for an happy Eternity, but not many. All knowledge below this is but the knowledge of trifles. In other things we loſe our time for the moſt part, by this we gain an happy Eternity: Other knowledge will not prevent the loſs of our ſelves, in this we find God and our ſelves too. Let us not therefore *ſell* our underſtandings for *nought*, as God complains they did his people, *Iſaiah* 52. 3. Other getings are inconſiderable to the *gain of underſtanding*, *Prov.* 4. 7. Oh that we could take as much pains to get this which is Eternal Life, as the *Heathens* have taken for humane Sciences which could not ſecure them from Eternal Death, and ſeek for it with as much induſtry and as high a value of it, as we would *for Silver and hidden Treaſures!* *Prov.* 2. 4, 5.

There are Hindrances of this knowledge, and Helps to it.

[1.] *Hinderances.*

(1.) *Corrupt Affections.* When the *Apoſtle* had exhorted the *Epheſians* to be *renewed in the Spirit of their Minds*, *Eph.* 4. 23. he ſeems to add directions to his Exhortation, and one is *ver.* 26. To be watchful over their paſſions. *Let not the Sun go down upon your wrath.* Elſe they would give place to the Devil, who is the great Enemy of Divine Light, and the *Ruler of the darkneſs of this World.* Paſſions are the fumes of Hell to cloud and obſtruct the beams of Chriſt from ſhining upon the mind; theſe diſtract the native force of the Soul, and choak all beginnings of Divine Meditation. Who can Learn any thing in the midſt of a ſtorm? A ſerenity of mind is a way to know God, *Pſal.* 46. 10. *Be ſtill and know that I am God.* A turbulent Spirit is a bar to it. The Soul overcaſt with unworthy paſſions is no more fit for this Light, than the sky throng'd with Clouds is for the Light of the Sun, or a foul glaſs to reflect an image. Light and inconſtant Spirits have not the knowledge of God any more than running water can receive the force of a Sun beam, which glides away from one after another, and remains under the power and force of none. You can never ſet a ſtamp upon a floating Cork, till you take it out of the Water. Corrupt Affections warp the underſtanding to irregular operations.

(2.) *Senſuality.* Senſuality, and a want of the Spirit, the great enlightner, are inſeparable Companions, *Jude* 19. *Senſual, having not the Spirit.* A generous knowledg can never grow up in a ſenſual Spirit, any more than a generous plant can in a mariſh always covered with Salt water. An Atheiſt may be ſaid to know God, as well as one ſteept in ſenſuality, which is practical Atheiſm. Thoſe that deny God in their works, never underſtood him in their mind, 1 *Sam.* 2. 12. *The ſons of Eli were ſons of Belial*, and therefore *knew not the Lord.* This being a familiarity with Hell can never be a means of acquaintance with God. The way to be heavenly wiſe, is not to be brutiſh. Laughter is mad, and ſenſualiſts mad men, who can as well underſtand God as Bedlams can underſtand ſobriety. The more the Soul is ſunk in bodily pleaſures, the more feeble and unactive it is, the more languiſhing and ſickly; the more it ſoars above them, the more lively and freſh it appears. The Heathen *Philoſophers* could therefore preſcribe the Souls abſtraction from the body to be neceſſary to Divine knowledge and Meditation. So great a priviledge as this is not becoming one that

that is in a profeſt ſlavery to the fleſh. The *Jews* ſay, that the ſenſuality of the ſeventy that were with *Moſes*, when they ſaw the Viſion of God, was the cauſe they had not a more perfect ſight; from *Exod.* 24. 11. *They ſaw God and did eat and drink*; underſtanding it not of the actions afterwards, but of the reaſon why God gave them not ſuch a meaſure of the Spirit as *Moſes*, which is ſignified by *laying on his hand*, becauſe they were ſoakt much in ſenſual delights. Who can ſee the glory of the Sun, where all the Windows and Gaps, through which the light ſhould peep, are daub'd and ſtopt with a thick Clay? While we are clogg'd with the thick and filthy Mire of baſe luſts, we cannot behold the Glory of God and Chriſt.

(3.) *Carnal conceptions of God.* We are naturally apt to frame a notion of God according to the complexion of worldly things, or our own Paſſions; to think God *ſuch an one as our ſelves*, *Pſal.* 50. 21. hereby erecting an Earthly and Vitious Deity. The *Heathens* had at firſt the knowledge of God, *Rom.* 1. 19. *God hath ſhewed it to them*, and they are ſaid to *know God*: the true God diſcover'd himſelf; God would not have diſcover'd a falſe God to them. But they not only neglected the improvement of this knowledge, but mixed the carnal brood of their own opinions and reſemblances with it: And by this mixture of the natural knowledge they had of God, and the corrupt notions they entertain'd of what this God was; by this unnatural mixture, I ſay, was produc'd a monſtruous and miſhapen Image of God in their Minds, and in the World, unworthy of God and unworthy of a rational Soul; as when ſome genuine and true principle mixeth with ſome foul and carnal Conception, the iſſue is monſtruous. Men ſtudy to frame ſuch notions of God as may maintain their Pride and Wantonneſs, and feed their luſts, not ſatisfie their Underſtandings. Such Errors in the head hinder us from a ſpiritual ſight of God, as a maſs of congeal'd vapours in the head, darkens or tinctures the eye that it cannot rightly diſcern objects before it. The head muſt be purg'd of that flux of Humours, which diſcharge themſelves to that Organ, before the blemiſh, it hath occaſion'd, be cured. Erroneous prepoſſeſſions muſt be diſplac'd, before good principles can take root in the Underſtanding: the mind muſt be unclouded of thoſe miſts, before it can diſcern the moſt excellent Objects.

(4.) *Earthlineſs.* A ſoul ſteep'd in Earth cannot attain divine things. Clogg'd wings cannot mount into the Air. The mud of the Earth is a skreen between the Beams of God, and the eye of the Soul. When the Mind is covered with thick Clay, it cannot behold the admirable things of the Goſpel, or receive any impreſſions of the Spirit on it, any more than thoſe that work all the day in deep Mines under ground can behold the Sun. A little of the World delighted in, will hinder the ſight of God. Though the Sun be vaſt, the Heavens large, and the Sun dart his beams round about the World, yet if a ſmall braſs Farthing be laid upon the eye it cannot ſee the Sun, or the Beams of it, which ſhine round about it, *Joh.* 5. 44. *How can you believe that receive honour one of another?* Ambitious and Covetous men are ſo poſſeſſed with their immoderate deſires after honours, and riches, that they cannot much mind natural knowledge, more proportion'd to the *Genius* and guſt of their Souls, and much leſs Divine. The Mind of man cannot at one and the ſame time attend ſeveral charges: When the ſtrength is ſpent one way, it is languiſhing another. Earthlineſs hinders the knowledge of Chriſt, and bars out a right eſtimation of the things of Heaven. A man brought up in a Dungeon, cannot know the Excellency of Superior Bodies. A worm that dwells always under the Earth, may as well ſee the Sun, as a man whoſe eyes and mind are in the Center of the Earth underſtand and ſee God. Worldly Spirits have more of the Earthworm than the man. We muſt therefore do as Chriſt bids the blindman, waſh the Clay off our eyes in the Pool of *Siloam*. The more of Earth we have, the leſs capable we are of the Illuminations of Heaven: the Center of the Earth is dark and obſcure, and is not penetrated by the light of the Sun.

(5.) *Pride of Reaſon.* When we *lean to our own underſtanding, we acknowledge not God, Prov.* 3. 5, 6. The *Phariſees* were the proudeſt of all the People, (*Joh.* 7. 49. *have any of the Phariſees believed on him?*) And they were the moſt ignorant of Goſpel Truths: they would have their own opinions a Rule to all the People. Pride being the Devils ſin, cannot be pleaſing to God. He that looks upon himſelf too much, is like to look up to Heaven too little: We cannot behold our ſelves and Heaven together at the ſame inſtant. If God hide ſpiritual Revelations from any, it is *from the wiſe and prudent, Mat.* 11. 25, 30. *i. e.* from thoſe that think themſelves wiſe enough; and it is dreadful to conſider, that it is Gods *pleaſure*, and he hath Chriſts *thanks* for it; they both concur againſt Pride; God will not open the Vail to ſuch, and Chriſt applauds his Fathers proceeding. The firſt leſſon Chriſt teacheth in his School, being the Doctrine of ſelf-denial, as a foundation of all his other Learning, is point-blank againſt this. We enjoy moſt of Chriſt when we feel our ſelves empty, and we are like to know moſt of Chriſt when we acknowledge our ſelves ignorant. The *Laodicean* Church conceited ſhe had clear eyes, and therefore knew not her *blindneſs*, and deſir'd no *eye-ſalve, Rev.* 3. 17, 18. Such will be contrary to the *Apoſtles* Rule, *Jam.* 1. 19. &c. *Quick to ſpeak, and ſlow to hear*, and God never ſets ſuch a divine plant as this in ſuch rocky ground; they are heights and fortifications, which hinder us from the knowledge of Chriſt, ὑψώματα καὶ ὀχυρώματα, 2 *Cor.* 10. 4, 5.

(6.) *Curioſity.* Either deſiring to know, only that we may know, not that we may obey; or prying into things too high. Curious enquiries about things which are not reveal'd, hinder that knowledge which is ſaving from making any great impreſſion. When God diſcover'd his glory to the *Iſraelites*, in giving the Law, he ſet *bounds to the people, Exod.* 19. 12, 21. that they might not be too buſily inquiſitive. The Goſpel, though more open and large, hath ſtill its limits; *'Tis not for you to know the times and the ſeaſons, which the father hath put in his own power, Act.* 1. 7. To deſire to know more than God would have us know, is to come ſhort of that, which otherwiſe we might be capable of knowing. When *Adam* would aſpire to a greater meaſure of knowledge than God would allow him, he fell thereby into a brutiſh ſtate. God is to be judge of what is fit to be reveal'd, and if we would go further, we intrench upon his Wiſdom and Soveraignty. There is a *wiſdom to ſobriety, Rom.* 12. 3. Curious diſputes are the ſame in ſpirituals with the extravagancies of *Bedlams*; while men think to ſtrengthen, they crack their Brains, as the fooliſh fly approaching too near the Candle, loſeth both its eyes and wings. God makes fooliſh the *wiſdom of this World*, turns ſuch aſpiring Wiſdom back into Folly. The Wiſe Man compares knowledge to *Honey, Prov.* 25. 16. which if eaten in too great a quantity, provokes vomiting. Inſtead of pleaſing, it weakens and hurts the Stomach. Superfluous enquiries after God are the diſeaſe of the Soul *, and are ſo far from drawing the Vail, or making it thinner, and more penetrable, that it thickens it, and makes it more obſcure.

* τῆς ψυχῆς νόσημα ἐστὶ τὸ ἀκριβὴς καὶ περιεργῶς ζητεῖν περὶ θεοῦ Basil.

(7.) *Enquiring no further than what hath been imprinted on us by Education.* Or to take Truth upon truſt from man. To *have the faith of Chriſt in reſpect of Perſons, Jam.* 2. 1. Though we may know a ſpiritual Truth, yet it is not in a ſpiritual manner; the object of knowledge is good, and the manner of knowledge lame, and wants its due rectitude. When we receive any Truth from a humane Authority, or in reſpect to a perſon, we receive it upon no better an account than we ſhould a Fable deliver'd by the ſame hand *. Cuſtom, Tradition, and the Examples of others, are the riſe of the knowledge many men have of God and Chriſt. 'Tis true indeed, we come to know a ſtar by anothers pointing us to it; but afterwards we come to know it by its own light.

* Reynolds.

Directions, Both for the Attainment and Improvement of Divine Knowledge.

1. *Prayer.* This is a general means for every thing we want, but ought to be more preſſed than any, both becauſe of its Univerſal influence, and the common deplorable

deplorable neglect or ſlight performance of it. The knowledge of God ſprings not from a natural, but a Divine Light, 'tis not an extract of nature, a branch growing up from the root of our own Abilities, but of a Divine Original wrought by the *Spirit of wiſdom and revelation*, *Eph.* 1. 17. 'tis not the prize of a quick imagination, but a bended knee; the *Apoſtle* elſe had not been ſo earneſt a ſuppliant in this behalf for the *Epheſians*. * 'Tis not the proper Act of our own underſtanding, but a reception of illapſes and dartings from God. An hour therefore of ſincere prayer may do more in this caſe, than the prayerleſs enquiries of a life longer extended than *Methuſalems*. If therefore we are to emplore the aſſiſtance of God in the works of our daily Callings, much more ought we to ſeek to him for this Treaſure, the keys whereof he keeps in his own hands. Now there is a double act of God in this, which makes prayer more neceſſary than in any other Caſe, that is not of the like concern. There is to be the *unvailing* his Face, and the *unſealing our eyes*; the removing the Clouds from his Majeſty, and the darkneſs from our Minds; a clearing the Object, and diſcharging the faculty of its blindneſs. *The Heathens* conſider'd this, when they apprehended God to be the *intellectus agens*, purifying the *phantaſmata* for our underſtanding. A humane underſtanding, without outward Revelation, and inward eye-ſalve, is, and will be, a miſerable blind Creature.

* Fucin. *in* Dionys. *de div. nomin. cap.* 20.

(1.) *God only can open the Mind.* A loſt Eye can never be reſtor'd by a created Power, nor the blind underſtanding open'd, but by *Chriſts touch*, *Luk.* 4. 18. The *firſt Adams* Sin put out the Candle, the *ſecond Adams* Grace relights it. There is a faculty, a *ſpirit in man*, in miſerable fallen Man, but *the inſpiration of the Almighty gives underſtanding*, *Job* 32.8. Since our underſtanding is corrupted by ſin, and filled with error, 'tis not ſufficient to underſtand the things of God, without an internal Illumination, as well as an external Revelation. All our *ſufficiency* for intellection, as well as action, *is of God*; we are *not ſufficient of our ſelves to think a good thought*, 2 *Cor.* 3. 5. Can we then have quickening apprehenſions and lively thoughts of God, without God? We can no more underſtand the Goſpel without Grace, than we can underſtand God without the Goſpel; for thoſe things in the Goſpel which may conduct us to him, are *fooliſhneſs* in the judgment of the moſt elevated corrupt Nature, 1 *Cor.* 2. 14. Why were the *Iſraelites*, that had ſeen more miraculous Providences of God, ignorant of him, but becauſe God gave them not an heart to *perceive*, *Deut.* 29. 4. We may indeed by ſtudy find a propoſition ſo clear as to engage our aſſent, but not without ſupernatural influence have ſuch a knowledge of God, as to change our ſouls. We cannot aſcend to that which is infinite, without the power of that infinite; nor make our ſelves like to an infinite Being, without the communication of that infinite ſtrength. If Chriſt as God had not open'd the diſciples underſtanding, his teaching them as man, would have been labour in vain, and made as little entrance into their hearts, as into thoſe of the obſtinate *Phariſees*, *Luk.* 24. 45. He diſcours'd to them the true ſenſe of Scripture as Man, but imprinted the power of it upon their hearts as God. There muſt be an inward light in the Eye, the *inſtrument* of ſight, as well as in the air the *medium* of Viſion; and inward air in the Ear, to hear the Sound, as well as outward Air to produce, and convey the ſound. God is not known by us without an operation of God in us. *David* evinceth this, who though he had an enlightned Mind, pretends not a power of further enlarging it, but calls upon God for a ſupernatural virtue; *open my eyes, that I may behold wondrous things.*

(2.) *God only can reveal the Object.* God only can make himſelf known. We ſee not the Sun but by the Sun; we ſee other things by the Sun, but we ſee not the Sun by any other light than its own. True notions of God ſpring from Grace upon the Soul, as light from the Sun upon the Eyes. And as the Sun, ſo God and Chriſt appear moſt raviſhing in their own light. As none can know God perfectly but himſelf, ſo none can make him known to us but himſelf. The diſcovery of of himſelf is his own free Act and Motion. What Creature is able to force the Vail from before his face againſt his mind? The firſt ſpark, and the ſucceeding additions are from him. *Moſes* had the firſt Revelation of God from God, and when his heart breath'd after more, he hath recourſe to God for ſatisfaction,

Exod. 33. 18. *I beſeech thee ſhew me thy glory.* Chriſt appropriates this to the Father, *Mat.* 11. 25. *Father*, thou *haſt revealed them.* The title of *Father of lights* belongs only to him. What the Sun is in regard of natural, that is God in regard of ſpiritual light. The Diſciples own Chriſt the Author of his own manifeſtation, in that queſtion wherein they admire the Riches of his Grace, *Joh.* 14. 22. *How is it that thou wilt manifeſt thy ſelf to us, and not to the World!* Light cannot break out without his pleaſure, and none can ſtop it when he is pleas'd to dart it. Indeed all knowledge, under what Title ſoever, is from God, as well as our Being, and the Beings of all Creatures. As our Faculties are the products of his Power, ſo every endowment of them is the fruit of his bounty. Other knowledge is from him as an indulgent Creator, this from him as a Mereiful Redeemer; that, by the Spirit brooding over the world by a common work of inſpiration, (as he brought the creatures at the firſt Creation into form and beauty) this by a more particular Energy, as a ſpecial gift upon the Mediators account, teaching all things neceſſary to be known of God, and breathing immediately upon the Spirit of Man.

If it be then Gods gift upon both accounts, it muſt be ſought at his hands. Holy men have alwayes done ſo. *David* got moſt of his Divine Learning upon his knees. How often do you find him with his bended knee, elevated eyes, and ſtrong cries, *Pſal.* 119. *Teach me thy ſtatutes, open mine eyes, give me underſtanding, teach me thy judgments* and *knowledge*; *make thy face to ſhine upon thy ſervant*, &c. *Wiſdom* is attained *by asking*, *Jam.* 1. 5. This courſe will not want ſucceſs: *God is near to all that call upon him*, *Pſal.* 145. 18. near them in his favour clearing up their apprehenſions of him, new ſtamping their Minds and Hearts. They ſee moſt of a thing, who are neareſt to it; Prayer brings us before God upon his Throne of Grace in his Majeſty and Mercy. 'Tis a leaning upon Chriſts boſom; and the Diſciple who enjoy'd that Familiarity with our Saviour on Earth, knew moſt of his Mind. Prayer will as it were bring down God to be our Inſtructor, and one hour of Gods teaching will be more fruitful than thouſands of years of our own ſtudy. One appearance of the Sun is better than a World full of Torches. How ſoon can he flaſh a ſtrong light upon our Minds, command the ſcales from our Eyes, as ſoon as he did darkneſs from the *Chaos*; and as eaſily by a word, create a new Eye, as well as a mighty Sun? He is a Non-ſuch for Inſtruction, *Job* 36. 22. *Who teacheth like him? docet & imperat* *. None ſo clearly, none ſo pleaſantly, none ſo ſpeedily. But we muſt earneſtly beg it, there muſt be a *Cry*, a *lifting up the voice*, *Prov.* 2. 3, 5, 6. then ſhall we *find the knowledge of God*, for *out of his mouth comes underſtanding.* Our earneſtneſs in deſiring it, cannot come near the pleaſure of God in beſtowing it, when he finds it long'd for. And why ſhould not the natural deſire for knowledge, when terminated upon a right Object, break forth into as ſtrong prayer, as our natural deſire for happineſs; both Appetites ſeeming to be with an equal force implanted in Man; deſire of Felicity as the End, and deſire of knowledge as the means to it? As our Happineſs, which is naturally deſir'd, cannot be attained but from God; ſo the knowledge, which is the way to it, cannot come from any ſpring but the Grace of God, who ought upon this account to be ſolicited by us. And truly, I think, the great reaſon why men come ſo ſhort in this knowledge, is becauſe they are negligent in this Means; and depend upon their own enquiries and ſearch, more than upon Gods Inſpirations.

* Caſtalio.

2. *Study the Scripture much.* He that would gain knowledge, would pick out the choiceſt Authors and turn over the beſt books. The Subject of the Goſpel is God, and God manifeſted in the fleſh. The Scriptures *teſtifie of Chriſt*, *Joh.* 5. 39. they are the ſwadling Bands wherein he hath been wrapt up ſince his firſt Incarnation, as the ſeed of the Woman in the Promiſe. Other Books may dart ſome light of humane knowledge, but this a beam of Divine. It acquaints us with the moſt excellent Truth, which makes us both wiſe and happy. 'Tis the record of our Saviours declarations of the Name of God, which was a prineiple intent of his coming. Therein are diſcover'd the Treaſures of Wiſdom and Knowledge, and a Wiſdom which none of the Princes of this World knew, none of the great Conquerours or Learned *Philoſophers.* All ſpiritual diſcoveries drawn from thence, have

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the Seal and ſtamp of God upon them, and none elſe. God hath, as it were, ſhut up his Spirit in the Goſpel; *'Tis the miniſtration of the Spirit*, 2 *Cor.* 3. 8. *i. e.* whereby the Spirit, who is to teach us all things, is conveyed to the Soul. Knowledge built upon any other Principle, is nothing but a frame of deluſions. 'Tis a dangerous thing to think thoſe things of God which are true, unleſs we are certain of the truth of them; and where can we have a convincing Evidence, but from his own Revelation? The Goſpel is called the Face of Chriſt, 2 *Cor.* 4. 6. *To give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt, i. e.* as ſome interpret it, in the Goſpel. Indeed he hath imprinted his own Features, and the repreſentations of God in the Goſpel; that as in the *old Teſtament* we may behold his glorious out-goings in Creation and Providence, the deliverances of his People, and puniſhing his Enemies; ſo in the *New* we may view his glorious Counſels of redeeming goodneſs. As the looking upon the picture of a Friend preſerves the memory of his features, and recalls to mind the memorable actions done by him, and preſerves, if not encreaſeth the knowledge of him. The word is a *glaſs* wherein we *behold* the reflections of God, *James* 1. 23. and it is *perfect*, *Pſal.* 19. 7. It diſcovers as much of the Nature and amiableneſs of God as can be drawn in Lines and Letters, and preſents the Soul with ſuch attractives in him, as turns it fully to him, as it follows, *Converting the ſimple.* If the *beauty of the Lord* was ſeen in the legal *Sanctuary*, *Pſal.* 27. 4. much more in the Evangelical tranſcript, ſo plain, that he that is a ſtudent in it, when tranſlated to Heaven, may know God and Chriſt by what knowledge he had of their lineaments in the word, as the remembrance of the features in a picture will direct us to know the perſon when we meet him. The Angels themſelves ſeem to be put off to gather their knowledge of Chriſt, from the flowers of the word as delivered to the Church, and in the Church, *Eph.* 3. 10. *The Wiſdom of God is made known by the Church to the principalities in heavenly places.* 'Tis made known to the Church by the Word: To Angels by the Church, ſo that the knowledge of the Angels is ultimately reſolved into the word as the *medium* of it. As it is a means to gain it, ſo it is a means to encreaſe it, there are new amazing wonders to be ſeen in it. Though many Diamonds have been cut out of a Rock, yet there are more ſtill for the workmans skill and induſtry. While the powers in Heaven are inſtructed by it, the moſt elevated underſtanding on Earth cannot be above it. He that looks often into it, will view more by an Eye of faith, than all the World can by their Eyes of Reaſon in conjunction. By this inſtrument we ſhall behold the Greatneſs, Majeſty, Lovelineſs and Love of God, more than any rational diſcoveries can preſent to us. As a man by an inſtrument ſees the magnitude and Glory of the Stars, which an ignorant man thinks to be little ſparks of Light like thoſe in his Chimney. The ignorance among us may be charged upon the neglect of ſtudying this, or the ſlight reading of it. Some will plead the intricacy of it for their neglect. Not to ſay that as to the main deſign of it is plain in it ſelf; Let ſuch that excuſe themſelves upon this account conſider, whether they are not conſcious to themſelves that they never ſpent the tenth part, nay perhaps not a dram of that induſtry, zeal and deſire in the ſearching that hidden Mine of ſpiritual Treaſures, as they have ſpent in heaping up the periſhing trifles of this World. I will appeal to thoſe that do make it their buſineſs to enquire into the Word, whether they find not themſelves to have more lively apprehenſions of God, and feel, and taſt Divine Truths in another kind of manner than they experiment in other books. Let the experiences of others move thoſe that neglect it. *Manna* dropt from Heaven was more reliſhing in it ſelf, than all the meat of the *Iſraelites* Cooking, it was Angels food. And for the manner of converſing with it, the laying down rules would be too copious. Conſider well what you Read: Stay upon the deſcriptions you find of God and Chriſt, digg into them as into a Mine, reſt not till you find the ſatisfying importance of them, till you feel your Hearts ſtir, and riſe up in an adoration of him. *The ſecret of the Lord is with them that fear him*, *Pſal.* 25. 14. *And he will ſhow them his Covenant.* Conſider the inward vertue, and efficacy of it, as a wiſe man will the vertue of the Flowers, and Plants, as well as their beauty and gay clothing. And while you ſtudy the *Hiſtory* of the Goſpel, pray for the Revelation of the Father. Fleſh and Bloud may Read it, but the Father

ther only reveals it ſavingly. The Eye may ſee the Letters, the Head may underſtand the ſenſe, when the Spirit opens not the Heart to feel the warmth.

3. *Entertain with Affection every ſpiritual motion.* We can no more profit in Divine Knowledge without the breathing of the Spirit and the dews of his Grace, than the labour of an husbandman can come to any maturity without the warm irradiations of the Sun and the ſhowers of Rain. The more ſolemn diſcoveries of God and Chriſt to the Heart were reſerved for the appearance of *the Spirit*, upon which account Chriſt while in the Fleſh, is ſaid but to *begin to teach*, *Act.* 1.1. The Foundation was laid by Chriſt, but the conſummation of this diſcovery and the laſt line was reſerved for the Spirit. Chriſt delar'd the name of God and his own commiſſion, but the Spirit afterwards was to verifie and confirm this commiſſion as authentick in the Minds of Men. He is therefore called *the ſpirit of truth*, as teſtifying the Authority of Chriſt, *Joh.* 15. 26. *The ſpirit of truth ſhall teſtifie of me*; and alſo in regard of his Conduct of men into Truth, *Joh.* 16. 13. *The ſpirit of truth will guide you into all truth.* He was firſt to demonſtrate to their minds, that Chriſt was authoriz'd by God, and that his declarations of God were firm, true, and ratified in Heaven; and then to guide them into thoſe Truths which were neceſſary for their comfort and practice; to open the ſecret reſolves of Eternity concerning the work of Redemption, and draw the Curtain from before thoſe Myſteries, which the Eye of Nature was not able to reach. The firſt work of the Spirit, is that of *knowledge*. He communicates himſelf to our Underſtandings, before he makes impreſſions upon our Wills. As the Sun firſt enlightens the Air, before he warms it; (*Knowledge* is that in the Mind, which *Light* is in the Air.) For as the ſpirit dealt with Chriſt, ſo he deals with his Members; he firſt reſts upon them as a *ſpirit of wiſdom, underſtanding, and knowledge*, *Iſa.* 11. 2, 3. and acts in that order wherein Chriſt is preſented to us by God, firſt *Wiſdom*, then *Righteouſneſs and Sanctification*, 1 *Cor.* 1. 30. Whatſoever therefore the Spirit doth by Virtue of his Office, muſt be liſtned to; and every offer, every motion he makes for our inſtruction, muſt be entertain'd: For though God hath appointed many outward inſtructors, yet there is but one internal teacher, *viz.* the Holy Ghoſt. And there is a reſiſtance of the Spirit in this work of Knowledge, as well as in the work of Grace; and the reſiſtance lyes chiefly here, becauſe the Spirits firſt work is to rectifie the judgment in the Nature of God, and things belonging to God, and preſent the excellency of the knowledge of Chriſt; and when this is entertain'd, he reflects it upon the Will and Affections, that the Faculties may regularly follow one another in the order of working, and the Soul, in turning to God, may act, and be acted, as a rational Creature: for while he is buſie in reducing the Soul to its original Conſtitution, and true Nature, he would not move the Soul againſt the primitive order of Nature, but in ſuch a manner as its return and obedience may be regular and becoming a rational Creature. When therefore a man refuſeth the motions of the Spirit, whereby his mind may be inform'd, the Spirit is reſiſted by him. Every motion is a beam from heaven: Let us take heed of ſhutting our eyes againſt it, leaſt it be ſnatcht away by the interpoſition of ſome dark cloud, and we never enjoy the like again, but loſe the Spirit of Wiſdom and Revelation, and thereby the moſt excellent Wiſdom in Earth or Heaven. If we neglect his motions, we put a ſlight upon that Perſon, whereby only God *reveals divine things to us*, 1 *Cor.* 2. 10. God hath reveal'd them to us by his Spirit. We contemn the only inſtructor that can acquaint us with God; *the things of God knows no man, but the Spirit of God*, *ver.* 11. *i. e.* no man knows them but by the Spirit. 'Tis excluſive of all men, though the ſtrongeſt rationaliſts. If we liſten not then to this Spirit, we ſhall receive a ſtronger Ignorance, as a reward of our frowardneſs. Would any man ſtop his ears, or ſhut his doors againſt an Angel, ſent by God from Heaven upon a happy errand? Behold in every divine motion a greater than an Angel, yea than all the illuminated Bleſſed Angels in Heaven. Since it is therefore a beam from Heaven ſhooting in upon the Mind, follow it, and it will direct to a fuller proſpect of light, as when a Ray of the Sun ſtrikes through a Cranny of a Wall, the laying the eye cloſe to the hole

hole will help us to see more, and perhaps the body of the Sun from whence it stream'd. If we therefore give way to the motions of the Spirit, it may be with us as with the *Apostles*, who were dull and ignorant in the time of their master, and just before the Ascension of Christ betrayed their ignorance of his design in coming, in proposing to him the setling of an earthly *Kingdom*, *Acts* 1. 6. But when the Spirit came upon them, how did he refine their minds, burn up the chaff of their grosser conceits? How noble were their apprehensions of the spirituality of Christ's Kingdom, and their Souls filled with Divine Light? So may we in our measures, if we wait for the Spirit, and observe his movings upon *us*. Let us therefore hereby give encouragement to the Spirit to inform us with delight, who is no less pleased than our Saviour was, when any received his instructions and stretch'd out their Souls to catch his gales. More is Learned from such a Teacher than from a multitude of ignorant men, if we were to live for ever with them. The neglect of those motions is the worm at the root of all our perfections, and continues the blindness of our minds and the perversity of our hearts. It concerns us therefore to look to this.

4. *Labour and long for renewed Hearts.* As there is an enmity to God in lapsed nature, so there is a disrelish of God in the knowledge of him, till the vitiated palate be cur'd by the removal of the infectious humor. The disease of the eye must be removed, before we can discern things plainly and delightfully. Our natural eye while distempered, is made worse by looking long or often upon an object, and can take no pleasure in the view of any thing. That eye that would gaze upon the Sun, must be sun-like, of the nature of the Sun; the soul must become Divine, before it can know the Divinity. As no man can act, so no man can understand well Divine things, unless he be in a Divine state, and therefore no unconverted person can in that state have this knowledge. Who can behold that which he turns his back upon? He that turns his back upon the Sun may see the Earth, but not the sun in that posture. The knowledge of God, a relation to him as his people, and a Covenant interest in him as their God were all founded upon a turning to him with the whole heart, *Jer.* 24. 7. *For they shall return unto me with their whole Heart.* So *Hos.* 6. 1. 3. First *let us return to the Lord, then shall we know.* 'Tis then that God pours out the spirit as a living spring, and gives him to be our Tutor and Instructor in Divine Learning, to *make known his words* to us, when we *turn at his reproof*, *Prov.* 1. 23. Then shall we view every thing with a new Light, and see something more in God, his Word, and Ways, than we did before, as men when they begin to study some Art, look upon all things in a new manner and form, according to the rules of that Art, they are engag'd in. An unregenerate man cannot have lively and quick apprehensions of God, no more than a blind man can frame a true and distinct conception of colours and Light, notwithstanding his hearing several discourses about the essential properties of them. As sense only can perceive visible objects, and reason rational, so spiritual sense only can perceive spiritual objects. A natural man can no more judge of spiritual things as spiritual, than a beast can judge of the excellency of moral vertue. Saving knowledge of God in order of nature follows Regeneration, though the Historical knowledge of God the object precedes it, for God being the object of Religion and conversion must be known, before any act can be exercised about them.

5. *Obedience and purity of Heart is the way to encrease this knowledge.* The freer the eye is from bad humors, the more able it is delightfully to behold the Sun. In a full *Righteousness* Gods *face* is *beheld* hereafter, *Psal.* 17. 15. *as for me I will behold thy face in Righteousness*; and according to imperfect measures of Righteousness we behold his face here. Our Saviour makes purity to precede, and the sight of God to follow, *Matth.* 5. 8. *The pure in Heart shall see God.* The more the Heart is purifyed, the more the mind is clear'd to have an insight into the things of God: Whereas a defil'd Heart sends out steams to mud the understanding, as a foul stomach raiseth vapors to disturb the head. Purity prepares the soul for a more free and constant residence of the spirit the great Instructor. He is a Dove, and Doves care not for foul and polluted places; as the foul spirit loves a polluted lodging,

ing, ſo doth the Holy ſpirit a pure ſoul. He that *fears* God is the ſubject of Gods *Teaching*, *Pſal.* 25. 12. But to *leave off to do good, is to leave off to be wiſe*, *Pſal.* 36. 3. *Moſes hid his face and was afraid to look upon God*, *Exod.* 3. 6. which the *Jews* underſtand of a fear of Reverence, and for that cauſe (they ſay) he was rewarded with a ſight of the ſimilitude of God, *Numb.* 12. 8, 9. and indeed *the fear of the Lord is the beginning of Wiſdom*, *i. e.* the firſt foundation divine wiſdom layes in building her houſe in any ſoul. God required a three dayes purification of the *Iſraelites*, before he would diſpence the Law and admit them to a knowledge of his will; and is not a purity requiſite to a knowledge of his nature? To think to ſee God without purity in the ſoul, is as if we ſhould imagine we could behold viſible objects without a Chryſtalline humor in the ball of the eye. *He that doth Gods will ſhall know the doctrine of Chriſt*, *Joh.* 7. 17. As in practical Arts the skill is encreaſed more by working than ſtudying, ſo is the knowledge of God encreaſed by the practice of what we know. God delights to be obeyed, and where he is obeyed he delights to give greater diſcoveries of himſelf, both to encourage and direct to a further obedience. As Chriſt by his obedience had the Communications of God to him, ſo ſhall we by our obedience have the Communications of Chriſt to us, which he calls *an abiding in his love*, *John* 15. 10. A purified ſoul is more capable of Divine beams than a ſharp wit. *Plato* could ſay, That after a walking with God, or a τὸ συζῆν, a *living with him*, a certain Light breaks out upon us as from fire, and falls upon our ſouls.

Τήρησις τῶν ἐντολῶν γνῶσις τοῦ θεοῦ Baſil.

6. *Humliity.* If Grace be given to the humble, the Grace of the beſt knowledg is not excluded from Gods liberality. We gain it ſooner by an humble Contemplation than proud wranglings. As to obey God we muſt deny our wills, ſo to know him we muſt deny our Reaſons; Will muſt ſubmit to Precept, and Reaſon to Revelation. *Agur* acknowledged himſelf *brutiſh*, who came behind none of his age unleſs *Solomon* in underſtanding, *Prov.* 30. 2. The humble perſon will quickly be a Scholar in this Learning, when a *Phariſee* ſhall remain as ignorant as he is proud. God *reveals himſelf to Babes*, *Matth.* 11. 25. not to thoſe that conceit themſelves Giants. Thoſe that *hear* Chriſts voice muſt have the quality of *Sheep*. *John* 10. 4. The meek God acquaints with his choiceſt Truths, *Pſalm* 25. 9. *The meek will he teach his way.* As God *knows the proud afar off*, *Pſal.* 138. 6. So doth the proud man know God afar off. 'Tis not poſſible when God beholds him at a great diſtance, that he can behold God. A proud Scholar and a Dove-like Teacher can never accord. God *humbles himſelf*; *Pſal.* 113. 6. we muſt be like him, if we would underſtand him. Chriſt was meek and lowly; he is never like to be a Learner who imitates not his maſters pattern. Eſpecially when in this humiliation of Chriſt the Attributes of God ſhone out brighter than in Creation or general Providence. What God required in his ſon as a *medium* for the diſcovery of himſelf, he will require in us to make us capable of a Communication of that knowledge. We are never fit to hear God, till we hear with ſubmiſſion. Humility brings us into ſuch a poſture, it takes away the blocks which ly in the way of ſaving Truth. It drives away inconſideration, ſilenceth contradictions againſt the Truth, and ſtifles curioſity. If we will not therefore ſlight Gods direction, we muſt *be fools that we may be wiſe*, 1 *Cor.* 3. 18. Our dulneſs doth grieve Chriſt, but not ſo much as our conceitedneſs. Chriſt ſpake in parables to the arrogant *Phariſees*, but he repeated his inſtructions to his humble Diſciples, though he reprov'd them for their dulneſs. The pride and curioſity of this age ſets men back in the knowledge of God, but it is likely a ſharp lance is not far off to cut the ſwelling.

7. *Heavenly Meditation.* An heavenly mind hath brighter and more delightful apprehenſions of God than all the carnal World. The purer the Air we live in, the more active and ſtrong is the body; the Air of Heaven quickens the underſtanding and clears the ſight. By Meditation we enter within the vail and behold his Glory. He meets thoſe that humbly aſpire to him; frequent aſcents of the mind to God is the way to attain the manifeſtations of him, *Exod.* 19. 3. When *Moſes went up to God* *, (which the Jews underſtand of an intellectual aſcent, an aſcent of Meditation,)

*Maimon *Mor part* 1. *cap.* 11.

ditation) the Lord called to him out of the mount, that they understand of his Corporeal Ascent. Abstraction is necessary to this best of Sciences. If we are thus out of the Body, we may with *Paul* hear and know things which are unutterable. The senses of the soul, which are as real, and have as real operations about their proper objects, as the external senses of sight and taste have about sensible objects, are thus to be exercis'd; and when they are so, it makes us capable of *stronger meat* and more spiritual knowledge, *Heb.* 5. 14. Without this we cannot come to a knowledge of God; Who can know the Sun, if he shuts his Eyes? or understand Musick, if he stop his Ears? and know God, if he never stirs up his Understanding about him. * We use the Faculties and senses which are proper for the Objects propos'd: If *Musick* be presented, we employ our Ears; If the Sun shine, we use our Eyes, not our Ears; If we would know God, we must employ our Minds, they can only be conversant about him. By this ascent of Meditation, we may see more of God in a Moment, than otherwise we can do in an Age; as a man may see more of *London* upon the top of the *Exchange* in half a quarter of an hour, than he can by going about in many days or standing in one street many years. But let our Affections keep an equal pace with our Meditations, that the heart may be enflam'd with a divine Love. Endeavour to have a *savour of Christs oyntments*, *Cant.* 1. 3. We shall then profit more in the knowledge of God in a week, than without blowing up our Affections, we shall do in many years; for then God will communicate himself to us with a more Cordial Affection, than we can embrace him.

* Maximus Tyrius *Dis.* 1. *pag.* 11.

8. *Communication of what knowledge of God we have upon occasion.* Talents improv'd, increase, *Luk.* 19. 17. Increase in the Act, and increase by a Reward. Let not what knowledge you have, lye bound up in a rotten Napkin as a useless thing; but venture it, and you will find a quick return. What knowledge of God we have laid out, is lent to God, as well as what we give out of our purses to the poor, and God is no insolvent or careless Debtor to his own promise; he hath bound himself to pay the less, and so he will the greater. We gain by imparting, as the Husbandman flings his grain into the ground with hopes of an encreasing Crop.

9. *Affect Christian Society.* Every Christian is a King and Priest to God, and why not also a Prophet to his Brother? If a man will converse with Divine Persons, Light will break in upon him as flame from a sparkling fire. He that would gain knowledge, would converse with the best Company. The *daughters of Jerusalem* were askt by the Spouse for her Beloved, when she was upon the pursuit to find him, *Cant.* 5. 8. The meanest Christian may be of use in this. The lower Plants have more of Medicine in them, than many taller Shrubs. Nay *Apollos* learned more of Christ from *Priscilla*, than from the Apostles themselves. God often blesseth the weaker above the stronger means, to show that he is not tyed to any.

Let me conclude all with the speech of a Heathen. * *O quàm contempta res est homo, nisi supra humana se erexerit!* If we would have life Eternal, the way by our Saviours prescription is, *to know the only true God, and Jesus Christ whom he hath sent.*

* Seneca *Præfat. ad Natural. Quæst.*

A DISCOURSE OF THE KNOWLEDGE OF GOD IN CHRIST.

JOHN XVII. III.

And this is Life Eternal, that they might know thee the onely true God, and Jesus Christ whom thou hast sent.

THere were *Two Principal Doctrines* pitcht on, at the beginning of this Discourse.

Doctrine I. *The Knowledge of God, and Christ the Mediator, is the necessary means to Eternal Life and Happiness.*

Doctrine II. *The true and saving Knowledge of God, is onely in and by Christ.*

God and Jesus Christ.] Some make an *Hendiadis* here, for *God in Christ.* As 2 *Pet.* 1. 2. *Through the knowledge of God and Jesus Christ, i.e.* through the knowledge of God in Christ; and *ver.* 3. *Hath given us all things pertaining to life and godliness, i.e.* to a Godly Life; and *ver.* 4. who hath called us *to glory and virtue*; or *&* *through* Glory and Virtue, *i.e.* through a glorious Power; so *Psal.* 96. 7. *Give unto the Lord glory and strength, i.e.* the Glory of his strength. *Gen* 3. 16. *I will multiply thy sorrow and thy Conception, i.e.* thy sorrow in thy Conception, or of

of thy Conception. To know God in Christ his Embassador. To know God the Father in Christ the Mediator; the Father being considered here as God, and Christ as Mediator; to know God as Christ hath declar'd him, as he speaks, *ver.* 6. *I have manifested thy Name.*

Since the lapse of Humane Nature, no man that understands his fallen Condition, can have any knowledge of God from the book of the Creatures, and the dictates of Nature, but what is terrible without a Mediator; and all Notions of God out of Christ, are below him, many times unworthy of him, and foul and undecent in themselves. Christ asserts it, *Mat.* 11. 27. *All things are deliver'd to me of my Father, and no man knows the Son but the Father, neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal him.* All things were first deliver'd to *Adam* in the Creation, *viz.* the knowledge of God; and rectitude of Nature, to be by him transmitted to his Posterity. * But since *Adam* so foolishly and wickedly threw it away for a little pleasure, he render'd himself and his Posterity uncapable to know and enjoy God. God therefore pitches upon Christ in his secret Council, and stor'd up in him all the treasures of Wisdom and Knowledge, to shoot his Beams through him upon man; and convey by him, those good things which *Adam* had made himself, by his Fall, uncapable to communicate to his posterity. When our Saviour saith universally, *All things* are deliver'd to him, he instanceth in none but the knowledge of God, as the foundation of all those rich Communications which men receive from him; for without the Revelation of God the Father to Man, Man would be uncapable to partake of those Riches intended for him by the Mediation and Interposition and Furniture of the Son of God; and therefore *Joh.* 3. 35. when it is said, *The Father hath given all things into his hand*, it follows, *He that believes on the Son hath Eternal Life*: The End why all things are given into his hand, is to convey to man such a knowledge of God, that men might be induc'd to believe in Christ, and in God through Christ. Between the Father and the Son there is a Communion of Knowledge; none knows the Son, but the Father, none knows the Father but the Son: none makes known the Son, and what things he hath deliver'd into his hand, but the Father by the Spirit; and none knows the Father and his Mind and Affections to Man, and the Relation his Nature and Perfections bear to him, but the Son, and he to whom the Son will reveal him, by the outward preaching of the Word, and the inward illumination of his Spirit; and upon this Christ makes a general invitation, *Come unto me, all ye that Labour and are heavy laden, and I will give you rest*: that labour under, and are heavy laden with your ignorance and darkness in the things of God, as well as with other Miseries, and I will give you such a Revelation and knowledge of the Father, wherein you shall find a Rest, and complacency. Another place is *Joh.* 14. 9. *He that hath seen me, hath seen the Father*; where *Philip*, in his desiring of Christ to show him the Father, takes it for granted, that the knowledge of the Father was only to be expected by and from Christ. Though he discovers his infirmities in his Petition, implying that the Father was to be seen with corporeal eyes, *show us the Father, and it sufficeth us*; Christ answers with a reproof for his Ignorance, and inadvertency, *he that hath seen me, hath seen the Father*. The Son hath render'd the Father spiritually visible in his Person; his Excellency, Majesty, and unexpressible kindness to Man, shine forth in Christ as a lively and clear image; and there is so exact a resemblance and so near a conjunction, that as he speaks, *ver.* 7. *If we know Christ, we know the Father also*, because Christ hath reveal'd him by his Doctrine and Word, and the Holiness, Righteousness, Tenderness of God are made visible in the Transaction of Christ, and God is represented in the Person and Doctrine of Christ more clearly than in all the Apparitions and Evidences of himself to the *Patriarchs* and *Prophets*.

One place more, 2 *Cor.* 4. 4, 6. Christ is said to be *the image of God*, and that God *hath shin'd in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ*. Where the *Apostle* expresseth *two things*, 1. That Christ is the *Image* of God. 2. That the knowledge of the glory of God, or the glorious God, is discover'd in the *face*, or Person of Christ. He is the Image of God; he is indeed the essential Image of God; the natural Image of God possessing in one Essence

* Chemnit. *Harm. ex Athanas.*

with the Father all the Glories and perfections of the Deity. A ſubſtantial and permanent image, not vaniſhing as that in a glaſs; A natural Image, as the Image of a Father in his Son, who hath the Lineaments of the Father by participation from him; not as the Image of a Prince in his Coyn, which is Artificial. Subſtantial Image of God; not in regard of likeneſs, for every thing that is like another, is not ſaid to be the Image of that thing which it is like; but that which bears a figure impreſt by another, and expreſſeth that whoſe figure it is; as one man may be like another, yet is not ſaid to be the Image of another, as a Son is ſaid to be the Image of his Father. Not ſuch an Image of God as man is, who is rather ſaid to be created according to the Image of God, than to be the Image of God; ſuch an Image as in Creation was like to God, not one with God. Chriſt is ſuch an Image of God, as if ſhining upon the Soul in the Goſpel, can turn the Heart; which man, tho' the Image of God, cannot perform. Chriſt is therefore the Image of God, as a Child is the Image of his Father; not in regard of the individual property which the Father hath diſtinct from the Child, and the Child from the Father, but in reſpect of the ſame ſubſtance and nature, deriv'd from the Father by Generation. Chriſt is here called the Image of God, not ſo much, ſaith *Calvin*, in relation to God as the *Father* is the exemplar of his Beauty and Excellency, as in relation to *us*, as he repreſents the Father to us in the Perfections of his Nature, as they reſpect us and our welfare, and renders him viſible to the eyes of our Minds. And the *Jews* did often give this title to the *Meſſiah* *. So that in the ſight of Chriſt, we ſee God, as in the light of the ſtamp upon wax, we ſee what is engraven upon the Seal, which anſwers to it in exact proportion.

צלם אלא
Grotius *in loc.*

Baynes *Col.* 1. 15. *pag.* 75, 76.

Chriſt God-man is the *Image* of God, becauſe the humanity is taken into perſonal Union with the Son of God. His Humanity abſtractedly conſider'd was no more the Image of God, than *Adam* was by Creation. And he is ſo the Image of God, that whoſoever *hath ſeen him and known him, hath ſeen and known the Father alſo*, which cannot be ſaid of a picture; for he that ſees a picture, cannot be ſaid to ſee the Object repreſented by the Picture, which expreſſeth only the outward figure, form and lineaments. But he is ſuch an image as repreſents the Nature, Features, Attributes and inward Virtues of God. A picture is but a ſhadow, but Chriſt is a ſubſtantial Image of God, wherein the *Divinity dwells bodily*, *Col.* 2. 9.

There is alſo a diſcovery of God in the *face* of Chriſt. Since the Divine Nature falls not under the perceptions of ſenſe, nor can be immediately known in it ſelf by the Underſtandings of men; it ſhines forth and ſparkles in the face of Chriſt, and diffuſeth it ſelf about the World. * By knowing Chriſt, who is Man, we know God; becauſe the Humane Nature of Chriſt is perſonally aſſum'd by the Son of God: As he that ſees the body of a man, ſees the man conſiſting of Soul and Body, becauſe the ſoul and body are united together and make one compoſition, though the ſoul in it ſelf be inviſible: ſo he that ſees the Humane Nature of Chriſt is rightly ſaid to ſee God, becauſe the Humane and Divine Nature are perſonally united in Chriſt, though the Divinity be in it ſelf inviſible; and indeed we cannot conceive any other ſight and knowledge of God in Heaven, but in Chriſt. The Viſion of Chriſt in his glorified Humane Nature, is a ſeeing of God face to face. So that whoſoever ſees Chriſt with his bodily eyes, or with the eyes of his Mind, ſees God; he ſees and knows God, not immediately and directly, but mediately and conſequently. As the *Prophets* were ſaid to ſee the Lord, 1 *King.* 22. 19. *Micaiah ſaw the Lord ſitting upon his Throne*: And *Iſa.* 6. 1. *I ſaw the Lord upon his Throne.* They ſaw not God immediately, but in thoſe forms wherein he was pleas'd to appear as the ſymbols of his preſence: and as *John Baptiſt* ſaw the Spirit of God, *Mat.* 3. 16. *in the form of a Dove*; not the Perſon of the Holy Ghoſt, but in the form wherein he appear'd, yet is ſaid to ſee the Spirit of God; the Father and the Son, having one Nature and Eſſence, when the Son is known, the Father is known.

Α'γεγνῶς ἀ-ρεσις, Theod.
* Gerhard Harm. *in Joh.* 14. 9. *pag.* 909. *Col.* 1.

1. *All the knowledge that any man hath of God, is from and by Chriſt.* Every man that hath any ſaving light, hath it derivatively from him; he is *the light that enlightens every*

every man that comes into the world, Joh. 1. 9. Every man that is enlightned, is enlightned by him. No other light can diſpel that darkneſs which is upon our Minds in relation to God, but this light. What knowledge any man hath of God by reaſon and natural light, is by the Mediation of Chriſt; whereby are kept up in men whatſoever gifts they had by their fall forfeited; and whatſoever ſaving knowledge any man hath of God, is by the ſpecial illumination of this true light by the virtue of his Spirit. Neither our natural Reaſon is the true Light, becauſe it is blind in ſpiritual things; nor the Word is the true light, becauſe it cannot make men ſavingly intelligent, without the ſhining of this true light upon them. And this the Church expected by the *Meſſiah*, *Hoſ.* 6. 3. *Then ſhall we know the Lord, at his going forth prepar'd as the morning*, when he *ſhall come as the rain, as the former and the latter rain* *; when he ſhall inſtill into us the Divine Doctrine, and open our Hearts as the Rain doth the Womb of the Earth: We ſhall then know, when he ſhall come to teach men the ways of Life, as a *Jew* expounds it.

* where the word which ſignifies the *latter rain* יורה ſignifies alſo *a teacher*.

2. *No man hath, can have, or ever had any knowledge of God without Chriſt, Joh.* 1. 18. *No man hath ſeen God at any time; the only begotten Son which is in the boſom of the Father, he hath declar'd him.* Which is aſſerted by *John Baptiſt* againſt the *Jews*, who boaſted much of *Moſes* his ſight of God, and knowledge of his ſecrets. No man hath ſeen God from the firſt Creation of the World to this day, not a man of all the *Patriarchs* and *Prophets* ever knew God but by the Revelations of Chriſt. By ſeeing, we muſt not underſtand a corporeal ſight, (for no man ever did or can ſee God with his bodily eyes) but an intellectual or ſpiritual Viſion, which the *Antitheſis* [*But he hath reveal'd him*] manifeſts. Chriſt is only capable to declare to us the nature and Counſels of God, becauſe he is his only Son, had an intimate communion with him; was, and is continually in his boſom, wherein the ſecrets of God were laid up, and was before the World intereſted in his ſecret Counſels, and knew the bottom of all; he hath expounded his Will, unfolded his Nature *. None elſe can reveal him, nor can the Revelations of any inferior to him in this priviledge, challenge a full Credit with any man. *Moſes* himſelf ſaw God only in Chriſt; he was put in a *hole of the Rock*, *Exod.* 33. 22. which in the judgment of the Ancients, and ſome Moderns, was a figure of Chriſt. None can ſee and know God but in this Rock *Jeſus*; the name which God then proclaim'd, is only declar'd by Chriſt, *Joh.* 17. 6. *I have manifeſted thy name unto the men which thou gaveſt me.* And that which we call the light of Nature, and the light of the Law, is gather'd up and center'd in Chriſt; as that light which was in the World before the fourth day of the Creation, was gather'd and embodied in the Sun, and from thence flow'd to the World; all the light was created to be brought into that Body, and to flow from thence upon the ſeveral parts of the World, and to be communicated from thence to other Creatures; ſo that there is no clear light in the World, but from and by the Sun; and no clear Light of the Knowledge of God, but from and by Chriſt. Some therefore make the Sun a natural Type of Chriſt; as the Sun was created the fourth day of the Creation, ſo Chriſt was Incarnate about the *four thouſandth year* of the World, the fourth Divine Day; a thouſand years being as a day in Gods ſight; all light was only to flow from it, and indeed all the light of the knowledge of God that ever was, did ſpring from Chriſt: None ever knew God by his own ſtrength and natural Abilities, but as they were kept up and animated by the Mediator.

* Ἐξηγήσατο.

And *by the way* we may *obſerve*, That the knowledge of God is more, than the knowledge of the Will of God. *He hath declared him.* Chriſt declared more than the Will of God, as it was a Rule of *Obedience*; he declar'd Gods Perfections as a ground of the creatures *Confidence*, as an incitement to Admiration, and a motive to obedience: He declar'd not only the Will of God, what we are to do; but the intention of God, what we are to hope for; the glory of God, what we are to adore and admire.

In the Proſecution of this, we ſhall ſhew

I. *What kind of mediums there have been to know God, and how they come ſhort of this.*

II. *That*

II. *That the ſaving knowledge of God is attain'd only by the knowledge of Chriſt.*
III. *The neceſſity of this Medium.*
IV. *What Knowledge of God is diſcover'd to us by Chriſt.*
V. The *Uſe.*

I. *What kind of Mediums there have been to know God, and how they come ſhort of this way of Knowledge.*

1. *There is a natural Knowledge of God.*

(1.) *By implanted notion.* Some *queſtion* whether there be any natural knowledge of God imprinted upon man, or the knowledge of any one thing naturally planted in him, but as he grows up (ſay they) he acquires a knowledge of things from the Objects of ſenſe, and improvement of them by the Underſtanding he is endow'd with, and making deductions and concluſions by the help of Reaſon arrives to an apprehenſion of things. Yet this knowledge of God may be called natural, becauſe by the view of the viſible things in the World, natural reaſon frames a certain concluſion that there is a God, the cauſe of thoſe Excellencies he ſees in the Creatures. But the Scripture ſeems to intimate a notion of God in the minds of men, *Rom.* 1. 19. *That which may be known of God is manifeſt in them, for God hath ſhown it unto them:* a Notion within, an Excitation of it by Objects without: That there is an internal light which doth manifeſt him, as well as an external evidence of him by the creatures. But whether this be the import of this Scripture or no, moſt underſtand no more by *manifeſt in them*, than manifeſt to them. Yet ſince there is a law of Nature in men, which is the Rule of the excuſings or accuſings of the Conſcience, in regard of which they are ſaid to be *a law to themſelves*, *Rom.* 2. 15. *and the work of the law* ſaid to be *written in their hearts*; the notion of a ſuperior Power to which man is accountable for his actions, muſt be as natural as that; becauſe it is the foundation of the Actings of Conſcience; and the ſuperſtructure being from an implanted light, is not like to be without a foundation of the ſame kind. To what purpoſe ſhould Conſcience accuſe, if there were not a ſupream Being under whoſe cenſure ſuch actions did fall? and ſince the *Heathens* had a natural ſentiment, that the extravagances they were guilty of, were *worthy of death*, *Rom.* 1. 32. they muſt alſo have as natural a ſentiment, that there was a Judge of abſolute power to inflict that death upon them, which their own Conſciences told them they were worthy of. Since there are therefore natural agitations of Conſcience rais'd up by the Law of Nature within them; the notion of a God ſeems to me to be as natural, as that Law of Nature, and thoſe motions of Conſcience. And tho' this was more clear in man at his Creation, and while he remain'd in the ſtate of Innocency, yet it is not blotted out of the mind of Man. Though the notions of God in men are dimn'd by the fumes of their corruption; yet they cannot ſtifle this inward light and impreſſion, any more than the thickeſt Fogs can blot out the Sun or hinder it from making day. And all the outward Objects which we ſee in the World, whence we argue that there is a God, ſeem only to revive and awaken that implanted notion, which lay cover'd with the rubbiſh of the Fall. For upon the firſt view of things, with what eaſe doth this ſentiment riſe up in our Minds? And nothing is more obvious, nothing more eaſily entertain'd than this, that there is a God, and that this God is a mighty, powerful, and perfect Being; which evidenceth that there is a ſpark of it, in the mind of man, which catches the outward flame ſo quickly upon its approach, as the ſnuff of a Candle not quite extinguiſh'd, will ſnatch and attract the flame of another which comes near unto it.

Jupiter eſt quodcunque vides, quodcunque moveatur. Lucan.

(2.) *By the Creatures.* The viſible World and every part of it is a book, wherein we may read ſome ſyllables of God. The *Heathens* ſaw God in Heaven, Earth, Fire, Water, Plants and Animals; all creatures being lines drawn from that Center. Though man hath not the knowledge which *Adam* had, ſince the flaw he contracted upon his underſtanding, yet there being ſome ſcatter'd Reliques of this knowledge, he may, by looking near to the creatures, diſcern, by his purblind

and

and dim sight, something of the Attributes of God, every creature being a glass which reflects some beams of God upon his Mind: for no man in his Wits, can conclude that the World was made by chance; but by some Being, more Wise than any Being in the World can be, or than all the wisest Men in the World put together. We know the Courage, Conduct, and Power of a *General* by the sight of his Conquests; the skilfulness of an Artificer, by the excellency of his Work; and the Eloquence of an Orator, by reading his Speech; though we never saw the faces of any of them. There are very few Attributes, but the Works of Creation and Providence discover in some measure to us; for *the invisible things of God from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, Rom. 1. 20. These two perfections are clearly seen; his Infinite Power, which discovers also his Eternity; and his incomprehensible Goodness, which is the most signal glory of the Divinity *. The beauty of the World acquaints us with the excellency of him that erected it, and the order of the World instructs us in the Wisdom of him that compos'd it. This discovery hath been ever since the Creation; *From the creation of the World*; from the time the World, and the things therein were first created. He imprinted some Letters of himself upon this frame of things, at the first rearing of it, wherein they have been ever since legible; you may see by the Letter whose Print it was, and what skill he had, who made the impression. Thus God brings the creatures successively upon the Stage to *Job*, and reads a *natural History* of them; he sends him to consider the foundations of the Earth, the bridled vastness of the *Sea*, &c. *Job* 38, 39, 40. chap.

* Amyraut. *Paraph.*

[1.] *The Power of God is evident.* In bringing forth a fair World out of nothing, which manifests an Infinite strength. In packing together all parts for conveniency of Life and Motion, in so little a creature as a Fly and Ant. In stretching out the Heavens like a curtain, laying the beams of his Chambers in the Waters. In setting bounds to the mighty Waters that they turn not again to cover the Earth.

[2.] *The Wisdom of God.* In the Order, Variety, and Beauty; In the great resemblances of Reason in some little creatures, as the Ants and Bees, which could hardly be suppos'd to have Bodies capable of Spirits, for managing those tasks they naturally undertake; In the ordering every thing to a particular and general End; the subserviency of one creature to another; the constant order they observe in their motions, as if they were sensible of a Law, and were rational observers of it. The Moon is appointed for Seasons, and the Sun knows his going down; the observation of which, drew from the *Psalmist* that admiration, *Oh Lord how manifold are thy works! in wisdom hast thou made them all*, Psal. 104. 24. A Lecture of the Creation.

[3.] *The Goodness of God.* *The earth is full of his riches*, Psal. 104. 24. full of the goodness of the Lord; In communicating to every Creature various endowments for their usefulness to one another, and furnishing them with abilities to attain their ends; (every providence is a *witness* of this Attribute, *Act.* 14. 17.) In the plentiful provision he hath made for his creatures; In causing *the grass to grow for the cattle, and herbs for the service of man, that he may bring forth food out of the earth.* Whosoever was the cause of the creation, must have Understanding, Will, and Power; Understanding to contrive, Will to resolve, and Power to perform. Wisdom is the product of the Understanding, Goodness communicates the fruit of the Will, Power executes and brings the contrivance and resolve into Act.

[4.] *The Immutability of God may be known by the Creatures.* Since every creature, the more subject to change, the more it partakes of Imperfection, God, the Cause of all, must be Immutable, otherwise he would want that perfection which is in the Sun and Heavenly Bodies, wherein no change hath been observed.

[5.] *His Eternity*, which is inseparable from Infinite Power. He must be before what was made by him in time.

[6.] *His Omniscience.* He must know every thing exactly which he hath made, and nothing in his creatures can be hid from him; As a workman knows every part and motion of his work.

[7.] *His*

[7.] *His Soveraignty.* In the obedience his Creatures pay to him, in observing their several orders, and moving in the spheres wherein he set them.

[8.] *The spirituality of God.* Because he is not visible; and the more spiritual any creature in the World is, the more pure it is. Besides, if God were a body, he would be compounded of various parts, and the parts would be in order of Nature before the whole, and God would depend upon those parts.

[9.] *The sufficiency of God for himself.* Since all creatures had a beginning, God had no need of creating them; for being from Eternity before the World, he had no more need of it in time, than he had before time.

[10.] *His Majesty.* In the glory and lustre of the Heavens which are his Throne, *Isa.* 60. 1. and a clear looking glass to represent in their Essence, Magnitude and motion, not only the Being but the glory of God, more Majestically than any earthly creature.

[11.] From all which may be concluded, *the manner how God ought to be worshipped.* As a mighty Being, clothed with all those Perfections as with a garment; so that he cannot be represented by the Image of any one creature. For since he hath made all, he cannot be limited by the Perfections of any one, because he is the boundless fountain of the Perfections of all. Nature therefore can never teach men to worship God in Images, unless they were able to frame one in which they could gather and store up the perfections of all creatures; and that is as impossible for any or all Creatures to perform, as to make a God. All this is as intelligible to a rational creature by nature, as the shining of the Sun is visible; the one is as evident in the works of creation to our Reason, as the other is to our Sense. All this may be known of God by the creation, and it is a true (tho' not a full) discovery of God. 'Tis called *truth*, *Rom.* 1. 18, 25. *Change the truth of God into a lye.* We may as truly conclude all this of God, by the prospect of the creation, * as a man might conclude the Wisdom, Power, and Magnificence of the *Romans*, by the sight of their *Pyramids*, *Theaters*, *Statues*, *Buildings* and other conveniencies in the City for the People: for it is a Rational way of Arguing, from the excellency of the Effect, to the excellency of the Cause; and from the perfection of the creature, to the perfection of God. No man can behold the visible World, and take a view of the excellency of any creature, but must conclude an higher excellency in God; because it is impossible for that which is a solitary cause, to give that to another, which it doth not possess in it self in a formal way or a way of eminency; yet because there is an imperfection in every creature, we must sift the flower of the creature from this bran, when we would frame any conception of the excellency of God by it. As we know the nature of the Sea by a drop of water from it, yet we imagine the Sea a great Mass of those drops unconceivably vaster than a drop. So when we conceive of God according to any perfection in the creature, we add a Purity, Spirituality and Infiniteness to that perfection which we conceive.

* Ochino *Prædic. Par.* 2. *prædic.* 2. *p.* 5.

(3.) *By the nature of our Souls.* Had God made only man, and one small place for him to be in, without those Ornaments of the World, he might have arriv'd to more knowledge of God by his own Being, and make, and glossing upon his own nature, than by any thing in the World. The Soul being a Spirit, and the noblest of all Beings upon the Earth, approaching nearest the nature of God, the contemplation of that, renders God more intelligible to us than all material things, whose nature is more unlike to the nature of God. As the *Sun* is more visible through a thin cloud, than a thicker Fog and vail which obscures it. There is more of God to be found in the little Central point of the Soul, than in the large circumference of the World *; and a clearer impression of some great and unconceivable Being is upon our Souls, than upon any creature under Heaven; and whosoever will retire within himself, cannot but perceive some characters of a supream Being in his own Nature; the Soul was lighted by God, and created according to the Image of God, and is the

* The *Soul* was therefore called by some Phylosophers, *Deus in homine.*

the exacteſt image of God under Heaven *. By conſidering the nature of our own ſouls we may come to ſome knowledg of the original and copy, as we have clearer apprehenſions of the Sun by the image of it imprinted upon a glaſs, or other tranſparent body than we can have by any other Creature, though the image of the Sun be much leſs glorious than the Sun it ſelf whoſe image it is. The mind of Man can pierce every thing, it can conceive of Angels, deſcend into the bottom of the deep, aſcend to the battlements of Heaven, 'tis not confounded by the miſts of the Air, or checked by the diſtance of the Heavens; command your mind to paſs from one end of the World to the other, it will perform the order as ſoon as it is given; what is quicker than thought, which can skip from Earth to Heaven, from Heaven to Earth in a moment; can there be a greater ſhadow of the Omnipreſence and Immenſity of God? The ſoul hath a memory to regiſter actions and things done many years ago. It can bring out things new and old; what higher reſemblance of the Omniſcience of God? 'Tis not compoſed of the factious principles of Elements. It hath not the dregs of matter mixt with it; in this it repreſents the ſpirituality of God. 'Tis indefatigable in its motions, it is never tir'd in governing the body, our bodies that are courſe pieces of Earth flag and languiſh when the ſoul remains vigorous, and this repreſents the indefatigableneſs of Gods Providence. It can ſubſiſt without the body; it doth not in all its motions depend upon it, it can reflect upon it ſelf without it, view and pleaſe it ſelf in its own perfections abſtracted from the body which ſhadows to us the ſelf-ſufficiency of God. Thus as a *Landskip* or draught of a great houſe or Kingdom repreſents all the parts of that Land or Houſe, yet in a far leſs proportion than the houſe or Territory is in it ſelf, and when we ſee thoſe models we do not conceive the things repreſented to be of no bigger ſize than the pictures of them, but of a far greater proportion; ſo we may contemplate God in the *model* of our own ſouls, and ſince we know that we have underſtanding and will, we conclude that God hath underſtanding and will in a more tranſcendent manner, ſtill enlarging to infiniteneſs in him what we obſerve of our ſelves when we transfer it to God. Yet though we may have ſo much knowledge of God by the *Creatures* and by our *ſouls*, how little do we contemplate God? How far do we come ſhort of this natural knowledge and the improvement of it? How much ſhorter of the knowledge of God in Chriſt, which is infinitely more excellent and glorious? All the knowledge drawn from the Creatures is inſufficient to repreſent God. The knowledge of God by Nature and Creatures is neceſſary, as a foundation for higher apprehenſions and for turning to God. Men without it would be wholly brutiſh and uncapable of inſtructions in Chriſtianity as an Oxe or a Sheep; and though men deſerved by Sin to be depriv'd of this natural knowledge, yet God kept it up as a ſtock on which in time to engraft other principles in the diſcovery of Chriſt. All nature is incapable of diſcovering God in a full manner as he may be known. Nature like *Zacheus* is of too low a ſtature to ſee God in the length and breadth, height and depth of his perfections: The key of mans reaſon anſwers not to all the wards in the lock of thoſe myſteries. The World at beſt is but a ſhadow of God, and therefore cannot diſcover him in his magnificent and royal vertues, no more than a ſhadow can diſcover the outward beauty, the excellent meen, and the inward endowments of the perſon whoſe ſhadow it is. All that a ſhadow will inform me of, is whether it be the ſhadow of a man or brute. It diſcovers ſomething of God, not ſo much of him as to give the ſoul a full complacency; the fruit of it is but a thirſt without a ſatisfaction.

* Τὶ ἄγαλμα Θεῦ a ſtatue of God.

[1.] *Innocent nature could never have been, in that ſtate, acquainted with the perfections of God in ſuch a manner as they are diſcovered in Chriſt.*

(1) *Some perfections of Gods nature could not have been known.* Where had there been any place for the diſcovery of patience without a provocation, or for punitive juſtice without a tranſgreſſion, or for pardoning mercy without an offence? There had been no occaſion for the exerciſe of any of them, and therefore we cannot conceive how there could be a manifeſtation of them, without objects convenient for them to be converſant about. Innocent man was the object of Gods goodneſs, offending man only of his patience; innocence is the ſubject of love,

injury of Anger. All thoſe glorious eminencies of Gods Nature, had lain under a thick vail, impoſſible to be diſcern'd by the eye of man. But thoſe Attributes were brought upon the ſtage, by the entrance of ſin, which was permitted to enter for the manifeſtation of them in and through Chriſt, *Rom.* 5. *verſe* 15, 20. *The Law entred that the offence might abound* to make way for the *abundance of Grace.* Some Attributes of God could not have been diſcover'd by any proceeding of his, at leaſt in ſuch an height and eminency but in Chriſt, as the wonders of his Grace, the loud ſounding of his bowels: and compaſſions, the purity of his Holineſs, and the dreadfulneſs of his Juſtice, his Creating perfections might have been ſeen by *Adam* and his poſterity, his Redeeming perfections are only diſplay'd in his ſon. The World as created was not capable of giving occaſion for the manifeſtation of thoſe Attributes, but the World as fallen; the not being of the World gave occaſion to God to manifeſt his glory as a Creator, but the lapſed ſtate of the World gave occaſion to God to manifeſt his glory as a Redeemer; for how could there be Mercy ſhewn, if Mans miſery did not need it? How could there be vindictive juſtice, if Mans tranſgreſſion did not deſerve it? How could there be a promiſe of reſtoration by the ſeed of the Woman, if Mans degeneracy did not want it? God had not been known in one letter of his name as it is ſet down, *Exod.* 34. 6, 7. but in the *Redeemer.* Not one tittle of his name there deſcribed had been known to the Sons of men, had they continued in innocency, nor after the fall, but in and by Chriſt the Mediator. 'Tis in him he diſcovers himſelf a God *Merciful, Gracious, Long-ſuffering, and Abundant in Goodneſs, forgiving Iniquity, and by no means clearing the Guilty,* but exacting ſatisfaction to his offended Juſtice for Sin. As though God was infinitely happy in himſelf, yet this happineſs could not have been diſcovered to any but himſelf, unleſs he had made Creatures wherein to diſplay his Goodneſs, and no being could have known him but himſelf, if there had been no being beſides himſelf: So without Chriſt God had not been known in his Redeeming perfections, becauſe there had been no *baſis* for the diſcovery of them, they had lain wrapt up in darkneſs from the Creature, and as they were a myſtery hid from ages till the diſcovery of Chriſt, ſo they had without him remain'd hid for ever from the notice of the World. And as thoſe Attributes had not been diſcovered, ſo the Creatures duty in relation to them could not have been exerciſed. God had wanted the manifeſtative Glory of his pardoning grace, and man had had no occaſion to return a thankfulneſs to God for it. He could not have humbled himſelf under Gods diſpleaſure, had there not been an occaſion to manifeſt his anger, nor could the infinite ſufficiency of God for his Creature have been known, nor prayers directed to him by his Creatures for relief; Nature could diſcover no more than what was imprinted on it by the God of Nature: The World ſtood in no need of Redemption by vertue of its Creation, but by vertue of its Tranſgreſſion and pollution.

(2.) *Some perfections of Gods nature could not have been ſo clearly and fully known.* The Creation was but the firſt draught of Gods perfections, and came much ſhort of the full declaration. As the *firſt* limning of a picture doth of expreſſing the features and beauty of the original till the ſecond and third draught, when the laſt hand is put and all the lines compleated. Though there were manifeſtations of Gods Power, Wiſdom and Goodneſs in the Creation, yet not in ſuch ſplendor as the occaſion of bringing forth Chriſt into the World did adminiſter for the illuſtrating of them. Theſe Attributes looked upon the World through a vail and lattice, but were not ſeen in their full luſtre till the coming of Chriſt drew the vail, and ſet them forth in their richeſt beauty. Here was infinite power in its ſtrength going forth like a *Giant* to run its race, Gods power over himſelf manifeſted, Wiſdom in a knot of Royal deſigns, and Goodneſs opening its richeſt Treaſures. The Holineſs of God could not have been clearly known; while man did not know what ſin was, he could never have ſtrong conceptions of the mighty hatred of God againſt it. Man had ſome underſtanding of it by Gods threatning, but he could not have ſuch clear notices of it by his commination, as upon the entrance of ſin by the execution, and that upon our Saviour. Nor had the veracity of God been ſo evident. It would have been known but in the half, or on one ſide, in the making

good

good his promise upon mans obedience, but never would have been understood experimentally (which is the cleerest and most infallible way of knowledge) in his threatning, unless sin had invaded the World, and so had given occasion to the manifestation of Gods Truth to his Word of threatning, as mans persisting in an unerring and unspotted obedience would have given only occasion to manifest his Truth to his Word of promise. These vertues of God were in the Creation like a lovely Diamond under a piece of Linnen, which emits some sparklings, but is not discerned in its full lustre till the covering be removed. Christ drew the vail from them and manifested them in their fullest glory. The Angelical nature had no prospect of these things we have spoken of by their standing before the face of God, but by the *discovery of them to the Church* in their great head, *Eph.* 3. 10. And it is likely from that and other places, that though they had a notice of the Redemption of Man by the first promise of the seed of the Woman made to Man, and by the glorifying some of Mankind, and the Providences of God in the World, yet they were ignorant of the great wayes and methods of it, till they came upon the stage in the discovery of the Son of Gods taking miserable flesh to dye in it. So uncapable is the best created Nature to discern the glory of God without the face of Christ.

(3.) *Innocent nature could never arrive to a full knowledge of Gods nature by the Attributes discover'd in Creation without some further revelation of him.* The whole Creation was the work of Gods hands, but no work can fully express the Nature of the Artificer. We may know by a Watch, or Clock, or a curious piece of Tapistry, that the workman was skilful in his Art, that a more exact piece never came out of any hand; but by his curiosity in his work we cannot give a description of his person and disposition without other acquaintance with him. We can know nothing of God by the Creatures but as they stand in the relation to God as effects to their cause, and when the cause doth much transcend the effect, the cleerest understanding cannot by the knowledge of the effect arise to a full knowledg of the cause. God is infinitely above the fruits of his power in the World, therefore man in innocence could gain but little knowledge of him by a bare prospect of them. Nature discovers that there is a God, but not fully what that God is; nor doth the Creation furnish man with a notion of God suitable to the excellency and immensity of his Nature: as a blind man who hears a discourse of the light and heat of the Sun, being brought under the beams of it striking hot upon his body, feels the warmth and knows there is such a thing men call the Sun, and is sensible of some effects of it, but hath not a full Conception of the enlightning Nature of the Sun, nor knows what the body of the Sun is, nor what kind of shape it appears in, and if he should declare his Conception of it, it would be strangely different from the true Nature of the Sun, a monstrous mistaken description of it, not suitable to that Planet; nay what man is there that sees the Sun every day, that is able to say he fully knows the Nature of it by his sight, or the constant influences which he feels from it? The Conception of God is infinitely more above innocent Reason, than the conception of the Sun can be above lapsed natural Reason crackt by the fall. Since therefore all the Creatures cannot be a ground for Man to frame a true and right conception of God, what *Adam* had of this Nature was more from Revelation than Contemplation of the works of God; and since *Adam* was of the species of Man, what knowledge he had of God above what the effect of his power in the World did discover, he had by Revelation from God, since no man hath at any time seen or known God (taking in the beginning of time as well as the succession of time) but whatever intellectual vision any had of God, was by the *declarations* of the *Son* of God, *John* 1. 18.

[2. *Corrupted nature is less able to know God by the Creation as he ought to be known since the fall.* Since no natural light was strong enough to discover the wonders of God, corrupt reason can attain but a faint knowledge. The Providence of God after the entrance of Sin, display'd some of his Attributes which could not be manifested in an innocent state, *viz.* his forbearance and his justice; God did witness his Patience and Goodness to men in giving them Rain from Heaven, and fruitful sea-

ſons, and filling their Hearts with *food* and *gladneſs*, while he ſuffered them to walk in their own ways, *Act.* 14. 16, 17. and many of the *Heathens* were ſenſible of this goodneſs in ſome meaſure, when they obſerv'd how much the wickedneſs of the World deſerv'd the contrary, though moſt of them indeed *deſpiſed the Riches of it*, *Rom.* 2. 3, 4. Now and then ſome warning pieces of Judgments were ſhot off, whereby the World was ſtartled and made ſenſible of Anger in God. He now and then ſhot his darts into the Hearts of ſome, otherwiſe they would ſcarce have taken notice that there was a God that judgeth in the Earth. But there was nothing in all their obſervation that could diſcover any thing of God in Chriſt, the Union of two natures, the Doctrine of the Trinity of Perſons, which was neceſſary to the notion of Redemption, becauſe there was to be a perſon ſatisfying, and a perſon to whom the ſatisfaction was to be offer'd, and by whom it was to be received; one conſidered as the *Rector*, the other as the *Mediator*: this tranſaction was a *myſtery hid in God from the beginning of the World*, *Eph.* 3. 9. and diſcover'd to the *Gentiles* in the *Apoſtles* time, *Col.* 1. 26, 27. *Now, made manifeſt to the Saints*; not before, not a ſyllable of it communicated to Nature, it had then been no more a myſtery than any other thing that Nature declares. There were indeed ſome confuſed notions among ſome of the prime *Philoſophers* of a Trinity; and ſome Propheſies among the *Sybills* applicable to the Redeemer. The latter might have ſome glimmerings by Revelation, that thereby way might be made for the eaſier reception of the Goſpel by the *Gentiles* when it ſhould ſet foot in the World. The former *i. e.* The *Philoſophers* had alſo from a converſe with the *Jews*, into whoſe Country ſome of them had Travelled, or from the *Jews* which occaſionally reſided among them, or from the *Phœnicians* which were the *Philiſtines of Canaan* a Trading people, who by the neighbourhood of the *Jews* might learn and diſcover ſome maxims of their Religion: and they were alſo ſome of them acquainted with ſome parts of Scripture: Nature cannot challenge any thing in this affair. But the ſtrength of their natural light was more ſeen in a knowledge of the duty of Man to Man, than in the ſearching out God in the duties we owe to him, whence there are many diſcourſes extant of Juſtice, Temperance, Prudence and moral Vertues, very few of God and his Nature. And though men had by Tradition ſome notice of a Redeemer by the firſt promiſe, yet they were not able to conceive any thing of the Nature of God thereby, but that he was Patient and Gracious; but becauſe they could not conceive how this work ſhould be effected, they could not diſcern thoſe other Attributes of Holineſs, Wiſdom, Mercy, Juſtice in their bright beams, till the diſcovery of Chriſt in the Fleſh and upon the croſs. What knowledge men had by Tradition from the firſt promiſe, was quickly loſt among the corruptions of the old World, and though revived in the legal Ceremonies appointed to the *Jews*, yet they had not conceptions of the great intendments of them.

The inſufficiency of nature is ſeen.

[1.] *In that by nature we cannot know the things of nature perfectly, much leſs the Author of nature* *. If we know not the nature of the effects, how can we know the nature of the cauſe which infinitely excells them. There hath been a dimneſs in the Reaſon of man ever ſince the fall in reference to thoſe things which are before our eyes. We know not the World of which we are parts, we know not our ſelves though we dayly converſe with our ſelves, we underſtand not well the nature of our own ſouls, nor the reaſon of our own motions and actions: How then can nature help us to the underſtanding of the greater, when it doth not to the underſtanding of the leſs? How can we ariſe by the ſtrength of nature to the underſtanding of infinite Wiſdom and Power? If we are not able to arrive to ſuch a knowledge of the Creatures by weak nature, ſo as to give an eſſential definition of them: If the nature of a ſtone, ſound, colour doth poſe us, if all the queſtions put to us about a fly cannot be anſwer'd, how much leſs are we able to come to the knowledge of God with the ſtrength which is too weak for the other; if we are non-pluſt by Creatures much more by the Creator?

* Charron *truis veritez. lib.* 1. *Chap.* 5. *p.* 19. 20. *changed.*

[2.] *Had nature been able in this affair, or had reaſon been ſufficient to know God and his Counſels concerning us what need of the miſſion of the Spirit?* 'Tis he only

ſearch-

searcheth the deep things of God; no man knows the things of God, but the Spirit of God, and the end of his sending is, *that we may know the things that are freely given us of God*, 1 *Cor.* 2. 3. &c. all the reason of the World would never have arrived to the discovery of those perfections of God, they being infinitely above us, as our notions and thoughts are above the reach of a beast, which is never able to apprehend the nature of a man or understand the language of a man, whereby to come to a knowledge of him. Though reason puts us into a capability of entertaining the discoveries of him, without which neither outward declarations, nor inward impressions could work any thing upon us any more than upon a man remaining out of his wits, yet of it self it is not able to ascend to the conception of God without the Spirit of God. If men could have redeem'd themselves, what need of the expence of the bloud of Christ? So if men could have instructed themselves in this great knowledge, what need of the Spirit to lead us into the secret chambers of God? Wheresoever therefore any man knows God, and the things freely given him of God, *i. e.* the things of the Gospel, wherein the excellency and liberality of God most illustriously appears, 'tis the gift of the Spirit; and where any man hath an inward and spiritual tast of those things, 'tis the grace of the Spirit in him.

(3.) *We find the highest improv'd nature had strange and unworthy notions of God and was ignorant of him.* If the *Athenians*, the famousest people in the World for learning, and therefore of more refin'd understandings, confest their ignorance of God in the inscription of the ἀγνώστῳ upon the *Altar*, *Act.* 17. 23. how could more clouded nature come within ken of him? Though by reasoning they concluded there was a supream being who had the superintendency of the World, yet they could not tell what this God was; and when the redeeming perfections of God were discoursed by the *Apostle* to them, they were the subject of the *Athenians* scoffs rather than enquiry *verse* 32. The hidden Wisdom of God *none of the Princes of the World knew*, 1 *Cor.* 2. 8. (not the governing Princes; tho they were as ignorant as the rest, but the Princelike and towring wits of this World knew it not, and though God had display'd before their eyes the wonders of the World, and given them both in the Creation, Preservation, and Government of the World a multitude of lessons concerning his Nature, which they might in some measure have discern'd by a diligent observation, yet in the Wisdom of God (those lessons of his Wisdom in the Creation and Providence) they did *not* by natural Wisdom and the use of their Reason *know him*, 1 *Cor.* 1. 21. Sometimes their notions of God were rank, and they fram'd a mishapen God, modelled according to their own humors, not the nature of a Deity, who could not possibly be of that hue which they represented him to themselves in. Sometimes they counted him cruel and unjust, sometimes too fond and indulgent, some confin'd him to Heaven, others acknowledged his Providence in the greater affairs of the World, but concluded it unworthy of him to descend to take notice of the fall of a Sparrow or the hairs of the head, and that it was a disturbance of Gods rest to intermeddle with Worldly affairs. They slept out of the way of Reason into the paths of fancy, measur'd God according to their own imaginations to accommodate their lusts, and lye more at ease soaking in their sins. It were endless to tell the monstrous thoughts their corrupt minds had of God, and the multiplicity of their Idols whereby they *chang'd the Truth of God into a lye*, *Rom.* 1. 23. 25. whereas they might have discerned by a reasoning from those excellencies they saw in the Creatures, that God was an Infinite, Eternal, Wise and self-sufficient being. And such monstrous conceptions of God, after the light of the Gospel superadded to that of natural Reason, do often flutter in the minds of men among us.

2. *There was a knowledge of God by or under the Law.* Before the giving the Law by *Moses*, God instructed men by the apparitions of *Angels*, visions to some *Prophets*, by the Holiness of some of his eminent darlings; under the Law, by figures and representations, which the wisest of them did but darkly understand, and that by the assistance of some special Revelation which was successively clear'd by the Prophets,

phets enlightned in ſeveral ages to that purpoſe. The moral Law was a diſcovery of God chiefly in his Soveraignty, Holineſs, and Juſtice; he enacts Laws as a Soveraign, righteous Laws againſt ſin as a holy One, annexeth Threatnings and Promiſes as a Judge. In regard of the Majeſty of God in the diſcovery, the people were afraid of death at the promulgation, *Exod.* 20. 19. *Let not God ſpeak with us, leaſt we dye.* And *Moſes*, who was the moſt familiar Perſon with God in the World, had not a leſs fright at the diſcovery of it, *Heb.* 12. 21. *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.* The knowledge of God in the Law was too terrible for the minds of Men; and ſurpris'd *Moſes* the friend of God, the Interpreter of his Will, with an extream horror. God here manifeſted the marks of his Greatneſs and his Juſtice, arm'd with inſtruments of puniſhment for Sin. There was not a mite of his Mercy diſcover'd by the Law, but to thoſe *that kept his commandements, i. e.* to thoſe that were without any guilt and crime; upon which account the *Apoſtle* calls the Law, the *miniſtry of Condemnation* and *of Death*; and a *killing*, not a healing Letter; a ſword to cut, not a Balſom to cloſe a Wound, 2 *Cor.* 3. 7, 9. Nothing of Adoption, and juſtifying Grace pronounc'd in it. The Holineſs of God was diſcover'd in his Precepts, and his Juſtice in his Threatnings: There was alſo a daily proſpect of the Holineſs and Juſtice of God in the ſacrifices exacted of man, in the groanes, gaſpings and bloud of Beaſts; they ſaw that ſin was neither affected by God, nor would be ſuffer'd to remain unpuniſhed; and their ſight of thoſe Attributes in this Miniſtration, was greater than the World could have of them by the now and then ſprinklings of Judgments, which being not often upon the worſt of ſinners, ſtagger'd the Underſtandings, not only of the *Heathens*, but of ſome of the intelligent *Iſraelites*, in their conceptions of the nature of God and his Providence. But what was all this to the fuller diſcovery of the purity of his Nature, and the terror of his Wrath in the Execution of the Curſes of the Law upon the Son of his boſom? All preceding times were times of darkneſs till the coming of Chriſt; they were but the ſhadows of the night in the figures of the Law; but the *morning* light was in the riſing of the Goſpel, *Hoſ.* 6. 3. This was a ſufficient Revelation of God to direct them to Chriſt, who could only render God viſible and intelligible to man; but how inſufficient in regard of the corruption of mans Nature to imprint right notions of God? How often did the *Jews* warp and wallow in the ſink of Idolatry, notwithſtanding this Revelation of God? Much leſs ſufficient is the knowledge of God by nature.

This *Natural*, *Legal* and *Evangelical* knowledge by Chriſt differ.

(1.) *In regard of Clearneſs.*

[1.] *Natural knowledge was dim.* In the creation God writ himſelf in *Hieroglyphicks*, in ſhort Characters; In Chriſt, in a plain and legible hand, which gave a ſubſtantial diſcovery of God. The Power, Majeſty, and Wiſdom of God appeared in the heavens, the *work of his fingers*, *Pſal.* 8. 3. In maintaining their influences, and conducting their motions. The foundations of the Earth, the vaſtneſs and roulings of the Sea, the habitations of Light, the treaſures of Snow, flouds of Rain, the bottles of the Clouds, order of the Stars, proviſion for Creatures on the Earth, direct us to the knowledge of a great and glorious being. For upon all thoſe God reads a Lecture of himſelf to *Job* in the latter chapters. That there is a God, may be ſeen in the duſt of the Earth, as well as in the brightneſs of the Heavens; but by thoſe Works men ſaw little elſe but that there was a God: They could know but little of his Nature, congruous to the ſtate wherein they were. That glow-worm light could afford us at beſt but weak and languiſhing notions of God, and a relation to him fit for that miſerable condition, wherein the fall of *Adam* had involv'd us. And by reaſon of mans negligence, and not improving a number of thoſe inſtructions concerning the nature of his Vertues, which the creation furniſht them with, and which they might have attain'd by a wiſe obſervation of that which God had reveal'd in his creation, preſervation and government of the World, they gave the bridle to their own imaginations, and knew as little of God by his Works,

Κοσμικὰ θεωρήματα, Jamblychus.

as

as Beasts know of the nature and reason of a man. The World therefore is called by some *Ænigma Dei*, and indeed the *Heathens* often err'd in their Interpretation of it, and could not unriddle God in the creatures, but worshipp'd the creature for the Creator.

[2.] *Legal knowledge was also dim.* Though the Temple with all the ceremonies attending it, was a clearer representation of the nature and will of God than the whole frame of the World, yet obscurity was of the nature of the Legal State; and the glory of God was wrapt up in a cloud of animal Sacrifices; so that *Solomon* calls the house wherein God then dwelt a *thick darkness*, 1 *King.* 8. 12. The Law was given with *smoke* as well as *thunders*, obscurity as well as terror, *Exod.* 20. 18. The *Israelites* were under a *cloud*, 1 *Cor.* 10. 1. and the Mediator of the Law had a vail upon his Face, and the glory of God was so envelopt in clouds, that the *Israelites* could but dimly discern. There was more of shadows than substance, and the *Apostle* in the *Hebrews* gives it no better a Title than that of a shadow, opposing it to Christ the substance: And the Gospel is said to be *truth and grace*, in opposition to the Law, as if there were no truth and grace in that former dispensation, *Joh.* 1. 17. None indeed, in comparison of the clearness of the Revelation in the Gospel; Though in it self it was a true representation of God, as a shadow may be called a true shadow. The Law being compos'd of shadows could not discover God, as the Gospel did which was made up of substance. *Moses* then did see his back-parts perhaps in the figure of a man, but in the Gospel God shows himself *in the face of Christ*, 2 *Cor.* 14. 7. That did discover the features of God more clearly than the works of Nature; as the form and beauty of a man may be more discern'd through Grates and *Lattices*, to which Gods appearance in the Law is liken'd, *Cant.* 2. 9. than when cover'd with a thick Vail. Very few of them could have a ken of the substance, for the multitude of shadows. If we, upon whom the glory of God hath shone in the Gospel, are not able to comment upon every one of those figures, much less could they who never saw the *Antitype*, and could not conceive the Analogy between them.

[3.] *The Evangelical discovery of God by Christ is clearer*; the brightness of the day dispell'd the shadows of the night, and dispers'd the clouds wherewith the Sun was mask't. As the fulness of the Godhead dwelt personally in Christ, so the fulness of the Divine Perfections sparkled in the Actions and Sufferings of Christ. The Deity shines out in a clear Lustre, which was seen before only in the dusty clouds of creatures and ceremonies. In Nature, we see God as it were like the Sun in a Picture; in the Law, as the Sun in a cloud; in Christ we see him in his Beams, he being *the brightness of his glory, and the exact image of his person*, *Heb.* 1. 3. As the Rays of the Sun, being the production of the Sun, cause us by their Lustre to see and understand more of the beauty and brightness of the Sun; and the stamp upon the wax informs us what is upon the Seal. We see what an Infinite Fountain of Good God is, and what a dreadful thing sin is which is a separation from him; as by the beams of the Sun we understand the beauty of Light, and the horror of darkness. Though it be not discern'd in its glory through a mist of Vapors, yet it may be known to be risen, and some effects of it are sensible to us; so it was in the creation and the Law: but in Christ those vapors are dissolv'd, the clouds dispers'd, and God appears in the sweetness and beauty of his nature, as a refreshing light. The creatures tell us, *that* there is a God, and Christ tells *who* and *what* that God is.

So that the clearness of this knowledge consists

(1.) *In the clearness of the medium.* Nothing in the World can strike our sence or influence our Minds, but by some *Medium*. Though a man hath the sharpest Eye, yet without an enlightned Air he can behold nothing. The clearer the glass through which we look, the clearer discerning we have of the object we look upon. Christ is the clearest Medium. As he is said to be a *polisht staft in Gods quiver*, *Isa.* 49. 2. to pierce the heart by his Grace; so he may be said to be a polisht

glass

glaſs in his hand to repreſent his Majeſty, and reflect the beams of God ſtronger upon us, The Goſpel therefore in the judgment of ſome, is meant by *the Sea of Glaſs*, *Rev.* 15. 2. In regard of the Tranſparency of it, through which we ſee God, and his Perfections. It was the ſame God, *Jehovah*, who was known by the *Jews*, and under the Goſpel, but not in the ſame manner; they had the ſame faculties, but not the ſame light to diſcern the object. The faculty and act of Viſion, is the ſame by Sun-light and Star-light; we have the ſame Eyes in the day and the night, the ſame exerciſe and roulings of the Eye; but not having the ſame clearneſs of Air, we have not that contentment in the Exerciſe of our eyes. Things appear not ſo beautiful by Candlelight as in the Luſtre of the Day: hence Chriſt is called a *Sun of Righteouſneſs*, *Mal.* 4. 2. as manifeſting the Righteouſneſs of God, diffuſing light and health by his wings or beams, and chaſing away by his ſplendor the darkneſs of the World, and opening the glories of Heaven to the Sons of Men, directing them to the knowledge of God who before wandred in darkneſs. The coming of this *light* and the *riſing of the glory of God upon us*, are knit together, *Iſa.* 60. 1. *Thy light is come, and the glory of God is riſen upon thee.* The glory of God, *i. e.* the Mercy and Goodneſs of God, which is his glory, ſay ſome; the glory rather of all his Attributes, which Chriſt is the *Medium* to clear up to the Minds of men. And indeed there is as great a difference between the knowledge of God by Chriſt, and the knowledge of God by the creatures and the Law, as there is between the knowledge of a man by his footſteps, and the knowledge of him by his image. Chriſt is *the image of the inviſible God*, *Col.* 1. 15. As a Son is the Image of his Father, who is a better *Medium* to know a Father by, than his Footſteps or his picture. Never any earthly Son was ſo like his Father, as Chriſt is like God the Father; he hath the ſame Eſſence, the ſame Attributes, the ſame Operations.

(2.) *The nearneſs of the Object.* Chriſt brings God near to us; He is *Emanuel*, God with us, God in our nature. The great comforting promiſes in the old Teſtament were, that *God ſhould dwell among them*, *Joel* 3. 17. *Mal.* 3. 1. God was *not far* from every one of us in the Creation, *Acts* 17. 27. in regard of his Being, in regard of his Goodneſs, tho' he was far from us in regard of a ſatisfactory knowledge of his Nature. * As when a man is at a diſtance from us, in regard of any particular knowledge of him, yet he is near to us in regard of our knowledge of his exiſtence and *ſpecies*, that he is a man, tho' we cannot perceive his ſhape and features, and what kind of man he is; but when he approacheth nearer, he appears greater, we ſee his dimenſions and diſcern his Age, yet obſcurely; but when he comes cloſe to us, we ſee him plainly, and by converſe with him we come to know his temper. Now this man is one and the ſame man we ſaw at a diſtance, and we ſee near; he hath the ſame ſhape, the ſame features and diſpoſition, but he appears in a different manner according to the greatneſs of the diſtance. God was the ſame in all Ages of the World, but after he departed to a greater diſtance from man by reaſon of ſin, and refrain'd converſe with man, there were but ſmall glimmerings of him in the creatures, and leſs to be diſcern'd by the diſtemper'd eye of man. * He came nearer in the Law, but that repreſentation was obſcure, and fitted more to the carnal conceptions of men; whence the *Apoſtle* calls it the *rudiments* and *elements of the World*, conſiſting in ſenſible repreſentations of him, *Col.* 2. 20. *Gal.* 4. 3. Chriſt ſucceeded (in whom God came near to us, and convers'd with us) as a proſpective glaſs, which makes that which is a far off to ſeem near at hand, and manifeſts it in its dimenſions; by him we can look through the vail, and be inform'd of the tranſactions in Heaven between the Father and the Son on our behalf.

* Caſtalio *Dialog. pag.* 143.

* Ἀδυνῶν γὰρ ὀφθαλμοῖς πολλαχοῦ πλανᾶσθαι, Theodor. *in* 2 *Cor.* 4. 4.

(3.) *Fulneſs of the diſcovery.* What was known before, is better known; the knowledge is better for quality, greater for quantity. * For by the light diffus'd by Chriſt in the World, ſince the aſcenſion of the Redeemer, and the deſcent of the Comforter, the ſimpleſt believer comprehends more of the glorious Nature of God in his Underſtanding, than the moſt elevated Believer in the time of the Law, either by the figures of the Law, or the features of the creatures could, with the aſſiſtance of the moſt learned Doctors of the one, or *Philoſophers* in the other; which

* Meſtrezat. *ſur* 8. *Heb. ſtrm.* 4. *pag.* 424. *much changed.*

our

our Saviour verifies in the Eulogy he gives of him that is leaſt in the Kingdom of God, *i. e.* in the Goſpel ſtate, magnifying him above *John Baptiſt*, whom he confeſſeth at the ſame time ſuperior to all that went before him, and indeed knew more than all the Prophets, yet was inferior to the meaneſt believer under the New Teſtament, *Mat.* 11. 11. *Among them that are born of Women, there hath not riſen a greater than John the Baptiſt; notwithſtanding he that is leaſt in the Kingdom of Heaven is greater than he.* He indeed ſaw Chriſt in the fleſh, beheld his Perſon as the Lamb of God to take away the ſins of the World, knew him as the only begotten Son in the boſom of the Father, come into the World for the declaration of of him; a ſight and day which *Abraham* and the *Prophets* deſir'd to ſee, and could not obtain; yet he ſaw him not Dying, Riſing, Aſcending, pouring out the rich gifts of his Spirit, all which did clear up the righteous, true, wiſe, gracious Nature of God to the ſimpleſt Believer, after the accompliſhment of them, more than the knowledge of his Incarnation could to *John*. He that is leaſt and moſt ignorant in the Kingdom of God, is greater, *i. e.* more intelligent than *John*; he hath a fuller proſpect, and a diviner light; he knows what *John* knew, and he knows what *John* was ignorant of; he hath ſeen and known the performance of thoſe things, whereof *John* only knew the beginning. And this full and plain knowledge Chriſt promiſed before his departure, *Joh.* 16. 25. *The time comes, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhow you plainly of the Father.* A promiſe that receives its full accompliſhment in the life to come, but reſpects the Death and Reſurrection and Aſcenſion of Chriſt, as the time wherein it was to begin to be of force; for thoſe things were nothing elſe but the declarations of the Tranſactions between the Father and the Son. That it is meant of a declaration of the Father in this Life, is evident by the following words. *ver.* 26. *at that day you ſhall ask in my name*; Earth is the place for Wants and Petitions, Heaven for Viſion and Praiſes. The whole Scope of the Doctrine of Chriſt, is to reveal God in his moſt illuſtrious Perfections to man, and in the Relation of a gracious Father to him. Chriſt ſpeaking in *Proverbs*, is underſtood by one *, of the whole time of the *Moſaick* diſpenſation, wherein Chriſt was the Angel to lead them, and convers'd with them in ſhadows and figures; but now in the Goſpel would plainly declare the Father to them. Natural and Legal knowledge is clarified by the Goſpel, which is a comment to explain what was before but darkly underſtood, and a new Revelation to elevate the ſoul to a greater Underſtanding, it fortifies the light of Nature and frames in us more pure and ſignificant Conceptions of God.

* Ferus *in loc.*

Though there be a *clearneſs* of the *Medium*, a *nearneſs* of the *Object*, and a *fulneſs* of the *Diſcovery*, *yet*

(1.) *We muſt underſtand it, not of ſuch a clearneſs as is poſſible in its own Nature to be (for there may be a more ſenſible manifeſtation of God) but of ſuch a clearneſs as the preſent ſtate in this world is capable of.* 'Tis ſo plain, that it can only be ſuperſeded by the light of Glory; 'tis the fulleſt that we can meet with in this World, till we come to behold him in that light wherewith he cloathes himſelf as with a garment; and whatſoever diſcoveries many may expect, they muſt be all built upon this Foundation, they are ſtill but beams, iſſuing out in this ſcene of things, from the Lamb who is the light of the new *Jeruſalem* in the beſt eſtate, *Rev.* 21. 23. *The glory of God did lighten it, and the Lamb is the light thereof.* Chriſt is ſtill the medium through which the light of the glory of God conveys it ſelf to the underſtandings of his Creatures, and God will never be repreſented by any other light than his own, in his own light we ſee him who is the Father of Lights.

(2). *Nor muſt we underſtand it of an abſolute fulneſs of the knowledge of God.* For the brightneſs of his nature is ſo great, that it cannot be fully known by a created Underſtanding. The Sun cannot be perfectly ſeen in the brighteſt day, when it traverſeth the Heavens in its Triumphant glories, and ſuffers not a Vapor to way-lay the Beams he ſends upon the Earth; yet then he is clearer ſeen than when the Air is clogg'd with Vapors and overſpread with Clouds. This is a comparative clearneſs more than in the little print of Creatures, or than through the ſcreen of Ceremo-

nies; not such a clearness as shall be on the top of the mount in the Eternal Transfiguration of the Soul. Nor ever shall there be an absolute fulness of knowledge of all that is in God; for to know him as he knows himself, requires an Understanding as infinite as his own.

(2.) *They differ in the certainty.* Natural Knowledge of God is but conjectural, no position was so firm but some Wits of the World found out Arguments to contradict it. Nor was there Wisdom enough in the World to unty all the knots that were made by others. The whole World of Nature lay in darkness, 'tis from that Term every man is called that comes to Christ, 1 *Pet.* 2. 9. *He hath called us out of darkness*; and the Devil that is the ruler of the carnal World, is *the ruler of the darkness of it*, *Eph.* 6. 12. spreading his Fogs upon the minds of men. The *Heathens* arriv'd to the knowledge of God by rational deductions; but the most Eagle-ey'd among them, who could peer into the secrets of Nature, could not reduce their apprehensions to any fixedness: They had a vanity in their imaginations and conceptions of his nature, and as those our Saviour speaks of, tho' they agreed in the unity of the *Messiah*, yet differ'd about the Person; One saith *here* is Christ, another, *there* is Christ; so these, God is *this*, and God is *that*, according to their particular fancies. They acknowledg'd him an admirable being, but rather darkned than unvail'd him. Nothing was satisfactory to the understanding; many of them saw not the creating power of God, one fancies the World Eternal, another conceives it to be compacted by a multitude of Atomes or small particles of dust meeting together by chance, and kneading themselves into this frame we call the World. But the doctrine of Faith discovers God in his power, *Heb.* 11. 3. *By faith we understand that the worlds were fram'd by the word of God.* It acquaints us that the World was created by him; which indeed the Reason of many inform'd them of, but not of the manner of the Creation, by his sole Word and Will, or by the *second person*, the essential Word of God. This we know, by Christ, which we could not know by nature. As *Heb.* 1. 2. *He hath spoken to us by his Son by whom also he made the worlds.* But indeed that is not the meaning of *Heb.* 11, 3. for the Word is there ῥήματι not λόγῳ; the latter is a Title of Christ, not the former. But it is clear from it, that by the knowledge of Christ we have a certain account of the manner of Gods operations. The light of Christ, is as the light of the morning, *stable* *. It discovers things to us, with as much *certainty*, as the morning light doth the nature of the objects we doubted of in the darkness of the Night. As the sense of Vision is the most acute and exact sense, and extends further and with more assurance than that of hearing and smelling, so the knowledge of Faith is the most infallible way of knowledge; it being built upon the Revelation of the Son of God, who is the Word of God, and the Wisdom of God. 'Tis therefore called *the evidence of things not seen*, *Heb.* 11. 1. *the substance of things hoped for.* 'Tis not an imagination or a fancy, but a demonstration, more firm than any natural demonstration can be. 'Tis a *subsistence* in the mind, as sure, and as it were as real, as the subsistence of the unseen things believed without us: an *evidence*, as if the things not seen had not a Being but by Faith. To an unbeliever, God seems not to have that Power, Wisdom, Holiness, which are really in his nature; the Perfections of God have no existence in the Heart of such a man, so that he is without God, without the knowledge of God, an *Atheist* in the World. Faith in Christ renders God as visible, as he was by the same grace to *Moses*, *Heb.* 11. 27. *By Faith he saw him who is invisible.* As the knowledge and Faith of the ancient Believers under the figures of Christ rendred God and the things of the New Testament visible to them, according to the measure of the Revelation, so doth the knowledge of Believers under the *New Testament* represent God, and his perfections in a more certain manner visible to them, because the way of Revelation is firmer; That from God by *Moses*, This from God by his *Son*. 'Tis Truth, because declar'd by the *only begotten Son of God*, *Joh.* 1. 17, 18. And upon the account of the greater sensibility of this knowledge under the Gospel, 'tis the promise to the *Jews*, That *then they shall know the Lord*, *Jer.* 31. 4. As tho' the knowledge of him in Nature, and the knowledge of him under the Law had been a

* As the word נָכוֹן signifies, as well as prepar'd, *Hos.* 6. 3.

kind

kind of ignorance in compariſon of this, as it is indeed in regard of the clearneſs and certainty of this by Chriſt.

3. *In Nature, God is diſcover'd for contemplation; in Chriſt, God is diſcover'd to be embrac'd as well as admir'd.* Nature never did, nor ever can, elevate one heart to a conformity to the Holineſs of God, becauſe it could not make known his tranſcendent hatred of ſin, and his rich condeſcending Grace, as the diſcovery of Chriſt doth. If it cannot ken the myſteries of God, it can never conduct men to a holy compliance with God according to his nature. There is not a ſyllable of the naturalneſs of Gods Juſtice, and the neceſſity of a ſatisfaction of Infinite value in the whole book of nature. It diſcovers the exiſtence of a God, but not the way of cloſing with God. Nature diſcovers a God of unconceivable excellency, but brings no ſaving meſſage from him. It ſets out God as a being to be ador'd, Chriſt ſets out God, as a being to be enjoy'd. That preſents notions of God to our Minds, this imprints motions to God in our Wills. Nature preſents God in ſome of his creating glory, Chriſt preſents God in his redeeming Grace, with his armes open, his voice encouraging and directing his Creatures to a way of fruition. Nature directs us to the admiration of God, becauſe there is ſome reſemblance of God in every creature; for whatſoever God hath created, he hath created according to his own *Idea*, and with a print of his own goodneſs upon it. He at the firſt creation pronounc'd all things *Good*, *Gen.* 1. 31. But all created goodneſs is a participation of the divine goodneſs, and by conſequence ſome kind of conformity to the Divinity, and the more excellent any creature is, the ſtronger and fuller ſtamp it hath of the goodneſs and excellency of God; the conſideration of which, would rationally guide the mind to an acknowledgment of an infinite Perfection in the Author of them, but is unable to conduct men to a due compliance with God. Not that they have any greater inſufficiency in themſelves to perform the end for which they were created, than they had when they were firſt made; but becauſe of mens inability to improve their natural inſtructions, ſince the crack of their rational faculties by the Fall. The caſe is the ſame with them as with the Law; the Law hath the ſame virtue and power of direction and making men happy, as it had in the ſtate of Innocence, *i. e.* in it ſelf; but man by his lameneſs, contracted by the Fall, was unable to walk the pace of the Law, and enjoy the bleſſings of it. The Law was *weak through the fleſh*, *Rom.* 8. 3. not in it ſelf. So the creatures are not unable of themſelves to anſwer the end of their creation; but Man by reaſon of his darkneſs, is unable to make an improvement of what the creatures do dictate. Yet I cannot ſee that the whole book of Nature preſents us with that knowledge of God, which is neceſſary for us in the preſent ſtate wherein we are lapſed; for they were created to ſerve man as innocent, not as an offender; in which Relation he ſtands now to God as a Judge, and cannot know by all his natural Learning, without Revelation, what the nature of God is in this caſe, and what is neceſſary for him to do, worthy of God for his Reſtauration. Such a diſcovery of God and the way of compliance with him in ſuch a manner as becomes God, in this Relation, is only known by the Revelation Jeſus Chriſt hath made. Yet there is ſo much knowledge to be had of God by the creation, as to render men inexcuſable before the Divine Tribunal; tho' they never heard the ſound of the Goſpel, they will be juſtly puniſhed at laſt; not for the neglect of that which they never heard, but for their contradiction to the voice of their own Conſciences, the univerſal ſound of Nature, the leſſons they might have learn'd from the whole Creation, eſpecially the *Heavens* which *declare the glory of God*; for the thwarting the firſt principles and notions implanted in their hearts, and damping thoſe ſecret motions and touches they had by a manifeſtation of his common goodneſs *to ſeek after God*, *Act.* 17. 26, 27. The creation of the World, and the Mercies men are indulged with, are that they might *ſeek the Lord*. For there is not a drop of rain or a fruitful ſeaſon, but is a *witneſs* of a God to be ſought after, *Acts* 14. 16, 17. all this will render men inexcuſable at the laſt day. All men have ſuch reliques of natural light, more than are due to a fallen Nature, as will condemn them in their own Conſciences; though there is not

enough to render them ſo intelligent of God, as is neceſſary for their recovery from their lapſed ſtate. Chriſt only opens the heavens to let out the beams of God upon Mankind, and opens the Heart and Underſtanding to receive them and reflect them back upon God in thoſe ſeveral duties requir'd at Mans hands in his preſent broken eſtate.

The *Second* thing is,

II. *That the clear knowledge of God is attain'd only by Chriſt.* The full Revelation of God was promiſed to be given out by the *Meſſiah*, the grand *Prophet* God promiſed, upon the *Iſraelites* deſire that God might not ſpeak immediately to them, *Deut.* 18. 16, 17, 18. *The Lord thy God will raiſe up unto thee a prophet from the midſt of thee*, &c. *To him ſhall you hearken.* Intimating thereby, that a higher diſcovery was to be made by him of the Mind of God; why elſe ſhould they be bound to hearken to him more than any other Prophet? He was to be a *light to the Gentiles, to open the blind eyes, Iſa.* 42. 6, 7. God would call them in righteouſneſs, according to the Promiſe he had made to *Abraham*, and afterwards to the *Iſraelites* of a great Prophet, to take off the vail and darkneſs in regard of God, and remove their erroneous conceptions of God, whence he is called *the light of the World*, and *ver.* 8. ſeems to intimate, that the Majeſty of God and his name, and the incommunicableneſs of his Attributes were to be the ſubject of this diſcovery, *I am the Lord, that is my name, my glory will I not give to another*; and *Joh.* 17. Chriſt aſſerts, that he had *manifeſted* the *name* of his Father and would further declare it to the Sons of Men. So that the ſpring of all ſpiritual knowledge is in Chriſt, he is made *wiſdom to us*, 1 *Cor.* 1. 30. from him we draw all ſorts of ſpiritual underſtanding, and Revelation. By him we have the illumination of our Minds, as well as the Juſtification of our Perſons, the Sanctification of our Natures, and Redemption from our enemies. He is the Mirrour that repreſents to us the perfections of God, being the brightneſs of his glory. Every beam, whereby God is manifeſted, is ſhot through him; as every Pardon, whereby the grace of God is diſcovered and the ſoul refreſh'd, is diſpens'd through him. The *Jews* expected the diſcovery of the Face of God by the *Meſſiah*, and to that purpoſe interpreted, *Dan.* 2. 22. *He reveals deep and ſecret things, and the light dwells with him.* That light is the *Meſſiah* dwelling with God, and ſome of them call him by the name of *light* there mention'd נְהוֹרָא: Though the words ſeem only to declare that God is the Author of all knowledge, and ſees by a clear light whatſoever is done among the Sons of men. 'Tis certain, that whatſoever tends to the glory of God, his Soveraignty, Wiſdom, Righteouſneſs, Grace is fully reveal'd by *Chriſt*. He hath declared who is the Creator, Governour, Judge of all, that he is the chief good, the laſt end, and revealed all the means whereby we may come to a conjunction with him, and fruition of him, and exchange our darkneſs and miſery for light and bleſſedneſs; and this chiefly by his death; for by that the perfections of God, hid in the infinite depths of his own Eſſence, were in their Rayes tranſmitted to us. He could not be known, either by *Creatures* or bare *Scripture* in ſuch a manner, as he is known in the *Croſs of Chriſt*, wherein his immenſe Goodneſs, profound Wiſdom, ſevere Juſtice, exact Truth, infinite Condeſcenſion are manifeſted in ſuch a manner, that it is as, or more, impoſſible to conceive how God can make an higher diſcovery of himſelf, as it was for Men and Angels to conceive before, how he ſhould make ſo rich a diſcovery of himſelf as this is. The Croſs of Chriſt was the diſſolution of the ignorance of men. The darkneſs which had lain upon the land of *Egypt*, (a Type of the ignorance of Man by Nature, as the *Iſraelites* deliverance Typified the Redemption by Chriſt) was taken off in the morning on the Paſſeover day, a Type of the death of Chriſt.

But take in theſe Propoſitions, what is to be ſaid about this.

1. *Chriſt was only capacitated for this diſcovery of God.*

(1.) *In regard of his intimacy with the Father.* Though *Moſes* was a Non-ſuch for converſe with God, and ſpake with him Face to Face, yet he had not that intimacy as Chriſt had, who *lay in the Fathers boſom*, *Joh.* 1. 18. In the Depths of his

his Counsels, the intimate knowledge of his nature, in the delights of his Favour. The secret of the Father, is called the bosom of the Father; wherein he not only was, but is; he is in the Bosom of the Father in Heaven, while he is expos'd to infirmities below. *No man hath ascended into heaven, but he that came down from heaven, even the Son of man which is in heaven*, *Joh.* 3. 13. *i.e.* No Man hath understood the secret Mysteries of God but Christ. He only knows those Counsels, Eternal Transactions and Condescensions of God, because he only was interested in them. He hath not things by Revelation, as the *Prophets* and *Apostles*; nor from the Law and Scripture, as other Teachers. None of them had seen any but the shadows, and tasted some Raviſhments in the Visions when they were reveal'd: None of them had been in Heaven, and seen those things in the Fountain, in the Counsel of God. *Isaiah*, *Ezekiel*, *Daniel*, acquainted men with many secrets of God, but they had not seen in Heaven, the things which they declar'd to others. Nor was the full scope and design of those Revelations understood by the Prophets themselves, 1 *Pet.* 1. 11. *They searched what the spirit of Christ did signifie.* They were more prophetical Instruments, than prophetical Agents; the Spirit rather spoke through them, than to them. They saw things in images, heard them in obscure Representations, and so deliver'd them as obscurely as they understood them; and those that were most familiar with God, as *Moses*, had their Revelations on Earth, not in Heaven. But Christ saw all things in the secret of his Father, in their proper form without Dreams and Visions; he had suck'd in the Truth from the Fountain, and drew that which he taught from the depths of Wisdom in the Bosom of his Father, which could not be in the power of any man; and therefore, *Joh.* 3. 31, 32. *He that comes from above, is above all, and what he hath seen and heard that he testifieth.* Others testifie what they have heard, Christ testifies what he hath seen as well as heard; he did not only hear and report, but he saw the things himself; and in regard of his Divine Nature is above all Teachers, as well as above all Creatures. Was any else ever seal'd with the brightness of Gods Glory? Was any else the dew from the womb of the Morning? Did any else come out of the Depths of the Fountain and Father of Lights? None was ever call'd the *Angel of Gods Presence* or Face, but Jesus Christ, *Isa.* 63. 9.

(2.) *In regard of his being the medium of the first discovery of God in the creation. All things were made by* the Word of God, *and without him was not any thing made that was made*, *Joh.* 1. 3,4. and being *the life* of men, he was only capable to be the *light of men.* Christ was the Voice of God, whereby he exerted his power to bring things from nothing into Being. *The Lord said, Let there be light*, *Gen.* 1. 3. and oftentimes, *God said*, *ver.* 6, 9, 11, 14, 20, *&c.* Which was not an external sound or voice, but the essential Word of God, whereby he communicated his Goodness to the World in Creation. A meer Voice or outward sound of Words could not be an instrument of it self to frame the World to such a Beauty. And that the mystery of the *second Person* lay in that often Repetition of *God said*, in *Gen.* 1. is obvious from *Joh.* 1. 1. which seems to be a comment upon, and Explanation of it; *In the beginning was the word, and the word was with God, and the word was God*, so that the story of the Creation is decypher'd to us by Gods speaking, to signifie unto us that Eternal מימרא whereby the Scripture assures us, *God created the world*, *Heb.* 1. 2. who was with him *when he laid the Foundations of the Earth, stretcht out the Heavens*, and digg'd a place for the *Sea*, *Prov.* 8. 22, *&c.* he is the Wisdom and Power of God in Creation, as well as Redemption. Now as in the creation, the Son communicated to all Creatures some resemblance of God, and the end of the Creation being to declare God to the Rational Creature, it was most proper for the Son of God, to make those further declarations of him, which were necessary, who at first made the manifestation of God in the frame of the World. As the Beautiful image of Reason in the Mind, breaking out with the discovery of it self in Speech and Words, is fittest to express the inward Sense, Thoughts, Conceptions, Nature and Posture of the Mind; so the essential Word of God clothes himself with flesh, comes out from God, to manifest to us the Nature and Thoughts of God; He which is the Word of God, is fittest to manifest the Nature of God. The Word in the Mind of a Man is insensible

to

to others, but publish'd with the voice is made sensible, and makes the Person known whose word it is.

2. *It was fit a higher knowledge of God should be manifested by Christ than by other Prophets.* It had not been for the honour of this Prophet, who was greater than *Solomon*, greater than *Moses*, to have no more to discover of God than what was clearly known before in the Church of the *Jews*; he had then been no Prophet of note, a Prophet without a discovery, a Title without an Office. As he is a King in name who hath nothing to govern, so he is but the *Eccho* of a Prophet that repeats only what was declar'd before. The intimacy of our Lord Jesus with the Father, had not appear'd, if he had not something to manifest which was hid from the Messengers that went before. * That he might have an excellency above other Prophets, and appear in the World with more eminent prerogatives, there was to be a greater effusion of light. He had not been a Sun of Righteousness, if he had shin'd no brighter than an ordinary star. Since his coming was to be glorious, wherein could the glory of it be, if the greatness of the knowledge of God were not one excellent prerogative belonging to his Incarnation, and in such a measure, that the light that dawn'd before in the World, either from Creatures, Law or Prophets, should be as nothing, compar'd with this Sun? And tho' whatsoever was known of God by men, was known by the mediation and direction of Christ, to whom after the Fall God had committed all judgment, (whence the *spirit of Christ* is said to *speak in the holy Prophets*, 1 *Pet.* 1. 11. and from him *Isaiah* receiv'd his instructions, when he show'd himself to be sitting upon his *Throne*, *Isa.* 6. 1. compar'd with *Joh.* 12. 41.) yet some things were reserved hid for the gracing the office of this great Prophet, as the Doctrine of the Trinity, and real distinction of the three Persons in the Godhead, the Union of the Divine and Humane Nature, which were as clearly reveal'd by Christ under the New Testament, as they had been obscurely under the old. * *Ante adventum Christi sciebatur Deus, Pater ignorabatur.*

* Camero pag. 374. Col. 1. 2.

* Hieron. in Psal. 103. 1.

3. *The discovery of God was the great end of Christs appearance upon the earth, His Office.* He was to declare things *hid from the foundation of the world*, *Mat.* 13. 35. to unfold the mysteries and secret Counsels of God, and remove the shades and vails between him and the understandings of men, and reveal things which God never reveal'd before. In him who was *Gods light* we were to *see light*, *Psal.* 36. 9. In the *Messiah*, as the *Jews* expound it, or by the grace of God in him we were to know God with clearness. The World was a dark *Chaos* till Christ the *Sun* appear'd in it, as the Earth was till light was form'd. Christ was not only to make a propitiation for us, but a manifestation of God to us, this was the design of his father in *sending him*, *Joh.* 17. 6. As the Sun hath not light only for himself but for the World, so had Christ the knowledge of God *in his humane Nature*, not for himself, but to spread abroad in the World. He came out from *the bosom of the Father to declare him*, *Joh.* 1. 18. ἐξηγήσατο, to bring to light the hidden things of God, and comment upon the abstruse excellencies of the Deity. This was the common opinion of the *Jews*, that *Adventu Messiæ res absconditas & profundas apertas fore omnibus*, as appears by the *Samaritan* Woman, *Joh.* 4. 25. *When the Messias is come, he will tell us all things.* Before him *there was no God formed*, *Isa.* 43. 10. no right notion of God form'd in the minds of Men, no conceptions of his Power, Wisdom, pardoning Grace, and saving Mercy. The knowledge of Christ is urg'd in Scripture, not as the ultimate term of our knowledge, but as the *Medium* of our knowledge of God; for the term Mediator, and the office of Prophet evidence this. A Mediator is to discover the inclinations and resolutions of the party with whom we are at variance, in order to the piecing up an agreement; a prophet discovers something of the Mind and Will of God to us; we are to know Christ, as he is the only Person appointed to direct us to the knowledge of God; therefore though *Moses* and *Elias* were with him upon the mount of Transfiguration, *i.e.* though the Law and the Prophets pointed to Christ and declar'd something of God, yet we are order'd by the voice of God to *hear him* only, as the great instructer of the

the World, *Mat.* 17. 5. *This is my beloved Son in whom I am well pleased, hear ye him.* 'Tis his incommunicable Title as Mediator, to be our only Master, *Matt.* 23. 10. *One is your master which is Christ.* He is only the Wisdom of God, as discovering the secrets of Heaven to the Believer without those Clouds of *Levitical* Rites.

4. *The Angels have the clearest Knowledge of God by Christ, much more than* The Voice of Christ extended to Heaven as well as Earth, and manifested the graces of God to Angels, as well as Men. As he was the *Medium* of their Creation, so he was the *Medium* of the manifestation of God to them, that from the same hand from which they had their Being, they might have their Happiness and Perfection of their Nature. The whole time they had seen the Face of God in Heaven, they knew little of him, as he is known in Christ, nor could conceive him so admirable, as the Revelation of him by Christ represents him. If they had seen *in lumine gloriæ*, all that which may be known of God *in lumine gratiæ*, what need they *bow down* themselves (a posture intimating pains, curiosity and earnestness of inquiry) towards the Divine Propitiatory, to dive if they can to the very bottom of it, 1 *Pet.* 1. 12? It was this way that God would give them a knowledge of the Depths of his Wisdom, and his other Perfections, *Eph.* 3. 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold Wisdom of God.* It was one end of God in the manifestation of the Riches of his grace to the *Gentiles*, to enrich the Angelical Nature, with a greater light, that thereby they might be furnish'd with more ravishing matter of his praise. Not that the Angels are present at Sermons to understand things they know not before; but that by the effects of God in the World, gathering men into Christ, and framing a Church out of lost Mankind, they contemplate the manifold Wisdom of God. God might have communicated this to them by immediate Revelation, but he remits them to gather it from his effects, and to view it in the glass of Christ and his Church. This was the purpose of God, to encrease the knowledge and matter of the Angels praise, when he should pour out his Treasures in Christ upon the World; not by the Churches teaching them, but *objectively* by a sight of those things acted in the Church. If they then learn so much of the excellency of God by the calling of the *Gentiles*, how much more must they learn by the contemplation of the Son of God in his *Incarnation* and Passion? and to this purpose consider 1 *Tim.* 3. 16. *And without controversie, great is the mystery of Godliness, God was manifest in the flesh, justified in the spirit, seen of Angels*, &c. seen of, or appeared to the Angels; * It cannot be understood of a simple Vision, so was *Abraham*, *Moses*, *Elias*, seen of the Angels. Every believer is seen of them, since they are ministring Spirits to the Heirs of Salvation; all the World is seen of them: What Grandeur is there in the *Mystery of Godliness* in this regard, that Christ was seen of Angels, if it be meant of a simple Vision? Nor is it meant of the sight that Angels had of him at his Resurrection and Ascension; for so he was seen by the *Apostles*, and other Disciples, and by the Women that came to the Sepulcher; and was this a Mystery, for Angels to see that which was obvious to the view of men? Not seen of Angels that they might be witnesses of his Resurrection; to whom should they be so? To his Disciples? Christ in his own Person, witnessed his Resurrection to them: To the World? Angels were not made *Apostles* by Christ for such a purpose. The Apostles founded the witness they gave of the Resurrection of Christ to the World, not upon the Revelation of Angels, but upon their own sight and knowledge of him. He was seen of Angels, as he was *justified by the spirit*, declar'd to be the Son of God, Redeemer of the World, as he was preached to the *Gentiles*, as Mediator and Reconciler, as he was receiv'd up into Glory, approv'd of by God, settled as an Advocate for Mankind. Not seen of Angels to receive from him any healing virtue, as the Brazen Serpent was seen of the *Israelites* to extract the Venom of the fiery ones; because they had none of that poyson in them? But seen of Angels, as a *Mediator* representing to them a greater knowledge of God in the Mystery of Redemption, than the beauty and order of the World, their own glory in Heaven, the variety of past providences, the former communications of God to

* Amyraut *Sermon sur cet Text.*

the

the *Jewiſh* Church could poſſibly teach them. The Angels could not behold the Eſſence of God, though they ſtood before him in Heaven. No finite Creature in the moſt elevated condition can ſee that which is infinite. The glorious Eſſence of God is too illuſtrious for any creature to behold without being overwhelm'd by the brightneſs of it; and is ſo immenſe that it infinitely ſurpaſſeth the Angelical Underſtanding. Hence they are in the viſion pourtraied with *wings to cover their faces as well as their feet*, *Iſa.* 6. 2. as not able to ſuſtain the glorious luſtre of his countenance, as we cover our eyes with our hands, when we are invaded with too dazling a light. They muſt therefore have ſome other *Medium* of the knowledge of him than by a direct Viſion; this they have by Chriſt. They know ſomething of him by the Creation of the World, by Scriptures, they ſaw that after the revolt of Mankind, God expreſs'd a care and tenderneſs towards the World; and thereby they know him to be a God of Patience, as well as before they had known him to be a God of Juſtice in the puniſhment of the Apoſtate Spirits. They ſaw that God employ'd them in many meſſages to the *Patriarchs* and *Iſraelites*, and about the Affairs of the World. They ſaw him bear with the Idolatry of the *Gentiles*, and ſpare thoſe Arrows they had deſerv'd to be ſhot againſt them. They might ſuſpect there was ſome way of Reconciliation intended. They knew the Propheſies of a Redeemer, the promiſe of the ſeed of the woman, as well as *Adam* did by the knowledge of Scripture; yet the manner and methods of it were reſerv'd as a Myſtery in the ſecret Counſels of God. They were not ignorant in general of what God would do, but the predictions of it being obſcure their knowledge of it muſt be of the ſame nature. They knew the Myſtery of Chriſts Incarnation, when it came to be accompliſh'd, and knew then that the deſign of it was peace on Earth, and the fountain of it good Will to men. But all this knowledge was nothing to that which they had experimentally and clearly, when they ſaw the things themſelves perfected. When they ſaw the Son of God remaining in his Divine Nature in Heaven, and yet by an admirable union to the humane Nature manifeſted in the infirmities of our fleſh: When they ſaw him in the Divine Nature ſitting upon a Throne of Juſtice; yet expos'd to the ſufferings of the Croſs, injur'd by men, invaded by Devils, deſerted by his Father, Heaven and Earth in confuſion at the groanes and death of the Son of God: When they ſaw him juſtified in the Spirit, rais'd from death, Aſcending up to Heaven with that body wherein he had ſuffer'd; they learn'd more of God and his Nature, more of the depths of his Wiſdom, Treaſures of his Grace, and power of his Wrath, than they had done by all Gods actions in the world, from the Foundation of it, in all thoſe *four thouſand* years wherein they had remain'd in being.

5. *The manner how we have by Chriſt the knowledge of God will alſo evidence it.* Not to ſpeak that the naked declaration of Chriſt is a manifeſtation of God, we have it.

(1.) *By way of purchaſe.* The declarations of the name of God are founded upon the expiation of ſin, made by the merit of the Death of Chriſt. All the knowledge of God we have by Reaſon, is not from Nature, but is a part of Chriſts purchaſe. He was the Lamb ſlain from the Foundation of the World, and is thereupon the light that enlightens every man that comes into the World. Sin made the Vail between God and us, and Chriſts ſacrifice remov'd it. God ſhone out upon man, till a cloud of Iniquity interpos'd; the Sun of Righteouſneſs diſſolv'd the cloud, and made the Nature of God viſible to us. The Propitiation made upon the Croſs, is the Cauſe of the knowledge of God under the *new Covenant*, *Heb.* 8. 11, 12. *All ſhall know me, from the leaſt to the greateſt, for I will be merciful to their unrighteouſneſs, and their ſins and their iniquity I will remember no more.* God ſmelt ſo ſweet a ſavour in the bloud of his Son, that he was appeas'd, open'd his Treaſures, ſent out his Spirit to acquaint men with his Nature, Counſels and Thoughts; and though the Spirit deſcended before, in ſome ſprinklings and dews, yet not in a full ſhower, till Chriſt had died, and carried his perfuming bloud to heaven, preſented it to God, whereupon the Vail was drawn, the Heavens opened, the Spirit

pour'd

pour'd out upon men, and that light given to the souls of his people which was neceſſary for their inſtruction. It was after his Death and Aſcenſion that he gave gifts to men, whereby ſome became *Apoſtles*, ſome *Evangeliſts*, that men might come to a knowledge of Chriſt and by him to a knowledge of God.

2. *By Illumination.* Our reaſon being impair'd by ſin, and the acuteneſs of it dull'd by the diſeaſe of *Adam*, the underſtanding muſt be renewed, and reaſon muſt be repair'd to know the myſteries of Heaven. For as there muſt be an eye to diſcern things viſible, ſo there muſt be a mind to diſcern things ſpiritual, for *the natural man receives not the things of God*, 1 *Cor.* 2. 14. Though they be propounded [for the word not receiving implies an offer.] * yet ſuch is the conſtitution of corrupt nature in every man, that he comprehends not the things of the Spirit of God, and ſo great is the diſproportion between the excellency of the things propounded and the diſpoſition of the carnal mind that he judgeth of thoſe things differently from their true nature; for the mind is carnal and the things are ſpiritual, and therefore there muſt be a ſpiritual faculty to enable for the diſcerning of them. Chriſt therefore tells the *Phariſees*, *John* 5. 37, 38. that they had *neither heard his voice, nor ſeen his ſhape, and had not his word abiding in them*, *i. e.* They had no knowledge of God, becauſe they believed not. Their poring upon the Law, and the Scriptures was to as little purpoſe till the darkneſs of their minds was remov'd, as a blind mans bending his face to a book till his eyes be reſtor'd. This is the work of Chriſt, he preſents God to the mind, and fits the mind to take a proſpect of God. He offers the object, and prepares the faculty, he flaſheth the light, and diſchargeth the mind of the films which hinder the reception of it, 1 *John* 5. 20. *We know that the Son of God is come, and hath given us an underſtanding that we may know him that is true.* He hath given us an underſtanding, is * not meant of the natural faculty which is the gift of God in nature and creation, and which grace preſuppoſeth; but of an enlightned and purifyed mind, which is operative upon the Will and Heart, and imprints ſo firmly the glory of God upon the mind, that the will is carryed out to Love and Fear him, which complyance of the Will with an illuminated underſtanding is the formal act of our Regeneration. This is given only by Chriſt, for *who teacheth like him?* *Job* 36. 22. who doth not only preſent but imprint the object, and of darkneſs makes us *light in the Lord.* Hence Chriſt is compar'd to a *Roe* or a Wild Goat *, which is a creature not only of an acute ſight it ſelf, but hath that humor in the bowels that expels dulneſs from the eyes, and ſharpens the ſight. So Chriſt doth not only ſee the Father, but makes us ſee him, when he hath opened our underſtandings.

* Amyraut *paraphraſt in loc.*

* Meſtrezat *in loc.*

* Cant. 2. 9. Δορκὰς Septuagint. Voſs. de Idolat. Lib. 3. cap. 58.

The *Third* Thing is.

III. *The neceſſity of this medium for the knowledge of God.* This hath been evident already. For

1. *The inſufficiency of other mediums ſhows us the neceſſity of ſome other, and God hath revealed no other but this of Chriſt*, which ſeems to be a ſtanding and Eternal one whereby God will tranſmit his beams upon glorified ſouls; for ſo it will be in that ſtate of the Church in this World which is but one remove from that of Heaven, *Revel.* 21. 23. *The Glory of God did lighten it and the Lamb is the light thereof.*

2. *The knowledge of the Angels being by this medium evidenceth the neceſſity of it.* For what is neceſſary to thoſe unſpotted underſtandings, is much more neceſſary for us who have weaker intellectual eyes.

3. *The immenſe Glory of God, and our natural weakneſs as Creatures evidence the neceſſity of it.* The Glory of God would overwhelm the underſtanding of a Creature, there is too great a diſproportion between God and us, his infinite glory would dazle and ſtupifie us. The weakneſs of our ſight hinders from a full proſpect of the Stars, much more from a ſight of the body of the Sun, which is more offenſive than delightful to our eyes, both by its brightneſs and its heat, if we venture to lift them up without an inſtrument fitted for that purpoſe. If we cannot then

gaze upon the Sun with our bodily eyes without being oppreſt by its luſtre, how can we look upon God with the eyes of our minds, without being overwhelmed by that dazling light wherewith he clothes himſelf as with a garment, ſince God is more tranſcendently excellent above the capacity of our underſtandings, than the Sun can be too bright for the eyes of our bodies. The Sun as glorious as it is, may be ſeen and view'd, not only by its effects, but in a glaſs or a veſſel of Water or a thin Cloud, but we can only ſee and know God in Chriſt his image, and the beam and *brightneſs of his Glory*, *Heb.* 1. 3. The glory of God is refracted by Chriſt, and tempered to our weakneſs, whereby we may believingly behold his love without complaints of a ſcantineſs, and ſee his juſtice without fear of being conſum'd by it, and inſtead of being oppreſt by his light may be *changed into the ſame image from glory to glory*, 2 *Cor.* 3. 18. Chriſt is the vail through which we may look upon God, as through a vail we may behold the Sun. He that hath ſeen Chriſt hath ſeen the Father, *John* 12. 45. *He that ſees me ſeeth him that ſent me*, and he that knows Chriſt knoweth the Father, becauſe of the likeneſs of one to the other, *John* 14. 9. He that ſpiritually *knows the Son knows the Father*. Not he that ſeeth Chriſt corporeally, for then the unbelieving *Phariſees* might be ſaid to ſee the Father; nor he that ſeeth Chriſt intellectually, for then meer Chriſtian notionaliſts may be ſaid to ſee the Father: but he that *ſees Chriſt ſpiritually* with a knowledge of Faith, knows the Father, for the Majeſty and bounty of God ſhine in Chriſt as an exact image.

Non ut ipſe ſit patri qui filius ſed quod a patris ſimilitudine in nullo prorſus diſcrepat filius: Auguſt. in loc.

The *Fourth* Thing is

IV. *What knowledge of God is diſcover'd to us by Chriſt.* We do not only know in Chriſt what we know by Creation, but more than can poſſibly be known of God by the works of his hands. All his works in Creation are but obſcure flaſhes of his nature in compariſon of this. God hath opened himſelf abundantly in the ſufferings and exaltation of Chriſt, and done enough to raiſe himſelf from thoſe common thoughts and apprehenſions men have of him. He hath ſpread abroad the enſigns of his Majeſty, to clear the minds of men, raiſe their admirations and elevate their thoughts and eſteem of him. The Church therefore in the time of the Goſpel is called *the throne of God*, *Jer.* 3. 17. and a *glorious high throne*, *Jeremiah* 17. 12. (The legal ſtate was called the *throne of his glory*, *Jeremiah* 14. 21.) Becauſe therein by Chriſt he doth, as Kings upon the throne, ſhow himſelf in his royalty and magnificence, in the largeneſs of his bounty, ſeverities of his Juſtice, luſtres of his Wiſdom, and the honour of his Law, in Chriſt the Head of the Church, and this manifeſtation of God was chiefly in the Death of Chriſt, *John* 13. 31. *Now is the Son of man glorifyed, and God is glorified in him.* Now ſhall there be a manifeſtation of my good will to men, and obedience to God, and a manifeſtation therein of Gods love to mankind and Juſtice againſt ſin.

In Chriſt there is,
First, *A collection of Gods perfections.*
Secondly, *The Harmony of all.*

1. *All the Attributes of God are glorifyed in Chriſt.* This was the petition of Chriſt, *John* 12. 18. *Father glorifie thy name; then came a voice from Heaven, ſaying, I have both glorifyed it, and will glorifie it again, i. e.* thy Attributes and the perfections of thy nature, make them all illuſtrious in the work I have undertaken; which petition God readily aſſents to, ſo much was his heart and delight ſet to make the brightneſs of his own nature appear in this way, which glorification is not any addition to the eſſential glory of God, but the manifeſting it and making it known in the riches of it to the Sons of men: Chriſt added no glory to Gods nature by his death and Reſurrection, but opened the curtains, and manifeſted that which had layn hid from Eternity in the infinite depths of his own eſſence. In this regard he is called by the name of the *glory of God riſing* upon the World, *Iſaiah* 60. 1. For Chriſt is a certificate wherein the World may read, how excellent, wiſe, bountiful, juſt, faithful, holy God is. Theſe are all viſible in him in the nobleſt manner, ſo that we cannot deliberately view and conſider Chriſt, but we are preſently inform'd of the glory

glory of the Deity. Since Chriſt was ſo loving, tender, holy, righteous, we muſt conclude the Father is of the ſame nature, he would not ſend one unlike himſelf, one that was not the character of his perſon upon ſuch an errand as the diſcovery of his own Nature to Men and Angels. God had in ſeveral ages of the World pitcht upon particular Seaſons, to manifeſt one or other particular property of his Nature, his Juſtice in drowning the old World and firing *Sodom*, his Truth and Power in freeing the *Iſraelites* from the *Ægyptian* chaines, his Truth in performing a promiſe which had lain ſo long dormant, his Power in quelling his Enemies by the meaneſt of his Creatures, his Wiſdom in delivering them from the *Babyloniſh* captivity by the ordering ſecondary means for the attainment of that end. In the creatures one or other Attribute ſeems to be more illuſtrious in one than another, in ſome appears more of goodneſs, in another more of Wiſdom, in another more of Power, though his glory ſhines in all; as not a Star in Heaven but ſparkles and diſcovers not only it ſelf, but ſomething of the Heaven wherein it is placed, yet ſome with more luſtre than others, according to the portion of light afforded them. But in Chriſt all the perfections of God are centred together, as if all the Stars were made one body and tranſmitted their light in one beam upon the World, or as various ſtreams gliding from ſeveral parts, and circling large compaſſes of ground fall unanimouſly into the Sea, and reſt in the boſom of it. In him ſparkle the Juſtice of God in the puniſhment of ſin, Mercy in laying foundations of pardon, bounty in his Love to his creatures, faithfulneſs in the accompliſhment of his promiſes, and realizing the figures of the Law, Wiſdom in framing and managing the Goſpel deſign, Holineſs againſt the pollutions of the World in the condemnation of ſin, and power in effecting what he pleaſed in his own councel. Hence it is that God ſo often ſpeaking of his deſign of Redemption adds often, *that I may be glorified*, *Iſaiah* 49. 3. and 60. 21. &c. As though he had none or but a retail glory by creation, but the riches and full ſum of it was to be gather'd in and laid out in the work of Redemption by Chriſt. For of ſome of his Attributes we could have no acount by the creation, and of others not ſo apparently and delightfully, as in the tranſactions of Chriſt: For as the Sun excells all the Stars in diſcoveries, diſperſing his rays in all Climates of the Earth, ſo doth Chriſt the Son of the Fathers boſom, and the Sun of Righteouſneſs exceed all creatures in the Revelation of the excellencies of God. Chriſt is the ſtage wherein all the Attributes of God act their parts; in creation he was a God of goodneſs and power, in Providence a God of Wiſdom, in the Law a God of Juſtice, in Chriſt a God of all, and a God of Grace, a Father of Mercy.

(2.) *As in Chriſt all the Attributes of God are manifeſt to man, ſo they are manifeſt in an exact Harmony.* In *Jeſus* Chriſt thoſe Attributes that ſeem'd to look with an ill aſpect on one another, are mixt together with unexpreſſible ſweetneſs, and knit in an Eternal amity. Patience rejoyceth at its indefatigable waiting, Juſtice triumphantly flouriſheth the bloudy Sword bath'd in the Heart of the Redeemer, and Mercy as triumphantly kiſſeth it, Juſtice glorying, and mercy ſinging at the triumphs of Juſtice, Truth holding both Threatnings and Promiſes in conjunction in her boſom; all careſſing one another, and applauding the deſigns and accompliſhments of manifold Wiſdom and infinite power, which remov'd the ſeeming contrarieties, and tyed a knot between time and eternity. Chriſt is the *firſt-born of every Creature*, *Col.* 1. 15. Or *of all creation* πασης κτισεως, as the Firſt-born is the ſtrength of the Parent, ſo is Chriſt the ſtrength of God. The glories of God ſcattered in the creation are gather'd into him, all things in Heaven and Earth. The Eternal glories of God in the confirm'd felicity of Angels, and reſtor'd happineſs of man. As he gather'd Angels and Men into one Family, *all things in Heaven and Earth*, *Eph.* 1. 10. So he gather'd all the Attributes of God into one ſumm to conſpire together for the welfare of Believers. His Juſtice made our iniquities meet upon him, that they might not remain upon us; Wrath paſt by us and ſeiz'd upon him. Wiſdom contriv'd for his own glory and our good. His Truth made good his Promiſes upon our perſons, and his Threatnings upon our ſurety; he took the *curſe* off from us to fulfil it on Chriſt, *Gal.* 3. 13. that he might be righteous as well as gracious to *forgive us our ſins*, 1 *John* 1. 9. the treaſures of his goodneſs

and grace are opened in him, that we might receive *Grace for Grace*, *John* 1. 16. more grace from God in Redemption than that we forfeited by Tranſgreſſion, more habitual grace for our eſtabliſhment than *Adam* had in Paradiſe for his ſtanding. He is made *Wiſdom*, *Righteouſneſs*, *Sanctification*, *and Redemption*, the Power, Wiſdom, Juſtice, Holineſs of God to us: Goodneſs, Grace, Love, Righteouſneſs, whatſoever diſtinction they have in themſelves, meet all in him in their glory and ſweetneſs, combine together, and ſing one and the ſame note for the happineſs of man; all the treaſures of them are laid open in Chriſt, to be laid out in all the fruits flowing from them for the Eternal welfare of Believers. How delightful a knowledg of God is this which Chriſt tranſmits to his people? How much higher and more raviſhing is this proſpect of God, than that in the creation? All variety with Harmony is pleaſant; the choiceſt muſick is made up of diſcords skilfully fitted to agree with one another and compoſe a charming air. This is that Chriſt, in whom God hath made all his Attributes which ſeem'd to be in debate againſt man, and irreconcileable to one another, to be in league together for the good of every believing Soul, and rendered all their wayes *ways of pleaſantneſs, and all their paths peace.* Let our Souls praiſe him, let us delight to view him, this is that Prophet, Let us rejoyce in him.

But in particular the Patience, Wiſdom, Purity, Juſtice, Mercy, Power, and Truth of God with the Reaſons and depths of them were manifeſted in and by Chriſt, as well as the nature, and excellency of God.

[1.] *The Patience of God.* We ſee the Patience of God as the firſt Attribute coming to our view after the Tranſgreſſion of man, and the interpoſition of Chriſt. When Chriſt ſtept out of the councel of God, forbearance with a fallen World ſtept out to meet him. This is the reaſon, why he did not daſh the World in pieces upon the ſin of the firſt man, and raiſe another that ſhould keep his Law; nothing of this glorious perfection had then been viſible. This is the reaſon why after forbearance with the firſt man, and after multiplyed provocations by his poſterity he did not deſtroy the whole race of mankind, and turn a defac'd World into flames, and make it ſmoke by the fire of his Juſtice, as well as he had rear'd and preſerv'd it by the arm of his Power. He had not then manifeſted the long-ſuffering, the unwearyed duration of this Attribute, nor anſwered the end of his Patience which was a diſcovery of himſelf in his Son. By this we come to know why we were not made a prey to the juſt wrath of God and the fury of Devils, why the Divine revenge was held back ſo many ages, why he *winkt at the times of ignorance and corruption*, *Acts* 17. 30, 31. even becauſe he had appointed *a man to jugde the World* whom he would firſt ſend to ſave the World: Why he ſuffered all nations to walk in their own wayes, yet left them not without witneſs in the diſpenſations of his Providence, *viz.* that in time he might be known *in his Son to be the living God which made Heaven and Earth*, *Acts* 14. 15, 16, 17. He exerciſed his Patience upon this account, and would not take the forfeiture in expectation of the fulneſs of time, wherein his Son ſhould be manifeſted to make up the breach, and the glorious deſign of his Patience manifeſted in him. For the great ground of it was the diſcovery of his name, his loving kindneſs in Jeſus Chriſt, *Iſaiah* 48. 9. *For my name ſake will I defer mine anger, and for my praiſe will I refrain for thee that I cut thee not off.* And he bore with an infinite Patience the affront of *Jews* and *Gentiles*, till the time came that his Son ſhould be ſet out to be a propitiation for the remiſſion of ſins, that were paſt through the forbearance *of God*, *Rom.* 3. 25. He diſcover'd his Patience in not pouring down upon every great ſin deſtroying judgements; not for want of Juſtice in himſelf or lowneſs of diſpoſition, but for the demonſtration of his Juſtice and Loving kindneſs together in the ſacrifice of his Son, wherein he intended to repreſent himſelf in a glorious manner to the World. His kindneſs was the end of his forbearance. He ſupported himſelf under the indignities of men, and deferred the time of the oblation of this Sacrifice, that this Attribute might be known, and that he might have a more glorious foundation for the diſplay of his pardoning Mercy, which he intended ſhould follow after, and might bring forth his grace in its glory to take away the guilt of mens

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ſins, upon the return of men to him, after the bearing with ſo many oppoſitions; 2 *Pet.* 3. 9. *He is long-ſuffering to us, not willing that any ſhould periſh.* 'Tis highly diſcover'd alſo, ſince the coming of Chriſt; that notwithſtanding thoſe repeated indignities offer'd to his Son by contempt and unbelief, and to himſelf in his Son; yet he keeps the World ſtanding, till he hath gathered in the Objects of his Eternal Grace, and compleated his Family in his Son; whereby he hath render'd his Long-ſuffering more clear and admirable, than if he had ſuſtain'd the rejection of Millions of more Prophets, than ever yet were put to death or perſecuted by the unbelieving World.

[2.] *His love and goodneſs and pardoning Mercy*; *Joh.* 14. 6,7. *I am the way, the truth and the life, no man comes to the Father but by me; If you had known me you ſhould have known my Father alſo, and from hence-forth you know him and have ſeen him.* As I am the way of acceſs to the Father, ſo I am the *Medium* of the manifeſtation of the Father: If you know me, my love and my heart toward you, you cannot but know my Fathers heart and love too. Though man fell from his finite goodneſs and duty to God; yet it is manifeſt in Chriſt, that the Infinite Creator could not fall from his Infinite Tenderneſs. If the manifeſtation of his Goodneſs was his end in bringing forth the Creatures, it was much more his end in bringing forth his Son.

(1.) *This the creation did not diſcover.* Man might know that God was *bountiful*, in *filling his heart with food and gladneſs* by the creatures; but did not underſtand any thing of pardoning Mercy in God, if ſin ſhould enter upon the World. Had the Creation had any Inſcription of Forgiving Grace upon it, why do we not find ſome ſupplications for it from the mouth of *Adam* after the Fall? Do we not find his Heart as naked of any thoughts of this nature, as he was of his original Righteouſneſs: He was ſeiz'd with an horror of Conſcience after his ſin, but not a groan for Pardon; for how could it enter into the heart of *Adam* but by Revelation? The Law given him at his creation, ſpake not a ſyllable of it; the voice of that was nothing but Death, Death, *Gen.* 2. 17. *Thou ſhalt ſurely die.* Nothing elſe could be expected by him upon his eating the forbidden fruit, nor could he have the leaſt ſentiment of Remiſſion till the pronouncing the Promiſe of Chriſt in the ſeed of the woman. The manifeſtation of Chriſt in the beginning of the book was the firſt notice of any ſuch perfection in the Nature of God: that ſame moment of time wherein Chriſt was given wrapt up in a promiſe, did pardoning grace ſparkle out, and not any time before.

In the Law which God gave *Adam* for the Rule of Obedience, there was nothing but ſtrict juſtice, and upon Gods firſt enquiry after *Adam*, there was no proclamation of Pardon by God, nor expectation of it by *Adam*; but an examination of matter of Fact. *Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldſt not eat?* *Gen.* 3. 11, 12. Nor any offer of *Adam* falling upon his knees and imploring mercy; but ſtanding upon his Juſtification, wiping off the durt from himſelf to diſcharge it wholly upon his Wife. The Treaſures of this were ſo cloſely lock't up in God, that *Adam* juſt ſtept out of a happy condition (who though he had loſt his Righteouſneſs, had not loſt his Knowledge and Memory, as appears by his anſwer to God of what had been done before his Fall, and in the time of his Fall, yet) could not in the leaſt imagine any mercy; and therefore the wittieſt and moſt refin'd natural Knowledge in the *Heathen*, leſs than *Adam* had, could not have any ſentiments of it barely from Nature, without ſome Traditional Revelation at leaſt. This Attribute could not poſſibly have exerted it ſelf without Chriſt. Power, Wiſdom, Goodneſs, did ſhine in the Creation, Holineſs in the Law of Nature, Juſtice in the puniſhment of Fallen Angels, and expulſion of Man out of Paradiſe; but this of forgiving Mercy, if you reſpect the firſt Oeconomy of things, could not be evidenc'd without Chriſt; for, not to ſpeak of the naturalneſs of Gods Juſtice, whereby he could not, in regard of his Nature, pardon ſin without a ſatisfaction which is very probable; but only that the word of threatning being paſt for the death of the Sinner, a Satisfaction was neceſſary for the Truth of God, Honour of the Law,

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and recovery of the Creature, which could not have been perform'd by a meer Creature; therefore it was neceſſary ſome Perſon above a Creature ſhould undertake it, or elſe no ſuch thing as pardoning Grace, which is one of the greateſt glories of the Deity, could ever have been known either by Angels or Men, but had remain'd undiſcover'd in unfathomable depths, unknown even to the Angels in heaven, who know nothing of God but by the effects, becauſe his eſſence is inacceſſible to the Underſtanding of any Creature. As in Chriſt alone, and in his bloud, we have the purchaſe of *Redemption, even the forgiveneſs of ſin*, *Col.* 1. 14. ſo in and by him alone, we had the firſt diſcovery of it in the promiſe, and a full declaration of it afterward. When he was ſet forth as a Propitiation, it was not only to purchaſe our Happineſs, but to let into our Knowledge the righteous and gracious nature of God thereby, *Rom.* 3. 25. *To declare his righteouſneſs for the remiſſion of ſins, to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and a juſtifier*; which declaration was not made by nature and the Creation.

(2.) *This then was only diſcover'd in and by Chriſt.* Both in the glory of it to God, and the ſweetneſs of it to us. It was in Chriſt diſcover'd to be Gods Nature, and our Life. God is love, and the manifeſtation of it to us was in Gods ſending his *only begotten Son into the world, that we might live through him*, 1 *Joh.* 4. 8, 9. that the dead world might live through him. Hereby he did not only declare himſelf placable, not only deſirous to manifeſt a ſcanty goodneſs to the creature; but to ſhow that his nature was enrich'd with the choiceſt Love and Grace, and his deſire that it ſhould flow out in the higheſt manner through a Mediator to the polluted and rebellious World, and be ſcrew'd up to the higheſt peg. In him God opened his bowels which lay ſecretly yearning, and *brought life and immortality* for the creature *to light through the Goſpel*, 1 *Tim.* 1. 10. Both Mercy and Love were manifeſted. Love is a perfection of a higher ſtrain than mercy; Mercy may be prevalent where Love is abſent. Mercy hath for its object a thing miſerable, Love hath for its object a thing amiable, pardoning Grace hath for its object a thing criminal. The Mercy of God is manifeſted in the death of Chriſt for us when we wallowed in Miſery, the pardoning Grace of God is declar'd upon us as we are loaded with guilt; Love is manifeſted in being well-pleas'd with us in the beſt beloved, after we are made comely and amiable by him. Chriſt is the *Medium* of the manifeſtation of this. This was his main deſign, that his grace might be diſcover'd with an Emphatical praiſe, *Eph.* 1. 6. *To the praiſe of the glory of his grace*, *i. e.* by an *Hebraiſm*, his glorious grace; and be known in its glory to men and Angels, in the height, breadth, length and depth of it; that he might communicate his Spirit, his heaven, himſelf to them; to be in them, and they in him; to love them with ſuch a love as he loves his Son, *i. e.* with ſuch a love as he loves himſelf; and all his other Attributes were employ'd in the deſign of glorifying this: Wiſdom contrives, Truth deſigns the Sacrifice, Juſtice ſtrikes, to render Mercy and Love Triumphant. God conſtituted this his principal glory, and in a manner eſteem'd not all his other Vertues but as they were order'd to manifeſt this. Though he had manifeſted ſeveral perfections in the Creation, yet this was utterly unknown to the World till he expos'd his Son to death for them. The *Law* manifeſted him to be juſt, the Goſpel manifeſted him to be juſt and a juſtifier; In the Law he manifeſts the Soveraignty of his Juſtice in puniſhment, in the *Goſpel* he inflicts ſevere puniſhments upon his Son the ſurety, and mercifully abſolves the believing offender; he is in Chriſt unvail'd, and ſhines in the condeſcenſions of his Love.

Diſcover'd,

(1.) *In the freeneſs of it.* His goodneſs ſhin'd in the Creation, but with a weaker light. Goodneſs was communicated to Nothing in bringing it into Being, which Nothing, as it had not merited that goodneſs, ſo it had not deſerv'd the contrary: It had as little of demerit, as it had of merit: He made his Goodneſs break out then upon nothing; but in Chriſt upon things worſe than nothing. He manifeſted his Goodneſs in giving life to man, but without the expence of the bloud of his Son and the loſs of his Life by whom he conferr'd the benefit of Life upon ſinners. What

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goodneſs he manifeſted to man after his creation, in giving him the other Creatures for his ſervice, had not ſo beautiful a complexion as his goodneſs in Chriſt: Then he gave Creatures to him of the ſame mould with man himſelf, but in Chriſt he gives mans Creator to man; his own Wiſdom whereby he created all things. When he gave creatures to man at firſt, he gave them to an holy, juſt, righteous man, pure as he came out of the mint of Gods Power and Holineſs; but he gives his Son to depraved Man, who had affronted him, and caſt thoſe rich endowments of his nature behind his Back. He finds out a way to glorifie his Mercy, when he might only have glorified his Juſtice; takes Rebels into his Armes, who had merited the thunders of his Anger; and, by an incomparable and unimagin'd kindneſs, gives his Son to ſave his Enemies, and adopts them for his children; and that by a free act of his own, not being perſwaded by any other; *Joh.* 3. 16. *He gave his only begotten Son.* Alſo, in taking occaſion from ſo great an evil as ſin, to manifeſt ſuch an exceſs of love, as if the ſteams of Dung and Vapors from Mire and Dirt, ſhould be an occaſion of the Suns emitting his Beams with greater clearneſs and freedom. The *Heathens* regarded God as ſevere; though they ſaw teſtimonies of his Patience, they imagin'd the kindneſs he ſhew'd to them, wrung from him by their Sacrifices and Cries, and purchas'd by their Services; but they ſaw not the ſprings of kindneſs freely bubbling up in his own breaſt. But in Chriſt we behold his compaſſions moving of themſelves, and working together till the whole deſign of love was brought to perfection.

(2.) *In the tenderneſs of it.* The Goſpel preſents God in Chriſt under more tender Titles to Man, than either Creation or Law. In the one, it was the *Lord God*; In the other, the *Mighty Lord, the Lord of Hoſts, the Terrible God*; Names and Markes of Grandeur, Soveraignty and Juſtice. In the Goſpel he aſſumes the Title of Father, a name of kindneſs and compaſſion; and is call'd in the New Teſtament more by that Title of *Father*, than that of a *Lord*, as if his Soveraignty had been ſwallow'd up in tenderneſs. This Title of Father is aſcrib'd to him in the Old Teſtament more rarely; once in regard of the deliverance of the *Iſraelites* from *Egypt*, as Typical of the Redemption by Chriſt; *Deut.* 32. 6. *Is not he thy Father that hath bought thee? hath he not made thee and eſtabliſhed thee?* And promis'd to be the familiar name whereby they ſhould call upon God in the times of the Goſpel, *Jer.* 3. 19. *Thou ſhalt call me, my Father, and ſhalt not turn away from me.* As indeed the name *Abba*, Father, is peculiar to the Goſpel, and the name wherewith we have acceſs to the Throne of Grace. In giving alſo a new Law founded upon better Promiſes, repealing the Threatnings in regard of any force upon a Believer, and enjoyning milder conditions than in the Firſt Covenant.

(3.) *In the Fulneſs of it*, declar'd in the Perſon of his Son. Rather than he would loſe the whole Race of Mankind, he would ſpare nothing, no not his beſt beloved; with whom though he were ever well-pleas'd, yet he muſt ſuffer, that in him he might be well pleas'd with us. He advanc'd his Mercy over all the difficulties which lay in his way; and to magnifie it, would not ſpare his Son, that he might ſpare the ſinner, but condemn him to death for the Redemption of a Servant. The immenſe goodneſs which appears in Heaven and Earth, Sun and Moon, and motions of them, and in every other Creature, is nothing to the making him a Creature by whom he made the Worlds. To make him, who was the brightneſs of his Glory, become as vile as Earth; him who was God, to be a man; the Lord of Life to be the ſubject of death, whereby the ſouls of men ſunk into the Depths of Miſery, are made capable of deliverance and enjoyment of an happy immortality, the poſſeſſion of an heavenly *Paradiſe*, a communion in glory with himſelf, is a love infinitely above that Goodneſs which appear'd in the Creation; and ſo magnificent, that if Angels and Men had Millions of years to buſie their thoughts, they knew not know to imagine higher: For it cannot enter into the Heart of men or Angels to conceive the Grandeurs of Affection and Mercy, which God hath not only prepar'd, but repreſented to our view in Chriſt. He hath hereby evidenced, that he was ſo far from envying the Happineſs of Man, as the Devil had made

Adam

Adam at firſt believe, that he would rather advance it at the expence and coſt of the bloud of his Son, and would *give life more abundantly in Chriſt*, *Joh.* 10. 10. in a greater plenitude and longer duration, than *Adam* had by creation and his own ſtrength, or the Patriarchs under the Law. Here love ſpends it ſelf in the Conqueſt of Death and Hell, which had diſſolv'd the happineſs of man; gives life, a freedom from unrighteouſneſs the death of our innocent nature; and from the ſeverities and Torments of Juſtice, which is the Death of our Perſons. And whereas in creation he gave creatures to man, which are the works of his hands, he gives now his Son to man, who is partaker of his Eſſence; and ſends him to be put in the place of the Sacrifices, whoſe Throats were cut under the Law, and were unable to make an atonement for ſin; and not only to ſuffer for us, but to ſuffer as a *curſe* and execrable thing in our ſtead, *Gal.* 3. 13. * If God had ſent an Angel, one of the excellent Creatures of Heaven, to be cloath'd with our Nature, and dye in our ſtead, it had been admirable goodneſs not to ſpare for us one of thoſe ſublime and excellent creatures; God had manifeſted a goodneſs, but had not been glorified by it in the fruits of it, which we could never have enjoy'd, becauſe no creature could pay a ſufficient Ranſom for the ſin of man; the Ranſom was to be Infinite, but Angels were limited and finite creatures; and if they had undertaken, they muſt have ſuffer'd too Infinitely, and never have emerg'd out of their Miſery. Yet ſuppoſing an Angel could have redeem'd us, this Love which is the glory of his Nature, had not appear'd in its riches by ſuch a grant, becauſe the Angels were form'd of nothing, and were the works of his hands, but were not of the Eſſence of God. But herein his love appears in the choiceſt dreſs, in that he ſent one begotten of his ſubſtance, one with him, true God with the Father, to whom the Father had communicated his nature. We call not the works of an *Artificer* his children, becauſe they have not his nature, though they are the products of his Art and Induſtry. Herein he ſhows the luſtre of his Mercy, and that he is Love indeed in his Nature, as well as in his fruits, beyond the imagination of Men and Angels, and all that nature could inſtruct them in. His ſhooting his Arrows into his Son rather than loſe the Rebel, and engraving upon him the marks of his Anger, is the higheſt point his compaſſion to us could mount to, and the higheſt proof of the Treaſures of Love and Pity in his Heart for us.

* Meſtrezat ſur 1 *Joh.* 4. 8, 9.

(3.) *This knowledge of Gods love is moſt comfortable to the Creature.* God is ſweetned in Chriſt to our Underſtanding: He lays by his fury to unvail his Mercy, and ſticks the ſting of his Juſtice in Chriſt, to receive us into the boſom of his Love. 'Tis a ſtrong conſolation, that if God kept to his own deſign, form'd in his breaſts from Eternity, and diſcover'd to the World in Chriſt, to advance the Riches of his Grace, no penitent and believing ſinner can deſpair, but rather have an argument that God will pardon him, becauſe it is ſutable to the deſign he had from Eternity, and the manifeſtation of it in time: for why ſhould he prepare all things for mans Recovery before mans Fall, foreſeen by him and decreed to be permitted? Why ſhould he provide a Medicine before the Diſeaſe, a Solder before the Crack, and fix upon a certain way to pardon the Rebels, before they had Beings wherewith to Rebel, if he had no intention to apply it, when they ſhould have the grace to believe it? And is not this pardoning Grace rather honoured by the Pardon of great ſins, and many ſins, than by the pardon of few ſins and ſmall ſins? Therefore, as he ſuffer'd ſin to enter into the World, that he might bring upon the ſtage his pardoning Mercy, to the view and comfort of the Creature, which elſe had lain in the Abyſs of the Divine Eſſence without any opportunity of diſcovery; ſo he ſuffers men to go on in ſin a long time, that his Grace may enter upon their Souls with the greater Magnificence and Glory; *The Law enter'd that ſin might abound, but where ſin abounded, grace did much more abound*, *Rom.* 5. 20. Not, or not only, that Law the *Jews* had, but the *firſt Law* to man in Innocence; not as the *finis intentionis*, but the event in the fall of Man and preſcience of God. Men naturally think God will not pardon their Crimes, cannot have a kindneſs for ſuch notorious Rebels, becauſe their ſcanty Natures are not capable of ſuch a quality towards grievous offenders againſt themſelves. But this Declaration of love in Chriſt takes away all

ſcruples

ſcruples from men, brings forth his Love triumphing over all the objections of penitent Souls, that Heaven it ſelf cannot find a ſtronger *medium* to aſſure them of an immenſe plenitude of Love in the breaſts of God. The *Goodneſs* of God is therefore propoſed as an object of Truſt (as it may be underſtood) in the day of the Goſpel, *Hoſ.* 3. 5. which is a larger manifeſtation of his goodneſs than in the Law which was an object of Fear. They ſhall *fear* or *Truſt in the Lord*, or run with haſt unto the Lord and to *his goodneſs*, *viz.* Chriſt, in whom they taſt the bounty and goodneſs of God, and this *in the latter dayes* when the ſhadows of the Law ſhall fly away and have their period. And indeed when a poor deluded ſinner ſees thoſe Treaſures of Mercy in Chriſt, that raviſhing Love doth as much ſurpriſe as delight him, ſo that with an amazing comfort he can caſt himſelf into the arms of that Goodneſs which are open'd ſo wide in the Son of his Love. So that here only was Love in its willingneſs, grace in its freeneſs, mercy in its ſweetneſs, goodneſs in its fullneſs of benefits conſpiring together to ſet themſelves forth in their beſt attire.

[3.] *The Wiſdom of God is admirably manifeſted herein.* The ſending of Chriſt being ſo ſtupendious, the Wiſdom of God muſt be admirable in the ends deſigned by it, which ſhoots forth with clearer beams in his Son than in the creation, in which regard Chriſt is called the Wiſdom of God, 1 *Cor.* 1. 24. *Chriſt crucifyed the wiſdom of God*, *i. e.* the higheſt diſcovery of his Wiſdom, is in the crufixion of Chriſt, in the Death of the Son of God upon the croſs. Wiſdom ſhin'd in the creation, it glitters every day in Providence, but the depths and riches of it are in Chriſt. In thoſe there are ſome doles, ſome leſſer ſumms, but the treaſures of it are hid in him, as in the great Exchequer. Here are the deep councels of God, which the *Apoſtle* cannot ſpeak of without a raviſhing admiration, *Rom.* 11. 33. *Oh the depths of the riches both of the Wiſdom and Knowledge of God. A manifold Wiſdom*, *Eph.* 3. 10. in regard of the variety of effects in the glorifying his name, and dignifying his Creature, in repairing the breach and eſtabliſhing the repair. Wherefore the *Apoſtle* ſpeaking of this great myſtery breaks out into a *Doxology* of the Wiſdom of God, *Rom.* 16. 25. 26, 27. *To God only wiſe be glory thorough Jeſus Chriſt for ever, Amen.* When the Creation was deſpoyl'd by ſin, not a jot of goodneſs left in it to give God any content, it was a greater Wiſdom to repair it without breaking it to pieces, than to have created a new one. The Wiſdom in a new Creation had been but of the ſame level, but that in reſtoring was of a higher elevation and a clearer gloſs. To bring his glory out of the aſhes wherein it ſeem'd to be buried, to bring man out of darkneſs wherein he was, as to his own ſtrength, irrecoverably involved; to put Heaven and Earth in tune again, which ſin had made at diſcord with one another, was a high piece of skill. 'Tis an admirable Wiſdom among men to unite two Princes at variance without invading either of their rights, but intirely preſerving them, to link them in a ſtronger peace than that they were in before they fell out; to enlarge their Empire not only to a mutual ſatisfaction, but the encreaſe of both their grandeur and glories. The caſe is the ſame; God repaires the breach between himſelf and man, and preſerves his right, he loſeth nothing of his own honour, but enlargeth it; man is reſtor'd to favour with a temporary diminution of his bodily happineſs, but with an Eternal encreaſe of the felicities both of his ſoul and body; all ſeeming contradictions are remov'd, and means fully proportion'd to the ends intended are appointed. In this regard the *Apoſtle* calls it *all Wiſdom and Prudence*, *Eph.* 1. 8. Wiſdom drawing the platform, and prudence diſpoſing the means conſonant to the end. The work is done to the content of both, the glory of both, the reſt of God and the happineſs of the Creature; and the skill was more wonderful in repairing the devaſtation in ſuch an infallible way, paſt the reach of the Tempter that defac'd the firſt creation. Certainly that which ſhall be moſt admir'd at laſt, will be the harmony and conſent of things, by the skill of infinite Wiſdom, in conſpiring together for the bringing about thoſe ends God aim'd at.

Wiſdom takes large ſtrides at every ſtep.

(1.) *In uniting the greateſt extreams.* In the creation God brought nothing to become ſomething. In this he joyns together beings at a greater diſtance.

(1.) *The divine and humane natures are united in one perſon.* The higheſt intellectual nature, with the loweſt rational nature, infinite and finite, glory and miſery, time and Eternity. * Chriſt calls himſelf the *Son of man*, to ſhew that he was really man in qualities, *John* 3. 13. *And no man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven*, yet ſaith he *is in Heaven* to manifeſt that he is God, man born of the Virgin, yet the Son of God Eternally begotten; the word made fleſh: God in Heaven manifeſted in fleſh upon the Earth, each preſerving their intire properties, the Son of man by this union is become the Son of God, yet retains his pure and naked form as man; the word by this union is made fleſh, yet without loſing his infinity, eternity and original being: As a man hath *two* parts, an *immortal* and inviſible Soul, and a *mortal* viſible body. * As a man he paſſeth through infirmities, as God he is above them. The *two natures* are diſtinct, yet united in one ſubſiſtence, and make but one perſon, as the ſoul and body make one man. Yet not in ſuch a manner, as that the Divine Nature is the form of the humane, for then Chriſt were not real man; he was in the *form of God, yet in the form of a Servant*, *Phil.* 2. 6, 7. Tho there was no change in the divinity, yet the luſtre of it was vail'd by the infirmities of the fleſh, as when a thick cloud interpoſeth between the body of the Sun and our eyes, it obſcures the beams from our eyes, but defaceth not the body of the Sun or raviſheth its inherent beauty. * And this Union was made at the firſt conception; if it had not been ſo, the Virgin had not conceived God but a pure man, contrary to *Gal.* 4. 4. *God ſent his Son made of a Woman.* If the humanity was not at that inſtant united to the λογος, it did then ſubſiſt in its own created perſon, and the Conception was then terminated to a created perſon, and in no ſort to God, and then it cannot be ſaid that God was conceived of the Virgin: If the divinity did aſſume the humanity of that perſon after the time when Chriſt dyed, and the humanity had not before been united to the Divine Nature, his bloud then ſhed could not have been ſaid to be the bloud of God, tho the divinity ſhould have aſſum'd that humanity after the Reſurrection. An unexpreſſible Wiſdom in the uniting in an unconceivable manner two ſuch vaſt diſtances, the Divine and Humane Nature in one Perſon, that there might be a ſufficiency to perform the task undertaken, and capacity to endure the ſuffering requir'd to make up the breach: To unite one greater than a man to the humane nature, that he might ſatisfie for man, and have that in himſelf which might exceed all the debt man ow'd to God! He provided a Divine perſon to ſatisfie a God offended, a Mediator one with God that was wrong'd, and one with man that had ſinn'd; partaking of the nature of both, that he might pay a price ſufficient for the one, and acceptable to the other. In the Creation one Creature was united to another, and all made up a World. In this, finite is united to infinite to make up a compleat and able Mediator.

(2.) *The Juſtice and Mercy of God are united in a joynt applauſe.* He becomes Merciful without being unjuſt, and juſt without impairing the honour of his compaſſion. Juſtice hath the higheſt right, and Mercy its utmoſt intention, the cries of his Juſtice and the yearnings of his bowels are united without depriving either of their rights; no complaints can be found in the mouth of the one, nor any diſcontent in the looks of the other, but Mutual ſmiles and mutual applauſes. *Juſt* and *Juſtifier* are joyned in one Juſtice and Juſtification, *Rom.* 3. 26. The World is preſerv'd which in Juſtice ought to be deſtroyed, without any reproach to the Righteouſneſs of God, as the Governour of it; an Eternal marriage is made between Mercy and Juſtice, both ſhake hands and not only acquieſce but rejoice, for the ſin is puniſht by juſtice in the ſurety, and pardoned by Mercy in the ſinner; both pleaſed and both gratified in ſeeing the honour of the Law preſerv'd, and the guilt of the ſinner remov'd.

(3.) *In*

* Daille *ſermon ſur* 3 *Jean.* 13. *page* 211.

* Daille *ſermon ſur* 2 *Phil.* 7, 8. *p.* 411. &c.

* Suarez *in tertiam* Aquin. *Vol.* 13. *diſ.* 16. *ſect.* 1.

(3.) *In uniting God and Man in eternal fellowship.* By this act he brings ſtubble to dwell with flames, and weakneſs to behold and enjoy Glory without being overwhelmed by the weight and ſplendor of it, to draw near to the ſupream Majeſty through the vail of the fleſh of Chriſt. He cauſeth pardon and puniſhment to meet, that God appeas'd, and man acquitted may come together, the puniſhment is inflicted upon the ſurety that the offender might ſhare in the glorious fruits of his Mediation, God and Man are brought to Amity, Angels and Men are made one Family, and more grace given to fit us for God then *Adam* loſt. This was the point his Wiſdom aim'd at, to make the *riches of Grace abound towards us*, Ephe. 1. 7, 8. And to add to the wonder of his Wiſdom, God ſaves the ſinner in the ſame way whereby he condemn'd the ſin, and advanceth the offender to communion with him, the ſame way whereby he ſhow'd his deteſtation of the crime. Sin is made the mark of the Divine diſpleaſure in the perſon of Chriſt, ſwallow'd up and devour'd by the flames of Juſtice, that the wall of ſeparation being remov'd he might meet his creature with armes widen'd by the deareſt Love.

(2.) *In effecting this reſtoration without the perpetual prejudice of the Mediator, and with his great honour and advantage.* Had our ſins been transferr'd upon an Angel, he muſt have layn for ever plung'd in that miſery, for ſince his nature was not infinite to render his ſatisfaction infinite, an infinite duration of his ſufferings was neceſſary to make that ſatisfaction valid, which his nature being finite was too weak to do. But the Son of God ſuffers a ſhort time, to have an eternal glory for himſelf in his humane nature as well as for his brethren. A ſatisfaction for ſin is procur'd without a total deſtruction of the Perſon ſatisfying; for ſuch an one was deſign'd by the infinite Wiſdom of God, whom it was *impoſſible for the bands of death to hold*, Acts 2. 24. His death the puniſhment of ſin is but of a ſhort duration in regard of the pains, yet eternal in regard of efficacy for thoſe ends for which it was intended; Gods glory is reſtor'd, mans happineſs ſecur'd without a perpetual impairing the Mediator, but with an eternal exaltation of him.

(3.) *In fruſtrating the ſubtlety of Satan.* The Devil thought he had brought a total deſtruction upon mankind, when he perſwaded our firſt parents to eat of the forbidden fruit. But God orders it to bring about a greater glory to himſelf, and a firmer ſtability to his people, in introducing an Everlaſting Covenant founded in a Mediator, which could not be broken; and eſtabliſhing their happineſs upon ſurer terms than it was ſettled on in Paradiſe: And afterwards outwits the Devil in ordering him to be inſtrumental to that which he deſigned to hinder; for while he is filling the Heart of *Judas* to betray Chriſt, and egging the Heart of the *Jews* to Crucifie him, God by his Wiſdom over-rules him to a ſubſerviency to his own glorious ends; for by that very way he thought to ſtifle the good of mankind, he occaſionally promotes their perpetual Redemption. God turn'd the ſubtlety of the Devil to his own praiſe, bruis'd the Devils head by letting him bruiſe the Mediators heel, and made his malice conduce to the reſtoration of mankind from that ruin he had before by a proſperous ſubtlety effected. God by a myſterious Wiſdom more ſignal than all that in the Creation, gain'd the victory over the Devil who had defac'd his work, and gave man alſo a victory over the tempter who had depray'd his Soul.

[4.] *In the propagating this means of the diſcovery of himſelf.* The Wiſdom as well as the power of God is diſcover'd in uſing the moſt unlikely means to bring about his great ends, as the skill of a man is more evident in the moving great bodies by ſmall engines and wires, than if he engag'd in it a ſtrength proportionable to the vaſtneſs of the body he would move. God hath ſpread abroad this knowledge by ſuch means as the World counts fooliſhneſs, and by ſuch perſons as are no better than *Fools* in their eſteem, 1 *Cor.* 1. 26, 27. he lodged his treaſures of Wiſdom firſt in veſſels of Earth, bended the World to himſelf by the Sermons of Fiſhermen, enlightned the World by men unskilful in the affairs of it: Chooſeth not to this purpoſe the *Cedars of Lebanon*, but the ſhrubs of the Valley, not the learned

Phariſees of *Jeruſalem* but the poor men of *Galilee*, whoſe education was not capable to enoble their minds, and fit them for ſuch great actions as they were employed in. But *out of the mouths* of ſuch *babes and ſucklings* he *ordains praiſe* to his own Wiſdom, and makes the World know that *the fooliſhneſs of God is wiſer than men*, 1 *Cor.* 1. 25. Now, what is the frame of Heaven and Earth to this? Juſt as his Wiſdom is in making a clod of Earth to that which appears in the fabrick of a man, or his yet more glorious wiſdom in the frame of an Angel. In the creation it is like a Sun-beam through the chink of a wall in compariſon of this which is like the Suns face in a brighter glory. There is counſel as well as will in the minute paſſages of Providence, but a more glorious workmanſhip of Wiſdom in the diſcovery of Chriſt.

(4.) *The Juſtice of God is more evidenc'd than by all other judgments in this World*, or *that which is to come.* God would be acknowledged in his Juſtice after the fall, which was not known nor could not be known in an innocent ſtate any other way than in the threatning, God would therefore have bloody ſacrifices which might ſignifie mans demerit, and therefore probably God was diſpleaſed with *Cain* for offering onely the fruits of the Earth, whereby he onely acknowledged Gods dominion and bounty, but not Gods Juſtice and his own Offence which requir'd a bloudy ſacrifice, he did not acknowledge the rights of juſtice and the neceſſity of a Mediator to bear his ſin. Whence *Abel* who offer'd a more ſignificant ſacrifice is ſaid *Heb.* 11. 4. *To offer a more excellent ſacrifice*, πλείονα θυσίαν. And his juſtice was never ſo evident as in Chriſt crucifyed, he choſe his Son to lay upon him the guilt of the World, ſubjected him in the ſtate of a criminal, depreſt him to the condition of a ſervant, ſunk him into the miſery of Rebels, cauſed him to ſwallow the diſgraces of men, and drink down the vials of his Anger rather than the ſin of the World ſhould boaſt of impunity, and men preſume to think him diſarm'd of his Juſtice. What if the whole World was drown'd by a wrathful deluge, *Sodom* and *Gomorrah* conſum'd to aſhes by a ſhower of Fire? What if every Son of *Adam* were to lye roaring in endleſs torments? What if not an Angel from Heaven had eſcaped the ſin and puniſhment of Devils? What if this world were multiplyed into millions, what if every man upon Earth, and every Angel in Heaven, were multiplyed into thouſands of millions of men and Angels? What if every ſpire of graſs, grain of Corn, atom of the ſand were made a rational creature, and for ſin thrown for ever into devouring flames? Is not here unexpreſſible Juſtice? But what is this Juſtice upon creatures which were made, to that juſtice upon his Son by whom he made the Creatures? What is this to the Son of God trayling a weak body for *thirty three years* in the World, ſuffering the indignities of men and Devils, bearing the weight of an infinite wrath? What are all other judgments to his bloudy ſweat in the Garden, or the groans of this Divine perſon upon the croſs, of more worth than innumerable worlds of Creatures? Who ever *knew* before *the power of Gods wrath*? *Pſal.* 90. 11. For as there is no proportion of Creatures to God, ſo there is no proportion of the death of the Son of God for a time, to the death of all men and Angels together. Conſider the circumſtances to render the juſtice of God more viſible.

(1.) *He was innocent in his own perſon.* He was beloved by his Father, had never diſpleaſed him, the ſins he ſuffered for were none of his own by commiſſion, he made them his own by a voluntary ſubmiſſion, and God made them his own by a penal infliction. God would have ſin puniſhed in the perſon of our ſurety, though he was his only begotten and perfectly innocent Son.

(2.) *He was willing to pay the debt.* He offer'd himſelf up with a deſign to glorifie his Father, to reſtore the Creation to its former lovelineſs, to renew the delight that God had in his works when he pronounc'd them good, a conſideration which one would think might ſweeten the ſevereſt juſtice, yet nothing abated him, he muſt groan and bleed to death.

(3.) *Yet he endur'd ſorrows unexpreſſible.* The powers of darkneſs had their hour againſt him, all the curſes of the Law were thunder'd out againſt him, while he was cloth'd in the garb of a ſinner, as if when he had been leading to the Croſs, God had

had particularly ſpoken that word to him, *Curſed is he that hangs upon a tree, Gal.* 3. 13. He was condemn'd and tormented by his Servants, and thoſe whoſe Salvation he ſought and deſign'd; he was ſubject to that which no man, no not the wickedeſt man had ever endur'd in this life; the Heavens were darkned upon him, earth forſaking him, none ſeem'd to have pity upon him; *Terrors took hold upon him, and purſued his ſoul as the wind; his ſoul was pour'd out in him, his bones were pierced, and his ſinews took no reſt, Job* 30. 15, 16, 17. He had an Angel to comfort him, but with no Commiſſion to remove the Cup from him, that his Father held out for him to drink. What a demonſtration of the Juſtice of God is here? that he in whom all Nations of the Earth were to be bleſſed, whom the Angels in Heaven bleſs, the Saints on Earth bleſs, yea and is the bleſſed of his Father, yet is made a curſe by him.

(4.) *Deſerted by his Father.* His prayers were not anſwer'd for deliverance, nor the leaſt ear lent to his Cryes in his weightieſt diſtreſſes. He was deſerted as to the comforts of a Father, to be given up to the ſtrokes of his Wrath, as if he had diſcarded all Bowels of Compaſſion towards him; God dealt not with him as a Father, but as a God of Juſtice; whence Chriſt upon the Croſs calls not upon God by the name of Father, which was his wonted Cuſtom, and as he had us'd that Title in the Garden; but by the Name of God, *My God, my God.* God became as it were *cruel, Job* 30. 21. to him, and with *ſtrong hands oppos'd himſelf againſt him.* Nay God regarded him not; as if he were for a time aſham'd to acknowledge him for his Son, and when they taunted him upon the Croſs, *he truſted in God, Let him deliver him, ſeeing he truſted in him,* though they reflected upon the name and glory of God, he would not at preſent take notice of the Sufferings of his own name in the reproaches of the *Jews*; nor remit upon that ſcore, any thing of his indignation againſt the ſins of men, when it was the fitteſt time to vindicate his Sons Innocence, becauſe for this he was condemned in making himſelf the Son of God. But he was ſo intent upon revenging ſin imputed to his Son, that he regarded not the preſent actual indignity offer'd to himſelf, ſo that our Saviour himſelf ſeems to be aſtoniſh'd at his Fathers ſilence in ſuch a caſe, ſince his words, *My God, my God, why haſt thou forſaken me?* are utter'd a little after that reproach of the *Jews* in the ſtory, *Mat.* 27. 43, 46. This was the higheſt act of Juſtice that the arm of God could put forth to make the Soul of his dearly beloved an offering for ſin, whereby he manifeſted that *without bloud* there could be no Atonement, *Heb.* 10. 7. And ſince no other bloud had a ſufficiency in it to quench the flames of his Juſtice, God would ſingle the beſt bloud in the whole creation wherewith to ſatisfie it; a bloud though created, yet the bloud of the Creator. Never could Earth or Hell read ſuch a Lecture of Divine Juſtice as in this caſe. * For if God ſhould damn thouſands of Worlds, his Juſtice would be glorified but in a Company of little Creatures; it would be but a devouring a few drops of a Bucket. But in Chriſt it is glorified in the man that is his *Fellow, Zech.* 13. 7. 'Tis a ſtronger teſtimony of a Prince's Juſtice to condemn his Son, his only Son for a Crime, than to condemn a ſhiftleſs and friendleſs Creature that hath not wherewithall to live. This doth manifeſt Gods Nature to be as juſt as it is gracious, that he will be as ſeverely intent upon the puniſhing obſtinate offenders, as he will be graciouſly intent upon the pardoning penitent ſinners. 'Tis equally incredible to the preſumptuous ſinner to believe God ſeverely juſt, as to an humble ſoul to believe God magnificently gracious. 'Tis not without cauſe therefore that the *Apoſtle* doth urge his diſcourſe of the juſtice of God on Chriſt, and thereupon the Juſtification of Believers with a Repetition, *Rom.* 3. 25. *To declare, to declare, I ſay, his righteouſneſs*; For in Chriſt we ſee God doth declare as well the rigors of his Juſtice, as the Grandeurs of his Love; for that ſin ſhould not be pardoned without puniſhment in his Son, is the height of Juſtice; that he ſhould expoſe his Son as a Sacrifice for Rebels, his richeſt Grace. 'Tis clear that Juſtice in God is his Eſſence, not as in us a quality; and that he is to ſinners a conſuming fire. The knowledge of God as thus repreſented in Chriſt, ſhould ſtop the courſe of a daring ſinner; God had not contriv'd the Death of his Son, but for the declaring his Juſtice, as well as magnifying his Grace. The knowledge of God in his Juſtice on Chriſt is comfortable to a believer; and the more, ſince that perfection of God which is

* Gurnal *part* 2. *pag.* 658. *ſomewhat changed.*

moſt

moſt terrible, is render'd a foundation of Joy; for God is Gracious in being Righteous, *Pſal.* 116. 5. *Gracious is the Lord and righteous, yea our God is merciful.* If he had not been righteous in his Son, we cannot conceive how with honour he could have been merciful to us. The ſeverity of his Juſtice on Chriſt, glorifies the greatneſs of his Grace to the Believer. By how much the puniſhment on Chriſt was the ſharper, by ſo much his Mercy to the Believer is the fuller. This vindictive *Juſtice* is joyn'd with his *pardoning mercy*, *Exod.* 34. becauſe his *not clearing* the Guilty, illuſtrates his pardoning the Guilty upon the account of the Surety. 'Tis a Foundation of a plea for every Believer; the Juſtice of God hath drunk up the Bloud of Chriſt as a full ſatisfaction, 'tis therefore glorified in the higheſt manner, whereas in the damnation of men, the Debt had been always paying and never paid; and ſo Juſtice had been always ſatisfying, and never ſatisfied; and ſo had been always glorifying, and never fully glorified. But here the Debt is paid, and Juſtice hath no more to demand; whereas in the other it would have been always receiving, and always demanding more, becauſe the payment could never have amounted to a full ſum. In the puniſhment of Creatures, Juſtice would have had its due by parcels, but in Chriſt it hath its full demand; and this may be pleaded with God by a Believer. This is the knowledge of God we have by Chriſt, which is as terrible to any impenitent, as it is comfortable to a penitent Believer.

[5.] *The Holineſs of God is manifeſted by Chriſt.* His Juſtice is founded in his Holineſs. *The holy God is ſanctified in righteouſneſs*, *Iſa.* 5. 16. His Holineſs is illuſtrated by his Juſtice, he is exalted in judgment and ſanctified in Righteouſneſs. Had not Chriſt dyed upon the Croſs, we had not had a diſcovery of the ingratitude and baſeneſs there was in the firſt ſin againſt God, and in all that follow'd it; nor could we have had ſo full a proſpect of the Holineſs and purity of Gods nature, as in the dreadful puniſhment of Chriſt for ſin, becauſe ſin never appeared in its blackeſt and bloudieſt colours, and nothing was ever able to ſhow us the true tincture of ſin comparably to the bloud of the Son of God. This perfection did ſparkle in the commands of the Law, which he gave Angels and men for the rule of their obedience; the conſtancy of this Holineſs appear'd in the renewing the Law in Tables of ſtone to the *Jews*; adding thereunto the Ceremonial Law, made up of ſacrifices of beaſts for the expiation of Sin, as Typical of a greater Sacrifice, whereby he would declare that he would never be pleas'd with iniquity. But this manifeſtation was with a fainter light than in a crucified Chriſt. If ever ſin appear'd odious, it was in the death of his Son; here we ſee nothing but frowns and diſpleaſures againſt the breach of his righteous Law; his deteſtation of ſin, to be as great as his indignation; his hatred of it, to be as infinite as his wrath againſt it; both joyning hand in hand together, to declare the contrariety between the beauty of the one and deformity of the other; ſtriking it to the heart, and condemning it for ever to that death and diſſolution, the greatneſs of the evil had merited; and publiſhing an irreconcileable enmity to the filthineſs and lothſomneſs of it, ſhowing that he would rather have his Son dye than ſin live. He never declared the hainouſneſs of ſin in it ſelf, and its hatefulneſs to himſelf, ſo much by all the Viols of Judgments pour'd out upon the World, by all the Flames and Torments of Hell, as by the Humiliation, Groans and Sufferings of his onely Son. That was the hatred of ſin in the perſons of his Creatures, this his hatred of it in the perſon of the *man* his *fellow*, bearing his indignation for ſins never committed by him, wherein he was both *white and ruddy*, *Cant.* 5. 10. an innocent and a ſufferer; pure in Innocence, and ruddy with Bloud. It was the intention of God to manifeſt his Holineſs and his Juſtice in this affair. When he was accus'd, *Mal.* 2. 17. *Every one that doth evil is good in his ſight*; That he delighted in evil men, and had ſtript himſelf of his Holineſs and Juſtice, and ſeem'd to countenance the wicked in his Providential diſpenſations; the Anſwer the Prophet by the Spirit of God gives to this Charge, is *Mal.* 3. 1. *That the Lord ſhould come into his Temple*, a place applyed to Chriſt in the Goſpel, whereby I ſhall make a full diſcovery that I neither delight in evil, nor will ſuffer it to go unpuniſhed. And by *righteouſneſs which God declares in the death of Chriſt*, *Rom.* 3. 26. ſome underſtand the Holineſs of God, which is evidenc'd by his being juſt and a

juſtifier

justifier; he is first just, that he may with the honour of his Holiness and Justice, justifie the sinner believing in Christ, whence the great praises of God in the *Revelations*, as well as in *Isa.* 6. a Gospel Vision, are for this perfection of *Holiness*, *Rev.* 4. 8. *Rev.* 15. 4. And herein the holiness of God may be considered with delight, which did before affright the sinner, and make him deplore the impossibility of his own, or any others standing before so *pure a Majesty*, 1 *Sam.* 6. 20. 'Tis not only discover'd in Christ but honour'd, and Justice, the fruit of it, being satisfied, both smile upon men capacitated by Christ to stand comfortably before both of them. 'Tis declar'd also in setting us so exact a pattern as the holy of holies visibly for our imitation in all ways of Humility, Self-denial, Obedience, and Love to God. The sum is this *, Though God had manifested the purity of his nature in his threatning annext to the Law, and in the punishment of man after he had sinn'd, and in the Law by the sacrifices of beasts, yet these manifested Gods hatred of sin very little in comparison of the death of his Son: God being more willing to punish sin in his Son, than to leave it unpunished, shows an extream hatred of iniquity.

* Mestrezat *in* Heb. 1. 3. *pag.* 98, 99.

[6.] *The Veracity and truth of God is manifested in Christ.* Christ *gave himself a ransom for all, to be testified in due time*, 1 *Tim.* 2. 6. τὸ μαρτύριον for a testimony. ('tis a *noun*, not a *verb*) A testimony not only of his Grace, and the abundant goodness of God in redemption that he would *have all men to be saved*, *ver.* 4. excluding none who have the conditions of Faith and Repentance; But also a testimony of the Truth of his first promise constituting him the only Mediator as the seed of the woman, his Passion was a testimony of the veracity of God in that promise, whereby it was accomplish'd. *Grace and truth came by Jesus Christ*, *Joh.* 1. 17. Grace in regard of our pardon, Truth in the regard of the Promise. This attribute was highly discovered, in making good the promise of the seed of the woman after so many revolutions of time, weary expectations of his coming, contrary appearances, a stay of four thousand years between the promise and the performance; whereby the Faith of the ancient Believer was almost non-plus'd, had not God supported it by a succession of prophetical predictions, as assurances that he would make good his Word; all which were to the utmost point fulfilled in the Death and Resurrection of Christ. His Veracity, In the promises of assistance made to Christ in this great undertaking, which were the Objects of our Saviours confidence, *Isa.* 50. 7, 9. *The Lord God will help me*; which were accomplished in bearing up the humane Nature under such a Sea and load of Sufferings, making his Arm bare rather than his Truth should sink in the Promises, made either to his Son or his Creatures. Veracity in his Threatnings; He had declared in Paradise his certain resolution to punish the violations of his Law, which he could not recede from, without making a breach upon the Holiness of the Deity. This threatning, which Satan had made Man believe that God would falsifie, he kept up without any spot upon his Truth, any breach of his Word, and yet disappointed the Devil of the great end he aim'd at in his Lye. He makes in Christ the threatnings of the Law, and the promises of the Gospel kiss each other; both live comfortably together, and the honour of his Truth is preserv'd in both, which have contrary aspects as far distant as Heaven and Earth, *East* and *West* in the furthest points, so that it was an impossibility in the judgment of men, that God could be true to himself, and be merciful to men, if he were immutably true to his Threatning. God starts not one step from his Word, breaks not one tittle of his Righteous Commination; his Threatnings are as certain as they are dreadful, and rather than one Iota of them shall pass away, or be accounted an empty word, or a Copy of his Countenance, he will give up his Son for the breach of that Law to which his sharp threatning was annext. Herein the immutability of God is declared to be as great in his Will, as in his Nature. 'Tis *impossible* for him *to lye*, though for the saving his Son from Death; which gives us such a representation of God in the infallibility of his Promises, as affords us a *strong consolation*, *Heb.* 6. 17, 18. The Soul that knows Christ, cannot but without scruple rest upon his Word, and think nothing more becoming him than to credit God, who hath been punctual in keeping his word, though the relation of a Son, the miseries to be endur'd by this Son of his Love, and also the yearnings

yearnings of his Bowels ſtood in the way to move him to a breach of his Word, had it been poſſible: and ſince God hath not the ſame reaſon to fall back from this word of Promiſe (which is a demonſtration of his goodneſs natural to him) as he ſeems to have had to fall back from that wherein his juſtice, his *ſtrange work* was to be manifeſted, the ſoul is carried out to a reliance on him, beyond any rational poſſibility of a doubt. If ever he would have denied himſelf, it would have been in the caſe of his Son, whoſe prayer for the paſſing away of the cup could not make him alter one tittle of what had paſs'd from his Lips. When his own Glory in the good of his Creature was concern'd, he *could not deny himſelf*, 1 *Tim.* 2. 13. no, not in the concerns of his Son. He hath hereby declar'd, that if he be wanting to his Faithfulneſs, he would be wanting to his Nature; and to break his Word, would be to deny his Deity; which is ſuch a diſcovery of God, as dreadful to an impenitent, as delightful to a believer; for he hath manifeſted his Truth to be as much his Nature, as his Holineſs, Grace, and Juſtice.

[7.] *The Power of God is manifeſted in Chriſt.* Hence Chriſt is called the *Power* of God, as well as the *Wiſdom* of God, 1 *Cor.* 1. 24. Not only in the fruits of the Goſpel upon the hearts of men, but in his Office, wherein was manifeſted the Power of God in Redeeming the World. It was in him God tore up the Foundations of the Devils Empire, diſarm'd all the Curſes of the Law, overthrew the falſe conceits of the World, knockt off the Fetters of their Captivity, demoliſh'd the power of Death, ſnatcht ſouls from the flames of Hell, unbarr'd the gates of Heaven, prepar'd everlaſting Manſions, laid *his beams in the waters*, the foundations of an happy Eternity in the Miſery, Afflictions, Death, Bloud of his only Son. He reſtor'd man to Glory by Weakneſs, to Wiſdom by Fooliſhneſs; he made the Law loſe its ſting in the ſides of him whom it ſtruck, took away our Captivity by Miſery, flung Death to the ground by Death, quencht Hell by its own Flames, open'd Heaven by a Croſs, cemented an everlaſting habitation by bloud, and condemned ſin by a Sacrifice for it. By a crucified man, and a weak fleſh encompaſs'd with infirmity, the God of Heaven ſubdues the God of the World, deſtroys the Empire of the proud ſpirits, and ſubdues Principalities and Powers under his Feet, who beſides their Uſurp'd Authority had a vaſt Ambition to preſerve it, and a ſtrength and ſubtlety unconquerable by the power of man; and hereby ſhows, that no evil was ſo great, but his Almighty Arm could put in execution, what his Immenſe Wiſdom had provided as a Remedy againſt it. By his ſtrength he gives a Being to his own Word and Promiſe, when neither Angels nor Man could conceive the Methods of the *execution*, even after the Promiſe of bruiſing Satan by the ſeed of the Woman was declared. 'Tis ſeen in raiſing Chriſt from the dead, after he had ſuſtain'd the weight of the ſin of the World upon him; and bringing him forth with ſucceſs and glory, after that great encounter with the powers of Hell: which power is called *the glory of the Father*, *Rom.* 6. 4. *As Chriſt was rais'd up from the dead, by the glory of the Father*, διὰ δόξης; By the glory of the Father, as noting the efficient Cauſe, or to the glory of the Father, as noting the final Cauſe, being for the glory of Gods Power. In powerfully raiſing a Church to him from the ſeed of his Bloud, in ſpight of all ſpiritual and ſecular Enemies, defending it and ſupporting it under the moſt terrible waves of the World, that he might be acknowledged, ador'd, and prais'd in this World, and that which is to come. The Power of God is not ſo manifeſt in laying the Foundation of the Earth, ſtretching out the Heavens, turning the wheel of Providence, as in this, which is the Topſtone of all his Providences in the World, to which they tend, and wherein they Center. *Twice we have heard that power belongs to God*, *Pſal.* 62. 11, 12. *Alſo unto thee, O Lord, belongs mercy.* Once we have heard of it in Creation; more gloriouſly in the work of Redemption, wherein his Power and his Grace were link'd together, as well as in Creation his Power and his Goodneſs. And this is a comfortable manifeſtation of God, his Power is as great as his Mercy, and they join hands together. His Power is known in Chriſt to be able to ſave us without giving his Enemies any ground to reproach him; and his Mercy is made known, whereby he is willing to ſave us.

USE,

If the *true and saving knowledge of God is only in and by Jesus Christ*; It will afford us matter for our,

I. *Information*, and it informs us,

(1.) *Of the insufficiency of reason without Revelation.* Though there be some reliques of the Law of nature, like *Seths* pillars, standing in the Heart; the mind of man pav'd with some broken pieces of the Tables of the Law, yet among all those fragments there is not one that hath the inscription of Christ the Mediator upon it. Nature never preacht the doctrine of a Saviour, and the necessity of Faith; and therefore by all the endowments of nature the soul cannot be inform'd of the true nature of God. Meer reason in innocency was never a key fitted to all the Wards of divine mysteries. The beauty of God is not discerned in the same way as we discern the beauty of Nature. Reason, though it be *the candle of the Lord*, *Prov.* 20. 27. yet it is but a Candle, and can no more discover the nature of God as he is to be known in Christ, than a Candle can help us to see the Sun when it is mask't by a thick Cloud. We cannot comprehend what is revealed of God in the creature, much less can we arrive to that by our own Reason, which no creature under Heaven, nor in Heaven, of the highest endowments, can make known to us without a Revelation from God: Reason presents us but with some dark shadows or notions of God only.

[1.] *Reason is blind in the things of God.* Can we render a satisfactory Reason of any thing under our feet, and thorowly uncipher the characters of Nature? How can we then unlock the cabinet of God? If we understand not what is below us, how can we understand what is above us? If we could picture the Soul of man in his lapsed state, it must be painted without eyes, covered with a thick mist, more crooked in his Will and Affections than any thing can be mishapen and monstrous under the Heavens. A clear ey'd Reason can only be in an uncorrupted Soul. Never speak of right Reason in the things of God without a supernatural illumination, and the guidance of Revelation, till you can show a Soul free from all manner of corruption, as white as Snow, and as innocent as a standing Angel. Since the fall there is as little of pure Reason in our Minds, as there is of an exact Holiness in our Will, and the Spirit is as necessary to enlighten the one as to encline the other, the one being as full of prejudices and mistaken principles as the other of corrupt and perverse habits. Hence man is represented in Scripture * with a mind as *vain* as his will is crooked, an understanding as much *darkned* towards God, as his will is *alienated from the Life of God*; as great *a blindness of Heart* as there is madness of Affection, and therefore the *Apostle* gives it no better a title than *darkness*, *Eph.* 5. 8. comprehending thereby the race of all mankind naturally. And what can better express the deplorable nature of the Mind and Reason, which so many men are proud of, than darkness, the horror of the World, the cloud to the beauty of it, the distracter of the fancy, and the spring of fears? 'Tis by darkness we are blinded from seeing the comliness of things in the World: 'Tis in darkness we have the most affrighting fancies; and such a dismal thing is man fallen, without any power to open his own eyes, without any more ability to become light in the Lord than darkness hath to change it self into the light of the Sun. Man is said to have no more understanding in regard of the spiritual things of God, than a *beast*, *Psal.* 49. 20. Not a man as considered in *Adam*, and upon that root, that *understands God*, *Rom.* 3. 17. He is blind as to the object which he was created to know and contemplate. The World by all *the Wisdom of God* discovered in the creation, *knew not God*, 1 *Cor.* 1. 21. By all those things wherein the Wisdom of God appear'd in Creation and Providence in regard of the order, harmony, beauty and effects of them, the World with all their reasons and speculations were ignorant of God. All worldly Wisdom cannot remove that darkness which is upon the understanding as to heavenly things; for the corruption like smoke rising up still from the furnace of that Hell in the Heart, darkens the Heavens from our sight, and it is as impossible that we should know God while our corruption remains in its full force, as that an eye bemisted by an uninterrupted succession of thick vapors from other parts of the body can clearly behold any object. *Peter* whose eyes were something opened, thought he had great reason to dissuade Christ from suffering, but

* Eph. 4. 17. 18, 19.

his master sharply rebukes him, and tells him he did not *savour the things of God*, *Mat.* 16. 23. he understood not the nature and design of God. The blindness of reason is seen, by considering that most of the reason we have in the World is the fruit of education. What a miserable thing would a man be, if he were bred up among beasts in a desert? What a stupid statue of a man would he be rather than a man? There is no knowledge of God, Man since the fall can lay claim to by his own Reason, without some common illumination. We know nothing of God by the creatures, but as God spreads an inward light upon the mind. In nature there is a manifestation *in us*, as well as a manifestation *to us*, *Rom.* 1. 19. yet it is a common illumination.

[2.] *Reason is uncertain.* 'Tis a wandring vagabond, coyns lies, and reports falsities as Truths. Is it not more often deceived in things of a divine concern which are above our natural capacity, than the sense is in sensible objects, which often mistakes things because of their distance? Is not the whole scene of nature troubled with janglings and controversies? What knowledge is there in the World that is not perplext with a thousand doubts? Is not that interest, education, and often passion which we call Reason? Are not our minds often seduc'd by our humours and drawn aside by a faction of passions? How can that mind which is sway'd by the bestial part of man frame right notions of God? Do the beasts that perish understand him? And man is no better since the fall. Is the knowledge of God bred and nourished by Flesh and Bloud? Some of the *Heathens* were so sensible of this uncertainty, that they counted it their only knowledge, that they knew that they knew nothing as they ought to know; and some of them beleived that God from Heaven could only be the revealer of Truth. So much are mens thoughts entangled in Divine things.

[3.] *Reason in a natural man is an enemy to the knowledge of God in Christ.* It receives not the light that shines upon it, *John* 1. 5. It offers a strong resistance, it reflects it back, as a stone-wall doth the beams of the Sun without suffering the light to pierce into any part of it. 'Tis from hence the Gospel hath not the same advantage upon men, as things of a moral concern, which are written in the Law and have a counter-part in the remainders of the Law of nature in the heart of a man. But the Gospel finds nothing of kin to it in the Soul, but rather principles that oppose it; the mysteries of Christ wherein the Grace, Justice, Wisdom of God are discover'd, seem foolishness to a natural mind. It seems to them a folly, to imagine; that God should put his Son to death for the demonstration of his Justice, that man should be justified by his bloud: And upon this account it is that the *Apostle* saith, 1 *Cor.* 2. 14. *That a natural man receives not the things of the Spirit of God, for they are foolishness unto him.* He doth not say a *carnal* man but an *animal*, a *souly* man, he doth not speak of one led by the affections of the Flesh, but those wise men that are led by flashy reason, and by the common estimated Wisdom and principles of the World, and order their lives according to the rational dictates of the World; such an one *receives not the things of the Spirit* of God, he doth not say receives not *the things of God*, for he knows something of God; but not the *things of the Spirit of* God, *i. e.* he knows not God Evangelically, embraceth not, apprehends not, affects not, the knowledge of God in Christ in the Gospel spirit. The reason is, because *they are foolishness to him.* If the *Apostle* meant a man wallowing in sensual pleasures and conducted by his bestial appetite, he might rather say, such an one receives them not because they savour of Wisdom, because they are against the pleasures of the flesh, than because he accounts them foolish; but he is one given to the study of Wisdom and disaffects them, because he thinks them contrary to that which he thinks wisdom, to that which hath prepossest his mind. No sensual man in the world can in his own judgment and conscience disapprove of things morally good, and known so by the common light of nature, as foolish; but such an one rejects, and hates the knowledge of God in the Gospel; for as a rich man hates nothing more than poverty, a sensual man nothing more than a seriousness and sobriety of Life, so a wise man hates nothing more than that which he thinks to be folly. With what contempt did the *Athenians* reject the Doctrine *Paul* Preacht to them under no civiller a title than that of *babbling*? *Acts* 17. 18. Carnal Reason is the most furious beast in the world. A natural wise man is too lofty to know God in Divine methods, who is best discern'd in a way of humility and self-denial. And at the best

beſt, the notions of God by the repreſentations of Reaſon without Chriſt loſe much of their Majeſty, beauty and commanding power over the hearts of men, they are weak and faint, for it is a repreſentation by a declining and diſproportion'd light.

From what has been ſaid in this caſe it follows.

(1.) *That there is a neceſſity of Revelation and Illumination.* There muſt be Firſt, An *external Revelation* of the *object*. And Secondly, an *internal Illumination* of the *faculty*. There is a *word of Revelation* which is the Goſpel reveal'd to the underſtandings of men, there is a *ſpirit of Revelation* requiſite beſides, which the *Apoſtle* begs for the *Epheſians* who had the object already revealed to them, that their *underſtandings might be further enlightned*, *Eph.* 1. 17. ſo that the further underſtanding of God and his myſteries in the Goſpel after the firſt illumination, is not a work of the bare Reaſon and Underſtanding of man, without further operations of the Spirit in and upon them.

* Suppoſe that the light of *Reaſon* were come to that point to know that our chief good conſiſted in Communion with God, yet no man could know that God was of ſuch a gracious and condeſcending nature, and were willing to communicate himſelf in the choiceſt manner, ſince man was a ſinner and had incur'd his wrath and malediction, without ſome divine Revelation which muſt diſcover God to be of ſuch an encouraging nature. *Meſtrezat.

(2.) *We ought to ſubmit our Reaſon to Revelation.* God doth not give us Reaſon to quarrel with, but to diſcern and entertain Divine Revelation. He hath given us Reaſon to examine Revelations, whether they bear a Divine ſtamp upon them. He hath not therefore impoſed things upon men without undeniable characters of their Divine authority. Whatſoever hath been reveal'd, which Reaſon could not of it ſelf reach, has been attended with miracles which could not be wrought by any created power, and bore the marks of omnipotency upon them. We have not Reaſon to comprehend all the parts of Divine Revelation, ſhall we therefore deny it to be from God? *Adam*, and the *Angels* too in Heaven may with as much Reaſon turn Atheiſts becauſe they cannot comprehend God. Some truths reveal'd may if not be formally demonſtrated by Reaſon, yet receive ſome clearneſs and evidence from it after they are revealed. But as *Adam* had, and the *Angels* have clear Reaſon to prove to themſelves, and experience too, that there is a God, though they cannot fathom the infinite depths of his nature; ſo there is clear Reaſon to manifeſt the Scripture, which gives us a declaration of Chriſt, to be the Revelation of God, though we cannot graſp all the parts of that Divine Revelation, and make every *Theſis* therein clear to a natural Reaſon. There are ſuch arguments for it, that contradicting ingenious reaſon cannot but be ſtartled at. We ought therefore to ſubmit our reaſonings to Gods declaration. The rational creature was made to ſerve God: His Reaſon then ought to be held in the rank of a ſervant, the light of Reaſon ought to vail to the authour of Reaſon, and the light in the mind ought to vail to him who enlightned it when man came into the World. Reaſon ought to follow Faith, not precede it. The Stars borrow their light from the Sun, not the Sun from the Stars. Reaſon indeed may come in with an auxiliary force after a Revelation is made, for the maintaining the Truth of it, and clearing it up to the minds of others, and may be a Servant to Revelation now under Chriſt, as well as it ſhould have been to any Revelation in the ſtate of innocence. We ought therefore to ſubmit our Reaſon to God, not think to mate him in knowledge any more than we can in majeſty and infiniteneſs, nor ſet up a ſpark to vye with the Sun. Pride put out *Adams* eye at firſt, and the pride of Reaſon cheriſht will continue us as blind as beetles in the things of a heavenly concern.

[2.] Information. *The excellency of the Goſpel and Chriſtian Religion.* The Chriſtian Religion is a perſpective wherewith to look to Heaven, it preſents us with that knowledge of God which neither all the Angels in Heaven, nor Creatures upon Earth were ever able without Chriſt to convey to us. Chriſts being the image of God is a Reaſon why the Goſpel is ſo *glorious*, 2 *Cor.* 4. 4. 1 *Tim.* 1. 11. 'Tis called *the glorious Goſpel of the bleſſed God*, wherein the glory of Gods perfections ſhines forth, becauſe in that Chriſt is made known to us, and in him the beauty of God is diſplay'd to our view. The knowledge of God in nature was in darkneſs, in the Law it was in ſhadows, in the Goſpel it is in light: In nature it was a

light as at midnight, under the Law as in the dawning, in the Goſpel as at Sun riſing, for by reaſon the knowledge was by Candle-light, in the Law by torch-light, in the Goſpel by a Sun-beam. The Doctrine of the Trinity obſcurely delivered in the Old Teſtament, is more clear'd up ſince the coming of the *Meſſiah*, which could never have been found out by Reaſon, nor can yet be demonſtrated by reaſon, though it be capable to furniſh us with ſome illuſtrations of it. The *Heathens* diſputed about God and the Chriſtians know him. It anſwers the ends of all Religion. Religion reſpects God; it muſt have the knowledge of God therefore for a foundation. If it hath not the right knowledge of God, it is ſuperſtition. All true Religion conduceth to the Creatures duty and happineſs, our duty and happineſs is to know and Love God; this Religion only gives us a knowledge of God honourable to him, and preſents us with inducements to love him comfortable to our ſelves; and whatſoever makes God known to Man in his own glory, and for mans comfort, is certainly in Reaſon the moſt excellent Religion. Whatſoever renders God venerable and amiable to the minds of men, is true, for it cannot be ſuppoſed that infinite goodneſs ſhould create the World, and communicate it ſelf with a deſign to be hated, and contemned by his Creatures, but to be fear'd and lov'd: Whatſoever therefore doth preſent God in the richeſt ſtreams of goodneſs to the Creature, with honour to himſelf, hath Truth for the Foundation of it.

[1.] *This Religion repreſents God with honour.* It renders God as Juſt as Merciful, and as Merciful as Juſt. It ſets forth the riches of the one without darkning the glory of the other. It preſents God in the depths of his Wiſdom, heights of his Love, equity of his Juſtice, ſtability of his Truth, beauty of his Holineſs, wonders of his Patience, and glory of his Power, without offering violence to any principle of Reaſon. The Goſpel is moſt Divine in the Articles to be believ'd of God, moſt magnificent in its promiſes, unqueſtionably holy and advantagious to the World in its precepts. It unvails a God to encourage to duty, and twiſts our duty with Gods Honour. What can be more reaſonable? Or how can the Creature Honour God more than to fear his Juſtice, truſt in his Goodneſs, turn to him becauſe of his Mercy, depend upon his Truth, and glorifie his Grace, accept of a Righteouſneſs from him, and be freed from guilt by him? It pulls the Creature from it ſelf to make it all in and by God. It brings God to the ſtate of a God, and the Creature to a Creatures poſture: it ſets God upon his throne, and the Creature at his feet, exalts Heaven and depreſſeth Earth. It ſhows us that God is all our repoſe, that our reſt and felicity is to love him. It ſhows us the unreaſonableneſs and folly of our natural conceits of God. It diſcourages every thing that hinders us from a conjunction with him. Inſtructs us to abhor every thing that made our ſeparation from him, to embrace every thing that may further our return to him, and renders man uncapable of any Center, any end by himſelf, any repoſe but in him. Where is God ſet out more illuſtriouſly, and with greater incitements to love him; ſince his love to man hath reach'd the higheſt point, what is wanting to heat us, what is wanting to enflame us? But do we not diſgrace this honourable Religion by not elevating our ſouls to God, having hearts as cold as Ice, and like *Salamanders* that cannot burn in the midſt of ſuch a Fire?

[2.] *It repreſents God with unſpeakable comfort to the Creature.* The firſt notions of God in the Goſpel flaſh like lightning with comfort upon the diſconſolate Soul. He diſcovers himſelf as a Father of Mercy becauſe the Father of Chriſt, as a God of tenderneſs and conſolation, as a God that would enter into the heart with all his ſweetneſs if we would but open, would ſpread his wings over our Souls and dwell in the midſt of us, unite us in Eternal bands to himſelf. He ſends to us the *expreſs image of his perſon*, *Heb.* 1. 3. One of his own nature to take ours, that we may freely converſe with him in that image, which we could not immediately with God becauſe of the diſtance of our Nature. A communion between Man and a Creature of different nature is hard; Man cannot converſe with an Angel, or a beaſt, much leſs with God. But the Godhead holds out his hand in the humanity of Chriſt, to take us by the hand and lead us into his Chambers. In Chriſt, God condeſcends to ſhow his face to the Creature, whereby he renders his Nature amiable, and the believing Creature comfortable. There is ſuch a knowledge of God in it as can com-

comfort a man upon a death-bed, appeaſe his Conſcience, direct his eye to a delightful ſight of another World, make him embrace death with joy; ſuch advantages as the knowledge of God in the whole book of Nature, all political skill, and the choiceſt ſpeculations cannot afford a man. Theſe things delight him at preſent, help him to paſs his life with ſome content, but are unable to miniſter the leaſt cordial dram at a dying hour. In other Religions we may know ſomething of God, little of our own Miſery, nothing of a Remedy; but in the Goſpel we know God, our Selves, our Miſery, and our Medicine. We ſee a God fit to be truſted by us, one that hath given the greateſt evidence of his Care of the World. No ſtronger teſtimony can be given, than his ſending his Son to declare it; acting ſo about his Son, and in his Son. Who can queſtion the Providence of God, and his taking care of humane Affairs? Who can diſpute the tenderneſs of his bowels, when he hath writ his care and compaſſions in the bloud of his only begotten?

[3.] *The knowledge of God in Chriſt hath in the Goſpel been mighty ſucceſsful.* Whatſoever diſcovery of God was among the *Heathens* before the manifeſtation of Chriſt, did ſoon vail to that which was diſcover'd by him. The Idols fell down at his feet, *Dagon* gave way to the Ark, and that which was limited to the *Jewiſh* Nation, extended it ſelf to the utmoſt bounds of the Earth, and brought People to the acknowledgment of one God in his Glory and Soveraignty, as it had been predicted, *Zach.* 14. 9. *And the Lord ſhall be King over all the earth, in that day ſhall there be one Lord, and his name one.* The Mountain of the Lords Houſe was lifted up above all the Idolatrous Mountains, and the whole frame of Idolatry the Devil had erected and preſerved ſo many ages in the World againſt the Traditions left by *Adam*, was demoliſh'd; and ſo much hath God been diſcover'd in his Truth, that not one of thoſe Heathen Idols, ſo much fam'd in their Writers, is acknowledged for a God in any part of the World. In the *Eaſtern* parts indeed they have ſome *Idols*, where the Chriſtian Religion is expir'd; But the names of *Jupiter*, *Apollo*, &c. are wholly buried among thoſe Nations that before ador'd them, and ſcarce any part of the World, that we know of, doth acknowledge now a *multiplicity* of Gods; the diſcovery of Chriſt hath been the cauſe of this. The *Turks* who acknowledge *Mahomet* for a *Prophet*, yet acknowledge him not for a God. The true God that had been caſt out of the World by the ſubtlety of the Devil, and had confin'd himſelf in his worſhip to the ſmall ſpot of *Judæa*, is reſtor'd by Chriſt to the knowledge of Men, and to a Worſhip due to him, and the ador'd Idols ſunk at the foot of the Croſs. The knowledge of God cover'd the Earth in reſpect of plenty and abundance, as the Waters cover the Sea; Superſtition was demoliſh'd, and Errors about God diſpers'd. Hath not then the Goſpel and the Chriſtian Religion the greateſt Trophies? Can any thing claim an equal honour with it? Is there any Religion in the World whereby God hath been ſo fully diſcovered, reſtor'd to his right, to that right which the common Reaſon of the World muſt acknowledge due to God? It hath defac'd no notions of God which were according to true Reaſon, but clear'd them; given us the reaſons of thoſe proceedings of God, obſcure before, and added a worthy and ſatisfactory account of God, which innocent reaſon could not reach, and the moſt corrupted reaſon hath no firm ground to quarrel with; all which cannot be aſcrib'd to any other profeſſion in the World but the Chriſtian. This is the glory of the Goſpel, this is the fruit of our Saviour Jeſus Chriſt.

(3.) Information. *How inexcuſable is the ignorance of God in them that hear ſo often?* God was but faintly diſcover'd in the Creatures, In the *Jewiſh* time was obſcured by ſhadows; But that which was a myſtery in former Ages, is clearly reveal'd, ſo that there is now no Myſteriouſneſs in the Nature of God, ſo far as to hinder our direction to a happy enjoyment of him; the things of God are as plain as the Sun, ſo that whatſoever ignorance there is of him under the preaching of the Goſpel, is not invincible but affected. Every man under the Goſpel may be greater in point of knowledge than *John the Baptiſt*. Shall any man behold the beams of the Sun every day, and not caſt his eyes up to ſee that body from whence they ſhoot? With what face can we call our ſelves Chriſtians, if we have no deſire to know God as reveal'd in Chriſt? Shall we worſhip a God we know not? Are we created by God and preſerv'd by God, yet are content to be wilfully ignorant of him, to whom we

we owe our Being and preservation? Can we pretend any Affections to him, whom we desire not to understand? A worse charge will be brought against, and a sharper punishment inflicted on such, than upon the *Heathens* who were given up to a Reprobate Mind, because they *liked not to retain God in their knowledge*, *Rom.* 1. 28. when it was a knowledge only by the dim light of Creatures. What do they deserve that will not embrace nor retain the knowledge of God by a clearer light in Christ? It was the end of the whole Creation to point us *to God*, *Psal.* 19. *Psal.* 104. It was the end of the work of Redemption, to bring us to an acquaintance with God. By a wilful ignorance of God, we cross both the end of Creation and Redemption, and slight God as our first maker, Benefactor and Restorer. He that doth not know God in Christ, has no true knowledge of God absolutely, because it is no God as conceiv'd by him, and packt together of various inventions of his own; 'tis not a God according to Christs Revelations, but his own Imagination and Fancy.

II. Use of *Exhortation.*

(1.) *Let those that have the knowledge of God in Christ bless him for it.* The *seventh day* was appointed to bless God for the discovery of his Goodness and other perfections in the Creation; the *first day* is ordain'd, wherein we should bless God for the discovery of his perfections in Redemption. The *name of Christ* should be as an *ointment pour'd forth*, *Cant.* 1. 3. we should delight in the fragrancy, and praise him for the odors and savours of it. The *Patriarchs* had a knowledge of Christ, and therefore a knowledge of God afar off, *Heb.* 11. 13. They saw the promises *afar off*, (*i. e.* the promises of the *Messiah*) obscure and dark; Men have not a distinct sight of the objects they see at a distance. What reason have we to render the praise due to the name of God, for bringing us as it were to see him face to face? Christ bestows a blessing upon such, which was denied to many Prophets and Kings, referring to the knowledge of the Father by his Revelation of him, *Luke* 10. 22, 23, 24. as though the old Believers saw nothing, nor heard any thing; yet they that were pronounced blessed, then had not seen Christ dying and rising and the coming of the Spirit, whereby the *Apostles* had a clearer knowledge of the Nature of God. We have the full Testimony of it in the Gospel: What blessing should we reflect back upon God, and how should our hearts be filled with Venerations of him! And where there is the knowledge of God in Christ, it will be perfected in time in all the fruits of it. * In Christ, God is *our God* in Covenant, to communicate himself to us in all things we are capable of. As when the Sun communicates it self to us, 'tis to enlighten us with that light which it hath. When a knowing man communicates himself to one ignorant, 'tis to give him part of his knowledge. If Creatures communicate their goods according to their condition, God will also render us partakers of a Divine condition, which extends to the banishing all ignorance and Errors; and to the Bestowing on us a fulness of Wisdom and knowledge, as well as Holiness and Happiness, as much as the condition of the creature will permit. Therefore Glory not in Riches and Strength or any thing else, but glory in this that you *know the Lord*, *Jer.* 9. 23, 24.

* Mestrezat *Serm.* 4. *sur* 8. *Heb. pag.* 407, 408.

(2.) *Let such as want the knowledge of God in Christ, indeavour for it.* 'Tis by this we gain a union with God; when we have an understanding to *know* the true God, *we are* then *in him which is true*, 1 *Joh.* 5. 20. *And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.* God lives in such, and they in him. We are united to him who is truly discover'd in his Son Jesus Christ. *Calvin* observes this intimation from the *Apostles* expressing it without a copulative, for the particle *even* is not in the Greek. Those that seek to know God without Christ, have not any light that can satisfie them; they know that there is one God, but they have no means of Union to him, or Communion with him, without the Mediator. Without Christ we can neither know God, nor know our selves. Without him there is nothing but darkness and ground of despair, nothing but confusion to us appears in the nature of God, nothing but trouble and misery in our own Nature. We are desirous God should know us in our Misery, and know our want and indigence we lye under; and is it not a folly for us not to know God in his fulness? We can make but slender guesses at God, till we see him in the face of a Mediator.

Pascal Pens. *pag.* 151.

To

To this End,

[1.] *Study the Gospel.* The Gospel hath the same Titles in part that Christ hath; 'Tis called the Power of God, and the Wisdom of God, as instrumentally it declares Christ to the World, who is essentially the Power and Wisdom of God, and Mediatorily and by way of Excellency, as he discovers the perfections of God to the World; and the Gospel is so by way of subserviency, to inform our Understandings, conduct us to God, and excite our motions. 'Tis in this God makes the Churches Windows as *Aggats*, *Isa.* 54. 12, 13. or, as others, *Jasper* stone, clear as *Chrystal*, more fit for Windows than dark *Aggats*; and indeed the light of the Church is compar'd to *Jasper*, as *Rev.* 21. 11. The issue of all is to be taught of the Lord. 'Tis unworthy for any man to trifle away his time in the knowledge of Humane things, with a neglect of this. Should not an eye-salve be more desirable to a blind man for the Restauration of his sight, than a purple Robe? What comfort can Learning, Riches, Greatness, yea a Thorny Crown and Scepter, be to one as blind as a *Mole* in Spiritual things? Angels know more than any Creatures, of the depths of Gods Wisdom in Creation; they see the several Engines whereby the creatures perform their motions; yet they are not said to enquire into those things, or please themselves with *Philosophical* Meditations, but to be Students in the Wisdom of God in the Mysteries of the Gospel, which presents them with a Scheme of God more ravishing than that in Creation. The knowledge of God in the Gospel is more glorious than the knowledge of God by Nature, as much as Scripture Revelation is above Natural Reason. There hath been something of God in Christ known in the Church, ever since the first promise of the Seed of the Woman; *Abraham* saw Christs day afar off, the Prophets predicted him, he was wrapt in Types, the *Israelites* beheld him in their Paschal Lamb, the stricken broacht Rock, the nourishing Manna, the Divine Propitiatory, and the daily Sacrifices. But what is all this to the knowledge of him by the Gospel, and consequently the knowledge of God by him since his Incarnation, since the shadows fled away, and the Sun hath appear'd in its splendor?

[2.] *Submit your selves to the Prophetical office of Christ as his Disciples.* He is as real a *Prophet* now to instruct the Soul, as he is a *Priest* to intercede for it, or a *King* to rule it. As God is propitious through Christ, so he is only an instructer through Christ. As the power of God in the conversion of the Soul, so the Wisdom of God in the instruction of the Soul, breaks out through Christ. He only that can *bring us to Glory*, can *guide us by his eye*, *Psal.* 32. 8. He is the Lord that *shows us light*, *Psal.* 118. 27. If we would have light, we must use the beams of the Sun: If we would be knowing, we must have recourse to some skilful person in the Science we would learn. Resignation to Christ, is the first step to Divine Knowledge. Christ will not teach any that proudly strut against his Office. 'Tis the masters delight to teach an inquisitive and humble Scholar. It was *given to the disciples*, those that had devoted themselves to him, *to know the mysteries of the Kingdom of God*, *Mark* 4. 11. Receive him therefore as the great Prophet of Gods appointing, furnish'd with skill to propose to you the knowledge of God, and efficacious ability to imprint it upon your Minds by an inward illumination. Have a solemn Veneration for the letter of the Gospel, but lift up your eyes to Christ as a Prophet, begging of him to open the eyes, and seal Instruction; to unlock the Soul, and enlighten the understanding; and say as *Zophar* to *Job*, *Oh that God would teach and show me the secrets of wisdom!* *Job* 11. 6. He is Gods Interpreter; to discover God was the end of his coming: His Office is to teach; put him upon the exercise of it. He hath a charge from the Father to declare his name, he will not be unfaithful in it; plead his Charge, he hath promis'd to declare it, urge him with his Truth.

[3.] *Endeavour after Suitable Affections to whatsoever you know of God in Christ.* Let the holiness of God in Christ be the aw of your Souls. Let us not dandle any sin which God so hates, that he would not remit it without the price of the bloud of his Son. Tremble at that Justice which drank such draughts of precious bloud in the punishment of sin, and consider every sin in its utmost demerit. Admire and bless that Wisdom, which made it self so eminent in the untying so many knots,

passing

paſſing over ſuch mountains of difficulties that he might ſhow himſelf a hater of ſin and a lover of his Creatures, that he might entwine his Mercy and Juſtice in perpetual embraces. Let us have as ſtrong Affections of Love and Joy, as the Devils by their Knowledge of God as diſcover'd in Chriſt, have of Horror and Hatred. We ſee in that, not only the manifeſtation, but the ſatisfaction of his Juſtice; they ſee the manifeſtation of it, and the diſſatisfaction of it for ever with them; they have ſuch a knowledge of God in Chriſt, as to awaken their Conſciences; we may have ſuch a knowledge of God in Chriſt, as to calm our Conſciences; their Terrors are as much increaſed by that diſcovery, as a Believers Comfort. They behold God in Chriſt, their implacable and inexorable Judge; we may behold God in Chriſt, a tender and condeſcending Father. They know a God in our Nature, imparting his own Nature to us; and refuſing their Nature, to leave them to lye in their fallen ſtate for ever. The terrible Attributes become ſweet in Chriſt to Man, and more dreadful to them. Let the motions of your Will, and the affections of your Soul, riſe according to the Elevation of your knowledge of God in Chriſt more or leſs.

To *Conclude*. Let us behold his Juſtice to humble our ſelves under it, his pardoning Grace to have recourſe to it under preſſures of guilt: Let us ſweeten our Affections by the ſight of his Compaſſions, and have confidence to call upon him as a Father in our neceſſities. Not any diſcovery of God in Chriſt, but is an encouragement to a forlorn Creature, loſt in his own ſenſe; his Perfections ſmile upon man; nothing of God looks terrible in Chriſt to a Believer; the Sun is riſen, ſhadows are vaniſht, God walks upon the Battlements of Love, Juſtice hath left its ſting in a Saviours ſide, the Law is diſarm'd, weapons out of his hand, his Boſom open, his Bowels yearn, his Heart pants, ſweetneſs and love is in all his Carriage. And *this is life eternal, to know God* believingly in the glories of his Mercy and Juſtice *in Jeſus Chriſt*.

A Diſcourſe

A DISCOURSE OF Conviction of SIN.

JOHN XVI. verſ. 8, 9.

And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment; of Sin, becauſe they believe not on me.

OUR Saviour in this *Chapter* ſhews what was the intention of his Diſcourſe in the former, which was, *Firſt*, To forewarn his Diſciples of, and forearm them againſt that violence they ſhould meet with in the World after his departure from them, in the *chapter foregoing*, verſ. 20. Which violence ſhould be the hotter againſt them, becauſe it would be thought an acceptable Service unto God, to aſſault them with the ſharpeſt Perſecutions; he therefore wiſheth them to remember what he had ſaid in the *fourth verſe* of this Chapter: *But theſe things I have told you, that when the time ſhall come, you may remember that I told you of them.* He knew the Jealouſies of mens Hearts, how apt upon every occaſion they are to make unjuſt Reflections: Therefore, ſaith he, conſider it well, and do not have hard thoughts of me, when you come to feel theſe Sufferings I now ſpeak of; I tell you before of them, that you may have no cauſe to blame me, as one that dealt falſely with you, in concealing the Sting, while I preſent you with the Honey: No, I acquaint you with the *worſt* as well as the *beſt* part; the bittereſt as well as the ſweeteſt. Then *Secondly*, he ſupports his drooping Diſciples, who began to faint at the thoughts of his departure, *John* 15. 26. and alſo in this *Chapter*; which he doth by the Promiſe of a Comforter to be ſent unto them.

You may *obſerve*, *Firſt*, That *God doth not ſend any Affliction upon his People, without providing them alſo a Cordial.* As a wiſe *Phyſician*, who preſcribes a Purge to carry away the corrupt humours, and a Cordial to ſupport the Spirits. Our Saviour tells them of the Comforter that ſhould refreſh them, as well as acquaints them with that miſery that might deject them. The ſame was Gods procedure with our firſt Parents after the Fall; firſt he revives them with a gracious Promiſe, before he denounceth a grievous ſtanding Sentence upon them. And,

Secondly, Obſerve, That *God ſends Afflictions on his deareſt Children.* Theſe Apoſtles, that were the Salt of the Jewiſh Nation, preſerving them from a total Putrefaction, thoſe that Chriſt had laid in his boſom, revealed the Secrets of his Father, and the Myſteries of Redemption to, and prayed for their preſervation, and intended to do it further in a ſolemn manner, (as he did in the following Chapter,) had culled them out as Witneſſes to bear up his

Name in the World, and given them an aſſurance of being in Glory with him; yet theſe muſt be hated and killed, and depreſt under the violence of the wicked world.

The Miſeries they ſhould endure are two, *Joh.* 16. 2.

Firſt, Excommunication: They ſhall put you out of the Synagogues. The *Jews* ſhould not think them worthy to be in the Church.

Secondly, Deſtruction. Whoſoever killeth you, will think he doth God ſervice. They ſhould not be thought worthy to live in the World.

And the Grounds of this violent proceeding are *two.*

(1.) *Superſtitious Zeal*; they ſhall think they do God good ſervice in ſo doing.

(2.) *Blind Ignorance.* verſ. 3. *Theſe things will they do unto you, becauſe they have not known the Father.* Theſe are the *two great grounds* of all Perſecutions that are in the world, ſuperſtitious Zeal and blind Ignorance. You may obſerve,

Firſt, *How often is Religion pretended to juſtifie Cruelty!* God had not any Church in the World but among the *Jews* at that time, yet the Body of them do ſet themſelves in oppoſition againſt thoſe few Diſciples that bore up the Name of Chriſt in the World, and under the pretence of Religion they would ſend them out of the World: So contrary to the main deſign of God, which is to promote Charity to Man, as well as Love to himſelf.

Secondly, *Nothing is ſo great an enemy to true Chriſtianity, as Ignorant Zeal.* Nothing ſo hurtful as Paſſion, cloathed with the Purple of a ſeeming Piety. A zealous *Paul* will be a perſecuting *Paul*, becauſe zealous in the external part of the *Jewiſh* Religion. The ſuperſtitious *Jews* did more oppoſe the progreſs of the Goſpel, than either the profane ſort among them, or the blind Heathen.

Thirdly, We may *obſerve* in the *chapter*, how Chriſt giveth them the *reaſon why he acquainted them with theſe things now*, and withall why he did not tell them of them before; *ver.* 4. *Theſe things I have told you, that when the time ſhall come, you may remember that I told you of them; and theſe things I ſaid not unto you at the beginning, becauſe I was with you.* He was with them, and by his perſonal preſence did give them a Remedy upon any emergency. He was a Skreen to keep off the rage of men from them, by receiving it upon himſelf.

Fourthly, He *ſearcheth into the Cauſes of their ſorrow*, verſ. 5, 6. *But now I go my way to him that ſent me, ſorrow hath filled your hearts.*

(1.) His Departure from them, *verſ.* 6. that had filled their hearts with ſorrow, the thoughts of that. And who could blame them for grieving at the parting with ſo good and tender a Maſter, and to part with him when a deluge of miſery by his own prediction was flowing in upon them, and to part with him upon ſuch terms, and by ſuch a death as to outward appearance would reflect on them as his followers, as well as on him their Maſter? Such apprehenſions of the Storm could not but ſtagger an ungrown Faith, and nip their budding Hopes and Joy. Probably their carnal Conceptions of a carnal Kingdom being foiled by our Saviour, was the ground of all. Alas! have we lett all to follow him, and expected great outward advantages, and that we ſhould be near him, and be his Friends; and are we thus miſtaken in his Perſon and Deſign, and fallen from the top of our Hopes into the depth of an unexpected Miſery? Such Conceptions they might have, and therefore their ſorrows were the greater.

Firſt, Obſerve, That *ſpiritual apprehenſions are an Antidote againſt Unbelief, and the ſorrow conſequent upon it.* All ſuch ſorrow in a Chriſtian ariſeth from ignorant, and falſe, and mean, and ſordid, and unworthy notions of the deſign and the Truths of God. Had theſe weak and heavy Apoſtles had right and ſpiritual Conceptions of their Maſters work, they had rejoyced as much as now they grieved. None can live to Chriſt, as dying and riſing for them, who have no other knowledge of him but *after the fleſh*, 2 Cor. 5. 15, 16. Carnal conceptions of the Deeps of God, do leave a very gloomy darkneſs upon the Soul. Therefore he ſearcheth into the Cauſes of their ſorrow, the firſt of which was his Departure.

Secondly,

Secondly, Their careleſneſs in enquiring whether he went. Which he tells them of in a way of reproof, *verſ.* 5. *Now I go my way to him that ſent me, and none of you ask me whether goeſt thou:* Had they enquired of him the reaſon of things, their Grief had been prevented, and their Joy eſtabliſhed. It was to Heaven he was to goe, upon their account as well as his own, to a Father that Loved him and them alſo.

1. *Obſerve: Thoſe things which are ground of Joy in themſelves, are by our neglect of a due enquiry, and our miſtakes, matter of Grief to us.* How apt are good men to draw matter of Sorrow from grounds of Joy? The beſt man is a very ignorant Interpreter of the deſigns of Providence. We cannot ſee the Beauty of Providence, becauſe of the black Mask that vails it. For want of enquiring of Chriſt the end of his Death and Aſcenſion, the reaſon of his going, and the place whither he went, they taſted not that Comfort, which this might have afforded them, and miſſed at preſent the deſign and intendment of it.

2. We may *Obſerve*, that *the way to true Comfort, is to enquire into, and conſider well the reaſon of Divine Myſteries.* Had they underſtood the reaſon of his Death, the reaſon of his Aſcenſion, the reaſon of his going to his Father, they could not have grieved, but rather have rejoyced: A ſlight Knowledge will make but a ſlight Grace, and flaſhy ſtaggering Joy, 2 *Pet.* 3. 18. *But grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt:* Know how he is a Lord, and how he is a Saviour, and upon what accounts and grounds, and growing in ſuch a kind of Knowledge, is the way to grow in Grace.

Fifthly, *He Informs them of the neceſſity of his departure, for their advantage:* It was neceſſary for him to take poſſeſſion of his Kingdom, ſit down upon his Throne; neceſſary for them, that thereby they might enjoy the choiceſt fruits of his purchaſe, *verſ.* 7. *It is expedient for you that I goe away, for if I goe not away, the Comforter will not come unto you.*

1. He illuſtrates this neceſſity by the contrary, *If I goe not away, the Comforter will not come unto you*; therefore if you would have the Comforter come, it is neceſſary that I goe.

2. He confirms it by an aſſeveration, *I tell you the truth*, I ſpeak truly to you, *If I do not goe, the Comforter will not come:* There is one to come after my departure to ſupply my abſence, who ſhall carry on the work of Redemption I have laid, with greater ſucceſs to the Conviction of the World, who ſhall be in your Miniſtry with you, and ſhall convince men of their Sins, and of that remedy I have provided.

We may *Obſerve*,

Firſt, How tender is our Saviour of grieving his weak and diſtreſſed People: He doth not rate them for their unbelieving ſorrow, and forbear any further dealing with them; he might have chid them for not believing him upon his bare word, but he condeſcends to give them an affirmation, next to an Oath, *I tell you the truth.* He is alwayes very careful not to break a bruiſed Reed, and is like his Father, who by his Oath hath given us ſtrong Conſolation, and a mighty prop for our tottering Faith.

Secondly, Obſerve this: *The Death and Aſcenſion of Chriſt were highly neceſſary for the Deſcent of the Spirit.*

(1.) This choiceſt Benefit we receive from God could not have come, *unleſs the Juſtice of God had been ſatisfied*, and his Favour procured by a ſufficient Sacrifice. How unreaſonable is it to think God ſhould beſtow the higheſt of his Favours, while his Juſtice was not contented? Chriſt by his Death appeaſed the Anger of his Father, and bare the Puniſhment we had merited, and opened thoſe Treaſures of Grace, which by reaſon of our Sins had been ſhut up from us: Beſides, the Death of Chriſt was ſo perfect an Obedience, that it gained all the Love and Affection of his Father as a Requital: It was ſo highly grateful to him, and the pleaſure he took in it was ſo great, that becauſe of that, he would give to Chriſt and his People whatſoever was moſt dear and precious to him. To have this right of ſending the Spirit, it was

neceſſary Chriſt ſhould dye: The Rock was to be ſtruck by the Rod of *Moſes*, before it did ſend out Water; and Chriſt the Spiritual Rock was to be ſtruck by the Curſe of the Law, before the Spirit (which is often in Scripture compared to water) could flow out: And though the Spirit was ſparingly communicated before the Death of Chriſt, yet it was Communicated, and that upon the Promiſe which Chriſt made of dying for men in the fulneſs of time, upon the account of that Death which was to be ſuffered in due time.

(2.) *The Spirit could not come, unleſs Chriſt had Aſcended*; for by his going to the Father, he means his Death and Aſcenſion. The Spirit could not come, but by the Gift and Miſſion of the Mediator, on whoſe Head he was firſt to be pour'd, and flow down from him on all Believers. Beſides, Chriſt received not thoſe rich Gifts from the hand of his Father, to communicate to us, till he had entred into the true Sanctuary not made with hands. He received them for himſelf before, to fit him for that Obedience he was to perform by the death of the Croſs; but he received them to communicate unto us after his Aſcenſion, then he received Gifts for men. What he purchaſed by his Death, he took Poſſeſſion of at his entrance into Heaven. The end of the Spirits coming, could not be carried on without Chriſts Death and Aſcenſion; for the Spirit was to manifeſt the infiniteneſs of Gods Love to Man, and declare the means of Salvation. Now the principal reaſon upon which this Manifeſtation was to be built, was the Death of Chriſt; he muſt therefore dye and riſe again, and aſcend, before the grounds of this reaſon could be valid; which appears afterwards, in the reaſons rendred of his *Reproving the World of Sin, of Righteouſneſs and of Judgment*. His Death was neceſſary to ſatisfie Gods Juſtice, his Reſurrection and Aſcenſion to manifeſt Gods Acceptation and Approbation of his Death: the ſending the Spirit being a part of his Royalty as Mediator, it was not convenient he ſhould be ſent, 'till Chriſt was Crowned, and ſate down on his Throne in his Kingdom. There are *two Benefits* by Chriſt, *Acquiſition* of Redemption, which was by his Death; and *Application* of that Redemption, which is by his Interceſſion in Heaven, and his Spirit on Earth; ſo that if he had not Aſcended, we had wanted the Spirit to make Application, and to render us fit for it: We had wanted the preparation for it, and the comfort of it. Then,

Thirdly, We may *Obſerve*, That the *Preſence of the Spirit is a greater Comfort, than ſimply the preſence of Chriſt in his Fleſh. It is expedient for you that I goe away; if I goe not away, the Comforter will not come*: It is better for you I ſhould goe, becauſe then the Comforter will come. Chriſt is a Comforter, but the Spirit is more intimately a Comforter than Chriſt in his fleſhly preſence. Chriſt in his firſt coming did poſſeſs himſelf of our fleſh, and converſe with his Diſciples outwardly: But the Spirit is to poſſeſs himſelf of our Hearts inwardly, *Gal.* 4. 4, 5, 6. *When the fulneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons; and becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba, Father*: Chriſt dwelt among us in the Fleſh, the Spirit doth not only dwell *with* a Believer, but *in* him, *John* 14. 17. Not only dwell with you by outward Declaration, but he ſhall be in you by inward motion and Inſpiration. And you ſee he giveth him here the title of Comforter: The name ſignifies one that ſpeaks eloquently, perſwaſively, with much facility, elegancy and affection; in ſuch a manner as mightily works upon others, and pleaſingly gratifies them. It ſignifies both a Comforter and Inſtructer, both which agree well to the Holy Ghoſt. For,

Firſt, He was to acquaint the World with the higheſt Myſteries of God manifeſt in the Fleſh; to open the ſecret of Gods Love to the World, and the reſolves of Eternity: To draw the Curtain from before thoſe truths, which neither the eye of nature, nor the more open eye of the *Jews* were able to pierce into, becauſe of the Vail, *verſ.* 13. He was to *guide them into all Truth*,

Truth, the Knowledge and Obſervance of all Truth neceſſary.

Secondly, He was to witneſs of Chriſt; and therefore might well be called an Inſtructer. As Chriſt unfolded the Treaſures of his Fathers Love, and purchaſed Divine Bleſſings by his Paſſion; ſo the Spirit was to bear witneſs to the Commiſſion Chriſt had to offer up himſelf, and the validity of that Offering, and the nature of his purchaſe. It was a thing incredible in it ſelf, that a God of infinite tenderneſs ſhould expoſe his Innocent Son to Sufferings, and Death for rebellious Creatures. It was neceſſary the Spirit ſhould be employed to perſwade men inwardly of the reality and truth of this, of the Authority of Chriſt, his ſincerity in Dying, and the efficacy of that Death, and the neceſſity of their intereſt in it by Faith, and to apply all to the believing Soul with Comfort, and fill it with Peace by vertue of this Expiation.

Now what is this *Comforter*, *Advocate* or *Inſtructer* to doe? He will *Reprove*, or rather *Convince*; the word here tranſlated *Reprove*, is ſometimes ſo ἐλέγξαι rendred, 1 *Cor.* 14. 24. *He is convinced of all*; it is the ſame word which is here, and alſo in *Jude* 15. *To convince all that are ungodly, of their ungodly deeds*: It ſignifies to Reprove by way of Argument, to manifeſt by an undeniable demonſtration the truth or falſity of ſuch an Opinion, ſo as to ſtop the mouth of the guilty or erroneous perſon, that he cannot find ſo much as a Fig-leaf of an excuſe, or a ſtarting-hole from it. It is to charge a thing ſo home and ſo cloſe, as to bring the Conſcience under the power of Truth, and to make it ſelf-condemned, to convict us by our own Conſcience, ſo the word is rendred in *Joh.* 8. 9. So the Spirit was evidently to demonſtrate the guilt of Sin, and the beauty of Righteouſneſs, and the certainty of Judgment.

To convince *the World*. The Spirit was not only given to the *Apoſtles* to ſet up light in their Hearts, but to the World in a large ſence, to juſtifie Chriſt before them. Not only to thoſe that ſhall be ſeriouſly affected under a ſenſe of ſin, and turn to Chriſt; but to convince others in the World of Sin, who will never ſtep any farther, nor yield to the Power and Authority of it, nor acknowledge the Truth, nor accept of Chriſt and his Righteouſneſs.

What is the Spirit to convince of? Of *Sin*, of *Righteouſneſs*, and of *Judgment*. *A threefold Object* the Spirit was to be converſant about.

I. He was to convince *of Sin*. The light of nature was not ſo extinct, but ſome ſins were to be diſcerned. All the moſt barbarous Nations agreeing in ſome common notion of Juſtice and Righteouſneſs, they knew that many things they did, were worthy of Death by divine Judgment: And they perceived by ſharp Puniſhments inflicted on ſome notorious Offenders in a particular manner, how odious ſome Actions were to God, and how criminal before him. But,

Firſt, *The World underſtood not the extent of Sin*: They knew ſome ſins, but not all the kinds of ſin to which Wrath is due: They looked upon ſome Sins as part of their happineſs, rather than their miſery. What were clearly againſt the light of Nature, crimſon and ſcarlet Sins, they could diſcern, and acknowledge themſelves for them worthy of Death; but there were ſome Mole-hill ſins, Peccadillo's, againſt which they had no help by conſideration of the Mercy of God, by laying hold of the Righteouſneſs of Chriſt, and the neceſſity of Faith in him: They armed themſelves with the Mercy of God, without conſidering the Righteouſneſs of Chriſt. It opens not the malignity of ſin, nor underſtands all the aggravations of it, which are neceſſary deeply to affect the Soul.

Secondly, *The World did not underſtand the ſin of their Nature*. The World would not acknowledge it for Unrighteouſneſs, would not apprehend it ſelf in a State of ſin, becauſe of their commendable qualities in the eyes of others: The World is not ſenſible of its change from the Image of God by Creation, into the Image of the Devil by Corruption. It underſtands not the extent of Original Sin, the depravation of their rational Faculties, the Lameneſs and Impotency of their Free-will, nor the ſinfulneſs of the firſt motions

motions of their hearts: Nature applauds its own Power and Self-ability in the midſt of its Weakneſs, and an affection to God under a boiling enmity.

Thirdly, *The World did not underſtand the Sin of Unbelief*: As the light of Nature could not diſcover a Chriſt to them, ſo it could not diſcover the ſin of Unbelief to them: How could it convince of their Unbelief, when it did not diſcover the Object to be believed in. But the Spirit ſhall convince of a ſtate of Sin, of the depths of it in the Heart, the ſtreams of it in the Life; and eſpecially of *Unbelief*, which renders the Diſeaſe incurable, ſince there is no other Medicine but the Blood of Chriſt, and no other way of partaking of that Medicine but by Faith; it will evidence they are born in ſin, can do nothing but ſin, and cannot but by Faith be delivered from thoſe bonds of ſin, but muſt dye in them; that if they believe not in Chriſt, that came to redeem fallen Mankind, their ſins will lye on them, they will periſh in them, and lye under the Curſe of God: Now that ſin in general is here meant, *(The Spirit ſhall convince of Sin,)* as the Object of the Spirits Conviction, is clear: Becauſe,

Firſt, He names *it in general*, as noting the whole Maſs of Sin.

Secondly, Becauſe it is in vain to convince men of the ſinfulneſs of their *Unbelief*, unleſs they be convinced firſt of the neceſſity *of Faith*: And what ground have they to be convinced of the neceſſity of Faith, unleſs they find ſuch loads of ſin upon them, as they are never able to bear, ſuch Guilt as they are never able to anſwer for, or remove from themſelves?

Thirdly, Becauſe *the Holy Ghoſt condemns all other Sins, as well as Unbelief*; and therefore convinceth of them; not only of Unbelief, but other Sins that ſtand in the way of Salvation.

Fourthly, The Spirit in the Text was to *pronounce the whole World out of Chriſt to be in a ſtate of ſin and Death*: Becauſe when the World would plead its Righteouſneſs, and ſeem to eſtabliſh Trophies to it ſelf, ſhield it ſelf by its own Righteouſneſs; the Spirit ſhould condemn that Righteouſneſs as not ſufficient, becauſe elſe it had been in vain for God to ſend his Son to work another Righteouſneſs. That is the firſt thing; the Spirit was to convince of Sin.

II. *The Spirit was to Convince of Righteouſneſs.* (1.) *Some* refer it to the *Righteouſneſs of Chriſts Perſon*: That is, his going to the Father was an evidence that he was a juſt perſon, Heaven would not elſe have entertained him: It would have been no receptacle for an Impoſtor, and one that to his laſt gaſp ſhould perſiſt in a known crime. The Spirit ſhould convince the World by undeniable teſtimonies and demonſtrations, that he was an Innocent Perſon, that he was no Malefactor when he ſuffered.

(2.) *Others referr it to the Righteouſneſs of Chriſts Office*, and his Merits imputed to Believers: And indeed the coming of the Spirit was a teſtimony of his Acceptation with the Father: For the Spirit had not come in ſuch a miraculous manner as was manifeſt in the *Apoſtles*, had not Chriſt in Heaven had an acceptation of his Sufferings from his Father.

(3.) *Others* underſtand it thus: He ſhall convince of the inſufficiency of *humane Righteouſneſs*. By the light of Nature men had ſome particular notions of Juſtice; by nature they knew in ſome meaſure what was right, they knew they were not to do wrong, that they were to be advantagious to the Commmunity, they knew they were to cheriſh thoſe that had been beneficial to them: Hence they deified thoſe that were publick Benefactors, either by the diſcovery of Arts that were uſefnl to humane Societies, or the defence of their Countrey in an Invaſion, or the delivery of thoſe that were oppreſt, from the common Plagues and Scourges of Mankind. Theſe they boaſted of, their moral Virtues, their invented Worſhip, the Service of their Gods, and their good Intentions. Now ſince by the light of nature men could not conceive of a higher Righteouſneſs than Juſtice between man and man, and an external devotion towards God; the Spirit was to convince them of the weakneſs of this conceited Righteouſneſs, and the want

of

of a better, ſhewing that Chriſts Righteouſneſs is the *only true Righteouſneſs* of God; becauſe he is gone to the Father, and ſhall not return again to be a Sacrifice for ſin. For if Righteouſneſs ſhould have been by works, Chriſt had dyed in vain.

III. *The Spirit was to convince of Judgement. Some* underſtand it, that the *judgment of this World* concerning Chriſt was unjuſt; and the Spirit was to convince that it was ſo. *Others*, To convince of the *damnation of the Devil*, and conſequently of all that adhered to him. *Of judgment, becauſe the Prince of this World is judged. Others*, of *the deliverance of Man*, which was evidenced by the condemnation of the Devil, ſubduing him upon the Croſs, taking away that ſin whereby he had power over Man. *Others*, of *the judgment of the World* concerning Oracles, Superſtition and the worſhip of Idols, which they thought an acceptable Worſhip: The Spirit ſhould convince that this was a falſe judgment, ſince the Devil was caſt down from his Chair of Oracles, and the mouth of the Father of Lies was ſtopt, and the Prince that uſurpt the Government of the World, and to whom men paid ready Obedience, was caſt out and ſtript of his Power. Alſo *convince of judgment*, of the conſequent of this Righteouſneſs and Merit of Chriſt, and the certainty of Gods Judgment concerning him; becauſe the Devil is caſt out, which is a ſufficent evidence that God hath adjudged the Victory to Chriſt, ſince the Devil is diſmounted of his power; and that perfection of Holineſs and freedom from Sin, ſhall be obtained at laſt, ſince the great Captain of ſin is ſlain, and there is no hopes of his riſing again to ſecure his own ſtanding, or deſtroy a Believers Intereſt: For if the power of the Captain of their Salvation, did in his Humiliation break the ſtrength of the Devil, much more in the ſtate of Exaltation will he keep him from ever reducing his People to that miſery wherein they were before. And in this part of Convincing, the Spirit did work as a Comforter. Now to convince the World of *Sin*, of *Righteouſneſs*, and of *Judgment*, and to ſhew the further extent of Sin, and the neceſſity of another Righteouſneſs, required a mighty power; ſince theſe apprehenſions which the world had, had reigned ſo long in them, and the new Propoſitions and Declarations were in themſelves incredible to blear-ey'd Reaſon. Who could imagine that the Son of God ſhould take fleſh, and dye upon the Croſs, and the Devil be conquered and ruined by the Death of the Son of God? Who could have imagined theſe things? Had the Son of God come in triumph into the World, with Legions of Angels, and viſibly caſt the Devil from his Throne, and viſibly given forth his Laws; then the World could not but have believed on him, and ſubmitted to him: But to talk of a Victory over a living Devil by a dying man; of the neceſſity of Believing in a crucified Perſon, that ſuffered death as the vileſt Malefactor; to ſpeak of the Righteouſneſs of God, wrought by one that was put to death as a Criminal and a Blaſphemer, in the judgment of a whole Nation, and his own Countrey-men too; theſe were ſuch ſeeming Contradictions to the weak Reaſon of the World, without the divine Light of the Spirit manifeſting the Reaſon, and divine methods and the Nature of the things which he was to inſtruct men in, as a Comforter, as a Teacher of the World, that they could not poſſibly take place in them by any leſs power than an Almighty one.

One thing more; *ſome* think theſe Convictions *not* to be by an *inward illumination*, but by an *objective Teſtimony* of the Spirit, by Miracles and extraordinary Gifts conferr'd on the Apoſtles, whereby the truth of what Chriſt had ſaid and ſpoke, was confirm'd and demonſtrated. Though this be true, yet it is not all, there was an objective conviction by Miracles, but was there not alſo a ſecret inward conviction by Inſpiration? The Spirit was not only to dwell among men, or with them by outward acts, but *in them*, *Joh.* 14. 17. The Spirit was to be ſent into the heart by an inward Operation, as well as by an outward demonſtration of Miracles, and the Father and the Son promiſed to make their abode with the Souls of Believers, and manifeſt themſelves to them; how, except in this manner? All the works

works of the Spirit are couched in this act of convincing of *Sin*, of *Righteouſneſs*, and of *Judgment*. What's to be done here, but hating Sin, and encouraging our Faith in Chriſt, becauſe of his Merit and his Aſcenſion to the Father, and heightning our Hopes by the aſſurance of the conqueſt of Sin and Satan? And all theſe are the acts of the Spirit in every Believer more or leſs to the end of the World. The convincing of Sin, of Righteouſneſs and of Judgment, do in a manner comprehend all the acts of the Spirit in a Believer. Therefore it's *more than an objective Conviction.* Thus much concerning the words. I ſhall pitch upon theſe two Obſervations.

1. *Obſerv.* That *the Spirit of God is the Author of Conviction of Sin.* And,

2. *Obſerv.* That *Unbelief* (that being the reaſon rendred, *of ſin becauſe they believe not on me,*) *is a ſin of the greateſt malignity againſt God, and danger to the Soul.* But for the

Firſt, *The Spirit is to convince of ſin.* Not only in *general*, but in *particular*, of *Unbelief*, conſequently of the Root whence it growes, the Food that maintains it, and every ſin that ſtops the entrance of the grace of Faith. He was to ſhew the demerit of Sin, whereby men might apprehend and be aſcertained of the neceſſity of Believing in the Mediator propoſed, when they ſaw the depths of filthineſs broken up, and the Mountains of ſin diſcover'd, and not a mite of ſolid Righteouſneſs viſible either in their Natures or Actions. The Spirit of God is the Author of the Conviction of Sin. I ſhall ſhew,

Firſt, *That the Spirit doth convince of ſin.*

Secondly, *It is neceſſary the Spirit ſhould througly convince of ſin, if ever a man be convinced.*

Thirdly, *How and by what Means the Spirit doth work this Conviction.*

Fourthly, *What ſin, or what in ſin he doth moſt convince of.*

Fifthly, *What the difference is between Convictions proceeding from the Spirit more immediately, and thoſe from any other cauſe.*

Sixthly, *The Uſe.*

I. *That the Spirit doth convince of Sin.* We ſhall ſpeak to it in ſome Propoſitions.

Firſt, *All convictions of Sin do either mediately or immediately, come from the Spirit of God.* As it is commonly ſaid, whenceſoever Truth immediately cometh, it originally ariſeth from the Holy Spirit; ſo whatſoever the Inſtrument be, the principall cauſe of the application of Conviction is from the Spirit. There is a *common* and a *ſpecial* work of the Holy Ghoſt. All Convictions of men, though they may ſome of them ariſe from ſome more immediate cauſe by the Word, are the Spirits work *efficiently*, by the Word *inſtrumentally*. Conſcience is naturally a dead and ſtupid thing, Man a brutiſh creature, being fallen; and being fleſh, he reſiſts and diſputes againſt any convictions of Sin; and therefore if Conſcience be not ſtirred up by the Spirit, it would never riſe up in any ſelf reflection. *Gen.* 6. 3. *My Spirit ſhall not alwayes ſtrive with man, for he is Fleſh.* As man being fleſh is perverſe againſt the reaſonings of the Spirit, ſo being fleſh he would never have the leaſt diſtaſts of any iniquity, unleſs the Spirit did excite thoſe reliques of natural light which remain in the Soul. As thoſe reliques do remain in us by vertue of the Mediation of Chriſt, ſo all the awakenings of them to any ſenſe, or the Reformations which have been wrought thereupon in the World, have been by the Spirit of Chriſt. All the ſenſe that any of thoſe of the old World had, was from the inward motion of the Spirit, inviting them to repentance. *My Spirit ſhall not alwayes ſtrive with man*; implying that it did ſtrive, and it was in ſubſerviency to Chriſt the Mediator that the Spirit did ſtrive with that Generation of men. Upon which account Chriſt is ſaid by the Spirit to go and *Preach to the Spirits in Priſon, which ſometimes were diſobedient, when the long-ſuffering of God waited in the days of* Noah, 1 *Pet.* 3. 20.

It

It was that Spirit of Holineſs and Truth whereby Chriſt was quickned, which was no other than the Holy Ghoſt; and theſe diſobedient Perſons to whom Chriſt Preached thus by his Spirit, are called *Spirits* in relation to the ſtate wherein they now are in Priſon, before the Reſurrection, not in relation to the ſtate wherein they were when the Spirit did ſtrive with them: Whatſoever ſenſe there was upon any in the old World, was from the ſtriving of the Spirit of God with them, as the Spirit of the Mediator, by whoſe Interpoſition thoſe Reliques which were in them were kept up, and that Reaſon which they had was conveyed to them, and did remain in them. By this Spirit Chriſt is ſaid to go and Preach unto them. So that all motions of Conſcience, all convictions, whether upon thoſe that reject them, or thoſe that receive them, are from the Spirit as the Spirit of the Mediator. From this power did the Terrors of *Cain* and *Judas* ariſe, ſo far as it was the work of Illumination, exciting their rational faculties, though the ſin and Unbelief in thoſe Terrors did not ariſe from the Spirit. The ſtick ſtirs the water by the Childs agitation, the mud is raiſed, though the ſtick doth not convey the mud to it, nor immediately touch it, but by the water. When the diſcovery of ſin in its evil is made by the Spirit, that's a good work; but if men abſtain from that ſin, the evil of which they ſee, out of a *ſervile* principle, that's evil; the diſcovery and reſtraint is good, but the Principle is evil, being the effect not of any Love to God, but Enmity to him, and love to themſelves. All the Convictions of ſin, do either mediately or immediately come from the Spirit of God in any perſon whatſoever, it is from his ſtriving with them that they do ariſe.

Secondly, *This is the Office of the Spirit:* The word *Comforter* ſignifies an *Advocate*, and is ſo tranſlated when it's uſed of Chriſt, 1 *John* 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous:* παράκλητον. Now the Office of an Advocate, is to convince the party he appears againſt of his Crime, and the injury he hath done to his Client, to anſwer his reaſon, and ſtop his mouth, and make the matter of fact evident. The convincing work of the Spirit is an Advocacy to the Soul, he appears and manageth the cauſe as an Advocate, he arms himſelf with the Curſes of the Law againſt it: He is an Advocate for God and his Righteouſneſs in the Law; but in the work of Conſolation the Spirit is an Advocate for the Soul, and the Righteouſneſs of the Goſpel, againſt the rigors of the Law; ſo that while the Spirit is an Advocate againſt the Soul, he muſt as neceſſarily accuſe, and argue againſt it; as when he is an Advocate for the Soul, he muſt refreſh and pacifie it, and plead for its ſupport: in regard of this Office he is called *a Spirit of Bondage*, Rom. 8. 15. *Ye have not received the Spirit of Bondage*, &c. Which though ſome would underſtand only of the outward *Moſaic* Diſpenſation, it ſeems to be an inward work of the Spirit in the hearts of men. The intent of the *Apoſtle* may be ſometimes to ſhew the liberty of Believers from the *Ceremonial Law*, to which the *Jews* were in Bondage; but it doth not appear that it was the intent of the *Apoſtle* in this place: Yea it is to be conſidered, that he wrote to the Chriſtians in *Rome*, who were not all *Jews*, and very likely but a few of them were ſo, and ſo were never under the Bondage of the *Jewiſh* Ceremonies, but the burthen of *Pagan* Rites. As he is a Spirit of Adoption, exciting the Soul to cry *Abba*, Father, he works orderly in the heart after Faith; therefore as he is a Spirit of Bondage, he ſtirs up fears inwardly in the heart before Faith. The *Apoſtle* ſpeaks in the former part of the Chapter, of the actings of the Spirit in Believers, of the Spirits dwelling in them, the neceſſity of a mans having the Spirit of Chriſt for *Mortifying the deeds of the Body* through the Spirit, which reſpects men in particular in a ſtate of Faith; therefore what he means here, is an inward work in the hearts of men, as well as the other operations of the Spirit, which he mentions both before and after it; ſo that the ſpirit of Bondage reſpects men in particular before a ſtate of Converſion; he is ſent into the Heart as a ſpirit of Bon- Verſ. 11. 13.

dage: Terrors therefore which are inward in the Soul, and are called the Lords Terrors, *Pſalm* 88. 15, 16. are here called the *Spirit of Bondage*; not as if it bound the Soul, but diſcovers thoſe bonds which are by nature upon it, lays open the Judgments of God againſt it, ſets Conſcience at work to gall Men for ſin, and giveth not only a notional knowledge, but a ſenſible feeling of the weight of them: As he is called the *Spirit of Truth* and the *Spirit of Adoption*, becauſe he applies the Promiſes of Grace, ſo he is called the *Spirit of Bondage*, as he gives a ſight of thoſe Fetters that are clapt on by ſin and Satan, and applies the Law as a miniſtration of Death, as that whereby the man is concluded or ſhut up under ſin, and at preſent ſees no way to eſcape: now the natural conſequent and effect of this work muſt needs be fear. As the contagion of ſin is diſcerned by the Law, and the Curſes of the Law, without the appearance of the Evangelical Remedy there muſt needs be pangs and terrors: The Law ſhews only the Guilt, but not the Pardon, opens the Command and Threatning, but whiſpers not a Syllable of Comfort without perfect Obedience. In the Application of the Threatnings he is a Spirit of Bondage; in the Application of the Promiſes he is a Spirit of Adoption; as he flaſhes Fire in the Face of a Sinner, ſo he ſtrows Comforts in the Heart of a Believer.

Thirdly, *The Spirit is the Infuſer of all Grace in the Heart, and therefore is the Author of all preparations to Grace, or any thing that hath any tendency that way:* It is by the *Spirit of Grace* any are made ſenſible of their *Piercing Chriſt*, *Zach.* 12. 10. and brought to *mourn over him.* The ſame Spirit that ſprings up their mournful Tears, fixeth their believing eye, both upon their ſin, and on the Perſon they had abuſed by it: *The Love of God is ſhed abroad in our hearts by the Holy Ghoſt*, Rom. 5. 5. as he manifeſts the Love of God to us, or raiſeth up our Love to God; which cannot be without loathing ſin, and a ſenſe of it in the Heart and Life, to enable the Soul to hate it: The true ſenſe of Gods goodneſs, cannot be without the ſenſe of our naughtineſs. When the Spirit doth both theſe, it is a Spirit of Adoption, when it works only a ſenſe of ſin, it is a Spirit of Bondage: As all Righteouſneſs and Truth are works of the Spirit, ſo all works that are antecedaneous to, and neceſſary for the attaining and preſerving true Righteouſneſs, are the fruits of the Spirit, among which deep Convictions are none of the leaſt. It is by the Spirit that we ſee, as well as crucifie, the Luſts of the fleſh.

Fourthly, *The Spirit of God is promiſed in the times of the Goſpel, for ſuch Operations as this of Conviction*, as a Spirit of Judgment, and a Spirit of Burning: *When the Lord ſhall waſh away the filth of the Daughter of Sion, and purge the blood of Jeruſalem from the midſt thereof, by the Spirit of Judgment, and by the Spirit of Burning*, Iſa. 4. 4. A ſpirit of Judgment to convince them, a ſpirit of Burning to refine them, and conſume their greater and leſſer Iniquities: He cites the Soul before a Tribunal, before he Baptizes it with Fire to refine it: And that this is to be underſtood of Goſpel times, will appear from the 2d. *ver. In that day ſhall the Branch of the Lord be beautiful and glorious:* And this is part of that *excellent Fruit* that ſhall be in the *Earth.* In regard of this the Spirit is called Fire, to ſcorch in Conviction and Self-condemnation by its heat, as well as to Comfort by its light and warmth. *Iſa.* 40. 7. *The graſs withereth, and the flower fadeth, becauſe of the Spirit of the Lord that bloweth upon it:* Our carnal Confidences ſtand firm, 'till he hews them down; our Righteouſneſs is amiable, 'till the Spirit blows upon it, and diſſolves its paint; beautiful, 'till the Spirit ſnatches off the diſguiſe; this is a Goſpel-promiſe, that Fleſh ſhould appear what it is: It ſhould be made Deſolate, and Convictions be wrought in men of the uglineſs of ſin, and the emptineſs of their own Righteouſneſs, and the inſufficiency of every thing that comes under the title of Fleſh. This is a Goſpel-promiſe of what the Spirit ſhould doe, when *The glory of the Lord ſhould be revealed*; *Fleſh* ſhould appear to be what it is, a manifeſt

niſeſt Conviction be wrought, of the uglineſs of Sin, the emptineſs of our own Righteouſneſs, the inſufficiency of every thing that cometh under the title of *Fleſh*. The

II. Second thing is to ſhew, That it is *neceſſary the Spirit ſhould do this work of Convincing*. There is as much need of the Spirit to convince us of the guilt of ſin, while we are in a ſtate of Nature, as there is of the Spirit to comfort us under the apprehenſions of guilt, and the charge of an accuſing Conſcience. There is as much need of the Spirit to do the one, as to do the other. For,

(1.) *The light of fallen Nature is inſufficient of it ſelf to cauſe a thorough Conviction.* It is true, there is a natural Law in mens hearts, which diſcovers ſome duties to be done, ſome groſs Impieties to be avoided; there are common Notions left in man which may conduct him in a Moral courſe, without which humane Society could not be preſerved. Theſe are, that *there is a God*, that *this God is to be worſhipped*, that *he is righteous*, who rewards thoſe that ſeek him, that there are evil actions worthy of death, that there is a *Judgment* to be inflicted upon the commiſſion of ſin, a ſelf-ſatisfaction and peace in the avoiding of it, and performing ſuch things as are good, and comely, and honeſt, and of good report; and from ſuch Principles as theſe, common in man, thoſe Laws in all Nations againſt enormities, which are praiſe-worthy, and are the bands and ligaments of Society and of Government, did ariſe. Now theſe habitual Principles in the Mind, if read over, will judge and cenſure ſome acts of unrighteouſneſs: *ſome works of the fleſh are manifeſt*, ſuch as theſe, *Adultery*, *Fornication*, &c. Gal. 5. 19. clear by natural light to be the works of the fleſh. Conſcience muſt more or leſs naturally ſet in order before a mans eyes, ſome ſort of unrighteouſneſs, ſuch unrighteous actions which are contrary to thoſe implanted Notions, and plainly tell them without any other proof than what is in them, that *they that do ſuch things are worthy of death*, Rom. 1. 32. Becauſe they are againſt the univerſal Law imprinted in humane Nature, and againſt the acknowledged Principles placed in us by God. For the knowledge of Righteouſneſs and Sin, and alſo of Gods piercing Eye, whereby he ſeeth all ſin, and of his impartial Juſtice which hath ſtore of Puniſhments for the violators of his Law, is almoſt as deeply imprinted upon the Mind of man by nature, as the notion of a God: For indeed they do naturally flow from the notion of a Supreme Cauſe, the Governour of the World. Wherefore in many caſes God appeals to mens Reaſon, and the Principles that are left in them, *Iſa.* 5. 3. *Ezek.* 18. 25. and is willing to ſtand to the unbyaſſed Judgment of their own Minds. But natural light diſcovers not ſin ſo fully, as it is neceſſary for a Man to be convinced of it, in order to the entertainment of Chriſt, and the Grace of God in and by him. For natural Light

Firſt, *Diſcovers not the Root of ſin.* But there is a neceſſity a man ſhould be convinced of the Root of ſin. Men do not by nature underſtand the univerſal pollution of their Nature, nor feel the heavineſs of the ſin of *Adam*: It ſhews us that ſomething is amiſs, and much amiſs, but whence this diſorder doth ariſe, Nature of it ſelf is wholly ignorant, hath not ſo much as a regular gueſs without Revelation. The light of Nature is too dim to pierce into the depths of Evil; it acquaints not with the *fomes* of ſin, and that inward ſtrength of evil that gave birth and nouriſhment to thoſe uncouth actions; ſome actual evils it diſcerns to be ſo, but not the depraved Principle of them. Some actual evils are loathſome to men by nature, but not the Principle of them; men are not ſenſible what poſſeſſion the evil ſpirit of *Adam* hath of their Souls. There muſt be therefore ſome other Light to pierce through the Clouds of Nature, and ſearch into the depths of the Belly, and bring to view that habitual Inconformity of our Nature, to that rectitude required of us, and once poſſeſſed by us.

Secondly, *It diſcovers not ſin as the greateſt evil in the world, neither did ever Nature hate ſin as ſuch*; becauſe Nature is not endowed with any ſpiritual Af-

fections by its natural deſcent. It never had a due ſenſe either of the Authority or Holineſs of the Law-giver, nor ever conſidered ſin as a contempt of the Sovereignty and Purity of the Law-giver and his Law, wherein indeed the intrinſick evil of ſin doth conſiſt, *James* 2. 10, 11. Nature did excite ſome fears upon the Guilt of ſin, but no grief for the Filth of ſin. Men by nature reſpect ſin as it ſtands in relation to the Juſtice and Omniſcience of God, as it is the Object of his ſight and knowledge, and the object of his revenging Juſtice and Wrath, but not as it ſtands in contrariety to the Purity of God. As it is an afflictive evil they may regard it, but not as it is a polluting evil; as ſtaining their Reputation, not as defiling their Souls. Nature giveth us but a little Proſpect of the Beauty of Gods Holineſs, whereby we muſt meaſure the hainouſneſs, malignity and odiouſneſs of ſin. As from the weakneſs of the reliques of natural light there are no ſtrong and powerful motions to God, becauſe, thô Nature diſcovers ſomething of God, yet not in all his Perfections, and the amiableneſs of his Nature; ſo the Convictions of ſin are weak, becauſe there is not by that light a diſcovery of the abominableneſs of it to God, and the intrinſick Pollution, which is as eſſential to ſin as Guilt; neither indeed doth Nature diſcover the Conſequents of ſin in their dreadfulneſs, and that wrath which will at laſt meet with it, and overflow the ſinner. The mind therefore muſt be enlightned by ſome higher Power, to underſtand the Holineſs of God, thereby to conceive the impurity of ſin.

Thirdly, *Nature diſcovers not the Extent of ſin, in the inviſible and ſecret veins of it:* Many branches of ſin are inviſible to Nature; it doth not diſcover ſin in its Latitude. Nature acquaints not with all the Duties to be done, nor the manner how to do them; therefore tells not of all the ſins we are to ſhun, nor the manner how to avoid them. It utters not a Syllable of Chriſt the Mediator, in whoſe Name we are to perform our Duties; nor of the ſanctifying Spirit, in whoſe ſtrength we are to perform them; nor of Faith, through which Principle we are to do them; nor of the glory of God in all the wayes of it, for which end we are to do them; nor of the Evangelical Promiſes, from which we are to take encouragement for the doing of them; and conſequently doth not ſhew the extent of ſin, which conſiſts in the failing in all theſe. It did indeed dictate ſince the Fall that God was to be worſhipped, and that with the beſt ſtrength of the Creature, but not the Manner and way of that Worſhip, and therefore informs not of ſins committed againſt the true Worſhip of God. It diſcovers not the ſinfulneſs of the firſt motions, and of the inward workings of luſt. The *Jews*, that had the Improvements of Nature by the diſcoveries of the Law, knew not the firſt inward motions, when ſtifled, to be ſin. They needed, though not the correction of the Law, yet the interpretation of our Saviour, in his Sermon on the Mount. What ſins Nature did make a diſcovery of, it did only manifeſt in ſome pieces and parts, not in the whole ſcope of them. As the light of Nature did not ſhew the Law of God in its wideneſs, ſo neither ſin in its foulneſs. It is neceſſary therefore that there ſhould be ſome higher power to diſcover thoſe ſins that are beyond the Ken of natural Light. By the light of the Sun we ſee the Atomes and Motes, that we can never diſcern by the light of the Stars.

Fourthly, *Nature diſcovers not Unbelief, the greateſt ſin of all.* Nature doth not convince of unbelief; what ſight of it can Nature direct us to? The Works of Creation evidence not the myſtery of Redemption; ſo the Light of Creation doth not evidence the ſins againſt that myſtery. The light of Nature diſcovers a Creator, but not a Redeemer: Becauſe though God made the World in order to that Glory he intended to get by Redemption, yet he made not the world as a Redeemer. And though it was made by that Perſon who was the Redeemer, yet it was not made in the way of Redemption, nor with the manifeſtation of thoſe Attributes of Love, Wiſdom and Righteouſneſs, which were evident in the work of Redemption.

A Toad upon the view of its Image in a glaſs, knows not its own deformity, nor the excellency of a man, or ſome other creature ſuperior to it,

and

and therefore knows not how to meaſure its own deformity; nor doth a natural man with his depraved reaſon know himſelf by the Glaſs of the Word to be of a viperous brood, without ſome common work of the Spirit. Men by nature are not aſhamed of ſin as ſin, *Rom.* 6. 21. *What fruit had ye then in thoſe things, whereof ye are now aſhamed? Now* aſhamed, intimating, that in the ſtate of Nature they were not aſhamed. They were now aſhamed, under the new light whereby they ſaw them in their nature, not before, under their natural darkneſs wherewith their eyes were cloſed. Nature never diſcovers its own deformity. That's the firſt thing, the light of Nature is inſufficient to diſcover or convince throughly of ſin. Nature is inſufficient for this work.

(2.) *The Law barely of it ſelf doth not convince throughly of all ſin.* It diſcovers indeed more clearly ſome ſins, than the light of Nature, in regard it doth more evidence the Sovereign Authority, and holy nature of God, and conſequently diſcovers the nature of guilt, and the greatneſs of the filth of ſin, and brings to view upon an examination of the Heart, thoſe little Sprouts and Branches of ſin in the firſt motion, which are not viſible by Star-light; yet this diſcovers not the main condemning ſin; it diſcovers not the work of Redemption by Chriſt. It commands Faith in what God reveals, but but not Faith with ſuch a modification, directed to ſuch an Object as a dying Redeemer. The voice of the Law is not, *He that Believeth ſhall be ſaved*, but *Do this and Live.* The knowledge of other ſins is by the Law, but the knowledge of Unbelief by the Goſpel. Yet this doth not convince us of all actual ſins of it ſelf, not in regard of the inability of it as a Rule, or want of perfection in its prohibition of ſin; but in regard not only of the multitude of our Sins and Infirmities, but the weakneſs of our nature: Whence *David*, Pſalm 19. 12. cries out of ſecret Sins, *Who can underſtand the errors of his life? Lord cleanſe me from my ſecret faults.* He rightly imagined, there were more ſins in him than fell under his diſcovery by that light. Theſe properties of the Law can never be exerciſed but in the hand of God, as it is an Inſtrument of his managing and directing. How few Souls among thoſe multitudes of the *Iſraelites*, were rightly and throughly convinced by the thundrings at mount *Sinai*, at the firſt publiſhing of the Law! The Word is a Sword, yet the ſword of the Spirit, and can no more make gaſhes in the Conſcience without the Spirit to weild it, than a Sword can pierce and cut without a ſtrong arm to adde force to its edge; God himſelf appearing to a man by his bare word to his ear, without exerting a power on his heart, cometh ſhort of attaining to this end. It was not preſently that *Adam* came to a downright acknowledgement of his Sin, though charged with it by God in the Garden. Nor did *Cain* come to a kindly Conviction and Confeſſion of his Sin after all Gods diſputes with him about his Sin, and Manifeſtations of his Patience in making a hedge of his Providence round about him. So that the Law, as it doth not diſcover all Sin, Sins which are immediately againſt the Goſpel; ſo it is unable of it ſelf to convince without ſome powerful hand, the power of the Spirit of God to manage it. The reaſon of this inſufficiency is

First, *The wrong notion of things, and the blindneſs of mind in natural men under the Goſpel.* It is a notion that will not enter into the hearts of men naturally, that Sin is ſo odious and abominable to God. Many things they count very light, and prop up themſelves with a hope of mercy, and it will not enter into their heart, (it is ſo deeply in-laid in their natures,) that there is need of the death of the Son of God to take away the guilt of ſin, and the power of the Spirit to waſh away the filth of it. They are not ready to believe this, unleſs the arm of the Lord pull up ſuch notions, and root others in them: Hence *Iſaiah* cries out, *Who hath believed our report? and to whom is the arm of the Lord revealed?* Who hath believed, that ever ſin is attended with that Guilt, that the *Meſſiah* muſt be ſmitten of God, ſtricken and afflicted, to repair the breaches ſin hath made? We have falſe opinions of Sin, of Righteouſneſs and of Judgment, and therefore the Spirit doth

confute

ἐλέγχειν. confute an Opinion (as the word ſignifies) which had been ſettled in the Soul; it ſhews us ſins we never dreamt of, a Righteouſneſs we never imagined, and a new Fountain of Holineſs. *Rom.* 1. 21. *When they knew God, they glorified him not as God, and became vain in their imaginations, and their fooliſh heart was darkned.* Man believes he is as God created him, he is ignorant of the corruption of his blood, believes himſelf holy in his unholineſs, righteous in his unrighteouſneſs. Vice is hid in the Soul worſe than any outward Diſeaſe in the Body: men eaſily find their Bodies ill affected, but underſtand not the ſtate of their Souls poſſeſſed by ſin, becauſe the underſtanding which ſhould judge of the Diſeaſe, is ill affected it ſelf. The fooliſh heart of man is darkened, and being darkened cannot underſtand the diſeaſe, becauſe that is the power of judging, and that being corrupted cannot judge in the things it ſuffers. This makes Soul-diſeaſes naturally incurable, cauſeth men to refuſe the Medicines, ſhun all means of Recovery, and be angry with them that apply Remedies. Men may converſe with the Law, underſtand the Letter of it, while they are ignorant of the intent; a man may ſee a Glaſs without a reflection on himſelf. *Paul* a Phariſee was a Student in the Law, a Doctor fit to teach the letter of the Law; yet there was a vail between him and the Spirit of it, 'till the Spirit held the Law cloſe to his Conſcience, *Rom.* 7. 9. We may have the outward Letter and outward work too, when yet the brightneſs of it by reaſon of the thick miſt on the mind, reacheth not the remote part of the Soul. Bring a man that hath loſt Sight and Smell into a naſty filthy place, he knoweth not but that it is a beautiful Garden, 'till his Eyes be opened, and his Smell reſtored. Therefore there is a neceſſity of the Spirit to enlighten the mind, in this firſt work, as well as in all conſequential acts. A neceſſity of the Spirit to enlighten our minds, who in regard of his Omniſcience is able by the light of the Word to bring ſins to view, out of their ſculks and hiding places. How great is this Ignorance of themſelves in the beſt! We *know but in part*, and as *in a Glaſs darkly*, either God or our ſelves: And as we ſtand in need of an High-prieſt to pity us under our Infirmities, ſo of the Spirit to diſcover them to us, that we may have a ſpiritual diſcerning of a ſpiritual miſchief: For as there is a *Common*, *Natural*, and a *Spiritual* Knowledge of God; ſo there is a *natural* and a *ſpiritual* knowledge of ſin: *Natural*, when men know ſuch a thing to be ſin, but *Spiritual*, when they underſtand the ſpiritual filth and pollution and miſchief of ſin: There's need of the Spirit, that we may ſpiritually diſcern the ſpiritual miſchief. That we may know ſpiritual truths in a ſpiritual manner, that we may know ſins alſo with a ſpiritual eye. Since *the darkneſs of the mind* is the cauſe of a vain walking, *Epheſ.* 4. 17, 18. that can never be in any ſort a Remedy, which is the cauſe of the Diſeaſe; therefore the wrong notions of men, make them uncapable of working this Conviction upon themſelves by the Law.

Secondly, Another reaſon is, *A natural enmity to any ſuch Diſcovery, which is univerſal in all men.* There's nothing men more naturally abhor, than any thing tending to the rooting out thoſe vitious habits they are deeply in love withall. As men when they know God, have no mind to glorifie him as God, ſo men when they cannot avoid the knowledge of the Threatnings of God, have no mind to believe them and conſider them, as the Threatnings of God. Convincing arguments alwayes meet with contradiction from Nature: It is for this very reaſon men hate the Light, leſt their deeds ſhould be reproved, their deeds they be convinced of, *John* 3. 20. *Every one that doth evil, hates the light, neither cometh to the light, leſt his deeds ſhould be reproved*; which light they would love well enough, were it not attended with ſo unpleaſing an effect: Our Saviour pronounceth it univerſally of all Mankind, *Every one that doth evil, hates the light*; and who by nature can pretend an exemption? Not a man by nature, but abhors more to have a Conviction of ſin, than the beſt Believer abhors thoſe deeds he is convinced of; and this makes the Conviction utterly impoſſible by the meer ſtrength of nature: Hence we are compared to wild Aſſes that ſnuff up the wind; endure

dure hunger and thirſt, undergoe any Inconvenience, rather than be convinced of a miſerable State, and ſubmit to be reduced to a better. Hence where do you find a man that yields to the firſt Arguments brought againſt his Luſts, but ſtruggles and ſtrives againſt ſuch Conviction? nay, do they not cheriſh their beloved ſins under rebukes, draw a Curtain between themſelves and the Law, and will ſee no faults in what they affect? What an irrational folly did poſſeſs the *Phariſees*, who becauſe Chriſt by raiſing *Lazarus* had got a Name, and a greater number of Diſciples, would have killed Chriſt and him, as though that power that raiſed *Lazarus*, after he had been dead three dayes, could not have preſerved him from them, or if they had killed him, could not have raiſed him again, and reſtored Life to him as often as they had ſtript him of it, or turned them into their Graves? So hard is it to convince men of ſin, yea and of common and rational Truths, againſt the overſwaying Love of their Paſſions and Intereſts. There's need then of ſome ſuperior power, to ſet the light before men, and fix their eyes upon it; for naturally men reject all impreſſions which come upon them from any declaration of Truth, and are no more friends to it, than Darkneſs is in league with Light, and cannot from themſelves have any due reverence to the Word, on the account of the Authority of it, and the Holineſs of God the Author of it, but endeavour to extinguiſh it as ſoon as ever they ſee any ſparks of it in their Hearts.

Thirdly, *The weakneſs and falſeneſs of natural Conſcience*, is another thing that proves Natures inſufficiency to ſuch a work.

(1.) *The Weakneſs of it:* Conſcience indeed hath a natural power of Judging, but not higher than the Light in it: a clear Light is neceſſary to a right Judgment; and when there is a light in it, yet it ſelf being dull and ſleepy, muſt be rouſed up to perform its Office. As original Corruption hath darkned the Mind, and enfeebled the Will, ſo it hath darkned this faculty, (for there is no room in the houſe that is priviledged from Infection) and the greater the ſtrength of ſin, the weaker is the ſenſe of it; for the defilement encreaſeth the inſenſibility, *Epheſ.* 4. 19. Which is the ſtate of men by nature, it being the ſtate of all the *Gentiles:* the fuller of dead works, the more Lifeleſs muſt it be in its Office; for the ſtrength of ſin puts the Conſcience under a reſtraint, and makes that a Priſoner to it, which ſhould be a Spye and Monitor againſt it; *Who hold the truth in unrighteouſneſs:* There's an Impriſonment of Truth, and though Conſcience doth ſometimes reflect the light of the Law upon the Soul, yet becauſe of its weakneſs, it is as unable to fire the Soul, as a ſmall ſpark is to enflame a reaking Dunghill, or a Burning-glaſs to fire any thing when the Sun is mask'd with thick clouds and foggs. Sometimes Conſcience makes falſe determinations and reflections for want of knowledge, ſometimes no reflections by reaſon of ſtupefaction by ſin, which is the effect of every ſin, 'till it be rouſed by the Voice of God. Perhaps *Adams* Conſcience might be put almoſt into as deep a ſleep by ſin, as his Body had been by his Creator, when he took *Eve* out of it: For though he was ſenſible after his fall, of his being ſtript of his Righteouſneſs, yet he doth not ſeem to be convinced of his ſin, 'till God had ſpoke, which awakened his Conſcience; juſt after by his ſin he fell from ſo great and ſo happy an Eſtate, the Scripture giveth no remark of any affrightment he had, 'till he heard the Voice of God. Priſoners are jolly in the Gaol, 'till they hear of the coming of the Judge, though they know the Crimes they are guilty of. In ſome, Conſcience is ſo ſleepy, or rather dead, that it may be ſaid of them, as of thoſe, *Acts* 19. who when they were asked, *Whether they had receiv'd the Holy Ghoſt, they had not heard of ſuch a thing as the Holy Ghoſt:* ſo theſe have not heard of ſuch a thing as Conſcience..

(2.) *The falſeneſs of Conſcience, and its eaſineſs to be deceived*, ſhews the unlikelihood of natures ever convincing: An evil Conſcience being oppoſed to a true Heart by the *Apoſtle*, *Heb.* 10. 22. is a falſe Conſcience; the falſeneſs of Conſcience lyes in not preſſing what it knows. Every man by nature

ture hath the ſame general and natural notions which a renewed man hath; but Conſcience makes not the Soul ſenſible of what it knows, by urging things, and bringing them to a particular Application, and drawing them out in rank and file. Though it hath a Commiſſion as Gods Deputy, yet it neglects its charge, is bribed and overawed, like an Officer in a Town, who neglects the truſt repoſed in him by the Governour: it is apt to be deceived by outward performances, which doth incapacitate it to convince men throughly. It's apt to have its mouth ſtopt by the husk of a Duty, inſtead of the kernel; it troubles rather for groſs ſins, than for ſpiritual ones; nay, it doth not ordinarily rebuke for any ſpiritual ſin; leaves off reproving, and rather applauds men when they engage in outward performances, ſaith, *Well done good and faithful Servant.* It is uſually contented with the outward performance, though there be more of ſelf in it, than of aim at Gods glory; with the work of the Law, though there be not the power of the Law, written in the Heart. If it hath any voice at all, 'tis not loud but faint, like that of *Eli* to his Sons, *Do no more ſo*; and 'tis apt to ſpeak Peace when there is no ground of Peace; this is univerſally the Diſeaſe of Conſcience in natural men: It Conſpires with the other faculties, not to be Injurious to the carnal Intereſt in the Soul. There muſt therefore be, on the account of its falſeneſs and weakneſs, ſome higher power to rouſe a ſleepy Conſcience, rectifie a depraved Conſcience: Unleſs the Eye be more piercing, the Judgment more ſound, Conviction can have no Progreſs; 'till the Bullet be ſhot by the Spirit, it will fall ſhort of the mark.

Fourthly, A fourth reaſon which ſhews the Inſufficiency of nature to ſuch an end, is *the falſe Diſguiſes of Sin*, and the Pretences for it, which make the univerſal Conviction of it impoſſible to nature. Beſides thoſe notions of ſin which naturally are in mens own minds, they are ſwayed much by the common ſentiments of others, concerning this or that practice; and when any Vice is eſteemed a Virtue, it's above the power of nature to affect the Heart with that which is commonly applauded as a matter of Praiſe. The ſinfulneſs of actions which are attended with profit and honour, is not eaſily perceived, the whole bent of Nature ſtands in defence of them; Intereſt, Profit and Credit, whatſoever is dear to men, they are mighty Champions for it. Covetous, and ambitious and proud men, and whoever are guilty of thoſe ſins that ſtream from theſe Fountains, do not eaſily acknowledge their Crimes, becauſe they lye hid in the Heart, they continually beſiege the mind, fill up all the corners of the Soul, that true reaſon hath not room to lift up its hand. Thoſe that are given to ſenſual Pleaſures and Intemperance, appear more eaſily to acknowledge their ſins in the Intervals of Luſt, becauſe theſe are more brutiſh; but as for others, their ſins are more refined, accounted neceſſary and generous, they have Cloaks and covers for them, of Frugality, Fortitude, *&c.* Whence it appears, men are more eaſily brought to a ſenſe of, and turning from brutiſh Vices, than from internal ones, thoſe which ſpring up from a root more faſt ſettled in the Heart, thoſe Vices which bring in Honour, Profit and eſteem, ſuch being more dear to men than thoſe of Pleaſure, which may be laid aſide, and men being at great pains in undertaking to nouriſh their Ambition: In ſome things men have an Imagination they act generouſly and bravely, even in their Vices, which renders them more inflexible to any Reflections of Conſcience, and ſhews a neceſſity of ſome higher Power to take off the maſk of ſin, and diſcover it without its diſguiſe.

Fifthly, *The ſubtil evaſions of carnal Reaſon*, render the univerſal Conviction of ſin Impoſſible to meer Nature. What gloſſes will a winding Wit put upon ſin, preſent evil as good, and good as evil? Ever ſince man drew in the Serpents breath, he hath imitated the Tempter, in this his Maſter-piece of falſe repreſentations: Excuſes for ſin are equally derived with the ſin of our Nature, from our firſt Parents in their firſt ſin. *Adam* and *Eve* did not deny their crimes, but caſt the blame from themſelves, *Adam* upon *Eve*, *Eve* upon

upon the *Serpent*. And *Adam* wraps God himſelf up in the Society of his Crime, charging it on that ſnare that his Wife was to him. Thus great ſinners imagine themſelves innocent, when they can excuſe their ſin by the inducement of others, and the conſtitution of their Bodies, as if any thing could force the Will; they will have ſubtil diſtinctions for the extenuating of their Sin, though their ſpots appear in all their Garments, and may be ſeen without ſearching for. Men will not many times believe themſelves ſinners, by reaſon of the ſubtil diſtinctions that a corrupt Wit will find out, though their blackneſs be as viſible as that of a *Negro*, and argue againſt ſtrong rebukes as much as a troubled Conſcience will againſt grounds of comfort. Men naturally ſtand upon a ſenſe of Honour, are loth to condemn themſelves under apparent Crimes, and for fear of Puniſhment will rather reflect upon God, and by diſtinctions blunt the edge of his Word. And there are other corrupt reaſonings, by Promiſes of future Repentance, hopes of Mercy, entitling preſumptuous ſins Infirmities, and ſuch as all men by nature are incident to, whereby they *non-plus* Conſcience, and delude their Souls; and thô they confeſs ſin in the general, yet they ſuſpend as to a particular Confeſſion. Till this ſelf-love be diſcover'd, and over-aw'd by the Spirit, little good is to be expected. There is therefore need of the Spirit ἐλέγχειν to confute theſe Calumnies, and ſtop mens mouths, and bring down the contrivers and inventers of them to lick the duſt. God only who is omniſcient, and knows all the Wards of the Heart, can ſearch the ſecret parts of it, and bring ſin to light, and the Soul to ſpiritual Reaſon.

Sixthly, *The natural levity, and inconſtancy of the Soul*, renders it impoſſible to Nature to convince. It is from this inſtability, thoſe wreſtings of Scripture, and evaſions to turn away the dint of a rebuking argument, doe ariſe; *2 Pet. 3. 16. Which they that are unſtable and unlearned wreſt, to their own deſtruction.* They are naturally like Clouds which have no certain *baſis*, therefore as ſoon can a natural Cloud fix as they. Hence mens convictions are like fits of an Ague, which have their intervals, and at laſt wear quite away. Man can have no compoſedneſs nor conſiſtency in himſelf, while he is hurried about by various Ends and Objects, while in a ſtate of Nature. All the power of Nature can no more make an impreſſion on ſuch fluid perſons, than a man can draw a Picture upon the water, or plough the Rivers, and make them receive ſeed and bring forth Fruit. Inſtability ſcatters and divides the powers of the Soul, that they cannot unite in any ſerious reflections. So that you ſee Nature is utterly inſufficient, and there is a neceſſity of ſome higher power than Nature to convince the Soul of ſin. I ſhall adde a

(3.) *Third Argument.* As neither Nature nor Law can do it, upon thoſe accounts, and therefore there is a neceſſity of the Spirit for this purpoſe; ſo it's neceſſary that this through Conviction which ends in Converſion, ſhould be the work of the Spirit, *in regard of the Honour of God, that the whole new ſtate, with all its antecedents as well as conſequents may be of God.* That the hewing the Stone as well as ſetting it in the Building, the Preparations of the Members, as well as uniting them to the Head, may owe it ſelf only to the Divine Power, that all cauſe of glorying in our ſelves may be cut off, according to the intent of the Goſpel. If a man ſhould convince himſelf, and make himſelf ſenſible of ſin, though afterwards he ſhould be brought to a through Converſion and cloſe with Chriſt; yet the glory of the firſt ſenſe and preparation will be the glory of the Fleſh: But all Fleſh in every thing which concerns our recovery, muſt be ſilent before God. As the Spirit doth all things about the head Chriſt, ſo he doth all things about thoſe he intends his members. As Chriſt was led by the Spirit to be tempted by the Devil, that he might have a ſenſe of ſin, and be acquainted with the craft and ſubtilty of that Adverſary, which had brought all the diſhonour upon God, and ſunk all Mankind in miſery; ſo the Spirit doth convince his members of ſin, ſuits the Word providentially to make Impreſſions, worketh and preſerves theſe Impreſſions in them, that the whole work, the ploughing up the fal-

low ground of the Heart, as well as the ſowing the ſeed in it, may redound to the glory of God in the entire praiſe of it.

So that you ſee it's neceſſary the Spirit ſhould convince of ſin, Nature cannot do it, cannot convince of the Root of ſin, and it cannot convince of the Evil of ſin, and it cannot convince of the Latitude of ſin, nor of Unbelief: And the Law, that cannot convince of Unbelief, nor indeed of any ſin, without the Spirits management of it, it being the ſword of the Spirit: The reaſon of the inſufficiency of Nature, which is, the wrong notions of things, the blindneſs of Mind under the Goſpel, and a natural enmity univerſally in every man that doth evil, againſt any ſuch diſcovery, the weakneſs and falſeneſs of natural Conſcience, and the falſe diſguiſes of ſin, pretences for it; all which render univerſal Convictions impoſſible; and ſo doth the levity and unſtedfaſtneſs of the Soul; beſide the neceſſity of it for the Honour of God. The

III. Third Queſtion is, *How doth the Spirit work theſe Convictions?* And before I ſpeak to that, take only this *Caution.* Though the Spirit doth work theſe Convictions in the Hearts of men, (and it's neceſſary he ſhould,) yet ſlaviſh Fears, Deſperation, and other ſinful things conſequent upon the Knowledge of our ſelves, are not the work of the Spirit, and therefore do not flow from him, by any immediate impreſſion of his upon the ſoul; but they are the Conſequent of this ſight and ſenſe men have of the dreadfulneſs of their ſtate, which the Spirit ſhews them, by fixing their eye on the Glaſs of the Law, and their thoughts upon their miſerable condition. As when a wilde Beaſt is tyed to a Poſt, or ſhut in a Den, the hand that faſtens or ſhuts him in, is not the cauſe of his ſnarling, and toſſing, and beating himſelf againſt the Wall, this is a conſequent of his own wild diſpoſition, as being in ſuch a ſtate; or, as the Wrath of God which kindles Hell, and locks and ſcorches the damned in the perpetual Priſon, this as Puniſhment and a Phyſical evil belongs to God, and is his proper act, but not thoſe Blaſphemies and Curſes which riſe from the Pain of the damned. If men in Afflictions, which may be remedied, do Curſe God, *Iſa.* 8. 21. much more will it be conſequent upon an endleſs miſery, where there is no hope of redreſs. 'Tis impoſſible that a man under Puniſhment, without the hopes of a Pardon, and being wholly corrupt, ſhould have good thoughts of a revenging God. Yet though God *inflict* what is juſt, he doth not *excite* what is evil and unjuſt. So though the Spirit makes Impreſſions upon men, diſcovers the miſery of their State, ſets their ſins in order before them, by the awakening of Conſcience, and by his motion fixeth their Minds on the Conſideration of them; yet thoſe ſinful Fears, Accuſations of God, Charges againſt God, are not the effect of the Spirit in them, but the bubling up of their own hearts naturally incident unto that ſtate they are apprehenſive of. And now to proceed unto that

Third Queſtion. *How doth the Spirit work this Conviction?* The great Inſtrument whereby the work is wrought, is the Law; he acts in ſuch a method in Conviction as a *Spirit of Bondage*, as he doth in Aſſurance *as a Spirit of Adoption.* As he is a Spirit of Adoption, the Goſpel is the Inſtrument whereby he works Aſſurance; as he is a Spirit of Bondage, the Law is the Inſtrument, which is in a way of *Syllogiſm*: When he comforts, 'tis in this manner; *He that believeth ſhall be ſaved*; but the Soul aſſumeth, But *I believe*, therefore *I ſhall be ſaved.* So it is in this of Conviction, *Every one that believeth not, ſhall periſh*; the Soul aſſumeth, But I *believe not*, therefore *I ſhall periſh*: Every one that is unholy ſhall not ſee God; I am unholy, ſaith the Soul, therefore I ſhall not ſee God. The *firſt Propoſition* is the evidence of *Scripture*, the *ſecond* is the evidence of *Conſcience*, the *third* is the evidence of *Reaſon* in a rational Deduction. It is as a ſolemn Court of Judicature: The firſt Propoſition conſiſts of matter of Law, He that believeth not ſhall periſh, the Aſſertion of God; and, He that is unholy ſhall not ſee God; this is matter of Law, the Aſſertion of God. The Evidence as to matter of Fact, is given in the ſecond Propoſition, But I believe not, but I am unholy: The Sentence is pronounced

ced in the third, Therefore I ſhall periſh, therefore I ſhall never ſee God. In the firſt the Soul is Arraigned, in the ſecond Tryed and Caſt, in the third Condemned. The Inſtruments then which the Spirit uſeth in Convincing, are,

Firſt, *The Law, which is the Rule whereby to judge of the Moral good or evil of Actions*; and *Conviction* is nothing elſe but *the formal Impreſſion of Sin by the Law, on the Conſcience*, or the reviving that which was before imprinted; the blowing off the duſt, from the Letters of the Law written in the Soul. The

Second Inſtrument the Spirit uſeth, is the *Conſcience, in the Conviction of the Fact:* This tells the Soul of its breaking the Law, and contempt of the Law-giver; flyes in the face with a *Thou art the man*, and affects him as if the Law had pronounced him by name accurſed; upon which account Conſcience is called a *Witneſs*, *Rom.* 2. 15. And when this cometh and gives full Evidence, *the Mouth is ſtopt*, Rom. 3. 19. and the Soul is ſaid *to die*; *Rom.* 7. 9. is no more able to anſwer the Accuſations of the Law, when applyed by Conſcience, than a man deprived of life is able to anſwer a word at the Bar; but remains as dead in Law, under a ſenſe of guilt. To *aſſiſt* Conſcience in this work, is the greateſt work the Spirit hath to do, which otherwiſe would be ſilenced by mens luſts, or bribed to give in a falſe, weak or ſlight witneſs, *Ignoramus*, or mince the matter. As in the *Syllogiſm*, whereby we come to Aſſurance, it is the hardeſt matter to frame the ſecond propoſition, *But I believe, but I love God*; the hardeſt matter to find out the truth of grace; ſo it is the hardeſt matter in this way of Conviction to find out ſin, to be ſenſible of the guilt of ſin. As many Chriſtians do not own and find the truth of Grace, by reaſon of their fears, and doubts, and darkneſs; ſo many a ſinner will not own his ſin, by reaſon of his ſelf-love: Therefore the Spirit doth firſt work by the Law, this is the *breath of his lips*, wherewith he *ſlayes the wicked*, Iſa. 11. 4. Which hath a greater force in the hand of the Spirit, than the Eloquence of the mightieſt Orator, and makes men fall down under the Power of it. As Converſion is a knitting the Heart and the Goſpel together, ſo Conviction is a knitting the Heart and the Law. As the Spirit dwells in *Sons* in a way of Comfort, to make them call God *Abba, Father*; ſo he is in *Sinners* in a way of Conviction, to make them regard God as a Judge. As by the Word men are forewarned from ſin, ſo by the Word men are reproved for ſin. This is the Spirits Inſtrument, for God doth not in an ordinary way act immediately, but uſeth Inſtruments in all his works. Not that we ſay, that the Law is the cauſe of Salvation, (that's only by the Goſpel.) It is no more the Cauſe of it, than the launcing of a wound, letting out the putrified matter, is the cauſe of the cure; but it diſcovers the depth of the wound, and that corrupt matter, which reſiding there would hinder the cure, and feſter, and end in putrefaction: Or as *one* ſaith, it is but as a Fiſherman beating the River, and troubling the water to drive the fiſh into the Net. The Law drives men into the Net of the Goſpel, whereby they are catched for God. There are *three Acts* of the Law, *juſtifying*, *directing*, and *convincing*; the juſtifying act of the Law is out of doors, and a condemning act ſtept into the room, ſince men are *concluded under ſin*, Gal. 3. 21, 22, 23. Man in his firſt Creation ſtood in an indifferency to the Promiſes and Comminations of the Law, according as his carriage ſhould be, but when ſin came, the Promiſe of the Law was of no force, becauſe the Condition of obedience was not performed, whereupon man lay under the power of the Curſe. The directing pow- of the Law remains, as a Rule to guide us; for the work of Chriſt was to reduce us to obedience. The convincing Power of it is of perpetual uſe, for the diſcovery of the depth of ſin in the Heart, *Pſalm* 19. 12. *Who can underſtand his errors? cleanſe me from my ſecret faults.* Of perpetual uſe even to Believers too, in regard of the conteſt with ſpiritual ſins, even for the diſcovery of ſpiritual ſins. There is a ſpiritual uſe of a ſpiritual Law, to manifeſt thoſe ſins to a Believer; in which reſpect it is not a terror to

a Believer, but a delight; becauſe it diſcovers the Enemies of God in the Soul, and makes it run to the Fountain of Chriſts blood in the Goſpel for the cleanſing of them; ſo that the more this revealing power of the Law is uſed, the more occaſion hath Faith to manifeſt it ſelf, in recourſe to the Goſpel Promiſe. In theſe *two* latter reſpects the Law is of conſtant and neceſſary uſe; the convictive is neceſſary to affect us with ſin, and the inſufficiency of our own Righteouſnes; and the directive is not deſtroyed, but enforced by the Goſpel. We muſt know our ſelves, and know God; the Law giveth us a Knowledge of God in his Authority and Holineſs, and a Knowledge of our ſelves in our Subordination and Vileneſs. And,

Firſt, *The Spirit diſcovers ſin by the Law:* It is the end of all Laws to inform the underſtanding of what is to be done, and conſequently of Mens deviation from them: And ſo abſolutely neceſſary the Law is for this diſcovery, that the *Apoſtle* owns all his Knowledge of ſin to come from thence, *Rom.* 7. 7. *I had not known ſin but by the Law*; by this ſin is revived, *Rom.* 7. 9. *When the Commandment came, ſin revived.* As the moyſture in wood is excited by the fire, wheezing out at the end, which was not diſcerned before. The rectitude of the Rule, diſcovers the crookedneſs of our Nature; the perfection of the Law, the degenerateneſs of the Soul; the purity of the Law, the pollution of the Heart; the ſpirituality of the Law, the carnality of our Minds: the Rule being altogether excellent, diſcovers a man altogether vile. *Galat.* 3. 19. *The Law was added becauſe of Tranſgreſſion:* To diſcover the filth, ſtench and venome of a mans Heart and Actions, and make him to lye under the Condemnation of it, without any accuſation of the Righteouſneſs of God. Hence it is ſaid, that *The Law entred that ſin might abound*, Rom. 5. 20. Not to make it abound by encouraging the Commiſſion of it, but by impreſſing the Conviction: A man before thinks himſelf a ſcanty and Mole-hill Sinner, but after the ſight of the Law, deep conſideration, and the ſenſe of it, he ſeeth himſelf a large and mountainous Sinner, though he may appear ſmall to the eye of man. And the Spirit diſcovers by the Law the extent of ſin; by the breadth of the Law, the Spirit helps us to meaſure the latitude of ſin: naturally we think not ſin to be ſo great as it is, but its dimenſions are ſeen through the Glaſs of the Word, which ſhews it to be exceeding broad; as a Star which a Child thinks is but a little Spark, is known and diſcerned by an Inſtrument to be bigger than the Globe of the Earth. The Spirit ſhews the extent of the Precept, and thereby meaſures the wideneſs of the ſins; he diſcovers the purity of the Precept, and thereby the filthineſs of ſin. And as he diſcovers ſin, ſo,

Secondly, *Secret and lurking ſins he diſcovers by the Law:* The Spirit by this diſſecting Knife opens the entrails of the Heart, to manifeſt the ſecret holes and traverſes of this inward Serpent: As when the Body is opened, all the little ſtrings within are plainly ſeen to the Back-bone *, every thing in the whole compoſition of it *lyes open* to publick view, *Heb.* 4. 12, 13. It divides Soul and Spirit, it diſcovers what Cattel litter in the Affections and Fancy: It doth unmask thoſe ſpiritualized ſins which harbour in the Underſtanding and Will; thoſe luſts which appear abroad in the garb of Virtues, as acts of gallantry and generoſity; though they looked like Stars of the Firmament, it ſhews them to be but ſome unhappy Vapours. The Spirit by the Word opens both Heart and Mind, and Affections; the ſpiritual and ſenſitive part of the Soul of man, brings the Conſcience as he did *Ezekiel* from Chamber to Chamber, to ſee the Vermine which crawl in every part; and as in diſſection we ſee the Valves and ſmall Fibres of the Body, ſo the thoughts and intents of the Heart, the ſecret aims wherein the ſpirit of wickedneſs lyes, the Councils which gave the firſt birth unto ſin, the cloſe intents that had a fair outſide, like a venomous Serpent in a Golden Box; theſe the Spirit brings to light, it rifles the very corners, and ſheweth the inwardeſt and the leaſt things, and fetcheth up that mud which

* τελειωμένα.

which lay under a clear ſtream, which Conſcience was not acquainted with before: And this diſcovery of lurking ſins is not from the innate power of the Law; that hath not a power of Omniſcience; but by the Spirit working by that Law: It is God that *ſearcheth the Heart, Jer.* 17. 10. 'Tis Gods Heart, like *Eliſha*, in 2 *Kings* 5. 26. that goes with every man when he doth this or that. The Spirit doth work by the Law, in the diſcovery of ſin, both as to the extent of it, and as to ſecret ſins. So,

Thirdly, *It diſcovers the Wrath of God due to ſin by the Law*: As the Goſpel is a Glaſs reflecting the Glory and Love of God upon the Heart, ſo the Law is a pure Glaſs reflecting the Holineſs and Wrath of God upon the Conſcience. The Goſpel repreſents God upon a Throne, with a Scepter of Grace and Righteouſneſs; the Law exhibits him upon a Tribunal of Juſtice, with a Rod of Iron and Wrath: As the Goſpel is called the *Word of Reconciliation*, ſo the Law is the word of Wrath: It ſhews a man lying under Gods diſpleaſure, at the brink of the pit, and holds him quaking over the ſmoak of Hell: As the Goſpel is the miniſtration of Life, ſo the other is the miniſtration of Death. It ſhews Wrath entailed upon the leaſt, as well as the greateſt Iniquity; brandiſheth and darts Curſes againſt the Sinner. God is diſcovered in Arms againſt the Soul, going forth, conquering and to conquer, with Death and Hell marching before him. *Rom.* 2. 8, 9. *Indignation and Wrath, Tribulation and anguiſh, on every Soul that doth evil.* Sin is ſhewn in its filthineſs, and Wrath in its dreadfulneſs, Sin too in its Guilt: By the Law we diſcern our Debts, and are aſſured they muſt be paid. The Law lays hold of every Sinner, like that Servant in the Goſpel, and with a dreadful voice claims the Debt, *Pay me that thou oweſt.* That's the *firſt* thing, the Spirit works by the Law as an Inſtrument.

Secondly, The Spirit doth ſtir up the natural Notions, and acquired Knowledge in the mind in this Conviction. He lets looſe thoſe Truths in the Heart, which were Priſoners in the Chains of Unrighteouſneſs, to be aſſiſtant in this work. As Invaders put Arms into the hands of thoſe Priſoners, which had been under a force before. This work is the exciting and reflecting the Light and Knowledge in the underſtanding upon the Conſcience, whereby the Creature feels the heat of the Light, which in its direct beams he did not; nor doth Knowledge ſwimming in the Brain affect: He blows up the ſparks of Reaſon to a height, and like the Sun draws forth the ſap of thoſe notions implanted in the Heart, making them ſprout up, according as he firſt ſet them. For as the ſowing this Seed was by the hand of the Spirit, ſo the Improvement of theſe Principles ſown, is by the breath of the Spirit, in a way of common Grace: He cauſed the Birth, and he cauſes the Growth too: that which he had ſown, he preſerves and excites; ſo that when theſe notions are excited by the Spirit, men ſee double to what they did before diſcern of the ſecrets of Wiſdom and Righteouſneſs, and accordingly that there are more Tranſgreſſions according to the Law of nature, than men uſually dream of, which makes them juſtifie God in the way of his Judgments. *Job* 11. 5, 6. *O that God would ſpeak and open his lips againſt thee; and that he would ſhew thee the ſecrets of Wiſdom, that they are double to that which is! Know therefore that God exacteth of thee leſs than thine Iniquity deſerveth.* It is an Anſwer to *Job*'s Complaint, that his Afflictions were without ground; which *Zophar* anſwers, That if the ſecrets of Wiſdom in the Law of nature were excited, it would diſcover ſin enough to juſtifie God in his proceedings. The Law of *Moſes* was not in being in the time of *Job*, but in the Original Copy the Law of Nature, and the common notions of Mankind. The Spirit ſtirs up theſe in this Conviction, and though the Spirit takes theſe, and works by the excitation of natural Light, yet he brings in alſo another light, becauſe the chief Conviction he aims at, is the corruption of the State, not only that of corrupt Acts; the neceſſity of a Mediator, and a ſenſe of ſpiritual ſins, which cannot be wrought meerly by that light which is naturally in the mind: It ſtirs up therefore Principles already impreſs'd, and introduceth Principles not yet impreſs'd, and binds both of them on the

the Soul. For it convinceth by way of Argument, and therefore its Convictions muſt be founded on ſomewhat which the Soul knew before, or ariſe from a new Light, attended with a greater Evidence. Now the Spirit of God doth not put out Nature by the ſhining of Grace, but improve, perfect and regulate it, putting it into a right Channel, making it to ſerve the ends of Grace; ſo in this act of Conviction, he maketh the natural Knowledge ſubſervient, and rouſeth up that Knowledge which lay ruſty and uſeleſs: There's uſe of this, for God acts in a rational manner, that reaſon may be employed in this caſe; hence are his Appeals to men (*Iſa.* 5. 3.) of a depraved reaſon; *Oh Inhabitants of Jeruſalem, and men of Judah, judge I pray you betwixt me and my Vineyard.* Had reaſon no competency at all, to judge of the unprofitableneſs and the bad return the Vineyard had made to God, the Appeal had been fruitleſs; but the Appeal implies, that even natural Reaſon would have caſt the Verdict on Gods ſide. So in Conviction the Spirit doth ſtir up that natural light in the mind, and that acquired Knowledge that it hath, to be aſſiſtant in this work.

Thirdly, *The Spirit doth irradiate and enlighten the mind, and practical Judgment*: The Spirit brings a man to belief of the Truth in the Word, by clear and undeniable reaſon, and by rectifying and elevating the underſtanding. As he makes the Characters written upon the heart legible, ſo he enlightens the dimm mind, and ſnuffs the Candle of the Lord, that they may be read, *Prov.* 20. 27. that thereby *the inward parts of the belly* may be ſearched. In this regard he is called a Spirit of Bondage, not that he brings us into Bondage, but as he opens the Curtain of ſin, and the blind eye, to ſee the Bondage ſin hath brought it into. The Truths of God in the Word have an objective light, and the Spirit doth enlighten the mind, not by diſcovering new notions, and giving new objects of Knowledge only, but by creating a dogmatical Faith, and an aſſent unto thoſe Principles, and helping us to receive right and diſtinct notions of thoſe things which are repreſented. And it is ſuch a Faith which the Spirit in this work doth create, which is not only apprehenſive, but quietative; it not only apprehends the things themſelves, but the Soul reſts in them for truth; not that they are grounds of Comfort in themſelves, but doth clearly aſſent to them for truth, and own them and fully aſſent unto them: There is a Faith of *aſſent* common to men, but the Spirit quickens this Faith in Conviction, that it hath a fuller proſpect of theſe things, which he doth diſcover, which were weakly and imperfectly aſſented to before; and the Soul weighs theſe particulars which the Spirit ſets before it, more ſeriouſly than ever it did. This is a neceſſary work of the Spirit, for a ſtupified Judgment is a barr to any recovery; but when the light of the Word and the light of the Mind meet together, the iſſue is, a full diſcovery of the moats in the Soul, and Sink in the Heart.

Fourthly, *The Spirit excites and actuates the Conſcience*: Sets the Conſcience to ſmite, as *David*'s heart ſmote him, upon the Spirits touch by the Miniſtry of *Nathan*: Moſt men know ſuch and ſuch actions to be ſinful, they know Unbelief to be a damning ſin, God to be a righteous God, Chriſt the only Saviour; yet how few know theſe things convincingly, with an Application of them to the Conſcience! how few have the deſcent from the ſpeculative to the practical Judgment, to be affected with them, and with their own deplorable State! The Spirit, as it increaſeth the light, it doth ſharpen this faculty of Conſcience, for ſelf-reflection: Direct beams are darted in to ſhew the Object, and an edge is put upon the faculty to do its Office. Light is ſhot in upon the underſtanding by the Spirit in the Word, and fire is ſtruck upon the Conſcience; ſuitable paſſions are raiſed in the heart by that light in the mind. As the Spirit of Adoption giveth efficacy to the Goſpel, in affecting the Soul with Righteouſneſs; ſo as he is a Spirit of Bondage, he giveth efficacy to the Law to affect the Conſcience with Guilt, he lets looſe the natural activity of Conſcience, he arms it with a renewed Commiſſion, he opens the mouth of this Herald of God,

and

and makes it denounce dreadful things; he enlargeth it to take in the Impreſſions of Wrath, and tranſmit them to all parts of the man; he reviveth the guilt, and rouſeth the Conſcience, the Serpent in the Boſom ariſeth and hiſſeth, and Conſcience in man being awaken'd, laſhes him: Thus Sin being revived, and Conſcience awakened, they lay the Soul flat and breathleſs; *Sin revived and I died.* Guilt is ſo ſtrongly reflected, that a man doth not ſimply underſtand himſelf to be in a damnable ſtate, but feels in himſelf the filthineſs and miſery of that State, and becometh a Judge and Witneſs againſt himſelf, acknowledging the Righteouſneſs of God, and the Unrighteouſneſs of his Nature. Conſcience thus actuated by the Spirit, pleads ſharply from the Law againſt the Soul, (as a *Kings Attorney* doth againſt a Priſoner at the Bar) takes off all Excuſes, beats it off from all Apologies made in its defence, and reproacheth him for it, *Job* 27. 6. It brings not only the ſubſtance of ſin, but the circumſtances to mind, and what Rebukes it ſelf gave before to hinder the Commiſſion: Juſt as it will at the laſt day deliver thoſe Truths that were ſuppreſt and clouded in Unrighteouſneſs, and uſher them in as ſo many ſpeaking Witneſſes; the Memory is alſo revived to aſſiſt Conſcience in this work. Now the Spirit only can excite Conſcience: Though Conſcience hath a power to judge, yet it muſt have a light to judge by; and becauſe it is ſleepy and dull, it muſt be ſoundly rouſed: And therefore there is the ſame need that the Spirit ſhould ſet Conſcience right, as any other faculty, becauſe that is depraved as well as the underſtanding is darkened, and the will perverted.

Fifthly, *The Spirit brings forgotten ſins to mind, and preſſeth them upon the Conſcience.* As the *Samaritan* Woman concludes Chriſt to be the *Meſſiah*, becauſe he *told her all that ever ſhe had done*, Joh. 4. 29. So the renewing upon us the ſenſe of all that ever we did, is an evidence of the Spirits work; when old forgotten ſins are brought to light in the mind, it is an effect of Gods Spirit, who is greater than our Hearts, and knoweth all things. Thus the Spirit doth ſet in order youthful ſins in old age, makes men to *poſſeſs the ſins of their Youth*, as in *Job*; and gathers Iniquities laid in the duſt together, upon the beating the Drum of Conſcience, and fills the Soul with the ſenſe and conſideration of them, and brings in an old ſcore of ſin with many *Items: Item*, Such a time a Contempt of God, ſuch a time a ſpeculative Wickedneſs, ſuch a time a quenching of the Spirit, profane Speech, ſwarms of vain Thoughts and vile Luſts; the many aggravations of ſin, againſt Mercies, in the very Face of God, when a Pardon was offered, Rebellion againſt the light of Conſcience, ſtifling holy Motions, breaking the bonds of Love, the Influence our ſins had upon others, Principles and root of ſin, Enmity to God, ſecret riſing of heart againſt the purity of the Law; thus it brings ſins that were forgotten, and ſets them home, *Pſal.* 119. 59. *I conſidered my wayes:* He counted his wayes and his ſins one by one, as the *word there ſignifies*, as much as he could, and as the Spirit of God directed; though many times the Spirit layes one ſin cloſeſt, yet all the reſt are brought in, *and ſeverally charged.* As in a Peſtilent Diſeaſe, all the humours wherewith the Body was troubled before run into that Infectious Diſeaſe: And the Soul is made to read thoſe ſins as plainly, as if they had been Commited but the day before. A wicked man *knoweth not whither he goeth*, 1 John 2. 11. he hath no clear Knowledge of the nature of ſin, and the dreadfulneſs of Wrath: But the Spirit in this work makes us not only ſee ſin, but giveth an intuitive Knowledge of it, draws the Vail from the Face of ſin, waſheth off its Varniſh, pulls away its fine dreſs and attire, and preſents it as the greateſt evil, and in its moſt *Æthiopian* deformity.

Sixthly, *The Spirit fixeth the ſenſe of the moſt terrible Attributes of God upon the Soul in this work:* His Juſtice, Eternity, Holineſs are brandiſhed againſt him, and Mercy ſeems ſtanding aloof from him; he makes him look upon Juſtice incenſed, Holineſs diſparaged, Mercy ſlighted, Power preparing a *Tophet* of Wrath, and kindling it againſt it, and Eternity perpetuating the puniſh-

puniſhment, and hides all Conſiderations of God that might give hope of relief. Upon theſe perfections of God which breath terror againſt the ſins of men, is Conviction founded. Men naturally have a greater ſenſe of Gods Mercy, than any other Attributes, becauſe Mercy and Patience are more continually expoſed to their view, in the warm Sun, influences of Heaven, fruitful Showers, and kindly Proviſions, which multiply the notion of his Mercy in the Minds of men; and from thoſe *Ideas*, fortified by theſe common works of Kindneſs; and from ſelf-love in mens breaſts, doth ariſe mens confidence and preſumption in the Mercy of God. And therefore the ſoul is never ſoundly convinced of its own natural ſtate, till ſelf-love be ſhaken, and the other Attributes of God ſeriouſly pondered and owned. When the ſoul is in a dead ſleep, there is no conſideration of Juſtice; and when awakened by the Law, without the ſight of the Goſpel, and a diſcovery of his Mercy in Chriſt, like *Adam* and *Eve* the ſoul runs from Gods preſence, and every Voice of God is terrible; and finding himſelf culpable, and ſeeing nothing but a ſea of ſin, he fears the Juſtice of God, that the Sovereign Judge of all the World will bring him to a ſpeedy account, and inflict that death that he knows himſelf worthy of. Now the conſideration of theſe Attributes have in the holieſt men, alwayes cauſed in them reflections on their Iniquities; hence holy men in Scripture, upon ſome Apparition of God, or an Angel, were full of apprehenſions of Gods Holineſs and their own Impurity, which poſſeſſed them with expectations of death, when they looked upon God as a conſuming Fire, and themſelves as dry Stubble; *Ezek.* 3. 6. *Judg.* 13. 22. *Iſa.* 6. 6.

Seventhly, *The Spirit of God removes in this work of Conviction, all the former ſupports which the Soul leaned upon.* It blows up all the little Caſtles of defence, puffs them away as Chaff, makes Conſcience work through all the Plaiſters laid on to aſſwage the grief, layes the Soul naked without any covering. The heart of man being ſtuft with ſelf-love frames a multitude of miſerable Comforters as weak as *Adams* fig-leaves; but when the Spirit ariſeth in the Miniſtry of the Law, he tears all thoſe Coverings, nonpluſſes all thoſe ſubtil evaſions, breaks all thoſe props and crutches in pieces, and caſts down the Soul before the foot of God's righteous Judgment, that it dares not caſt a glance, a loving look towards that *Sodom* which God hath fired; knocks off the hands from all thoſe things whereby men would compound with God and their guilty Conſciences; all the ſtrong reaſonings for the Life of their luſts, and the preſumptuous arguings for the Salvation of their Souls, fall before the Battery of the Word, which like an Engine playes againſt the high-built and pleaſant Imaginations. He pulls up the Foundation of their own Righteouſneſs, ſtrips it of its painted Garment, and makes them look upon their pretended beauties as loathſome deformities. When ſin revives by the Commandment, the ſinner dies in the former opinion he had of himſelf: The ſentence of death in himſelf, is attended with death in all his comforts. And upon this account afflictions are mighty helpful to this work, when the Spirit ſets in with them; when the ſupports of Sin are drawn away, the evil of ſin is more ſeen, which was not obſerved by men in the midſt of their Wealth and Pleaſure; when he *holds them in Afflictions*, then *he ſhews them their work and their tranſgreſſion, wherein they have exceeded, he openeth their ear alſo to diſcipline, and commandeth that they return from iniquity*, Job 36. 8, 9, 10. On this account God takes Afflictions as the proper ſeaſon to carry on this convincing work. For the Rod puts life into the Word, and makes men look inward to their Conſciences, and outward to their Actions. When their former ſupports are pulled down about their ears, and Conſcience is quickned by the Spirit, then is the time for it to ſhew it's Commiſſion; whereas in the hurry of Pleaſures, it was wholly ſilent. And while the Spirit doth arm Conſcience againſt a man, he doth ſuſpend the force and fury of his luſts, which before ſtopt the mouth of it.

Eighthly, *The Spirit makes the Soul intent upon the conſideration of its Sin, and thoſe evidences which are brought in againſt it.* (1) *Up-*

(1.) *Upon the Conſideration of it's ſin.* The thoughts of his ſin haunt him like ſo many Ghoſts, and Conſcience, like *Zippora* to *Moſes*, flies in his Face; not once, but with a repetition, *A bloody Husband haſt thou been unto me.* It giveth no reſpite, every thought is a particular Sting; wherever he looks, ſin ſtares upon him; and wherever he is, or moves, Conſcience is with him, thundering in his ears the Curſes of the Law, and flaſhing in his face the Fire of Hell, and preſenting the black Scroll to his conſideration: his *ſin is ever before* him, which *Job* calls, *chap.* 13. 27. *a putting* his *feet in the Stocks.* He cannot move, but he feels the ſmart of his wounds at every motion. The Spirit *ſeals Inſtruction*, he ſets ſuch a brand upon the Conſcience, that all the Art of men cannot raſe it out; 'tis *held* in by the Law, *Rom.* 7. 6. and *filled with bitterneſs*, *Job* 9. 18. The Spirit ſtakes him down, and points him to his ſins, Lo theſe are thy ſins, and theſe will be thy Plagues without a Converſion. He will not let him take one ſweet draught, nor a mouth-full of cool Air; he fixeth his eyes upon ſin with ſorrow, as much as his eyes were before upon it with joy. The ſoul had heard a thouſand times of its Lying, Swearing, Drunkenneſs, uncleanneſs and other wickedneſſes; the neceſſity of Converſion, the miſery of Hell, and the Pleaſures of Heaven; but all were vaniſhing ſounds, till the Spirit ſounds the Trumpet of the Law, and fixeth Truths upon the Conſcience, and maketh Reaſon perform its Office, then he *holds the eyes waking*, Pſal. 77. 4. and the Soul cannot ſpeak of any thing but its trouble. For as the Spirit brings to remembrance the Promiſes of Chriſt, and fixeth them as a ground of Faith, brings to remembrance the Precepts of Chriſt, and ſettleth them upon the ſoul as a ground of Obedience; ſo as a Spirit of Bondage he brings the Threatnings of the Law, and leaves the ſtamp of them upon us, that we cannot look off from them; inlays the Law in the Heart as a Law of Death, as in Converſion and Faith it is engraven as a Law of Life. Thus Chriſt dealt with *Paul*, *Acts* 9. 4. tells him of his perſecuting, *Saul, Saul, why perſecuteſt thou me?* When *Paul* would know who it was that ſpoke to him, *verſ.* 5. *I am Jeſus of Nazareth*; yet holds his eyes ſtill upon his ſin, *Jeſus of Nazareth whom thou perſecuteſt.* Theſe conſiderations break in like a deluge on the ſoul, ſo that none can ſtop them, and they attend the Perſon at his Bed and Table, and Shop and Walk, and they incorporate themſelves with him. And the Spirit

(2.) *Doth follow the Soul with one word after another, and preſſeth, and urgeth more and more that which may make a thorough Conviction.* The Word to natural men is like a flaſh of Lightning, that ſcareth and vaniſheth; 'tis like an Arrow ſhot againſt a brazen Wall, that immediately falls down again; it's a Glaſs wherein a man ſeeth his face, and quickly forgets his own *Phyſiognomy.* But the Spirit in this work holds the Glaſs before the face, preſſeth upon the ſoul the pure interpretation, the ſenſe and meaning of the Law, drives it deep, like a Nail that cannot be pulled out, doth many times providentially guide a man to thoſe places of Scripture that ſharpen the Conviction, and rend the ſoul wider, as a torn Garment is by every nail that catches hold of it; and never leaves it till he brings it to ſubſcribe, *I am the man whoſe name is written here, I am the man who* is meant in this Curſe. But then,

Ninthly, *The Spirit ſprings up fears in the Soul, at the conſideration of this ſtate.* Fears, ſo far as they are not ſinful, are the work of the Spirit, as a Spirit of Bondage; he concludes it under a ſtate of unbelief, makes it underſtand the intolerableneſs and duration of its miſery in that ſtate, puts the queſtion to it, whether it can dwell with everlaſting burnings. The Spirit preſents it with a pure Law, a righteous Judge, and a deſerved Wrath; now it is natural for any man under the juſt ſentence of the Law, for a Capital Crime, to be full of dread. There is Fire and Thunder in the particular Application of the Law, as there was in the firſt delivery of it on *Mount Sinai:* And ſince the tranſgreſſion of the Law, there is nothing but death, horrour, and the Curſes of it, ready to ſeize upon the Soul: It may well ſet the holieſt men, when they examine themſelves by it, on trembling, as *Moſes*

did at the delivery of it, *Heb.* 12. 21. And indeed it is impoſſible for the Spirit to act in an ordinary way, but according to the nature of that word which is preſented to the mind. If a Promiſe be applyed, the proper conſequent of that is Comfort; if a Threatning be impreſt upon the mind, the proper conſequent of that is Terrour; if a Precept, the immediate operation of that is Obedience: Therefore the Spirit can be no other but a Spirit of Bondage, exciting troubles in the ſoul, as it works by the Law, becauſe there is no Promiſe of reward in that, but to thoſe that perfectly obey. If the Law met with a pure heart, free from all taint of ſin, the Spirit would engender Comfort by it; but ſince there are deep ſpots in the hearts and natures of all men, God by the Law only perſwades them of the truth of that; and it is impoſſible that from the Law alone any thing ſhould ariſe, but what is ſlaviſh. If the Spirit ſpeak no other word but the Law, it can produce nothing but Terrour and Condemnation. What Terrours muſt then ſeize upon the ſpirits of men, and what diſtreſſes be rooted in their ſouls, when they conſider themſelves cut off from all hopes of mercy by the Law, having broken it, and no Promiſe giving any ground of Comfort, but a Curſe pronounced for the violation of it? And how ſevere that is, you may ſee, *Gal.* 3. 10. *Curſed is every one that continueth not in every thing to do it.* Now when a man ſeeth he hath no title to Heaven in regard of the Curſe, no diſpoſition to Heaven in regard of his Nature, and that the Curſe of the Law is his right before the legal Bar, and beholds the ſparklings of wrath without any Cloud to ſhelter him; can a man ſee this without ſelf-condemning, and a crying out, *I am undone, I am undone?* When Conſcience is thus awakened, Sin thus preſented, the Law thus manifeſted, and the Soul held down to the conſideration of all, it is as impoſſible it can be without inward Convulſions, as the Ground without Earth-quakes which hath air in its bowels without any vent. This Thunder from *Sinai* raiſeth nothing elſe but blackneſs and darkneſs, and ſtorms in the Region of the ſoul.

Laſtly, The Spirit in a ſaving Conviction *brings the Soul after this wounding to a ſelf-debaſing and a humiliation.* Man is the moſt backward in the world to the charging guilt upon himſelf, he is more skilful at Self-excuſes than Self-indictments; but the Spirit brings the ſoul to comply with the end of the miniſtration of the Law, which is, *That every mouth may be ſtopped, and all the World become guilty before God, Rom.* 3. 19. By this Revelation of the ſecrets of the Heart, and the urgency of Conſcience, the overpowering work of the Spirit, the ſoul makes a poſitive Concluſion againſt it ſelf, to the glory of God: 1 *Cor.* 14. 25. Thus by ſharpening his Arrows in the hearts of his Enemies, *Pſal.* 45. 5. he makes his Enemies fall under him, in an acknowledgment of his Righteouſneſs and Power, and the unlikeneſs of their hearts to the purity of the Law; not extenuating the guilt, but loading themſelves with it, to a ſelf-abhorrence, abhorring themſelves in duſt and aſhes, counting themſelves as dead dogs, to violate ſo holy, righteous, juſt and good a Law; and turning all their ſelf-righteouſneſs to ſhame, heartily wiſhing thoſe ſins which gaul them, had never been committed. And after this, when the Goſpel is preſented, the ſoul enters into debates with it ſelf, and makes a judicious compariſon between the *firſt Covenant*, and Condemnation by that, and the *ſecond Covenant*, and Life by that: Here are Flames of Wrath, and there are Rivers of Joy; here is a Lake that burns, there is a Paradiſe that refreſheth; here is a flying Roll full of Curſes which will ſeize upon me, there is a rich Goſpel, full of Bleſſings, that is offered to me; here's Death to ſinners that will not have God to reign over them, there's Life to Believers that ſubmit with the Obedience of Faith: If I ſin while I live, I muſt periſh when I die; I muſt be ſaved by Grace, or be puniſhed by Wrath; and ſhall I ſin away my hopes, to fall into a miſerable Eternity? ſhall I ſin my ſelf to death, when the Promiſe of Grace is freely made to me, in order to my ſalvation? Thus the ſoul is brought to a ſenſe of ſin by the Law, and the inſufficiency of the Creature, and then, welcome Chriſt,

Chriſt, and Goſpel, and Covenant, and Promiſes of Grace; welcome the Yoke of Chriſt: And when it cometh to this, then *Conviction* ends, hath its perfect Work, concluding in a thorough Converſion, and Acceptance of Chriſt. The

IV. Fourth thing. *What Sins, or what in ſin the Spirit doth chiefly convince of?* The Conviction by any other cauſe is partial, it's but half baked, roaſt on one ſide, and raw on the other; the Spirit's Conviction is univerſal; he holds a right Rule to the crooked heart; he meaſures all the dimenſions of the ſoul, and of ſin in it, conſiders Root and Branch, Leaves and Fruit: As the Spirit in a good man mortifies all ſin, cleanſes from all ſin, ſo in this work he diſcovers all ſin.

Firſt, *The Spirit uſually ſingles out ſome one ſin at the firſt to ſet home upon the Soul.* Sometimes ſome baſe unworthy action, ſome blaſphemous word, ſome diſparaging thought of God, ſome Captain and Maſter-ſin, which is firſt brought out to face the ſoul, and preſented in its hideous ſhape. As Crucifying the Saviour of the World was charged by *Peter* upon the *Jews*, *Act.* 2. Fornication upon the Woman of *Samaria* by Chriſt, *John* 4. 18. As the Spirit of Adoption in working Aſſurance evidenceth to the ſoul ſome one particular Grace which is wrought in the ſoul, whereby he may be able to judge of his ſtate, ſo, as a Spirit of Bondage he preſſeth ſome particular ſin at firſt, whereby a man may judge of his deplorable Condition. Some one ſin the Spirit takes hold of, to begin this work of Conviction. But though one ſin chiefly ſticks in the Conſcience at firſt, yet in the Spirits work all others do ruſh in afterwards to have their ſhare. When one *Bee* cometh forth and ſtings one that hath diſturbed the Hive, the reſt come out to revenge the quarrel; or when one Maſtiff ſets upon a Paſſenger, all the reſt will come barking in. The guilt of one ſin is let looſe upon the Conſcience; not that the work ends here, (for then the ſoul might be loſt,) but this is an Introduction. *Judas*'s thought, dwelt only upon one ſin, *Mat.* 27. 4. betraying innocent blood, that did affect him, but he never ſearched further into the Kennel, never into the depravation of his Nature. But the Spirit begins at one, and leads the ſoul from Chamber to Chamber, from Luſt to Luſt, till it hath viewed the whole Den by degrees; for he doth not ſhew all at once, that the ſoul for whom he hath kind thoughts, may not fail before him.

Secondly, *The Spirit uſually convinceth the Soul firſt of groſs ſins:* He begins with theſe, becauſe they are more legible and obvious by natural light, which of it ſelf condemns them, and ſets the ſoul ſpeechleſs. As in the Siege of a Town, Batteries are planted againſt that part of it which is weakeſt. Sins in the Converſation are more viſible than thoſe that lie ſecret in the heart; other ſins are obſcured by theſe outward ones, as Stars are by a bigger light, and a little ſpot by a greater ſtain: Theſe are more viſible to the inward ſenſes, and more eaſily read by Conſcience, by Principles of Reaſon which riſe up in accuſation of them. *David*'s *Murther* and *Adultery* firſt affected his Conſcience by *Nathan*'s Miniſtry, but in the progreſs he complains of his *Hypocriſie*, *Pſal.* 51. 10. Of thoſe ſins which poured in their ſtreams to the increaſing that River, thoſe Auxiliaries, which had contributed their aſſiſtance to maintain his Heart in its hardneſs for that ſin. As in Thankfulneſs one great Mercy appears, but when that is diſſected, the whole train of Mercies appear; ſo in Conviction one groſs ſin firſt ſhews it ſelf, and when that is diſcerned, the whole litter comes in view. Chriſt rouſeth *Paul* for his Perſecution firſt, but after, it ſpread further on his Conſcience; for he acknowledges himſelf not only a Perſecutor, but a Blaſphemer and Injurious. The Spirit holds the Conſcience to the viſible Letter of the Law, before he applies the inviſible Spirit of it to the Heart, and affects the heart with that which is biggeſt, becauſe of its nearneſs, rather than others, which thô as bad or worſe, ſeem leſs by reaſon of their remoteneſs.

Thirdly, *The Spirit from thence proceedeth to the Conviction of the boſome ſin.*

All men worſhip ſome *Golden Calf*, ſet up by Education, Cuſtom, natural Inclination, or the like; and while a *Dalilah* lies in the Boſom and engroſſeth the Affections, the Soul cannot be ſet with its Love upon God; and if the Heart be diſſaffected to this, the others are more eaſily hated: When a General is taken, the Army runs; this is the great ſtream, others but Rivulets which bring ſupply. The diſaffecting the Soul to this, facilitates the remaining work, becauſe this is the ſtrongeſt Chain wherein the Devil holds a man, the main Fort. The Spirit fights againſt the lighter parties that come forth, but chiefly againſt that which hath been the great Commander of all the other forces againſt God, and the greateſt Confidence of the Devil: As a wiſe General directs his force againſt the ſtouteſt Body, wherein the ſtrength of the Enemy conſiſts, when that's worſted, the Arms preſently fall out of the hands of the reſt. Other ſins are as the ſtraglers of an Army, by the routing of which the Victory is not obtained, but by the ſhattering the main body. The Spirit doth chiefly convince of this boſom ſin. Violence was the Souldiers, Extortion was the *Publicans* ſin, and the Spirit directs *John Baptiſt* againſt theſe; Hypocriſie was the darling Iniquity of the *Phariſees*, Chriſt plants his battery moſt againſt this: *Paul* in his whole Progreſs after Converſion, abhors moſt his Perſecution. As Sanctification is a cleanſing a man from *his* Iniquity, ſo is a Conviction of the Spirit, a diſcovering to a man his proper Iniquity, *Pſal.* 18. 21.

Fourthly, *Thence the Spirit directs the Soul to a ſight of its Corruption by nature*; opens the root of bitterneſs, makes us ſmell the Sink of ſin, diſcovers the Dunghill whence all theſe little Serpents derived their life and ſtrength, ſhews us the rotten Coar as well as the worm-eaten skin; That the nature of the perſon *lies in wickedneſſe*, as a Mole in the Earth, or a Carkaſs in putrefaction, 1 *Joh.* 5. 19. all under ſin, no good ſpring in the Heart; that there is a poyſon in the Heart that taints every work of the Hand, Imagination, Fancy, Thoughts of the Mind, and Motions of the Will. He brings a man from the Chamber of outward to the Cloſet of inward ſins, 'till he arriveth to the large room of Nature; bids him ſee if he can find out one clean corner in the Heart, and ſo conducts him to the *firſt ſin of Adam*, makes him behold the firſt Fountain whence all iſſued; and all little enough to make the proud heart ſtoop to God: He makes him conſider he is deeply concerned in that firſt ſin, though ſo many revolutions of years have paſſed; this makes a man vile in his own eyes, that he cannot look upon himſelf, but with confuſion and an univerſal bluſh. God looks to this ſin of Nature as the ground of Puniſhment, *Gen.* 6. 5, 6. *The imagination of the Heart* was *only evil*, and therefore it repented God that he made Man on the Earth: Therefore the Spirit doth affect moſt with this in Conviction. As Chriſt came to cure the wound of nature, ſo the Spirit ſhews the impurity of nature in order to that cure, he would not elſe act upon the Foundation Chriſt had laid. He is ſent to convince men of their need of Chriſt, therefore of that which layes men under the greateſt neceſſity of Chriſt, which is the violation of the firſt Covenant, and the evil conſequents of it. As the Spirit in Mortification ſtrikes to the root of ſin, ſo in Conviction he digs to it; as in Sanctification he cleanſes from the ſink of ſin, ſo in Conviction he ſhews it. Chriſt in his Diſcourſe with *Nicodemus*, lays this open to him, who thought the Doctrine of the neceſſity of Regeneration a ſtrange kind of Diſcourſe, and muſt needs think ſo, 'till he underſtood, *Joh.* 3. 6. That *that which is born of the fleſh, is fleſh*: That Nature was univerſally depraved. *David* begins with a ſenſe of his Adultery in his Conviction, but traceth up his ſin to the Spring, his natural Conception, *Pſal.* 51. 5. He followeth the young Cubs to the old ones Den, where he found ſins mark upon every Member at his firſt formation. If the Spirit did not convince of this, he did little or nothing to the purpoſe: for as long as we think there is any good in us, we ſhall depend upon it, and never goe to to Chriſt. But when we ſee the running Iſſue of Nature, as well as the outflowings

flowings of nature, then we ſhall with open arms fly to him. To be ignorant of this, and complain of other ſins, is a ſign of Conſcience but half awakned. This is the proper work of the Spirit, and it cannot be done without this: the branches and fruit are viſible, ſo are the Beams and Rafters of a houſe; but the Root and Foundation lyes under ground. The Spirit ſhews this corruption of nature not by a glimmering but clear light, not only ſhews a man that he is fallen, but makes him ſee the Heavens in their Glory from whence he fell, Hell in its miſery to which he fell: He affects him with his Nature, as the ſeminary of all ſin, as a Womb to prepare and ripen ſin, 'till a ſuitable Temptation is offered to give birth to it.

Fifthly, *The Spirit convinceth of the evil nature of ſin*; and this is a neceſſary work of the Spirit. As in ſtriving againſt it, the renewed Soul quarrels with it as it is ſin, ſo in a through Conviction the Spirit doth unmask it as it is ſin; he preſents it under thoſe conſiderations upon which the Soul is to fight againſt it; he evidenceth it ſenſibly to be Enmity to God, to his Eſſence, Attributes, his Law, turning the back upon God with the greateſt ſcorn, and *lifting up the heel againſt him*, Jer. 32. 33. endeavouring to deſpoil God of his Government, (whence Sinners are ſaid to be without God in the World,) caſting the Holy Law behind their backs, preferring a dirty Creature before the Creator, a baſe Luſt before a bleſſed Jeſus. He doth evidence every ſin to be Idolatry, an implicite adoration of Satan; Ingratitude, becauſe our Mercies are received after our Lives were forfeited; Theft, in Robbing God of that Reverence that is due to him, and the Revenues of his Glory; Unbelief, not believing his Promiſes whereby he allures, nor his Threatnings whereby he ſcares; Unfaithfulneſs in breach of Covenant, and abundance more bound up in the Womb of ſin; this the Spirit doth convince a man is in the nature of ſin, in every ſin. Now the Spirit ſhews ſin to be an Injury to a gracious God, Impurity, Diſingenuity againſt a Holy God, Diſloyalty to our ſupream Lord, a breach of a holy and righteous Law, a ſtab to the Heart of Chriſt, a ſhedding the beſt Blood that ever was, and ſuch a hainous thing as is not to be remitted without the Blood of God. As the Spirits ſecond Conviction of the Righteouſneſs of Chriſt, is as it is the expiating cauſe of the ſin of man; ſo his firſt diſcovery of ſin is, as it appears to be the occaſion of the Death of Chriſt. Without this Conviction of the evil nature of ſin, the Spirit is not like to attain its end; for there cannot be a Converſion, 'till a man be ſenſible of what ſin is in its own Nature, averſion from God, alienation and contrariety to him.

Sixthly, *The Spirit doth convince of the filthineſs and Pollution of ſin.* Sin is the contagion of the Soul, the univerſal ſtain of Nature, nothing but Pollution ſucceeded in the place of original Purity. The Scripture doth ſet forth ſin to us under all the vileſt terms, calls it an *Æthiopian blackneſs*, *Spots*, *Mire*, *Dirt*, *Dung*, *Plague*, *Ulcer*, *Sore*. As there is a ſaltneſs in every drop of water in the Sea, ſo there is a filthineſs in every action of ſin. The Spirit diſcovers the naughtineſs of the Heart, and the naſtineſs of Luſts, being more loathſom than Toads, and Infectious than Plagues: *Iſa.* 57. 20. The wicked mans heart is like the *Sea*, *caſting up Mire and Dirt*. The Spirit in this work, doth (as it were) ſpread Dung in the Face of the Sinner, he ſhews what Slime and Frogs it hath left behind in every part it hath touched, that he may feel as well as ſee the loathſomneſs of it. When the Spirit cometh thus as a Judge into the Soul, though we ſeem to be waſhed with Snow-water, and our hands appear clean, yet we ſhall be as plunged in a Ditch, that our own Cloaths will abhor us *: Then a man ſees himſelf bemired from head too foot, like one over head and ears in a Common-ſhoar. By ſeeing Original ſin, we ſee the defilement of it, how it hath infected the whole nature; and that humane Nature is not like a River to purifie it ſelf, but its Mud is encreaſed rather than diminiſhed. If the Spirit ſhould ſtir up all the ſtench of ſin, and unmask all its uglineſs, without making any further Progreſs, utter Deſpair, Fury, Confuſi-

* Job 9.30,31.

on,

on, Self-hatred would be the effect of it. The Spirit in this work muſt needs diſcover this filthineſs, if he attain his end in it. For as the Soul in ſanctification is to purge out ſin by the ſtrength of the Spirit, ſo it is neceſſary by Conviction it ſhould ſee the filth of that that is to be purged out, as an Incentive to cleanſe it. No ſoul will hate it, no ſoul will move its hand to its expulſion, till it be ſtript of its painted colours, till it be ſhewn in its native blackneſs, till the Serpent be ſtript of his skin, and manifeſted in the Venom and Poyſon of its nature. *Cain* ſaw his ſin in the wrathful effects, as it was not forgiven, but not in the polluting effect, as the Blood of his Brother had defiled his Conſcience. When we ſee the Guilt, it terrifieth us; and the Filth, it ſhameth us; the one makes us deſire eaſe, the other cleanſing. Without this ſight we cannot juſtifie God in his Righteouſneſs, nor admire him in his Patience, that he did not long ſince fling ſuch naſty Veſſels on the Dunghill; without a ſight of this, we can never hate ſin ſpiritually. Senſibleneſs of the wrath that is due to it, may make us fear it; but 'tis ſenſibleneſs of the filthineſs of it, that muſt make us loathe it: Both theſe are the deſigns of the Holy Spirit in Conviction, to make God appear admirable, deſirable, and Sin appear hateful. Then

Seventhly, *The Spirit convinceth of ſpiritual ſins*; and this is the great work. It convinces of the Corruption of Nature, the nature of ſin, and the filth of ſin; but it preſſeth moſt upon ſpiritual ſins, the firſt motions, ſelf-conceit of our own worth, Pride againſt God, Unbelief, and the like. Conſcience hath a natural edge, to wound a man for thoſe ſins which render a man inexcuſable by the light of Nature; but ſome ſins lye remote out of ſight, as ſpiritual wickedneſs, in the high places of Underſtanding, Will and Affections, yea and of Conſcience it ſelf; a clearer Light and a more piercing Principle is requiſite for the diſcovery of theſe. Drunkenneſs, Murther, Luxury, Theft, *&c.* are ſins condemned by the general conſent of Nature; the works of the viſibly defiled Fleſh *are manifeſt*, but the works of refined Fleſh lye cloſer in the inward corner, and are not ſo eaſily diſcovered, thô there is a greater defilement in theſe than men commonly imagine. Other ſins diſgrace us more in the eye of men, and theſe defile us more in the eye of God. The Soul, which ought to be a living Temple for God, is defiled by theſe ſins, which is as if the Throne of a Prince ſhould be beſmeared with dung. That's worſe in the eye of God, which conſiſts in a conformity to the Devil, Gods greateſt Enemy, than that which conſiſts in a conformity to the brutiſh Creature, as ſins of the fleſh are. They are the ſtrength of ſin, the Heart and Life of the body of death, the main Fort, the other ſins are but the Out-works; the great end of the Spirit is to convince of theſe: the Outworks muſt be firſt taken, therefore groſs ſins muſt be firſt known; yet there's no hopes of conqueſt while the main ſtrength remains inviſible. As Sanctification begins at the ſins of the fleſh, but grows up to a cleanſing from ſpiritual ſins, ſo muſt a ſenſe of ſin in order to ſanctification ſail the ſame courſe. Theſe being the ſubjects of the Spirits ſanctification, as that wherein the Enemies chief ſtrength lies, are the ſubject of Conviction too; and herein conſiſts the ſpirituality of Conviction. As the ſtrength of an Eye appears in diſcovering the ſpots in the Sun, which lye covered with a rich Robe of light, ſo the ſtrength of Conviction in the ſpirituality of it is diſcerned in the Eyes diſcovering the ſtains in the heart, which are covered with a beautiful Cloak of outward Morality. When Sciences are learned, the Rudiments and more obvious Principles are known before the Myſteries are underſtood, and men grow up from a common to an abſtruſe knowledge: ſo the Spirit leads us from a ſight and ſenſe of more viſible, till it dives at length to the ſecrets of ſin, to the deceivableneſs of unrighteouſneſs in the Spiritual *Antichriſt* working in the ſoul: no ſpiritual Conviction without a Conviction of ſpiritual ſins. A Natural man may by natural Conſcience be convinced of great ſins againſt the light of Nature, as a dim

Eye

Eye can read a great Print; but ſuch are uſually moſt ſenſible of ſins againſt the *ſecond* Table, or more open ſins againſt the *firſt*; but the Spirit convinceth of the more inward imperceptible ſins, affects it with thoſe againſt both Tables. *Paul* was convinced not only of the ſins he acted without, as his Perſecution, but of ſins dwelling in him, ſpringing up in him, and diſcovering themſelves by their motions in him. And,

Eighthly, *The Spirit convinceth the Soul of its own impotency and weakneſs.* He ſhews the Sinner his filth and his chains, how Luſt brings Guilt and Slavery; how his Underſtanding is deprived of true light, and his Will of true liberty; whence there is an utter inability to make up the breach between God and the ſoul, from whence his beſt Righteouſneſs ſmells rank, and contracts a taint from that corruption which is derived from *Adam* unto the whole humane Nature. Men naturally glory in their own Power, they think Grace no more than walking according to the Rules of blinded Reaſon, they underſtand not the depth of their Wound, nor their weakneſs by it: Sins of infirmity they think they have, which are to Nature only like the ſcratch of a Pin, not like the ſtab of a Sword; they think their Vitals are ſound and ſtrong ſtill. But the Spirit convinceth the ſoul that her wings are broke, and her feet crippled, and her hands poſſeſt with a dead Palſey; that Man hath an univerſal impotency, ſpiritual feebleneſs, his weakneſs as incurable as his wickedneſs, that he can no more ſtrengthen himſelf than purge himſelf, *Rom.* 7. 15. The Spirit convinceth man, that his beſt Strength is but a ſhadow of Righteouſneſs; that as he was mutable in Righteouſneſs in Innocency, ſo ſince the Fall he is immutable to ſin, and unable to turn from it: That he is a Slave to his Luſts, held in Chains till they be knockt off, ſhut up in a Priſon that he cannot break, and under the power of a Jaylor that he cannot conquer. Without this he would think to lick himſelf whole, and never lie ſighing and ſobbing at the foot of Chriſt. Though a man naturally juſtifie himſelf, yet when the Spirit deals with him, overturns all his Props, and diſcovers him overgrown with feebleneſs as well as ſinfulneſs; he cries like *Job*, Chap. 9. verſ. 20, 21. *If I juſtifie my ſelf, my own mouth ſhall condemn me; If I ſay, I am perfect, it ſhall alſo prove me perverſe: though I were perfect, yet would I not know my ſoul; I would deſpiſe my life.*

Ninthly, *He doth continually convince of the Conſequences and Demerits of Sin*; He doth diſſect ſin, and ſhew it in its Circumſtances, and he doth convince and ſet home upon the ſoul the demerit of ſin; and (though he doth alſo propoſe the Goſpel) he ſets home that wrath which is deſerved by it: For he ſpeaks a Language quite contrary to that of the Devil to our firſt Parents, perſwading *Adam* that no wrath would enſue upon it; that he ſhould meet with Life in eating the forbidden Fruit. The Spirits Method is contrary to that of the Devil; Death is the Wages of every Iniquity: You ſhall be as Gods, ſaith Satan; You have made your ſelves like Devils, ſaith the Spirit; are transformed into the Devils Nature, fallen into the Devils Condemnation. The Spirit ſets home what it deſerves at the hands of God; although he doth propoſe the Goſpel, yet he affects the ſoul with what ſin hath deſerved. The

V. Fifth thing is, *What the difference is between the Convictions of the Spirit by this or that Inſtrument*, by Nature, Law, and Goſpel: What difference there is between the Spirits ſetting ſin before us in a way of Conviction, *and Satans ſetting ſin before us*, who doth intereſt himſelf ſometimes in this Conviction of ſin, when it is attended with much Terror: What the difference is between the ſenſe of ſin barely from natural Principles, and a ſenſe of ſin that is wrought by the Spirit: Then what the difference is between a *Legal* and an *Evangelical* Conviction.

(1.) *Though there are ſome Beams of Candle-light in Nature, which make a diſcovery of ſome unrighteouſneſs, whence ariſe rebukes of Conſcience; yet Nature is not able to furniſh us with a full Conviction, and ſuch a one as is neceſſary for*

for our Repair. Blind Nature cannot ſee the Rubbiſh, much leſs remove it; depraved Nature is not ſenſible of all its crookedneſs, much leſs can it rectifie it: It cannot hew and prepare it ſelf for the Introduction of the Image of God; the higheſt natural Improvements of our natural Faculties, cannot guide us into the cloſe Dens and Chambers of ſin, and give us a true Proſpect of the poyſonous Entrails of it. Nature may ſpring up ſome good operations in the heart, take Nature in its latitude, what a man may be in his natural ſtate, before his Converſion to Chriſt: Nature as it is propt up by the Mediation of Chriſt, and as there are ſome commendable reliques left in it, there are ſtill ſome inbred Principles which bring forth many excellent things according to their proportion; as there is vertue in the Earth ſince the Curſe of it after Man's Fall, to bring forth many excellent Plants, and medicinal Herbs. But theſe Convictions by Nature are,

First, *Light and uncertain, of a ſhort duration*; they are ſudden qualms, and fits upon ſome obſervation of outward Judgments. As all Judgments are ſent to make men ſenſible there is a God in the Earth, and that there are unrighteous actions that are diſpleaſing to him, upon theſe Judgments there are ſome reflections in a natural Conſcience, ſome ſenſe of God, what is due to ſin, and what deviations are from him; but they continue no longer than the cauſe that raiſed them; they are ſudden frights and ſtartings, which ſoon ſettle again; as in a ſudden fright and ſtart, Nature is ſpeedily reduced to its former temper, and the blood that was put on the ſudden into another motion, is quickly brought to its former conſiſtence: They are uſually like a Land-flood, which cauſes an inundation, but ſink not into the roots of the ſoul. *Pſal.* 9. 21. They are *put in fear*, and while they are in fear, they *know themſelves to be but men.* It is a work not ſo much upon the Judgment as upon the Affections, therefore it is like a fire falling upon flax, and other combuſtible matter, which flames and expires; and you ſee it's death almoſt as ſoon as it begins to live: Whereas thoſe Convictions that ariſe from the Spirit, ſettle upon the Judgment, and like a fire in a Logg of Wood, are kept alive in the ſoul, eat into the ſoul, dive into the bottom, produce ſerious and laſting Affections. Conſcience is ſtaggering and unfixed, therefore whatſoever ariſeth from it, partaketh of the uncertain nature of the cauſe. We ſhall be moveable in our affections, unleſs firſt ſtedfaſt in our judgment; until then, there can be no abounding in the work of the Lord. The *Apoſtle* makes one the cauſe of the other; *Be ſtedfaſt and unmoveable, always abounding in the work of the Lord**. *First* a ſtedfaſtneſs in Judgment, and *then* a ſettlement in the affections, and *then* an abounding in practice. No Conviction can faſten in a rolling and unballaſted Mind; no Conviction that ariſeth from Nature. Beſides, Fear is an unwelcome paſſion; as Love is a delightful one, Nature is held longer in the Chains of Love, than in the Fetters of Fear, the one it hugs and embraceth, the other it knocks off: the whole courſe of Nature ſtrives againſt flaſhes of fear, and will not endure the object of it; not invite and encourage its ſtay, but rather is up in Arms againſt it: And upon this account thoſe Convictions that ariſe barely from natural Principles, from any thing of bare Nature, are not of long duration. Any Conviction from Nature is like the ſmart of a prick of a Pin in the fleſh, which is ſoon forgot; a Conviction by the Spirit is like the ſtab of a Sword in the heart. The Arrows of Nature are eaſily pluckt out, but God's *Arrows ſtick faſt**: Nature likes not to retain any thing of *God* in its *knowledge*, *Rom.* 1. 28. but the Spirit imprints things, and holds them upon the ſoul, binds his Corroſive to it, that it cannot ſhake it off.

* 1 Cor. 15. 58.

* Job 6. 4.

Secondly, *Convictions by Nature do at beſt but ſtand at a ſtay; they are not growing.* If the Convictions by Nature do remain, yet they are not growing Convictions, they gather not ſtrength and perfection every day; if they do not decay and fall, as a ſeeming Star, into duſt and rottenneſs, yet they riſe not up into a ſtronger light, are not in a ſtate of progreſs, but are ſtinted to low meaſures: If they do ſeem bigger, it's by an external

ternal addition from multiplyed cauſes, and renewed obſervation of Judgments, not from any internal Principle of an enlightned Mind. But in the Conviction of the Spirit, the Light yeſterday was as the light of a Torch, to morrow as the Moon, and ſtill riſing till it be as the Sun, which diſcovers the filthineſs and little motes of the Heart, as the Sun doth the filthineſs as well as the beauty of the Earth: And this Light will increaſe ſeven-fold, as the light of ſeven dayes put into one; *Prov.* 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* His path from his firſt ſtepping into any thing that tends to it, is as the ſhining Light, which ſhines more and more unto the perfect day; whereas the way of the wicked is as darkneſs; a ſudden gleam of light lighting upon him and vaniſhing, leaves his eye under more darkneſs than before. The Spirit makes a progreſs from the firſt ſtep towards Righteouſneſs, till the dawning of the day of Righteouſneſs in the ſoul. As Chriſt came not only to give *life*, but to give it *more abundantly*, *Joh.* 10 10. ſo the Spirit giveth not ſmall flaſhes of light in the Mind and Conſcience, but an abundant and growing light. Uſually Convictions of nature do ſtand at a ſtay; Nature will not row long againſt the ſtream, but at laſt be carried down by its force. Talents not improved, are quickly loſt, and Plants when they begin to wither, never ceaſe till quite blaſted, unleſs influenced afreſh by the Beams and Showers of Heaven.

Thirdly, *Natural Convictions ariſe from ſome external cauſe, Spiritual from the Word imprinted upon the Soul:* Natural Convictions are from ſome natural outward cauſe, only from the ſight of Judgments on others, or ſome perſonal Afflictions on themſelves; but the Word is the *Sword of the Spirit*, *Epheſ.* 6. 17. whereby he cuts open the ſoul: By this he did execution upon thoſe whoſe hands were red with the blood of Chriſt: *Act.* 2. This is always his Inſtrument to cut, though he uſeth Judgments and Afflictions as Whetſtones to ſharpen the edge, or as a Mallet to ſtrike it in the deeper. *David*, a moſt intelligent perſon, well skilled in natural notions, was not convinced of his ſin of Murther and Adultery by any immediate excitation of his natural Principles, or thoſe ſpiritual Notions in his mind, without the Inſtrumentality of the Word in the mouth of *Nathan*; that Man of Underſtanding was not ſenſible of his ſin, till *Nathan* came with a meſſage from God, and upon this Alarm the Spirit arms his Memory, and Conſcience, and Underſtanding, to carry on the work, 2 *Sam.* 12. 7, 8. The filthy Soul and the pure Word are brought together, when a ſpiritual Conviction is wrought, and it diſcovers Millions of loathſom Luſts which the dim light of Nature could never diſcern. That's the firſt thing; The difference between the Convictions of Nature and the Spirit.

(2.) There are alſo *differences between Legal and Evangelical Convictions*; And

Firſt, *In regard of the Principles whence they proceed.*

1. *A Legal Conviction ariſeth from a Conſideration of Gods Juſtice chiefly, an Evangelical from a ſenſe of Gods Goodneſs.* A legally Convinced perſon cries out, I have exaſperated a power that is as the roaring of a Lion, a Juſtice that is as the voice of Thunder; I have provoked one that is the Sovereign Lord of Heaven and Earth, whoſe Word can tear up the Foundations of the World with as much eaſe as he eſtabliſhed them: This is the Legal Conviction. But an Evangelically convinced Perſon cries, I have incenſed a Goodneſs that's like the dropping of the dew, I have offended a God that had the deportment of a Friend, rather than that of a Sovereign. I have incurred the Anger of a Judge, ſaith a Legaliſt: I have abuſed the Tenderneſs of a Father, ſaith an Evangelically convinced perſon; O my Marble, my Iron Heart, againſt a patient, wooing God, a God of Bowels: It makes every review of Acts of Kindneſs, to be a Sting in the Conſcience; it makes ſuch a perſon miſerable by mercy, and ſcorches him with the Beams of Goodneſs; turns the Honey into a bitter Pill, and uſeth a Branch of the Balſom Tree as a Rod wherewith to

laſh him. O Wretch, to run from ſo ſweet a Fountain, to rake in puddles! to ruſh into a River of Brimſtone, through a Sea of Goodneſs! What a cut is it, when Ingenuity is awaken'd, to reject a natural goodneſs, much more an Infinite goodneſs; to reject the goodneſs of a man, much more that of a God; the goodneſs of a Friend never provoked, much more the goodneſs of a God that had been ſo highly Incenſed! There is a torture of Hell in both, kindled by the Breath of the Lord; in the one by the breath of his Wrath, in the other by the breath of his Goodneſs; one is inflamed by Juſtice to a ſenſe of Rebellion, the other by Goodneſs to a ſenſe of his own vileneſs. This is that which was promiſed ſhould be in Goſpel-times, that in the latter dayes men ſhould *Fear the Lord and his Goodneſs*, Hoſ. 3. 5. That's a true evangelical Conviction, that ſprings from a through ſenſe of Gods goodneſs; when the goodneſs of God excites Ingenuity, as well as the Majeſty of God ſtrikes a Terror.

2. *A legal Conviction ſprings from a ſenſe of Gods Power, an evangelical from a ſenſe of Gods Holineſs.* Power is the relief of a Friend, and the terror of an Enemy. Faith pitcheth upon the Power of God for its eſtabliſhment, and Unbelief ſinks under the ſenſe of Gods Power with Confuſion; the Believer ſtays himſelf upon the Name of God, but the Sinner languiſheth under the conſideration of the mightineſs of that ſtroke that power can inflict: An evangelical Convict diſſolves under the ſenſe of Gods Holineſs, the other falls under the ſenſe of Gods Power; I have offended Majeſty that can puniſh me, ſaith one; I have offended Purity that would have ſanctified me, ſaith t'other. As the forgetfulneſs of Gods Power and Majeſty is the cauſe of mens ſins; we regard not how corrupt our Practices and Offerings to God are, when we conſider him not as a great King and dreadful Lord, *Mal.* 1. 14. As the forgetfulneſs of this is the cauſe of ſin, ſo the remembrance of his greatneſs is the cauſe of mans Reflection; but a beam of Gods Holineſs ſhining upon the underſtanding, makes a Soul more ſenſible of its droſs, than all the flames of Wrath. The Angels ſolemnly applauding of Gods Holineſs, which they cryed up in *Iſaiah*'s hearing, *Iſa.* 6. 3, 5. *One cryed to another, Holy, Holy, Holy is the Lord of Hoſts*; caſt him down in a ſenſe of his vileneſs; *Then ſaid I, woe is me, becauſe I am a man of unclean lips.* The ſight of their covering their pure Faces with their wings, made him abhor, and cry out of the uncleanneſs of his Soul: He ſaw the Sun in its purity, and himſelf in his darkneſs and filthineſs. A Conviction by Wrath is like a Fire which only ſcorcheth, a Conviction by Holineſs is like that of the Sun which burns by its heat, and diſcovers Atomes by its light; the one meaſures his loathſomneſs by the Judgment of men, the other his filthineſs by the Holineſs of God: Was I made for God? did not his Holy as well as his powerful finger frame me? and am I ſo baſe as to wallow in Corruption? But,

3. *Legal Conviction ariſeth only from a ſenſe of the Omniſcience of God, but an Evangelical ariſeth from a ſenſe of the diſaffection of God to ſin:* The Cauſe why men ſin, is the Unbelief of Gods Omniſcience, and the cauſe why they are troubled, is a ſenſe of this Attribute, and not of Gods hatred of their ſins. The firſt Impreſſion from the edge of the Word, is, *That all things are naked and open before him with whom we have to doe*, Heb. 4. 13. And that ſins, even ſecret ſins, are ſet *in the Light of his Countenance*, Pſal. 90. 8. Men will forbear their actions of folly, when they think the eye of a grave man beholds them, but are bold to commit them when his back is turned: If a Prince be unknown behind the Hangings, when Subjects ſpeak Treaſon, they will be afraid when they diſcover he hath over-heard them; not becauſe they ſpoke it, but becauſe he heard it; they conſider it as the object of his Knowledge, and the mark of his Vengeance. A Legaliſt conſiders God only as privy to his Iniquity, the other as he is diſaffected to it; he would never be troubled for his ſin, if it never came under Gods notice, the other ſinks under it, becauſe it is the object of Gods diſpleaſure; the one ſhakes becauſe he is convinced God obſerves it, the other trembles becauſe he is ſenſible God diſapproves it.

4. *A*

4. *A legal Conviction is a ſenſe of ſin in the Death of the Soul, an Evangelical is a ſenſe of ſin ariſing from the Death of Chriſt.* One perſon ſeeth ſin in the miſery of his Soul, and the other in the Croſs of the Redeemer. The Moral Law condemns ſin, and the practice of the Ceremonial acknowledged that Condemnation; the Offerer ſaw himſelf in thoſe Sacrifices which died for him, guilty of Death; hence in the renewing of them there was *a remembrance of ſin**, and the killing of them was a bond or *Hand-writing*, whereby they confeſſed themſelves obnoxious to the Curſe, and Debtors to Puniſhment, *Coloſ.* 2. 14. This was only a ſight of ſin in the Death of a Beaſt, though it typified the Death of Chriſt. An Evangelical Conviction ſeeth ſin in the ſighs and groans, cries and agonies, Suffering and Blood of the Son of God, an only Son, an Innocent Son, unſpotted as to any inherency of ſin in his perſon, only ſubmitting to the Imputation of ſin to him, and infliction of Puniſhment upon him, even to a commotion of Soul and Body. This giveth a clearer evidence of the demerit of ſin, to a full Conviction, than the whole latitude of Threatnings, or the roarings the Damned utter, or the deſtroying millions of Angels and men. This giveth ground for a full ſenſe of the inviolable Sanction of the Law, the reaſonable ſeverity of Juſtice againſt us, and the unavoidable demerit of ſin, more than thouſands of Sacrifices could diſcover to the *Jews*. The Voice of Chriſt's blood diſcovers more the malignity of ſin, than all men or Angels are able to expreſs. In this Glaſs doth the Spirit ſhew it, to convince the Soul in an Evangelical manner. One ſeeth ſin in the Hand-writing of Ordinances againſt him, and the other ſees it more meltingly, in the tearing and cancelling this Bond and Bill by Chriſt upon the Croſs. That's the Firſt thing, they differ in the Principles whence this ſenſe doth ariſe.

* Heb. 10. 3.

Secondly, They differ *in regard of the Object of the Conviction, or matter they are convinced of.*

(1.) *A legal Convict accounts his Torture the greateſt evil, an Evangelical his ſin:* Both indeed are burthened, the one with his Puniſhment, the other with his Deſert of it; one counts his torment hateful, the other his ſin abominable; the firſt is troubled there is not a beam of Mercy, but not troubled that he hath not a ſpark of Grace; he groans under the preſages of Damnation, but not under the want of Holineſs; he is of the Devils temper, *Why doſt thou torment us?* but doth not deſire to be reſtrain'd from ſin, but to be kept from torment: Cryes out as *Lamech*, *Gen.* 4. 23. *I have ſlain a man to my wounding, and a young man to my hurt*; not to Gods diſhonour, no complaint of that: It is true, he hath no pleaſure in his ſin, in the remembrance of it at the preſent, not for want of Affection to it, but becauſe it is imbittered to him with the Gall in his Conſcience; the Law ſpits fire in his Face, and makes his beloved object too hot for his holding; his Allegiance to ſin is not caſt off, but at preſent only interrupted in the exerciſe. The other, the Evangelically convinced man, cryes out of his ſin as the greateſt burthen, My God I have diſhonoured, his Spirit I have grieved, his Name I have ſlighted, and his Mercy abuſed. And therefore the one, when his Rack is laid aſide, and the ſtorm in his Conſcience blown over, falls as roundly to his former Courſe as before; or if he abſtains from that ſin which was a cauſe of his ſmart, he opens his Heart for more ſpiritual, and therefore more rooted Iniquity, which breaks out into worſe: Some think *Ananias* and *Sapphira* were in the number of thoſe that had their Hearts pricked at *Peter*'s Sermon, but their Covetouſneſs in a great meaſure remain'd in their Affections, and ended in lying againſt the Holy Ghoſt. Such lay aſide their Apparel as Players, to put on a diſguiſe that ſuits the part they are to act, but ſtrip themſelves after, to put on their old Garment again. Whereas the other that is Evangelically convinced, is more tender and careful to avoid the ſmalleſt ſlip as well as the groſſeſt, not only when his Conſcience torments, but when the heat is allayed; careful to avoid ſin in his duties, as well as in his more publick Converſation; he is afraid of the ſting of Sin, as well as of the ſting of Puniſh-

ment; he judgeth ſin his greateſt evil, and next to that the want of Gods favourable preſence: *How long wilt thou forget me, O Lord, how long wilt thou hide thy face for ever?* Pſal. 13. 1. But then,

(2.) *A legal Convict is convinced of ſome ſin, but he is alſo conceited that he hath ſome good: An Evangelically convinced perſon is ſenſible he hath no good dwelling in his Fleſh*; his Conviction is more univerſal, the other's is more limited; a legal Conviction layes a man but half dead, an evangelical layes him wholly dead; he hath no eſteem of his Sin, nor any of his Righteouſneſs. One is ſenſible of his ſin, but not of his utter inſufficiency to redeem his ſoul from everlaſting Death; the other ſees fully what poor ſtuff his own Righteouſneſs is to make a Saviour of. The Spirit, as it diſcovers the uglineſs of ſin, ſo it diſcovers the rottenneſs of that Righteouſneſs wherewith a man ſtilted himſelf up; it makes all ſeem as Graſs, and fading Flowers, and of no value. The other, like the Prodigal, thô he be ſenſible of his miſery, yet thinks to preſerve himſelf by husks. A true Convict ſeeth himſelf under the Curſe of the Law, without ability in any thing but Chriſt to take it off; he ſeeth a neceſſity to have Chriſt to deliver him, or he muſt be for ever bound; and Chriſt to raiſe him, or he is utterly loſt; whereas the other thinks he is able to raiſe himſelf. The one thinks to repair himſelf out of the Ruines of *Nature*, and raiſe up a Building of Righteouſneſs by materials of his own hewing; the other, like *Job*, abhors not only ſin, but himſelf too*; and ſpeaks not a word of that Integrity he boaſted of before. The one knows himſelf a debtor to the Law, but thinks himſelf able to do ſomething to content the Creditor, and patch up his Credit by promiſes of Reformation; he lies down in ſparks of his own kindling, wraps himſelf in a Garment of his own weaving, thinks himſelf rich by Conceits framed in his own Mint, and fancies that he is able to ſilence the clamours of the Law, and lick the wound of his Conſcience whole; as *Saul* thought to redeem his Credit with God by the Sacrifice of Beaſts, after he had offended in the caſe of *Amalek*: He makes Self a God, and idolizes his own power. This is a ſecret ſelf-pride, that runs in the Channel of the whole Nature from *Adam*; and as ſin is irritated by the Law, ſo theſe thoughts ſtart up by it, and make many that ſeem'd to begin to be ſpiritually convinced, to end in the fleſh: *As ſin revives* by the Law, ſo doth this Pride riſe up afterwards, and is the ruine of many. Hence ariſe thoſe frequent excuſes of men before they will come to a downright Confeſſion; whereas the other that is Evangelically convinced, is dead to his own Righteouſneſs, as well as his ſin, he is ſenſible he hath no activity in himſelf, unleſs Grace inſpire him with a new Principle: He performs Duties, but doth not Idolize them, puts forth his power to the utmoſt, but doth not reſt in it; he ſeeth the emptineſs of his Righteouſneſs, as well as the foulneſs of his ſin; and thinks the one as unable to deliver him from the ſtroke of Juſtice, as the other to deſerve it; and deſpairs of help and relief from the ſpring of Nature. *Paul*, while a *Jew*, was of the ſame ſtamp with his Brethren, thought to keep up his reputation with God by an external obſervation of the Law; but when the Law came in the hand of the Spirit, he dyed; ſaw, not only his damnable Condition, but the inſecurity of his ſoul upon any legal foundation, and the rottenneſs of all his former Services to bring him to Heaven: Then all his Natural and Moral Excellencies were as unvaluable as before they were amiable; they were *loſs* in his ſight: And to heighten his vile eſteem of them, he adds *Dung*, a Dung-hill Righteouſneſs, things of no account as to Juſtification; yet none more holy than *Paul*, by a Holineſs derived from Chriſt by the Spirit after Converſion, as none was more Moral before by the ſtrength of Nature: Thus was he dead to the Law, convinced of the Vanity of any confidence in legal Services; not that he might live to ſin, but to God, by a new power derived from Chriſt; *Gal.* 2. 19. for he was ſupplied with ſap from that Crucified Root. Now what was really the attainment of *Paul*, is ſo of every true Convert, and is the deſire

* Job 42. 6.

ſire of every Evangelically convinced Perſon. This Conceit which the Legaliſt hath of ſome good in himſelf, ariſeth from the conſideration of himſelf, compared with thoſe that defile themſelves more in ſin. A ſenſe of our own vileneſs when truly convinced, ariſeth from our conſideration of the perfection of the Law of God; for meaſuring our ſelves with the Holineſs of God, we ſee nothing at all that bears proportion to him: Morality is but as the Moon, which is glorious if compared with a Candle, but faint if compared with the Sun.

Thirdly, There are differences *in regard of the Carriage of the Perſons under each of theſe works of Conviction.*

(1.) *Legally convinced Perſons ſnatch at Comfort, though never ſo falſe; an Evangelical Convict looks for Comfort only from the Mouth of God.* The one doth not kindly own the Supremacy of God, and therefore makes not full and cloſe Addreſſes to him for healing, but ſeeks for ſhelter from every Hedge; like *Saul* in his melancholly to Muſick, and in his diſtreſs to the Witch of *Endor*; like *Pharaoh* to his *Magicians*, the charming Pleaſures of the World: he thinks by thus being in a Fools Paradiſe, by the Pleaſures of ſin to choak the ſenſe of Conſcience; take a Receipt from any unskilful hand, rather than from the Phyſician; worldly mirth, carnal advice, or at beſt he runs to Sermons, and faſts in hopes of remedy; catches at any paſſage in a Sermon to eaſe his ſoul. Sometimes he endeavours to ſtupifie his trouble by ſinful diverſion; he moves Hell for eaſe, and cries, Give me comfort, or I die: Sometimes he ſnatches a Promiſe, wherein he is in no manner concerned, and claps it on by a miſapprehenſion, and ſo charms his trouble for a time; and in this he is aſſiſted by the Devil, who is skilful in this Art; and ſo he makes a flower of Paradiſe prove Poyſon: Such wreſt the Scripture to their own deſtruction, and to allay the ſtorm is all they look for. Now an Evangelically convinced Perſon, he longs for Comfort from that Spirit which firſt impreſt the ſenſe of ſin: As he was ſtruck by the Law, ſo he will be healed by the Goſpel only. He longs for joyes, not of the World, but of Gods Salvation; his eye is fixed with *Heman*'s, only upon the God of Salvation, *Pſal.* 88. 5. He will wait Gods leiſure, and take nothing but what the Word offers, examine well whether the Word belongs to him. The Spirit makes him like Chriſt, inquire into any thing that is alledged, that he be not deluded by Satan's fair pretences; he longs for healing by the Sun of Righteouſneſs, that he may come and ſcatter the darkneſs he ſits in: All the good Opinion of men concerning him, cannot give him a grain of true contentment; he is willing to do any thing, with the Jaylor, for the ſaving his ſoul; *Sirs, what muſt I do to be ſaved?* Reſolved to undergo the hardeſt conditions preſcribed by the Word of God; but he knows all the true ſpring of Comfort is the Blood of Chriſt, the Covenant of Grace, the Promiſes ſealed by that Blood, and a ſound and ſubſtantial Faith in them; and till Milk ſpout from theſe Breaſts into his mouth, he will not be contented; he is for no other Peace, but that which is the fruit of Gods lips: whereas the other is ſatisfied with a ſlight Anſwer, warms himſelf by his own ſparks, drinks of any puddle, ſo he may but quench his enflamed Bowels, and regards not Faith in Chriſt: Such coolers make Men go on more reſolutely in the wayes of Death afterwards, ſince they can quickly have an allay for Conſcience when it begins to ſtir. Theſe legally convinced perſons ſnatch at comfort, though never ſo falſe.

(2.) *A Legally Convinced Perſon would only be freed from the Pain, an Evangelically convinced Perſon from the ſin, the true cauſe of it:* Like Swine they would not have the Cudgel, but they would have the Mire; would have a freedom from the laſh of the Law, but hate to come under the Yoke of Chriſt: They hate the Iron that's come into their ſide, but not the Crime; as a Malefactor doth the Gaol, or a Thief the Gibbet. Such a one had rather have a rotten Heart, than a painful Rack; he had rather have a putrified ſoul, than a deep inciſion: The one cries for a Plaiſter to eaſe his

Conſcience, the other for an Ax to be laid to the root of his Sin; he would keep his right hand and eye, provided they would not feſter. The other would not have any corner of his heart inhabited by any ſin, he is deſirous it might loſe its Empire and Dominion in the Heart: He hath a reſpect to Gods Teſtimonies, though tremblings at the conſiderations of God; *Pſal.* 119. 119, 120. *My fleſh trembles for fear of thee, and I am afraid of thy Judgments.* The other like the man poſſeſt, in the the Goſpel, would not have the Devil tormented in him, and utters not a word to have the Devil caſt out of him, *Luke* 8. 28. He that is Evangelically convinced, looks forward to ſin that may tempt him, and is watchful againſt the occaſions of it; the other at beſt looks only backward to thoſe already committed, and ſpends that diſaffection he hath, only on that for which he is rackt, he ſingles out that to wreak his anger upon; he doth not fall on the Troops of ſin, not upon ſin in general, but ſome particular ſin which hath been painful to him; he hath no diſaffection to the Pleaſure promiſed in other occaſions, though he hath a diſtaſt of the Pain for that which is paſt. If the Legaliſt be wrung into ſome Reformation, it is with as much regret to part with his darling ſin, as *David* with *Abſalom*, or *Adam* to be turned out of Paradiſe: Though he forbears it, he doth not abhor it; if he abhors it, 'tis only the Pain, not the Sin: And the reaſon is, becauſe there is no higher principle in ſuch a perſon than Fear, and Self-love, and to one or both of theſe all the Reformation he hath, owes its Original. He is only afraid of Hell, and could he enjoy ſin without Terror in his Conſcience, or wrath in Hell, he did not care if the glory of God were loſt for him, whether ever he came at Heaven, or the preſence of God; whether ever he had an hatred of evil, or acted good; he diſtaſts the evil only. But one that is Evangelically convinc'd, diſtaſts the ſoulneſs of ſin, reliſhes the excellency and beauty of Holineſs, becauſe of its ſuitableneſs to its Creator. Where there is fear only, there is nothing but Bondage, and a legal frame. The voice of one Legally convinced is, How ſhall I do this Wickedneſs, and open the Flood-gates of wrath? The voice of an Evangelical Convict is this, How ſhall I do this Wickedneſs, and ſin againſt God, and ſpurn at his Bowels?

Fourthly, *There are differences in regard of the Effects of theſe.* And,

(1.) *A legal Conviction doth not of it ſelf ſoften, but rather harden. An Evangelical is melting and ſubmiſſive.* The making a fleſhy heart, and diſpoſing it to ſuch a frame, is the incommunicable Property of the Covenant of Grace, and was never within the Verge and compaſs of the Law. The Law, like a Cannon, thunders only Bullets and Curſing, not a word of a Promiſe but to perfect Righteouſneſs; therefore a legal Conviction cannot be attended with any melting fruit. It is like a Hammer, that may break a Stone in pieces, yet every part retains its hardneſs. After a meer legal Conviction the Heart is commonly harder: As water, if it grow cold after it is heated, freezes harder, than it would have done if it had retained its native cold, without the interruption of a contrary quality. All thoſe ſtrivings of the Spirit with the old World, abated nothing of that evil Figment, thoſe evil Imaginations which lodged in the Heart continually. And it is obſerved, that though the *Iſraelites* heard the Thunder, ſaw the Lightning, the Mountain burning with Fire, the blackneſs, darkneſs and Tempeſt, as a preparation for giving the Law, which made them tremble, yet before *forty dayes* were over, they had not only forgotten that Law, but they ſin againſt that God whoſe Power they feared, renounce God and his Power over them, and make themſelves a *golden Calf*, *Exod.* 32. 1. 4. The ſcorching of the Law makes the burnt place more brawny after the Fire is out. The Underſtanding may be ſoundly convinced, yet the Heart not melted; the one is from the undeniable evidence of Truth, the other is from the kindly Influence of the Spirit. But when the Spirit convinceth the Heart in a ſpiritual method, it ſhines like the Sun in the Heavens, which thaws the cold and frozen Earth, and makes a man to be as melting Wax before God: O how immenſe is this Love of God, that ſhould

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offer me a Chriſt, provide a Redeemer, ſet him apart from all Eternity, for me that am ſelf-condemned, while I was a Rebel, for me who am a Firebrand of Hell! O ineſtimable Mercy! O melting Goodneſs! O free Grace! Then he calls to his Heart; Down rocky Heart, down to the very duſt; lye as low as Hell by abaſement, ſince Chriſt hath made himſelf ſo low for thee. This is alwayes attended with humility, ſuch a Perſon *falls down on his face and worſhips God**, and with ſubmiſſiveneſs will *bear the indignation of the Lord*, Micah 7. 9. And therefore a renewed man, that is paſt theſe Pikes, is more humble under a ſenſe of his own vileneſs, than all the Legaliſts ever were; for the Spirit keeps his Foundation firm which he firſt laid, whereon to build the Superſtructure of Grace and Comfort. As this ſenſe of ſin, the Root, growes downward, ſo theſe noble Fruits grow upward. The ſenſe *David* had at his Conviction for the Blood of *Uriah*, made him ſtartle at the Numbering the People, and afraid of the Water fetcht from the Well of *Bethlehem*, but he poured it out before the Lord, leſt he ſhould ſeem to countenance the ſhedding of any Blood. Well then, the Legal Conviction is as a Brick in the Kiln, burnt and hardened, the other like Gold, enflamed and melted, ſeparating it ſelf from the droſs.

* 1 Cor. 14. 25.

(2.) *A Legal Conviction of it ſelf tends only to deſtruction, Evangelical to health and ſalvation.* The Law preſents nothing but Condemnation and ruin, and can ſpeak no other Language, its mouth is filled only with Curſes, without the mixture of any one Bleſſing for degenerate man; what can be the Iſſue of this, but Confuſion and endleſs Torment? Not the leaſt drop of Comfort ſtreams from it. 'Tis impoſſible but that when it chargeth home the violation of the Law, and brandiſheth all its Curſes, ſelf-condemnation and deſpair muſt reign in the Conſcience; and Conſcience the Deputy of God, when awakened, cannot but (like the *Iſraelites*) ſubſcribe an *Amen* to every Curſe. The Law like Mount *Ebal* is barren of Comfort, Bleſſing grows only upon the Mount of the Goſpel. Hence many under ſharp terrors of the Law, have endeavoured to make away themſelves, and leaped into the flames of Hell to avoid the ſparks. This of it ſelf, like Poyſon, works to the diſſolution of the Temperament of the Body; but Evangelical is like Phyſick, which though it diſturbs the humours, yet it tends to the preſerving and rectifying the Complexion of the Body: And by this at laſt the Soul is brought to ſuch a frame, that it is willing to lye under Affliction or Torment, yea under the Fury of Devils, rather than ſin againſt God; for Fear and Ingenuity in the Soul joyn hands to the keeping of Gods Commandments. The one diſcovers the Diſeaſe, the other the Remedy; the one cauſes Fear, the other Hope; the one ſhews the Plague, the other diſcovers the Plaiſter: The one is like a Dart in the ſide of a Deer, that makes him run further from him that ſhot it; the other is as a Chain to draw the Soul nearer to God.

(3.) *A difference in regard of Duration.* The legal Conviction is like a Convulſion fit of the Earth, when it quakes and trembles, and affects all that feel it with amazement, but holds not long e're it return to its natural conſiſtency and ſtability; but an Evangelical Conviction laſts as long as we live, and is not caſt off but with the Mantle of the Body; then the ſenſe of ſin ſhall be left, and we wholly taken up with the Praiſes of a Redeemer. Without this, Grace would not grow and thrive to a due maturity.

Thirdly, As there is a difference between thoſe Convictions which riſe from Nature, and which riſe from the Law; ſo there is *a difference between Satans ſetting ſin in order before us, and the manner of the Spirit's preſenting it to us.* (For Satan doth ſometimes ſet ſin in order before the Soul, and there is a difference between their Methods.) In Convictions begun by the Spirit, Satan doth intereſt himſelf, and if he cannot ſtifle them, he endeavours to increaſe them. Though they are not in themſelves acts of Comfort, yet they are the act of a comforting Spirit, and in order to Comfort; But the Devil impreſſeth them only as a terrifying Spirit. God ſometimes employes him as his Officer after Converſion, for a Correction of his People, as a Beadle to diſci-

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pline Vagrants, when they ſtray from their Duty; but there is a manifeſt difference between the Impreſſions of Guilt made by him, and thoſe ſtamped by the Holy Ghoſt.

(1.) *Satan ſets ſin in order as an Accuſer, the Spirit as a Comforter:* The tendency of a ſpiritual Conviction is Comfort, the Intention of Satan is only to charge us with our fault; Satan as an Enemy with Violence brings his Charge, the Spirit as a friend with tenderneſs doth impreſs Conviction upon the Soul. Satan hath no mind to awaken the Conſcience, but would rather lull men aſleep in a carnal and endleſs ſecurity as to this World, and not diſcover the danger 'till they feel the ſtroke; he rather tempts to ſin, than accuſeth for it, and ſets men before the Cannon of Wrath, and giveth them no warning, 'till they feel the Bullet at their Hearts, and are ſhattered in pieces by it. When he hath a full poſſeſſion of the Heart, all things are in quiet, and this great Deceiver doth what he can to hinder true Conviction; and this great *Pharaoh* doth not double the burden 'till he is like to loſe his Prey, and is afraid the Soul ſhould be ſnatched out of his hands; then he Charges as before he Charmed. He chargeth violently, therefore his Title is, *The Accuſer of the Brethren, Rev.* 12. 10. He is alſo diligent in it, for he doth accuſe them *Day and Night*; he is no leſs an Accuſer, and a diligent Accuſer of men to their own Conſciences; his Accuſations do not precede, but follow the Spirits Conviction to ſpoil the Spirits work, and keep off the Soul from coming under any other Government than his own. Satan doth only accuſe like a Councellor at the Barr, with Violence doth Implead the Priſoner that he is Councel againſt, rakes up all Crimes that can be found, preſents them with the ſharpeſt Edge, blunts all Apologies made in his Defence, giveth no direction to procure a Pardon, if the Man look after any, he puts him out of hopes of obtaining; this Satan doth when he is afraid leſt he ſhould loſe a man that he finds ſoundly convinced by the Spirit, and ready to go off from him, when other means are ſucceſleſs; he deals with ſuch a Soul as with *Job*, after God had granted him liberty to afflict him, he diſpatched not one Meſſenger with good News to him, but haſtened one after another with tydings of his Loſs and Miſery; he doth rather over-accuſe than under-accuſe; he is a lying Spirit, and being Envious too, that delights in the Miſery of others, he cares not what he ſaith to ſtrengthen his Charge. He would not ſpeak truth to God when he accuſed *Job*, but makes a charge of Hypocriſie, and a falſe Prognoſtication of *Job*'s Curſing God if he were ſtript of his worldly riches, *Job* 1. 11. & 2. 5. And he accuſeth *Job* to his Friends, of more than he was guilty of; this he doth to drive to Deſpair: But the Spirit is a Spirit of truth, he ſets ſins in order as they are; and is a Spirit of tenderneſs, convinceth the Soul with a Compaſſion to it. Satan deals with the Soul, as the Thieves with the man in the Goſpel, whom they left for half dead, but had no pity on his Wounds; he acts quite contrary to Chriſt, and the Spirit of Chriſt in the World. When the Spirit is only a Convincer, Satan will be a Comforter, tells them ſin ſhall do them no hurt, there is no cauſe of fear; but when the Spirits Conviction operates kindly, and is like to be a Preparation to Chriſt, when the Spirit begins to be a Comforter, then Satan will be a Convincer, then his Language is, *Nothing will Cure.* Satan tormented men, Chriſt when he was on the Earth cured them: The Spirit being Chriſt's Deputy, acts as Chriſt did when he was here, and with the ſame Affection as Chriſt did. Not but that the Spirit reproves ſharply, as Chriſt did upon occaſion *Peter* and the *Phariſees*, and yet upon compliance was as gentle as before ſevere; the Spirit doth accuſe for ſin, but doth alſo ſhew a Righteouſneſs to anſwer thoſe Accuſations, if it be embraced.

(2.) *Satan preſents God only as a Judge to Puniſh: The Spirit* in the Progreſs of Conviction, repreſents him not only as a Judge, who hath the power of Puniſhment, but *as a Sovereign and Father in Chriſt*, who hath the Power of Pardon. Satan preſents God upon ſeveral occaſions, either armed only with Fury, or covered only with a Robe of Mercy; one, when he would

would drive to Deſpair, the other when he would ſettle the Heart in Preſumption: To a Soul convinced throughly of ſin, which is upon the threſhold of Converſion, he repreſents God as the Lord of the World, calling him to account in the ſtrictneſs of Juſtice; not as the Reconciler of the World in Chriſt, not as ſtanding with a Pen dipt in the Blood of Chriſt, to croſs out his Debts, upon his reſignation to him. He tells the Soul God is a God of Terror, without a mite of Mercy, never ſhews God in all his Perfections; but the Spirit being *the Spirit of Truth*, Joh. 16. 13. diſcovers God in all his Excellencies. Satan is the ruler of Darkneſs, *Epheſ.* 6. 12. *The ruler of the Darkneſs of this World:* He diſcovers nothing but what may encreaſe the Darkneſs in man, like that in himſelf, that God is revengefull and falſe, not willing to make good any word of Grace; not only accuſeth the Soul to it ſelf, but accuſeth God to the Soul, and chargeth God falſely; he repreſents God as arm'd with Wrath: The Spirit repreſents him as calm'd by Chriſt: Satan tells the afflicted Sinner only of an Iron rod in Gods hand, the Spirit tells the Sinner of a gracious Scepter; Satan ſhews Juſtice brandiſhing Terror, and the Spirit Goodneſs with melting Bowels. Not but that the Spirit ſhews the Juſtice of God in the Law againſt ſin, but 'tis to make way for the better welcome of the Mercy of the Goſpel. As *Joſeph* carries himſelf like a Judge, ſends his Brethren to Priſon, not to keep them languiſhing there, but to ſhew the Affection of a Brother, with the more Comfort to them, and advantage to his own deſigns.

(3.) *Satan conceals the remedy for ſin by the Mercy of God*; but the Spirit diſcovers it: The Devil may aggravate the Diſeaſe, but not tell us of the true Medicine; the Devil diſcovers ſin as an Executioner, and nothing but the ſin, the Spirit as a Phyſician in order to a Cure, diſcovers both the Wound and the Plaiſter, the Diſeaſe and the Remedy: Satan ſhews only fire to inflame, but he never acquaints the Soul with the Blood of Chriſt to quench that flame; he is only a fiery Serpent to ſting, but never directs to the Brazen Serpent to cure that ſting. Since he knoweth that all the ſtrength and activity to caſt off his Yoke, lyeth in the knowledge of, and cloſing with Chriſt, he uſeth all arts to keep us from the knowledge of the Goſpel, and the gracious condeſcenſion and good will of Chriſt, that we might not by becoming Chriſts Subjects, ceaſe to be his Slaves; therefore he uſes all the Power he hath, as the *God of the World*, 2 *Cor.* 4. 4. to blind the eyes of men, that they may not ſee a ſpark of the light of the glorious Goſpel; which he doth by putting ſtrange Fancies into the Hearts of men; but the Conviction of the Spirit is in order to the manifeſtation of the things of Chriſt. To the Convinced Soul the Devil ſhews only the Curſes of the Law, but the Spirit ſhews the Promiſes of the Goſpel; the Devil is an envious Spirit, and ſince he is thrown down from Heaven, vails any light that comes from thence, that men may not look that way; the Spirits Conviction is in order to the manifeſtation of the things of Chriſt, *He ſhall receive of mine, and ſhew it unto you:* Not but that the Spirit many times, firſt ſhews Juſtice with a drawn Sword, and Mercy with a vailed Face, and doth not diſcover the Promiſes for a while, and entertains the Soul with this language; Look upon a doleful Eternity, an unavoidable Wrath, conſider the eaſineſs of utter Ruine, how Life and endleſs Miſery hang upon a ſmall thred, and a puff of God can ſend thee among the Damned; but this is but temporary, and to make the Remedy more eſtimable: but the Devil is alwayes for obſcuring the Goſpel, and flaſhing the Law in the Face of the Sinner.

(4.) When Satan cannot conceal the Remedy, *He endeavours to diſparage it, to keep the Soul under Terrors and a ſight of Sin, in oppoſition to that Remedy:* But the Spirit convinceth of the foul evil of ſin, and alſo magnifies the excellency of the Remedy provided againſt it. Satan would make them believe the Blood of Chriſt is too ſhallow to cover the mountains of their Iniquities; the Spirit wounds to raiſe an eſteem of the depths of that Blood. Since the Devil cannot conquer Chriſt, he will endeavour to diſparage Chriſt, and the merit and value of his

Blood; the Spirit was ſent to glorifie Chriſt, which is contrary to the Devils deſign, to diſparage him, *Joh.* 16. 14. *He ſhall glorifie me.* As Satan would wholly hide the Mercy of God, ſo when he cannot, but that it breaks out, he extenuates the Grace of the Covenant, fills men full of Diſputes and carnal reaſonings againſt the Riches of Grace, and latitude of the Promiſe; he ſets up Pride in the Heart, as he did in *Adam*, againſt the Grace of God; it was his old trade, to make men jealous of God; the ſame arts he doth exerciſe ſtill, with more ſubtilty, as being aſſiſted with a large ſtock of experience ſince the Fall: Diſtruſt of God was that he tempted *Adam* to, and Chriſt himſelf, putting the thing to an *If, If thou art the Son of God:* Satan preſſeth upon them their ſin, as unpardonable; at firſt, to encourage ſecurity, he tells them ſin is ſo ſmall that Juſtice will not regard it, and afterwards ſo great that Mercy cannot forgive it, that they are paſt the limits of Grace, that the Candle of their Lives will not burn long enough for a true Repentance: but the Spirit never acquaints the Soul with any ſuch News; for this is againſt the nature of the Goſpel, this is to belye the terms and tenour of it, for he always propoſeth the Goſpel in its true terms of Faith and Repentance: He ſhews ſin in its ugly colours, as an object of Juſtice, while it is cheriſhed, and the Sinner as an object of Mercy in the Goſpel, when Repenting: The Spirit preſſeth it as a Duty to believe, Satan preſſeth it upon their Conſciences that they ought not to believe, that Swine muſt not meddle with Pearls, nor Dogs with Jewels, that to believe is to preſume, that they provoke God in cloſing with Mercy, before they have a fitneſs for it; ſuch things are the Language of many under troubles, when Satan puts his Finger into them, and by this means keeps men off in a ſight of ſin, from cloſing with the Promiſe; if a Promiſe appears, Satan darkens it; if the Soul cometh to cloſe with it, Satan endeavours to beat off their Fingers, and tells them they have not, nor are ever like to have qualifications for the Promiſe; but the Spirit is ſent on the ſame Errand that Chriſt came on, to manifeſt the Name of God, the freeneſs of his Mercy, and that the Goſpel is as large in Bleſſings to Penitents and Believers, as the Law is in Curſes to Impenitents and Infidels, and clears up the things which are freely given us of God, Goſpel Grace and Favour, Goſpel Promiſes; theſe are the *things freely given us of God*, 1 Cor. 2. 12. But if the Soul, like *Joſhua*, doth look towards the Angel of the Lord, Satan will be at hand to turn away his eyes from him, *Zach.* 3. 1.

(5.) *The Devil alwayes in ſetting ſin before the Soul, endeavours to drive it to deſpair, the Spirit to encourage it to Faith*; the one to ſink it in Deſpair of Pardon, the other to excite it to a mourning for ſin. Satan would drive it to Blaſphemy, like thoſe *Rev.* 16. 11. *That Blaſphemed the God of Heaven by reaſon of their Pains, and repented not of their deeds:* But the Spirit Inſtructs with the Conviction, teaching us to Juſtifie God, and Condemn our ſelves, to quell our Murmurings, and juſtifie Gods Procedure, and make us ſubmiſſive to Gods righteous Judgment. Satan diſcovers ſin, to drive the ſoul to a worſe ſin than that which he hath diſcovered, and ſet the Soul more at variance with God: Satan is an evil Spirit, and is *a roaring Lyon, going about to devour*, 1 Pet. 5. 8. The Spirit ſeeks to ſupport, and diſcover ſin, to make men humble before God, and to have good thoughts of Gods tenderneſs; the language of the Spirit is, Thy Caſe is deſperate in it ſelf, but there is Balm in *Gilead*, there is Eye-ſalve: The language of the Devil is, God hath forſaken thee, as to *Saul*, who thereupon ſlew himſelf on his own Sword; as he ſpurr'd *Judas* to ſin after Self-conviction, ſo he hurried him as faſt to the Halter, thence to Hell: thus he endeavoured to engage *Job* in an open Hoſtility againſt God, and ſpared no way to gall him, and move him to ſo curſed a Rebellion. When ſuch motions are found by any Perſons lying under a ſenſe of ſin, and Wrath due to it, they may conclude them not to be any touches of the holy Spirit,

who

who being a Spirit of Holineſs can never ſtir up ſuch ſinful motions. Satan hath a great advantage to this end, to drive to Deſpair, from the Guilt of our Conſciences, and an advantage to accuſe us, from the Darkneſs and Ignorance of our Hearts, and unacquaintedneſs with the largeneſs and extent of the Goſpel. He is alſo skilful in all the terrible Threatnings of God in the Word, he hath read them all over, and draws what darts out of that Quiver he pleaſes, to anſwer that end: He can open the Fountain below, the ſpring of our ſin, the window above, the ſtreaming of Juſtice, and cauſe a deluge of Deſpair; and being a perfect hater of God, he endeavours to imprint upon men the ſame Diſpoſition: whereas the Spirit being Love, and acts of Love principally aſcribed to him, aims at the drawing the Soul to ſuch a frame of Love, and opens our ſin to make us deſpair in our ſelves, and the Treaſures of the Goſpel, to make us run to God with open arms; ſhews the greatneſs of ſin, and alſo the attainableneſs of Mercy, upon our return and Repentance: The Spirit being ſent as a Comforter, his principal intent is, not to terrifie, but that he may lay more laſting and ſtronger Foundations for Comfort; and being a Wooer and Solicitor for Chriſt, when he tells us of our miſery by our Match with ſin, it is not like Satan to make our Union ſtraighter, but to break it off, and bleſs us with a better; and therefore when he ſhews the uglineſs and miſery of ſin, it is to raiſe our eſteem of Chriſt, and promote our acceptance of him.

(6.) *Satan works violently and ſuddenly in this Caſe*, and moſt by the *Paſſions and Humours* of the Body, rather than by Reaſon; but the *Spirit* works upon the *Mind*, therefore he is an enlightening Spirit. Satan works upon the Reaſon by the Paſſion, the Spirit upon the Paſſion by the Reaſon; he firſt enlightens the mind, and brings light into the Heart, and the rational faculties, the proper ſubjects of light; and by this means winds up the Paſſions to what pitch and tune he thinks fit. Satan firſt works upon the Humours of the Body, as Melancholly, and the like; Satan works *violently*, as upon Paſſion, as he buffeted *Paul*; boxes a man to and fro, ſo that he hath no time to do any thing but conſider his miſery; whereas the Spirit *propoſeth the Object*, helps the Soul to conſider, and by degrees leads to a further knowledge of the light of the Goſpel, from a glimmering to a ſhining light, 'till the Knowledge of the Lord break in in its full Glory. The Spirit alſo is more particular in his Convictions, as acting omniſciently; which Satan being a Creature cannot doe, who cannot diſcern all ſins, but gueſſes at ſome thoughts and actions, and therefore his ſetting ſin before men is more confuſed; the Spirits ſetting ſin before men is more particular and orderly; but in the whole, Satan acts as a Convincer only, the Spirit as a Convincer and Comforter: one aims at Terrour and Deſpair, the other at Comfort and Faith.

VI. The APPLICATION.

Uſe I. Of *Information.* If the Spirit of Chriſt be the Author of Conviction of ſin, if this is the Order God proceeds in: Then

Firſt, *The Goſpel doth not deſtroy Reaſon, and rational proceeding.* It is agreeable to common Reaſon, that old Principles ſhould be exploded, and appear unworthy, baſe, unreaſonable, and weak, before new ones be introduced and entertained. The working of the Spirit is according to the Nature of man, moves not in contradiction unto, but in an elevation of Reaſon; he explodeth Principles which were planted in the Mind before, and diſcovers Principles which Reaſon cannot diſown, though it did not before apprehend: He doth not extinguiſh Reaſon, the Candle of the Lord, but ſnuffs it, and adds more Light, reduces it to its proper manner of Operation, and ſets it in its right ſtate towards God; brings freſh Light into the Underſtanding, and new Motions into the Will; he doth not dethrone Reaſon and Judgment, but apply it to its proper work, repair it, ſets it in its true motion: As mending a Watch is not to deſtroy it, but

rectifie that which is out of order, and reſtore it to its true end. Religion is not the deſtruction, but the reſtoration of Reaſon: The Arguments the Spirit uſeth are ſuited to the Reaſon of men, otherwiſe Conſcience could not be moved; for Conſcience follows Judgment: It is not an act of Judgment, but Imagination, that Reaſon doth not precede. As the Service God requires, is a rational Service, ſo the Method he uſes in Converſion is a rational Method.

Secondly, We may from this Doctrine *ſee the excellency of the Goſpel State.* The Foundation of it is laid by the Son of God, the Application of it, and the Preparations to that Application, are wrought by the Spirit of God. The whole Trinity concern themſelves in mans Recovery; the Father contrives it, the Son layes the Foundation of it in his Blood, the Spirit prepareth the Soul for the participation of it: The Father ſhews the evil of ſin, by making his Son a Sacrifice for it; the Son acknowledgeth the demerit of ſin, by conſenting to his own expiatory Death; the Spirit bears witneſs againſt the evil of it, by diſcovering to us the filthineſs of its nature; *For when he is come, the Comforter whom I will ſend,* Joh. 15. 26. *He ſhall teſtifie of me,* ſaith Chriſt: The Spirit doth it as the Fruit of Chriſts Purchaſe, and gift of Chriſts Royalty; he breaks the Rock, ſubdues the Heart, fills it with the bitterneſs of ſin, that it may taſt of the ſweetneſs of Grace; he ſhakes the Rod of Damnation over men, to make them fly to a Golden Scepter held out to relieve them. The *firſt Covenant* ſpake Terror only, and ſpake no more Comfort to men than Devils, ſealed them up to Deſtruction, without one ſpark of light to ſhew the way of Salvation: But the Spirit *in the Goſpel* giveth us light to ſee our miſery, but in order to our apprehenſion of the Remedy; He makes us know our ſtate, that we may know our Saviour: He fills men with trembling and amazement in a way of Grace, for his ſervice, not in a way of Judgment, as a preparation to their down-lying in eternal Flames. God hath provided an Agent to do that, which Chriſt by reaſon of his Fleſh was not ſo likely to do. The Garb wherein Chriſt appeared, offended the world; it was incredible to man that God ſhould ſend his Son in ſo mean a condition; from this the World drew pretences for their Unbelief; but the glorious appearance of the Spirit, cuts off all theſe pretences. Man can have no excuſe from the Convictions the Spirit makes. This ſeems to be part of the expediency of Chriſts departure, that the Spirit might convince.

Thirdly, *All Convictions, and convincing diſcourſes, muſt not be exploded as Legal:* they are the work of the Spirit, as the royal gift of Chriſt, and the fruit of Chriſt's Aſcenſion; nay, the firſt work of the Spirit as a Comforter, a fruit of the Promiſe of the Spirit, as carrying on the deſign of Chriſt. The Convictions of the Spirit are no more Legal, than the Blood of Chriſt a legal Blood, the Prieſthood of Chriſt a legal Prieſthood, the Offices of Chriſt legal Offices: The works of the Spirit, in what way ſoever, are *Evangelical* in their end, ſince the Foundation on which they are built, is a Goſpel Foundation.

Fourthly, *We ſee the mighty Power and Excellency of the Word in the hand of the Spirit.* The Spirit is the Author of Conviction, not immediately, without the propoſing any object, but in and by the Word: The Spirit, like Chriſt to the Woman of *Samaria,* diſcovers *all that ſhe had done; Joh.* 4. 29. The Word in this hand, is a Hammer to break the hardeſt Rock, a Fire to melt and devour the compactedſt Metals, a Spirit to enter through the cloſeſt Bars, a Rod to ſmite the ſtouteſt Sinner, a Breath to ſlay the higheſt Wickedneſs: It makes men to aſſent to what they loath'd, ſets them on fire, though they uſe all their arts to quench it. *Rev.* 11. 10. It doth torment thoſe that dwell on the Earth, while they are in an earthly and carnal frame. The Holineſs of the Word is evidenced, in ſhewing us the filthineſs of our ſouls; the Power of the Word manifeſted, in pulling down that which exalts it ſelf, though it be never ſo ſtrong a hold; the Divine Authority is manifeſt, in revealing the ſecrets of the Heart, thô lying hid, not only from the eyes of the World, but alſo from the preſent knowledge of the Soul it ſelf. 1 *Cor.* 14. 24. Like the Sun, nothing is hid from the light and force thereof; it edgeth a mans Conſcience, ſets him a trembling, becauſe it is the

voice

voice of the Lord; when the Spirit faſtens it on the ſoul, it will make the higheſt Mountain to ſhake, the Heart of an Incarnate Devil to tremble; put ſuch a Cup of Amazement into the hands of a ſinner, that all the pleaſures of ſin ſhall not put the taſt out of his mouth; it will make a Prince come down from a Throne, let fall his Scepter; make *David* throw his Crown from his Head, and *Ahab* change his Purple into Sack-cloth, and the Jaylor ſpring in trembling before his Priſoners. Wonder not at this powerful Effect, ſince the Word is managed by the hand of the Spirit.

Fifthly, If the Spirit be the Author of Conviction, *how weak then are all means of themſelves, till the Spirit ſet them home upon the Conſcience?* Could Nature throughly convince, what need of the Spirit? Threatnings will not ſavingly affright, nor Promiſes powerfully allure, without the power of the Holy Ghoſt to imprint them. A man may read them ten thouſand times over, and have no full reflection upon himſelf, as concerned in them, without the operation of this mighty Arm. All the *Jewiſh* Sacrifices were too feeble to expiate ſin, without the death of Chriſt: All the Powers in the world are too weak to convince of ſin, without the Arm of the Spirit. How fooliſh is it for man to depend upon his own reſolution, to think the ſenſe of ſin neceſſary, and yet put it off 'till another day, when this ſenſe is not in his own power, but at the Spirits pleaſure, and there's as much need of the Spirit to touch us with a ſenſe of ſin, as of the Angel's deſcent to move the waters, to the beſtowing of health!

Sixthly, If the Spirit be the Author of Conviction, *we may hereby judge of the Motions of the Spirit, and diſtinguiſh them from Motions from other Cauſes.* The Spirit never moves to ſin, or any thing that appears ſinful: That Spirit which is to diſplay ſin in its black Colours, in order to Conviction, can never ſolicite to the embraces of it, in order to damnation; that Spirit which ſhews ſin in its helliſh ſhape, can never invite the ſoul to eſpouſe deformity: He that is ſent to convince of it, can never be ſo falſe to his Office, as to daub with it; impure Breathings are not the Iſſues of a Spirit of Holineſs; Injuries and Falſities againſt God, never take their riſe from a Spirit of Truth. Whatſoever therefore hath a tincture of ſin, whatſoever is *per ſe* an occaſion of ſin, can never come from the Spirit of God, let what Revelation ſoever be pretended; eſpecially, whatſoever diſparageth Chriſt in his undertaking, in the glory of any of his Offices, and the honour of God by him, this receives no encouragement at all from the Spirit, whoſe imployment it is to reprove for unbelief, and whatſoever ſhelters it ſelf under the wings of it: He is Chriſt's Deputy, and will not infringe the main end of Chriſt, which was to ſet up Holineſs, and pull down Sin: The Spirit cannot move to any thing that deſtroys the Foundation of Chriſt's Goſpel.

Seventhly, If the Spirit be the Author of the Conviction of ſin, we *ſee then who is the great Author of ſtifling Convictions, and hindering them from coming to a good iſſue.* It muſt be ſomething contrary to the Spirit of God, who is that, but Satan? It is a Character of a Child of the Devil to be an *Enemy to all Righteouſneſs, Act.* 13. 10. much more is the Devil, the Father of that Child, an Enemy to all Righteouſneſs: And thus ſaid *Paul* to *Elymas* when he withſtood the *Apoſtle*, and endeavoured to divert *Paulus Sergius* from entertaining the Word. The Devil hath no ſuch Enemy in the heart of man, as Faith, becauſe this brings the ſoul from under his power, to be ſubject to another Head; he ſets his ſtrength againſt the Plantation of it, and likewiſe againſt the preparation for it. His deſign is againſt Righteouſneſs and Holineſs; he firſt aſſaulted the Righteouſneſs of *Adam*'s nature in Paradiſe, and endeavours to prevent any reſtoration of Righteouſneſs to the Soul, by keeping men off from the means of it, raiſing a ſpirit of Perſecution againſt it, inſtilling into men falſe imaginations of the unpleaſantneſs of it, the pleaſures of ſin, and the eaſineſs of a Death-bed-Repentance, and ſtifling Convictions, which are the firſt ſtep to happineſs. He finds corrupt Principles in men, which he arms againſt the attempts of the Spirit. The Spirit firſt convinceth of Sin, and then of Righteouſneſs; the Devil goes quite contrary; firſt he endeavours

to convince of a falſe Righteouſneſs, and when that will not prevail, then he convinceth of ſin; when he cannot prevent a Sinners ſeeing ſin in its deformity, then he will endeavour to hinder him from ſeeing Grace in its beauty and luſtre. When the Sinner is impenitent, he repreſents God as ſtript of his Juſtice, that he may not fear; when Conſcience is ſoundly ſtirr'd, he labours to render it fruitleſs, and ſtop the Torrent of Conviction; ſtrips God of his Mercy, that he may encreaſe the Man's Fears; he tells him his former ſins are ſwell'd above Mercy. He tells the bold ſinner, that he hath a Righteouſneſs, and that God hath no Arrows in ſtore for him: He tells the troubled ſinner, that he hath nothing but ſin, and that God hath no Bowels reſerved for him: He always contradicts the method of the Spirit of God, and ſtill is what he was from the beginning, a *Liar*; he endeavours to comfort when the Spirit troubles, and troubles when the Spirit comforts: He will ſpeak Peace when God cries Guilt, and cries Guilt when the Spirit cries Peace: He is all for the Goſpel when the Spirit handles the Law, and is all for Law when the Spirit utters the Goſpel. Hence he hath his *Fiery Darts*, that is, the fear of Death and Damnation by reaſon of ſin, and imperfect Obedience, which he ſuggeſts to the Conſcience, *Epheſ.* 6. 16. Thus he walks contrary to the Spirit of God: You ſee then who is the Author of ſtifling Conviction.

Eighthly, If the Spirit of God be the Author of Conviction, *how ſinful is it then to reſiſt the Convictions of the Spirit!* It is a new, and worſe Rebellion added to all the former, more immediately againſt God, and offering violence to the Spirit, and in ſome degree a doing deſpight to the Spirit of Grace, by whoſe influence Convictions are made: It is ſomething above a ſin againſt meer knowledge, becauſe it is againſt the preſent dictates of the Holy Ghoſt, a depriving him, as much as a man may, of a great part of his Office, and conſequently of all, becauſe he cannot be a Comforter unleſs he be firſt a Convincer. The Spirit ſhews a readineſs for your cure, and it is a more than ordinary provocation to ſlight a Phyſician when he ſtands ready with his Medicines: It is a juſtification of our ſelves in the face of God, and of all thoſe ſins we have committed, when we will not regard any thing that God ſaith againſt them: It is, to be the Devils Second in his War againſt God and our Souls.

II. *If the Spirit of God be the Author of Conviction*, it affords a *Uſe of Comfort:* It being the peculiar work of the Spirit, it is a mighty comfort to them that comply with the operations of the Spirit, liſten to theſe Convictions, and do admit them to take poſſeſſion of the Soul.

Firſt, It is a matter of comfort, *that the Spirit ſhould take upon him this Office of curing us*, that he will condeſcend to be a Chyrurgeon to ſo many putrified Souls, deals with them in the Word, and imployes his Launce to let out the corrupt matter; that he will vouchſafe to bring the Law and our Conſciences, the Goſpel and our Hearts together. The bleſſed Jeſus ſubmitted to be a Sacrifice, that he might be our Righteouſneſs: The Spirit undertakes to be our Inſtructer that he might be our Comforter; and ſtirs up the Mud in our Conſciences, that is ſo loathſome in it ſelf: The Spirit might have ſtood aloof off, and left us and our Sins to nuzzle together, without troubling himſelf about our State.

Secondly, The Convictions of the Spirit will have a good iſſue, if they be not reſiſted. You need not fear a Launce in the hands of Love and Tenderneſs. He is Gods Agent, Chriſts Deputy, to reduce you. He hews not thoſe that ſubmit to him, for the Fire, but for the Building; he cuts that he may heal, burns that he may cure; he is only to open the paſſage into your hearts, to let in ſome of the Blood from the pierced Heart of Chriſt. As wars in the World go before the end of all things, ſo Convictions and Tumults in the Soul are the preſages of an approaching Redemption. There is good hopes ſince he is entred upon the firſt part of his work, the *Conviction of ſin*, that it will not be long ere he proceeds to the ſecond, which is the *Conviction of Righteouſneſs*. If the Spirit did not intend your

good,

good, he would never have preſſed ſo hard upon you at any time, never given a heart to comply, but have left you blind in your ſins, till deſtruction had ſeized upon you, and hurried you to perpetual Impriſonment. But thô now you are Priſoners, it is a comfort, becauſe you are Priſoners of Hope. The Spirit wounds, and wounded Souls are the fitteſt Objects for compaſſion; the ſight of ſin muſt precede the purging of it, and then the Fruit of it is true Conſolation. * *God dwells with the humble and contrite Spirit*; not I *will* dwell, but *I dwell*; I dwell there when I wound and bruiſe, but the end of my dwelling there is not principally to bruiſe, but *to revive the ſpirit of the humble*. The Spirit is Chriſts Deputy, therefore doth nothing but purſuant to Chriſts Office, and that is to turn a *Spirit of heavineſs* into the *garment of praiſe*, *Iſa.* 61. 1. He came to *ſeek* and *ſave them that were loſt*, to bind up that which was broken, and ſtrengthen that which was ſick, and deliver them from their deſtruction, *Ezek.* 34. 12, 16. in *a cloudy and dark day*. Such a temper was our Redeemer of when God entruſted him, ſuch a temper is the Spirit of. Our Redeemer would not have ſent one of a different nature from himſelf, the ſame nature is in all the three Perſons, they are one in *nature*, one in *affection*, one in the *deſign* of the Salvation of man. What though the troubles of any man may be grievous at preſent, and he may be like a Hart hunted and ſtanding at a bay, at a loſs what courſe to take? it is no ground of diſcouragement. When our ſins were ſet home upon our Redeemer, they put him to a ſtand, *John* 12. 27. *What ſhall I ſay?* Yet the Iſſue was Glorious to God and himſelf, and to poor ſouls. The Spirit will deal no otherwiſe with the Members, than God with the Head. * Iſa. 66. v. 1, 2.

III. *Uſe of Exhortation.* If the Spirit be the Author of Conviction, The *Firſt Exhortation* is, *To thoſe who have been convinced by the Spirit.*

(1.) *Be thankful to God.* It is a matter of Praiſe that God hath driven you to him, though with ſharp laſhes; and a greater matter of Praiſe, if he drew you only with cords of Love. That God ſhould employ his Spirit to be his Solicitor to ſinners; that he left you not to find out the filthineſs and danger of your ſtate by your own blind Eyes. You have had fairer draughts of his power and goodneſs. When you were under troubles, did you ever think the Mountains would have been removed? did you ever think Comfort would have dawn'd on you? Since any of you have received Light, you ſee the bleſſed skill and power of the Spirit; you were *brought low, and he helped you*; *Pſal.* 116. 6. bleſs your ſtrong Deliverer, bleſs that skilful Chyrurgeon that cured though he launced. When *Peter* was brought out of Mans Priſon, he conſidered it with great aſtoniſhment; much more conſideration is due when we are brought out of Gods *Priſon*. * It was Gods councel in your reins, though ſharp like the pain of the Stone, bleſs him for it. He hath given you but a drop of Hell, when he might have ſhot all his Granadoes into you, and at laſt have ſhot you out of his ſling into Hell. He hath brought you from Priſon, that he might bring you to a Throne of Grace, and give you a Pardon. * Pſal. 42. 6.

(2.) *Compaſſionate others, and aſſiſt the Spirit, when you find him at work upon others, in ſuch a Condition.* By this we become like Chriſt, who learnt pity to us by experience of our infirmities; and we ſhould learn it to others, by reflection on what we felt our ſelves. To quench ſmoaking Flax, is to be unlike our Saviour, and thwart the work of the Spirit; kindle it therefore into a quicker flame by your breath. Nothing ſo tender as an afflicted Conſcience, which therefore muſt be tenderly dealt with. Rake not in the wounds of any that are afflicted for ſin; to help-forward Affliction, will be as little pleaſing to God in ſpiritual as temporal troubles. The Spirit acts in this Office as a Comforter, and the Comforts you have had are for others, as well as your ſelves. 2 *Cor.* 1. 4. *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by*

by the Comforts wherewith we our ſelves are comforted of God. Pour in therefore Balm, and not Vinegar.

(3.) *Take heed of offending and quenching this Spirit.* Let not new ſins make the Spirit take his old Sword into his hand; the ſecond wound will be worſe than the firſt. Love enraged ſtrikes more keenly. *David* had more *ſharp* terrors after his Fall into the ſins of Murther and Adultery, than any time before that we read of. Anguiſh and terror will fall on the doers of Iniquity, to the *Jew*, the profeſſing party, as well as to the *Gentiles*, *Rom.* 2. 9, 10. but Glory and Peace, ſpiritual Communications of divine goodneſs, and an unſpotted Joy attend the doing good. If you would avoid wounds of Conſcience, avoid ſins which grieve the Spirit. Conſcience that checks men for acts of a ſenſual Life, even for thoſe that are more generous, never checks the ſoul for its aſpiring upward, and attempts toward a cloſer Communion with God. Peace is the *effect of Righteouſneſs*, *Iſa.* 32. 17. The loving Gods Law affords *great Peace*, peace in abundance, *Pſal.* 119. 165. Peace can then only be as the River, when our Righteouſneſs is as the waves of the Sea; therefore quench not that Spirit that hath convinced you, and do not by new ſins drive him away.

(4.) *Exerciſe Faith much.* Faith was firſt acted by you, before you were brought from under thoſe Preſſures you felt, it muſt be ſtill acted for keeping them from returning on you: Faith was the Medicine that cured your wounds, and Faith is the only Antidote to prevent new ones; Faith acted will make your inherent Righteouſneſs more vigorous; and the more Holineſs, the more Peace. Chriſt conſtantly in the Eye, will make Chriſt form'd in the Heart thrive and rejoyce.

Secondly, The ſecond Branch of the Exhortation is, *to thoſe who are under Convictions for Sin*; if there be any that at preſent are under Conviction for ſin,

(1.) *Murmure not againſt God:* It is the Spirits work, murmure not therefore againſt him; let not your Hearts fret within you, while the Spirit is raking up the Mud to make you view it, let there be no breakings out of impatience, whereby to quench the Spirit: Murmuring is the way to loſe the poſſeſſion of our ſouls, and the expectation of our comforts: Deal not with God as *Job*'s Wife would have had him to have done, *Curſe God, and die*, *Job* 2. 9. Tumultuouſneſs of ſpirit againſt God is a diabolical temper, a reſemblance to that of the Damned, who blaſpheme God under their Torments, and curſe God when ſin gnaws their Conſcience. To lie patient under the Spirit's hand, is a Chriſt-like frame, who uttered not a word againſt his Father, when the ſins of all the World were laid upon him, to bear the puniſhment of them. Speak well of God, and as bad of the loathſomneſs of your Hearts, as the Spirit himſelf doth: This is a holy compliance. To hinder pettiſhneſs, conſider God as a Sovereign, who hath power over you, and as a gracious Sovereign, who hath an affection for a man under his rebukes: Repreſent him to your ſelves, not only in his Severity, but in his Mercy alſo, laying the Foundation deep, that he may make the Building more ſtrong, beautiful, and laſting. Murmure not, unleſs you had rather remain in league with the Devil, than have the band broken.

(2.) *Run to the ſame hand for healing, which wounded you.* The wounds of the Spirit may ſometimes be skinned over by other helps, and left inwardly rankling, but they can be cured only by the ſame hand that made them.* *Iſa.* 57. 17, 18. *For the iniquity of his covetouſneſs was I wroth, and ſmote him; I hid me, and was wroth; and he went on frowardly, in the way of his heart: I have ſeen his wayes, and will heal him; I will lead him alſo, and reſtore comforts to him, and unto his mourners.* It is the ſenſe of Gods wrath, the forfeiture of his favour, and the ſinful diſtance man ſtands in from God, which chiefly chargeth the ſoul; the taking off his wrath, the beaming of his favour, filling up the Gulf between God and the ſoul, belong only to God. The longing of a Woman cannot be ſatisfied with the moſt delicious fruit, if ſhe hath not the very thing ſhe longs for; but there will

will be indelible Characters printed upon the *Fœtus*. Since our natural blindneſs by the Fall, we are not able to find out Truth, there's need of the Spirit to enlighten and guide us; hence is he called the Spirit of Truth: And ſince ſin raiſeth ſtorms in the Conſcience, which no wit of meer Nature or ſtrength of Reaſon can compoſe, there's need of the Spirit to ſilence the ſtorms of Conſcience: Hence he is called a Comforter, to diſpell them: As you are wounded by the Spirit in the Word, ſo look for cure from the Spirit, in the Word. *Nathan* had aſſured *David* of a Pardon by Gods order, *David* would expect the joy of it only from God, by his Spirit, *Pſal.* 51. 12. *Reſtore to me the joy of thy Salvation.* Though he had an aſſurance from *Nathan* of a Pardon, he would have it alſo from the Spirit of God. If the Spirit be ſilent, no other voice can be muſical; give God therefore the honour of his own Prerogative. The Key of Peace is held in the hand of God, not in the Mouth of the Creature; Peace is contained in the Cabinet of the Word, and God only can unlock it; it is an effect of Gods creating power *. Since the Conqueſt ſin hath made of us, the Heart is but a tempeſtuous place, there's always matter for ſtorms, as in the World for exhalations; when they are raiſed, only Chriſt by his Spirit can ſay to the Waves, *Be ſtill*: ſpiritual ſtorms will obey no other voice. Till you find any thing in the World that can equal God in a creative Omnipotency, expect no peace from it: ſin muſt be removed, before peace can be ſettled: Only the Blood of Chriſt can ſtop the mouth of Conſcience, and none but the Spirit can drop it into the Conſcience: The Application of it is only by the Spirit, as the offering it on the Croſs was by him. But it muſt not be in a way of Enthuſiaſtick expectation. As he wounded you in the Word, ſo he will heal you by the Word alſo. He is faithful to Chriſt that ſent him, and takes of his to ſhew it to us; that is, of his Truths: He takes his healing Herbs out of no other Garden. Though Peace be the fruit of a creative power, yet it is the fruit of the Lips. And the *Theſſalonians* receiv'd the *joy of the Holy Ghoſt* by receiving *the Word*, 1 Theſſ. 1. 6.

* Iſa. 57. 19.

Thirdly, *Have recourſe to Chriſt's Atonement.* Troubles of ſpirit are the Arraignment and Indictment of the ſoul before God: It is by Jeſus Chriſt only, in whom God hath writ all the Characters of his Mercy, that we can be freed from the danger: In him you'l ſee a wrathful Juſtice appeaſed, and a provoked God reconciled: 'tis this blood only that quenches the fury of God, and the fire of Conſcience: It is by his blood only we are juſtified; and by this blood only can we be pacified. An infinite Wrath you fear, an infinite Satisfaction muſt expell your fears: That that quenches the fire of Conſcience, muſt be water from the Well of Salvation. There are two things trouble a convinced ſinner, The ſight of Guilt, and the weakneſs of Righteouſneſs: He ſees himſelf much in debt, and nothing to ſatisfie; is ſenſible he is come ſhort of the glory of God; that the Righteouſneſs of God will bar Heaven againſt his Unrighteouſneſs. He muſt then go to Chriſt to pay his debt, and impart his Righteouſneſs. When *David* found Iniquity prevailing, he had recourſe to this, *Pſal.* 65. 3. Chriſt is a Phyſician for the Sick, a Saviour for the Loſt, a Redeemer for the Captives, a Refiner for the Filthy, a Surety for the Debtor, and a Prieſt for the ſenſible ſinner. In him we may ſee both our weakneſs, and our remedy; his Riches will make us ſenſible of our Poverty; his Fulneſs, of our Emptineſs; his Medicines, of our Sickneſs; his Ranſome, of our Bondage; his Glory, of our Miſery: This is the way to make a *Legal* Conviction commence *Evangelical.*

Fourthly, *Thoſe that are under Conviction, ſhould wait upon God for a good iſſue.* Be not too haſty to break Priſon, but ſtay Gods leiſure; call upon him, and he will be near you in a way of Grace, though not immediately in a way of Comfort. *The Lord is nigh to all them that call upon him in truth*, Pſal. 45. 18. It is not for want of means that God doth not preſently Comfort, he hath endleſs Comforts by him; but he ſtays for a fit ſeaſon, that he may come with double Love, for his own Glory and his Creatures advantage: As Chriſt deferred the raiſing *Lazarus* 'till certainly dead, that the miracle of his Reſurrection might

be

be indiſputable, and his Glory in raiſing him more illuſtrious. God leaves men under a cloud to exerciſe their Faith, which many times is moſt ſtrnog where there is leaſt feeling; otherwiſe it would not be Faith but Senſe that would make us come to him by Prayer; he keeps the day dark that we may fly to him in Prayer, which we ſhould not regard had we Comforts at pleaſure. *Hannah's* Soul muſt be pour'd out in tears, before ſhe can have the deſire of her Heart. God keeps us under matter of Prayer, before he giveth us matter of Praiſe, that we may praiſe him with higher ſtrains. *He that hath torn will heal, he that hath ſmitten will bind up*, Hoſ. 6. 1. Exerciſe what little Faith there is, in ſuch a caſe: Chriſt did ſo in his Agony, *He offered up ſtrong cryes and Prayers to him that was able to ſave him from Death.* God will knock off your Fetters in time, when the Soul finds the greateſt need, and is in the fitteſt poſture to glorifie him; *Pſal.* 50. 15. *Call upon me in a day of trouble, and I will deliver thee, and thou ſhalt glorifie me:* Implying, that God will deliver at ſuch a time when there is the greateſt occaſion to glorifie him; when you are moſt *Humble, he will hear your Cry*, 2 Chron. 7. 14.

Fifthly, *All the time of your waiting for the taking off your trouble which may be upon your Spirit, deſire cleanſing as well as comforting Grace:* To deſire only Comfort is more ſelfiſh, to deſire Purging is an aim more at the Glory of God, who cannot be honoured without Holineſs. *David put up more* Prayers for *Purging* than *Pardoning* Mercy. The Waters that proceed from the Throne of the Lamb, are not only refreſhing and cooling, but alſo Purging and cleanſing. A divine Nature is neceſſary to a divine Peace: Cordials are not ſo neceſſary, but may be dangerous when the humours are ſtrong, Purging is then more needful. The comforting Spirit is firſt a Spirit of Holineſs, and Chriſt is *Melchizedeck*, a King of Righteouſneſs, before a King of Peace. Beſides, Reſtoratives are beſt, when Purgatives have gone before. Now becauſe men are apt to run to wrong means, and take wayes of ſtupifying rather than rightly appeaſing Conſcience, it will not be amiſs to give ſome *directions* to avoid this Rock on which ſome ſplit. Man is ſo full of enmity againſt God, that he takes hold of what comes firſt to hand, and would rather gather eaſe from any thing than go to a Mediator of Gods appointment. A ſenſe of ſin is alwayes attended with a look after a Remedy; *Oh wretched man that I am, who ſhall deliver me?* Take heed of ſome things in ſuch a caſe:

(1.) *Take heed of falſe Opinions.* As the Word is the Inſtrument of Comfort, ſo the Truth upon which Comfort is founded, muſt be tryed by the Word. The Spiric muſt *take of Chriſts, the Truths of Chriſt, and ſhew it to us. The Statutes of the Lord are right, rejoycing the Heart, the Commandment of the Lord is pure, enlightening the eyes*, Pſal. 19. 8. Poyſon may be fair to the Eye, and delightful to the Pallate, but hurtful to the Life. Men in diſtreſs of ſpirit are apt to catch at every rotten Plank, like men ready to be drowned: Puddle-water will be ſwallowed down in extremity, as eagerly as the Juice of a delicious Grape; the Appetite deſiring ſomething to cool the Bowels, conſiders only what may give it ſome Refreſhment. Falſe Judgments either of the Diſeaſe or of the proper Remedy, are equally dangerous: In this Caſe men are like ſick perſons, that ask Advice of every Friend, ſcrape up many Remedies, but never go to a skilful Phyſician. Take heed of falſe Opinions.

(2.) *Take heed of Carnal Councel in ſuch a Caſe.* For if the Spirit be the Author of Conviction, cleaving to any carnal Councel, is turning the back upon the Spirit. Fleſh and Blood are bad Councellors in this Affair, they will conſult their own eaſe, and ſeek their own ſatisfaction; to *Conſult* with them is to Diſobey God, *Gal.* 1. 6. Chriſt would not ſuffer one that deſired to be his Diſciple, to turn back, and *take leave* of his Friends, which was but an Act of Civility, *Luke* 9. 61. Perhaps, becauſe by them he might have been diverted from his religious Reſolution; and his anſwer to him intimates as much, *v.* 62. *No man having put his Hand to the Plow, and looking back, is fit for the Kingdom of God.* Unbelieving Hearts, unbelieving Friends are the worſt Councellors in the world, and the moſt miſerable Comforters; their Councels are the Devils delight, and the Spirits grief; ſuch will quench not only the Fire in the Conſci-

ence,

ence, but the Spirit too that kindled it, and cauſe him to depart: The beſt way in this Caſe, is to have the *Councel of the Wicked far from you*, Job. 21. 16.

(3.) *Our own Righteouſneſs, and a Road of Formal Services is to be taken heed of:* In this Caſe our own Righteouſneſs is ſo far from being a means to eaſe us, that it is a bar to true Peace, by keeping us off from that Righteouſneſs that can only purchaſe it, and only effect it in us. Pride was the cauſe of our Ruine in *Adam*, and what was the Cauſe of our Ruine cannot be our Remedy; this temper manifeſts the Heart to be full of the proud *Phariſees*, an Enemy to Chriſt, for it grudges him the title of a Saviour. An imperfect Righteouſneſs cannot afford a perfect Peace; the Righteouſneſs of a ſinful nature is not the Righteouſneſs of a pure Law: A through Conviction throws away a mans Righteouſneſs as well as his ſin, in point of Juſtification, and in point of Conſolation: And to expect Peace from a road of Formal Duties, is to truſt in the arm of Fleſh; *Paul* calls all things ſo, when he oppoſeth *rejoycing in the Fleſh* to *rejoycing in Chriſt*, Philip. 3. 3. By Fleſh he means all things different from Chriſt; and to goe to a Creature is to depart from the Lord: Take heed therefore of valuing your own tears in the room of Chriſts Blood, your own Petitions in the room of his Interceſſions, and applauding your ſelves in a vain Righteouſneſs, inſtead of the meritorious ſatisfaction of the Blood of God, as though a few good Duties could expiate a multitude of ſins. What are a few Tears but as a drop to the ſea of our Guilt? what are our Petitions but as the breath of a Child, to the ſtorms of our Provocations? our Righteouſneſs, but as a mite to the many talents of our Unrighteouſneſs? Sinful Duties cannot make an infinite and holy ſatisfaction; as theſe were not our Saviour, ſo they cannot be our Comforter, they have no Blood to ſhed for us, and therefore have no power to heal us.

(4.) *Take heed of Carnal Contentments and Senſual Pleaſures.* *Saul* called for Muſick to drive away the evil Spirit, ſo do ſome for ſenſual Delights to drive away the Holy Spirit; ſet up Projects in the World, to avoid the noiſe in their own Conſciences; and ſometimes ſinful Merriments, to expell the good Spirit by an Impure Devil, is as if a man ſhould endeavour to quench fire with burning Pitch, or cure the Gout by a ſtab at the Heart. Thus men uſe all arts to ſtifle Convictions, but the end of their Mirth is Heavineſs: *Prov.* 14. 13. What Creature can cure the wound that God makes? what can comfort when the Almighty troubles? All carnal Contentments can no more remove inward and ſpiritual Diſtempers, than a Crown can cure the Headache, or a Golden Slipper the pain of the Gout: Therefore go to none of theſe things, but run to that hand which did wound you, unto the Spirit of God, who is the Author of Conviction. The

Third Exhortation, *To thoſe that are deſirous to have Spiritual Conviction*; to be Convinced of ſin.

Firſt, *Deſire the Spirit to pull the ſcales from your Eyes, which Satan hath put on*; Beg of God, *What I ſee not, teach thou me*; deſire him to lead you into the ſeminary of Corruption, and cauſe you to poſſeſs your ſins, 'till you cry out *Guilty, Guilty*; to ſee them in their filthineſs, not as a Dunghill in a Picture, but as a real Dunghil offending a delicate ſmell: this courſe *Job* took, *Job* 13. 23. when he conſidered the multitude of his ſins, *Make me to know my Iniquity, and my ſin*; not only with a ſimple but ſenſible Knowledge.

Secondly, *Meditate much upon the ſenſe Chriſt had of Sin.* Conſider how his Underſtanding was enlarged to the higheſt pitch of Knowledge, not a grain of Malice or Ingratitude in the bowels of ſin, but was within the compaſs of his apprehenſion. He underſtood the Holineſs of that God that was offended with ſin. Conceive Chriſt in his Agonies; conſider how much ſin hath diſpleaſed and injured God, ſunk and ruined the Soul; and this may be ſome aſſiſtance, by the means of the Spirit, for gaining a ſpiritual Conviction. A ſpiritual ſenſe Chriſt had, and the conſideration of him, and imitation of him, is the way for us to have a ſpiritual ſenſe of ſin.

Thirdly, *Study the Law in its ſpiritual meaning, and in the extent of it.* *Paul* apprehended the Law in its ſpirituality, which before he underſtood

according

according to the *Phariſaical* Interpretation, which dulled its edge in its operations.

Fourthly, *Set every Doctrine you know home upon your Conſcience.* There is a double Knowledge, Dogmatical and Affectionate. We may know many things that do not affect us, we may be Affectedly ignorant, when we are Dogmatically knowing. *Paul* knew the Law by the means of *Gamaliel*, at whoſe feet he ſate, but had no ſenſe of it, till Chriſt came and brought the ſenſe of it from his Head to his Heart.

Fifthly, *Attend upon the Means.* God will honour the Word with convincing men of ſin, even of thoſe ſins which the Light of Nature would manifeſt. As *David* of *Murther* and *Adultery*, which God would convince him of by the *Prophet*.

Sixthly, *Suppreſs not any Convictions when they flaſh in upon you*, let them have their perfect work: Cheriſh every Conviction the Spirit faſtens upon you, while it is warm upon your Affections; it is dangerous to ſuppreſs it; the Spirits operation will not be fruitleſs, it will end in a full Conviction, or in a Curſe. If the Spirit hath Invited himſelf, and hath been refuſed to be a Phyſitian, he may leave you Remedileſs, he may have no more hand to knock, but duſt to ſhake off from his Feet, as a token of his final leaving you. And wait upon God in the uſe of means, it is there that the Spirit doth breathe, it is by the Word he doth *Convince*, as well as by the Word he doth *Comfort*.

A DISCOURSE OF UNBELIEF, Proving 'tis the GREATEST SIN.

John XVI. 9.

Of Sin, becauſe they believe not on me.

THERE were two Obſervations in this Text.

1. *The Spirit is the Author of conviction of Sin.*
2. *Unbelief is a Sin of the greateſt malignity againſt God.*

For the ſecond.

Of Sin.] Not of Sins, but *Sin*; the Spirit convinceth of all Sins, but chiefly of a ſtate of Sin, of Unbelief.

First, *As the fountain of all Sin.* It was the firſt Sin of *Adam*: Not unbelief of a Mediator, but the not giving credit to the Precept of God, and the reality of Gods intention in commanding. There was a jealouſie, that God had not dealt ſincerely and plainly with him in the Precept, as if he thought the prohibition was not ſo much an act of his Soveraignty, as an act of his Envy. It was the cauſe alſo of all the Sin that grew up to ſuch maturity in the old World; they had not Faith in that firſt promiſe made to *Adam*, and without queſtion tranſmitted by him to his poſterity. The Faith of *Abel* is applauded *, conſequently the Unbelief of *Cain*, the head of the wicked World, is markt. If *Abels* Sacrifice was more excellent in regard of his Faith, *Cains* was more vile in regard of his Unbelief *. The *Apoſtle* ſhowing that Faith makes the difference between the Godly and the Wicked, begins his diſcourſe with the two examples of Faith and Unbelief in thoſe Brothers. *Abels* Faith ſeems to be thus in his Offering; 1. He conſidered his own ſin transferr'd upon that innocent *victime*, thereby underſtanding the demerit of his ſin as deſerving wrath and death for it. 2. He conſidered, that this ſacrifice being the blood of a Beaſt, could not take away ſin, but that it was typical of the *Lamb* promiſed, upon which his ſins were to be transferr'd, and to whom they were to be imputed, and accordingly acted Faith on that promiſe of the ſeed, and deſir'd God not to impute his ſins to him, but to that Lamb which was to be ſlain; and this the very nature of his Sacrifice being bloody, and the character the *Apoſtle* gives of his Faith, intimates. *Cain* had not Faith in the promis'd ſeed; he brings an Offering to God of the Fruits of the ground,

* Heb. 11. 4.

* *Illyric. in loc*

ground, not a bloody Sacrifice whereby he might ſignifie the acknowledgment of his own deſert, and his reliance on that Lamb of God whoſe heel was to be bruiſed, who was to be made an Offering. The kinds of their Sacrifices imply two different conceits in them: *Cains* ſeems to be only a preſent to acknowledge God the Author of the good things he had, at the beſt, or to oblige God rather; for the ground of all his wrath was, becauſe God did not reſpect his Offering, did not teſtifie a well-pleaſedneſs with it; his Offering was no ſignification of his ſin, nor a type of the blood of the promis'd ſeed; he own'd God as Creator, not as Redeemer *. *Cain* and his poſterity which infected the old World, diſregarded that promiſe of the ſeed of the Woman, ſlighted the offers made in it, and reſiſted the ſtrivings of the *Spirit* with them againſt their Unbelief, which was principally the matter of the Spirits ſtriving, becauſe he acted with them as the *Spirit of Chriſt the Meſſiah* *; and therefore to accept him with a ſence of that ſin, which was properly againſt that perſon in whoſe name he came, and by whom he acted; the Spirit was then in the World ſtriving againſt their Unbelief in the promiſe, as he is now in the World ſtriving againſt Unbelief in the performance.

* Catharin. Πλείονα θυσίαν more ſacrifice, more acknowledgment of God. Heb. 11. 4.

* 1 Pet. 3. 18, 19.

2. *As the ligament and band of all ſin*, John 8. 24. *If you believe not that I am he*, the *Meſſiah* ſent of God, *you ſhall dye in your ſins*; unleſs you believe me to be that ſeed of the Woman, promiſed by the merit of my Death to reconcile the World, you will ſink with all the maſs of your ſins upon you. If Unbelief be removed from a Soul, the guilt of all other ſins departs with it: If that remain, the guilt of all other ſins is bound and faſtned with an adamantine Chain upon the Soul, and that with more crimſon aggravations; where the notices of a Mediator have been revealed, there is a ſuperadded guilt to all the reſt. As Faith is the only means whereby we gain a pardon, ſo Unbelief is the only formal cauſe of condemnation, though other ſins are the meritorious cauſe of eternal Death. As no price had been paid for our Redemption, unleſs Chriſt had offered his Blood, ſo no application can be made of that price to us without Faith in that Blood; upon this, ſins are flung into the depths of the Sea; upon the other, they remain with their whole weight upon the Soul.

In *General*. *That Unbelief is the greateſt ſin* appears,

1. *Becauſe God employs the higheſt means to bring men to a ſence of it.* This is in the *Text*: 'Tis the work of the Spirit to convince of this ſin. The odiouſneſs of Sin to God appears by his ſending Chriſt to *expiate* it; the odiouſneſs of Unbelief to God appears by his ſending the Spirit to *reprove* it. That which calls for the Spirits deſcent from Heaven, in order to a conviction of it, is attended with black aggravations. This is the great errand of the Holy Ghoſt to the World; the firſt thing he does, is to open the underſtanding, the eye of the Soul, to ſee the malignity of other things, in order to convince the Conſcience of this, before he changeth the will. This is the principal Fort againſt which the Spirit plants his battery, and it is the laſt that is ſurrendred: A terrified ſinner would run from the ſhot that is ſhowr'd about his ears, he would reform, he would be holy, but crys out ſtill, *loth to believe.* The Prodigal will be next door to ſtarving, before he will come to his Father; and the Woman with the Bloody Iſſue will ſpend all her eſtate, before ſhe will come to Chriſt.

And indeed it is a ſin ſo deeply rooted that,

(1.) *Reaſon cannot convince of it.* Chriſt, the object propos'd, is above the reach of a rational eye, and therefore the ſin againſt him is not diſcern'd in its blackneſs by meer reaſon. *Reaſon* will not inform a man of the ſtupendous love of God in ſending his Son to dye for men, that were and would be unprofitable Servants. Neither doth it conſiſt with the natural notion men have of the juſtice of God, to lay upon an innocent perſon the ſins of guilty offenders. It cannot naturally enter into any mans heart, that he that by Power and Wiſdom made the World, ſhould deſign by the croſs and the fooliſhneſs of Preaching to ſave it; that he that is infinite in love and mercy, ſhould make his Son to ſuffer. 'Tis not therefore by the ſparklings of bare reaſon men can ſee the blackneſs of this Sin. Other Sins may be known by natural light, becauſe the duties to which they are oppoſite, may be known by the light of nature. As the

Spirit

Spirit only diſcovers the greatneſs of Chriſt, the excellency of his Perſon, the preciouſneſs of his Paſſion; ſo it alſo only ſhows what a Sin it is to reject Chriſt. As Faith is *the gift of God* ‖, a grace more peculiarly the birth of Heaven; ſo the extirpation of its oppoſite muſt only be from God. ‖ Ephes. 2. 8.

(2.) *Natural Conſcience of it ſelf helps not in this conviction.* It indeed maintains the quarrel againſt other Sins, and plains the way for the Spirits victory: But in this caſe there is no auxiliary force from Conſcience, nothing of a natural Intereſt to plead for Faith. It finds all the powers of the Soul prejudic'd againſt it, maintaining a War againſt the Doctrine of the Goſpel; and the tide of our own Natures carry us forcibly againſt it: the Spirit enters the liſts ſingly and maintains the Duel alone. So that what was ſaid of the *Temple*, may more properly be ſaid of this, *Not by might, nor by power, but by my Spirit, ſaith the Lord.*

2. *It is a ſin againſt the Goſpel.* Not as a killing Law, but an healing Command; a blacker ſin, becauſe againſt a better Covenant. 'Tis his peculiar Goſpel-Command; a Precept of the higheſt valuation with him, 1 *John* 3. 23. *This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* Not only in regard of his Authority, (for ſo others were his Commands) but in regard of the affection he hath to it, it being moſt pleaſing to him, as *ver.* 22. intimates. The diſobedience of this Command then is moſt diſguſtful and hateful to him; 'tis his Command, as being the laſt that ever he will give; 'tis a diſpenſation from the rigour of thoſe Commands in the Covenant of Works; but is to be followed with no diſpenſation by any other. The ſin againſt it then is againſt the utmoſt gracious Command that God will ever give. Other ſins are againſt the Precepts of his Soveraignty, this againſt the Precepts of his Grace as well as his Soveraignty. The keeping this Command brings him near to to us *to abide in us*, *ver.* 24. the breaking this Command ſets him at a diſtance from us, and makes our perſons and ſervices loathſome to him. Wickedneſs againſt the Goſpel is greater than wickedneſs againſt the Law; becauſe the Evangelical revelation hath more of Grace and more of Glory, the ſin againſt it hath more of contempt and more of heinouſneſs; a ſin againſt that, is a ſin dyed ſeven times blacker, and will have a Furnace ſeven times hotter. 'Tis againſt the Goſpel, which is ſo holy a declaration of God's will that there cannot be an holier; ſo good in it ſelf, ſo profitable for man, that nothing can be better; the ſin therefore againſt it is ſo bad, that nothing can be worſe. The Law or Covenant of Works never diſcovered the Object of Faith, and therefore never enjoyn'd any ſuch formal act of Faith in a Mediator; and therefore takes no cognizance of this ſin of Unbelief. It not making known the perſon to be believed in, cannot make known the ſin of not believing. If the Law commanded Faith in relation to the Object Chriſt crucified, it muſt then acquaint us with Chriſt crucified. It would be an unreaſonable Law to enjoyn an act about ſuch an object, and never diſcover one ſyllable of that object to us. It doth not appear that *Adam* had any knowledge of Chriſt; the revelation of that bears date after his Fall, at the time of the firſt promiſe. If Unbelief were a ſin only againſt the Law, then thoſe that reject the Goſpel would be liable to no more puniſhment, than if they had been only under the Law; but they will, as will appear in the Sequel of this Diſcourſe. This Faith is the peculiarity of the Goſpel; and when Chriſt is ſaid to come *preaching the Goſpel*, the matter of it is *Repent and Believe*: *two* things that *never entered into the heart of the Law to conceive**. 'Tis therefore a ſin againſt the whole Goſpel, ſince the deſign of that is to remove our ſuſpicions of God, and eſtabliſh a truſt in him: upon which account the *Gentiles*, that are without the Goſpel, are deſcribed by the title of men *without hope* *. Unbelief is a making our ſelves without ground of hope, contrary to all the encouragements of hope which God gives us in the Goſpel. * Mark 1. 14, 15. * 1 Theſſ. 4. 13.

3. *Unbelief is a ſin againſt the higheſt teſtimony.* 'Tis againſt the two greateſt Witneſſes that ever were, or can be, *viz.* the *Father*, and the *Son*. The Father in the Old Teſtament, the Son in the new, *John* 8. 17, 18. *I am one that bear witneſs of my ſelf, and the Father that ſent me, bears witneſs of me.* What did they witneſs? That Chriſt was *the light of the World*, v. 12. The Father witneſs'd this

in the Scripture, *Iſai.* 69 4. *I will give thee for a light to the Gentiles*; and *by the works he did*, John 10. 37. Chriſt the eternal λόγος (*the Word*) bears witneſs to his humane nature. Since the teſtimony of two men of credit is worthy of belief, much more the teſtimony of two Perſons in the Deity, infallible in their teſtimony, in whom there can be no ſuſpicion of falſity. Therefore Chriſt ſaith to *Nicodemus*, *John* 3. 11. *We ſpeak that we do know, and teſtifie that which we have ſeen.* [*We*, i.e. my *Father* and *I*.] In anſwer to *Nicodemus*, who *ver.* 2. acknowledged him a Teacher come from God: therefore ſaith Chriſt *We*, *God* who hath ſent me, and *I* witneſs this. The Witneſs follows, ver. 15. that *whoſoever believes in him ſhould not periſh, but have everlaſting life.* 'Tis a ſin againſt the Witneſs of the whole Bible.

4. *As Faith is the choiceſt Grace, ſo that which is oppoſite to it muſt be the greateſt ſin.* It hath as high a place among ſins, as Faith hath among Graces, and hath the precedency of all other ſins, as Faith hath the preheminence above all other Graces; and what Faith is in the nature of Grace, unbelief is contrary to it in the nature of ſin. Faith glorifies God, unbelief vilifies him; one juſtifies him, the other
* Gal. 5. 6. condemns him; *faith works by love* *, excites a love of God, and is excited by it; unbelief works by hatred: Faith is the Spirit that quickens all obedience; all the fruits of the Spirit grow upon the root of Faith; all the fruits of the Fleſh grow upon the root of unbelief: Faith turns common works into acts of Grace, as the *Chymiſt* doth Metals into Gold; unbelief turns all into Dung and Poyſon. Faith makes every prayer, though weak, an acceptable Sacrifice; our Prayers can no more enter into Heaven by unbelief than the *Iſraelites* could enter into *Canaan*.
* 1 Pet. 1. 7. As Chriſt is *precious to them that believe* *, ſo is he odious to them that believe not; as Faith is a conſent to take Chriſt for an Husband, ſo unbelief is a flat refuſal of him. Faith cuts off all ſelf-exaltation, *Rom.* 3. 27. *boaſting is excluded by the Law of Faith*, and by the Grace of Faith too; unbelief ſupports it. 'Tis a keeping up a pride greater than that of *Adam's*, a pride againſt God: 'Tis indeed the *Beelzebub*, the Prince of all thoſe Legions of ſinful Devils that quarter in the heart of a natural man.

5. *'Tis more odious and loathſome to God, and hath in ſome reſpect a greater demerit in it than ſins againſt the light of Nature.* The *killing an Ox is as the ſlaying a*
* Iſal. 66. 3. *man* *. Not ſimply the killing an Ox, but by reaſon of the unbelief in the *Meſſiah*, the ground of keeping up the Ceremonial Worſhip by Sacrifices after the exhibition of Chriſt in the Promiſe, which made a Worſhip formerly inſtituted, as odious as murder, which was a diſparaging the Image of God. *Sodom* was not defiled by its pollutions, as *Capernaum* was by refuſing Chriſt. Who can think of the ſin of *Sodom* without indignation and horrour? Yet the puniſhment of Unbelievers being greater than theirs, implies the ſin to be more grievous; becauſe the unſpotted righteouſneſs of God would not inflict a puniſhment above the merit of the
* Job 11. 6. offence: He exacts *no more than iniquity deſerves* *. Now it ſhall be *more tolerable for Sodom and Gomorrha in the day of judgment, than for a City* or perſon that
* Mat. 10. 15. rejects the offers of the Goſpel *. That City was an Epitome of Hell both for ſin and judgment, yet that defiling ſin hath leſs guilt, leſs filth than the rejecting purifying Goſpel Grace. The puniſhment of *Sodom* ſhould be like that of the Whip, to the puniſhment of Rebels under the light of the Goſpel, which ſhould be as the torment of a Rack. The ſin therefore is of a lighter tincture, like *petty larceny* to *murder*. All other ſins indeed ſtrike at ſome one or two Attributes of God, and of God as conſidered as Creator: But this is a formal injury to God in all his perfections, and as appearing in the richeſt dreſs. Other ſins being converſant about ſome created matter, preferring ſome Creature before God; this is a preferring that very ſin, the loathſomeſt thing under Heaven, before a God of Glory and an excellent Saviour. Other ſins are converſant immediately about ſome inferior Object, this ſtrikes directly at God himſelf. 'Tis therefore called *the ſin*, Heb. 12. 1. *Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us.* The name of weight is given to other ſins, but unbelief is called *the ſin*. Moſt underſtand it of Original concupiſcence; but ſince it is the USE the *Apoſtle* makes of the former Doctrine, *Heb.* 11. concerning the excellency of Faith, I think it is more conſonant to underſtand it of unbelief, the ſin contrary to that

Faith

Faith he had been ſo highly commending. This is the provocation, *Numb.* 14. 11. *How long will this people provoke me, and how long will it be e're they believe me?* They were guilty of many other provocations; but God reckons their incredulity as the top of all. It flings moſt durt upon all the Attributes of God, and doth not only wrong the Deity ſingly conſidered, but bears a ſpight at all the *three* Perſons.

In handling this Subject I ſhall ſhew,

1. *What is to be underſtood by Unbelief.*
2. *Wherein the ſinfulneſs of it conſiſts.*

1. *What is to be underſtood by Unbelief.*

Firſt, *Negatively, what it is not.*

We muſt not underſtand by it,

Firſt, A want of aſſurance. Drooping Spirits may be Believers; there is a manifeſt diſtinction made between Faith in Chriſt, and the comfort of that Faith; between *believing to eternal Life*, and *knowing we have eternal Life*, 1 *John* 5. 13. *Theſe things have I written to you that believe on the name of the Son of God, that you may know that you have eternal Life.* There is a difference between a Child's having a right to an Eſtate, and his full knowledge of the Title. There may be *a truſt* in God where there is a *walk in darkneſs*, *Iſai.* 50. 10. If Faith be not aſſurance, Unbelief is not the want of it: If Faith were aſſurance, a man would be juſtified before he believed; he muſt be juſtified before he can know himſelf juſtified. The Object always precedes the knowledge of its exiſtence: the Sun muſt be riſen before I know it is riſen. If the want of aſſurance were this Unbelief, a Child of God, would be an Unbeliever every time God is pleaſed to draw a Cloud between Heaven and the Soul, and deny him the preſent taſtes of the hidden Manna. Unbelief is a ſin, the want of aſſurance is not; to have it is not our Duty, but God's Diſpenſation; he hath obliged the Believer to ſeek it, but not to poſſeſs it. Aſſurance is a Fruit that grows out of the root of Faith: the Fruits in Winter appear not upon the Tree. Becauſe I ſee not a flouriſhing top, ſhall I deny the exiſtence and ſappineſs of the Root? *Mary* when ſhe wept at Chriſt's feet, had no aſſurance of his Love, yet Chriſt ſends her away with the *Encomiums* of her Faith, acted before the comfort dropt from his lips *. The Characters of Faith may be written in the heart, as Letters engraven upon a Seal, yet filled with ſo much Duſt as not to be diſtinguiſhed; the Duſt hinders the reading of the Letters, but doth not raze them out. * Luke 7. 48, 50.

Secondly, Not every interruption of the act of Faith. Faith may lye aſleep in the habit, when it doth not walk about in the act. A man upon this account can no more be called an Unbeliever, than a man aſleep can be called a dead man. A Believer may, like *Samſon*, loſe his preſent ſtrength while he retains his life. *Chriſt*'s Prayer propt up *Peter*'s Faith from failing, when there was as little appearance of Faith in him at one time, as of life in a dead man; yet all that time there was a pulſe of Faith beating in him, which was made ſenſible by his Saviour's look. Faith is the Vital Principle, *The juſt ſhall live by faith*; and where this is, though in a weak degree, ſuch a perſon cannot be denominated an Unbeliever. Foggs and Miſts darken the Sun, but put not out that eye of the World: The Sun ſhines, though there be an interception of his Beams. Yet this is but temporary; a true Believer cannot be long without acting Faith, no more than a living man can be without breath, and ſome kind of motion. *Thomas* was not without Faith, though his Faith was at preſent aſleep, and had a defect in it.

Thirdly, Nor doubts, which may frequently ſtep up in the ſoul. Such there are in the beginnings of Faith, when the ſtate of the Soul is like that of the twilight, a mixture of light and darkneſs. Such a condition the ſoul is in, in its firſt converſion, as the *Jews* were when the Chains of their Captivity were knocked off, *Like men in a dream* *, ſcarcely believing the performance of that which they vehemently deſired, expected and believed in the promiſe; ſcarce imagining that they, ſo lately dead in a civil ſence, ſhould live and return to their Land. When Men are in a ſtate of Nature, they are moſt ſway'd by ſelf-love and preſumption; when they * Pſal. 126. 6, 7.

they come into a ſtate of Grace, there riſeth up jealouſie and fear, and they think they cannot run far enough from the other extream: This is a jealouſie principally of themſelves, but it redounds upon God. The Mother and Nurſe of it is a ſecret partial infidelity, the ignorance of the promiſe, power and extent of the Mediation of Chriſt. This is not an unbelief habitually ſettled, 'tis rather a misbelief than unbelief, and rather a ſtart of paſſion, a fit of infirmity, as *Aſaph*, *Pſal.* 77. 10. *This is my infirmity*, when he had doubted whether there were any mercy left in God, when he believed God had parted with all his Bowels, it was from a ſudden ſtorm, not a ſettled way of Argumentation. Not only at the beginning of Faith, but after a full grown Faith, there may be ſome doubtings: *David* was none of the loweſt Form, when in a Fit he gives the lye to God through the ſides of his *Prophets*, *Pſal.* 116. 10, 11. *I ſaid in my haſte all men are lyars*; I did not ſeriouſly and as my judgment ſay ſo. All men are Lyars, the Prophets too, who have brought to me the Meſſage of a Kingdom. He caſts the dint of his paſſion in the face of the Promiſe; this was a pang of unbelief, not an evil heart of unbelief; He was a man after God's own heart in his ſtate, though not in that act. Doubting doth not imply a want of Faith, but a weakneſs of Faith. Chriſt acknowledgeth the few Grains of *Peter*'s Faith, when he reproves him for doubting, *Matth.* 14. 31. *O thou of little faith, wherefore didſt thou doubt?* A Divine ſpark may live in a ſmoke of Doubts without a ſpeedy riſing into a flame: When Grace is at the bottom of Doubting, there will be reliance on Chriſt and lively petitions to him. *Peter*'s Faith ſtaggers when he began to ſink; but he caſts a look, and ſends forth a Cry to his Saviour, acknowledging his ſufficiency, *Matth.* 14. 30. *Lord ſave me.* Sometimes thoſe doubtings ſtrengthen our truſt, and make us take faſter hold on God, *Pſal.* 56. 3. *What time I am afraid, I will truſt in thee.* This was a fear of himſelf or others, rather than a jealouſie of God: Had he had unworthy ſuſpicions of him, he would not have truſted him; he would not have run for remedy to the object of his fear. The waverings where Faith is, are like the toſſings of a Ship faſt at Anchor, (ſtill there is a relying upon God) not like a Boat carried by the Waves of the Sea to be daſh'd againſt a Rock. If the heart ſtay on Chriſt in the midſt of thoſe doubtings, 'tis not an evil heart of unbelief. Such doubtings conſiſt with the in-dwelling of the Spirit, who is in the heart to perform the Office of a Comforter againſt ſuch fears, and to expel thoſe thick fumes of Nature.

Fourthly, Neither are temptations to Unbelief and unbelieving thoughts injected, the Unbelief I mean. If theſe be not entertained, though in regard of their matter they are unbelieving thoughts, yet formally they are not acts of our unbelief. If ſuch thoughts in themſelves were acts of our unbelief while they are diſowned by us, what ſhall we ſay to Chriſt, who had as great incentives to diffidence propos'd to him by the *Devil*, as are to any of his Members *, who yet was without the leaſt ſpot? The Propoſal is *Satan*'s, the entertainment only makes them ours. A true Believer will not harbour ſuch thoughts of God; they may be forced in and paus'd upon, but they can find no ſtanding credit in the heart, but will be regarded as the hiſſings of the old Serpent. If you receive them as a flaſh of Lightning in your faces, ſhut your eyes againſt them, give them their Paſs, and command them to depart with a *Get thee hence, Satan.* If you pour out tears upon every aſſault, as *Aſaph* did after he had had a multitude of them, (*Pſal.* 73. 21. *Thus was my heart grieved, and I was pricked in my reins*; his ſoul and all his affections were wounded, becauſe of thoſe fooliſh imaginations of God.) I ſay, if we do thus, and run to Heaven for help, it frees us from the charge of a ſtate of unbelief upon this account. That cannot be unbelief that reſiſts unbelief. Whatſoever votes againſt ſuch thoughts, is not a friend to them. If they be entertained with a temporary delight, unleſs they fully overcome the ſoul, they do not declare us in a ſtate of infidelity. But if they are received, delighted in, applauded and grow to a ſettled and rooted Notion, and ſpread their fruits in the Life, the Perſon cannot be excus'd from the charge of Unbelief.

* Matth. 4. 3.

Fifthly, Nor is it an Unbelief of ſome truths through ignorance, provided they be not fundamental. *Zachary* was a Believer, and Expecter of the *Meſſiah*, *Luke* 1. 6. he could not elſe be ſaid to be righteous, walking in all the Ordinances of the Lord

Lord blameleſs: yet believed not that particular word ſpoken to him by the *Angel*, v. 20. and the *Diſciples* believed not the teſtimony of thoſe that witneſſed the *Reſurrection of Chriſt*, Mark 16. 11, 13, 14. Every error in the head, doth no more deſtroy the truth of faith, than every miſcarriage in the life through infirmity, nullifies the being of grace, or every ſpot upon the face impair the beauty and features of it. The *Apoſtles*, thoſe glorious Inſtruments of the propagation of the Goſpel, and the firſt commiſſion'd Embaſſadors of Chriſt, believed all the time of Chriſts life, and after his death too, according to the notion of the *Jews*, that the *Meſſiah* was to rear a temporal Kingdom. Herein their errors were the ſame with the Jews. *But* they had a faith in believing this perſon Jeſus to be the *Meſſiah*, and reſting upon him for ſalvation; ſo that they had an habitual faith in the perſon, with a partial unbelief. The *Jews* had a total unbelief in the perſon, though an aſſent to, and miſtaken expectation of the promiſe: Nay, after the ſpirit of God deſcended upon them, they would not believe the converſion of the *Gentiles*. Though the Scripture was more full of promiſes of that than the converſion of the *Jews*, and they limited that precept of Chriſt of preaching to every creature, as if it were meant only of that Nation; yet thoſe times were the richeſt for the knowledge of Chriſt, and faith in him that ever were: and though before that, they were ignorant of the deſign of the death of Chriſt, and did not believe his Reſurrection upon a declaration of it, yet certainly their habitual faith was not expell'd. *Peter's* faith did not fail at the time Chriſt lay in the Grave, for both the promiſe and prayer of Chriſt was a bar againſt it. Their faith indeed was ſtupefied, and nonpluſt at preſent; but it is one thing not to believe through weakneſs and ignorance, and another thing not to believe through wilfulneſs and neglect of enquiries. They did not believe the Reſurrection of Chriſt; but *Peter* when he heard the news of it, did not ſupinely reſt in his unbelief, but *ran* to inform himſelf *. If a fundamental truth be not believed, be not enquir'd into, if a man is wilfully ignorant of it, I know not how he can be excuſed from unbelief: Nay, if we have a doubt of any truth of God, and cheriſh that doubt with complacency, and are afraid it ſhould be a truth, and wiſh it falſe; I queſtion whether this be conſiſtent with true faith. I am ſure ſuch an one is guilty of unbelief in that act, becauſe 'tis an act of the will delighting in that which is contrary to faith.

* Luke 24. 12.

Sixthly, Nor is it a negative unbelief (carentia ſimplex fidei) *which is in the Heathens, that is here to be underſtood.* The *Schools* diſtinguiſh infidelity into *negativa* and *privativa*; the one is in the *Heathens*, who never had the means of faith; the other privative, which is *carentia fidei debitæ ineſſe*, is in thoſe who are acquainted with the Doctrine of the Goſpel, and therefore are obliged to believe. * The *Heathens* unbelief, ſay the Schoolmen, is not their ſin but their puniſhment, ariſing from the ignorance of Divine revelation. There is a natural incapacity of acknowledging, and believing that which never was diſcovered to them. A man may ſtudy Sun, Moon, and Stars, yet never learn ſuch a lecture as the death of the Son of God for the redemption of the World. Their ruine is not properly for the ſin of unbelief, but for the ſins againſt the firſt Covenant, and againſt the Law of Nature, known and accepted by them; yet their ruine is for the want of faith, becauſe thoſe ſins cannot be wiped off, but by faith in the blood of the ſecond Covenant; but they are not immediately chargeable with it as a ſin. But the unbelief of thoſe who live under the Goſpel, and believe not the report made to them, either from an affected ignorance, groſs lazyneſs, not enquiring into the truth, or a deſperate contrariety to it, is a ſin for which they are condemned. The *Heathens* are under a *material* infidelity, becauſe they are utterly ignorant of the matter of faith, never had any thing of Divine Revelation; yet their ignorance being ſo great, as to exclude faith, it is a true infidelity: But thoſe who have had ſufficient propoſals of the Goſpel, and receive it not in the truth and love of it, are guilty of a *formal* unbelief. The former neceſſarily want faith, becauſe they want the object of it; the latter voluntarily want faith, becauſe they have the revelation of the object made to them, and will not embrace it. This is not a ſin in the *Heathens*: If it were a ſin not to believe, the obligation to believe muſt ariſe from the Law of Nature, or from ſome

* *Aquin. 2da. 2dæ. Q. 10. Artic. 1.*

new

new declaration: not from the Law of Nature, becauſe that could not inſtruct them in the Doctrine of juſtification by a Mediator. There are notions of morality writ in mens hearts by nature, but none of the Goſpel; and naturally men are obliged to no other Obedience, than what *Adam* in innocence was bound to; but *Adam* in that ſtate was not bound to believe in a Mediator, not becauſe of any natural inability in him, but becauſe of the unfitneſs of ſuch a declaration of redemption to him, in ſuch a ſtate which needed no recovery, he then ſtanding by another title. But ſince *Adam* was obliged as a rational creature, to believe whatſoever God ſhould reveal, and ſo bound to believe in Chriſt, upon the revelation of Chriſt to him, ſuch an obligation indeed lyes now upon all men, as they are rational Creatures, and the poſterity of *Adam*, to believe when a revelation is made to them; and when ſuch a revelation is made to the *Heathens*, they would be condemned for not believing, becauſe in *Adam* they had power to believe, and loſt it. But till that revelation be made, infidelity in the Heathens is not their crime, no more than it is a crime to diſobey a Law, which was never publiſht and made known to the people. They can no more be condemn'd for not believing, than you would puniſh a man in the night, for not ſeeing the Sun before it is riſen, or for not dancing at the ſound of Muſick he never heard. The light of the Goſpel never dawn'd upon them, nor the ſound of it ever arrived to their ears; yet they are condemned for want of believing in Chriſt, as a ſick man dyes for want of a medicine to cure him, but his own ſickneſs is the cauſe of his death. They are only obliged by the Law of Creation; but the Goſpel was not delivered to *Adam* by the Law of Creation, as he was a common perſon, but after he had put himſelf out of that capacity by his Fall, and the headſhip put into other hands, the hands of Chriſt. The Scripture is clear in this: If it be *the condemnation, that light is come into the World, and men love darkneſs rather than light* *; the rejecting this light is not their condemnation, unleſs it ſhines upon them. And *Chriſt* * tells his *Apoſtles*, that *if he had not come and ſpoken to the Jews, they had not had ſin*; they had not had the ſin of unbelief, which is the higheſt condemning ſin; they had not been guilty of it, if they had not had declarations of the Goſpel by the mouth of Chriſt and his Miniſters; and though ſome think the *Heathens* will be judged according to the Goſpel, becauſe of Rom. 2. 16. *God will judge all men according to my Goſpel*; yet that is to be underſtood only, *according as it is reveal'd in the Goſpel*; for *v.* 12. he ſpeaks of the judgment of the *Heathens* by the Law of Nature, and the judgment of the *Jews* by the Law of grace: He ſpeaks of their being judged by Chriſt, as it is *declared in the Goſpel*, but not of *the Goſpel as the rule* whereby they ſhall be judged who never heard of it; for God doth not bind any to a meer impoſſibility, nor require more of men, than what he hath given man by creation power to do.

* John 3. 18.

* John 15. 22.

Secondly, But *poſitively* by unbelief we muſt underſtand,

Firſt, A denyal of the truth of the Goſpel. When men aſſent not to the Doctrine of the Goſpel by an act of the underſtanding *; when like *Julian* the Apoſtate they regard it as γέλωτα καὶ φλυαρίαν, a matter of laughter, a meer trifle; or as the *Jews* call the Goſpel * a volume of lyes; or as a *French Papiſt* ſaid of the Epiſtles of *Paul*, that he believed them no more than he did *Æſops Fables*: I doubt there may be many ſuch among us. I am ſure the practical unbelief among us, argues this diſſent in the underſtanding, to lurk in more than we imagine, as the foundation of all the other unbelief. The firſt temptation *Satan* aſſaults the ſoul with, after ſome awakenings of Conſcience, is to queſtion the matter to be believed. If he can hinder men from laying the foundation of truth in their underſtanding, he prevents all the ſuperſtructure, which cannot be raiſed without it. Many there are, who becauſe they cannot comprehend the myſterious ways and counſels of God, which ſeem unlikely and improbable to reaſon, deny the whole word; whereas it would be more ſutable to ſubmit to Gods will than to queſtion it. Such a dogmatical unbelief, which is not very rare among us, is an exploding the whole Doctrine of the Goſpel, which is inexcuſable and irrational, ſince men every day believe other things upon far leſs evidence than they have for the Goſpel, whoſe Divine Authority is witneſſed by the manner of its propagation in all ages contrary to the power, ſtrength, parts, and eloquence

* *Clark's* Sermons, p. 116.

* גליון און

quence of the World, and ſupported by a concurrence of providence againſt and under the violences of men.

Secondly, A doubting of the truth of the Doctrine of the Goſpel. Many who will not openly deny it, yet queſtion whether it be true, and think that which is true, uncertain and dubious; this is unbelief. Such a doubtful opinion is no full aſſent, but a floating judgment, a ſuſpicion that it may be true, and a ſuſpicion that it may be falſe, like a pendulous weight which ſwings to and fro as much on one ſide as on the other. There is an uncertainty in the ſpeculative judgment, when a man knows not what he ſhould aſſent to. There is indeed ſometimes a doubting of admiration, which riſeth not from any contrariety in the heart to the matter propos'd, but implys a ſutableneſs of the heart to it; but by the greatneſs of the thing offered, it is dazled, as the eye by the ſplendor of the Sun. Such an admiration was *Abrahams* at the *power of God*, to raiſe ſeed out of ſuch a dry root *; ſuch a doubt had the bleſſed *Virgin*, which was joyned with a modeſt enquiry for better inſtruction ‖, her reaſon being nonpluſt in the manner of the thing reveal'd to her above the courſe of nature. † But where there is a doubt of diffidence of the great truths of the Goſpel, regarding them as of doubtful credit, this is unbelief, becauſe it is a judgment contrary to the Doctrine of faith, for we are not only to believe that the things reveal'd are true, but that they are certain and infallible. As all ſuſpicion is an opinion of evil with light conjectures; ſo a ſuſpicion in matters of faith is an opinion of falſity upon light conjectures: ſuch a ſuſpicion includes a judgment contrary to faith, becauſe without ſome judgment in the caſe, there cannot be an opinion of one thing or other. Since all men are in the rank of believers or unbelievers, a ſuſpenſion of our belief of the Doctrine of the Goſpel cannot be rank'd under the banner of faith; 'tis at beſt, for the preſent, a more modeſt refuſal, rather than a down right rejection: As a man is thought to refuſe a propoſition, when he ſeems unwillingly to comply with it, and will take time to conſider: He that is not with Chriſt is againſt him; he that receiveth him not, refuſeth him. If faith be a certain knowledge, *John* 17. 8. *They have known ſurely that I came out from thee*, then an uncertain opinion is unbelief. In many men there is this uncertainty from an acuteneſs of underſtanding, whereby they are dextrous in raiſing objections, as *Mark* 11, 31. 33. which makes them uncertain how to ſteer themſelves, like a needle between two loadſtones, which refuſeth neither, nor cloſeth with either of them. Such an unbelief there is among many of us, a believing a probability of the Goſpel, not the certainty; nay, ſcarce the probability, but owning it outwardly as they would do a faſhion.

* Gen. 17. 17.

‖ Luke 1 24.

† *Saarez.* Vol. 5. Diſp. 16. §. 2. Parag. 2.

Thirdly, Refuſal to accept heartily of Chriſt upon the terms of the Goſpel, which is oppoſite to juſtifying faith, when there is not a fiducial motion to Chriſt as the Center. There may be aſſent, and, as ſome Divines ſay, upon a Divine motive, yet a man ſtill under the notion of an unbeliever: For a *dogmatical* faith is not always accompany'd with a *juſtifying*, though a juſtifying faith always ſuppoſeth a dogmatical, or aſſent to the truth as antecedent and preparatory, or elſe including it in its eſſence. The Devils from evident experience believe there is a God, and believe the principles of the Chriſtian Religion (as we believe the Wind blows, the Sun ſhines, and the Air freezeth) and they have had experience of the power of Chriſt waſting their Kingdom. Both theſe faiths, dogmatical and juſtifying, muſt go together. There is a double act of the ſoul; the underſtanding to propoſe, the will to embrace, ſutable to the double object in the promiſe, which muſt be conſidered as true, and ſo move the underſtanding, as good, and ſo affect the will. This dogmatical faith is neceſſary as a glaſs window that lets in the light. This unbelief is when though men profeſs an aſſent to the truth with their underſtandings, yet they conſent not to it with their wills, and by reaſon of corrupt habits, embrace it not as good: When though there is not an evil head, there is *an evil heart* of unbelief *. They may well be ſaid not to believe a thing, who though they believe the truth of it, yet have no due eſtimate of the goodneſs of it; when there is a ſufficient evidence made to them, both of the truth and goodneſs of the matter reveal'd, they will not come up to the terms of the Goſpel: Such as thoſe are in every aſſembly, who though

* Heb. 3. 12.

they diſſent not from the truth of the Scripture, and the dogmatical points in it, yet they never ſeriouſly reflect upon them, have not valuations of them: they may have approbations of the truth as it is rational, but not an eſteem and application of it as holy; they have no ſence of the need of Chriſt, nor of the worth of Chriſt; value not the commands to obey him, nor the promiſes to rely upon him, nor Chriſt to embrace him, nor the threatnings to fear him. The precepts as well as the promiſes of Chriſt are the objects of faith, ſo the precepts as well as the promiſes are the object of unbelief. The precepts are not the formal object of faith but of obedience, yet he that believes not the precept, believes not the promiſe, which is an encouragement of obedience to the precept. They then are unbelievers, who though they would have the ſafety Chriſt hath purchaſed, will not pay him the ſervice he hath merited; who poſtpone the commands of the Goſpel to the indulgences of the fleſh; who would have ſalvation but reject the yoke: they renounce the Articles of the Goſpel that would preſerve their ſins, which Chriſt principally came to ſave from; and God counts ſuch no leſs unbelievers than he did the *Jews*, who cryed, *the Temple of the Lord, the Temple of the Lord*, and would have nothing of the Image of the Lord in their hearts. So then, unbelief is properly a ſin in thoſe places where the Goſpel is preached; they are guilty of it who have heard of the Goſpel: We muſt not caſt it off from our ſelves to the Heathens; 'tis indeed their puniſhment, but our ſin. That is diſobedience to a Law which is againſt that Law, when it is revealed and known; and that is unbelief which is diſobedience to the Law of faith, when diſcovered to men. Denyal of the truth of the Goſpel, or contempt of the terms of the Goſpel, are properly and truly unbelief.

But of this practical unbelief, I ſhall ſpeak further in the ſequel of this diſcourſe. None will deny that the *Jews* were guilty of *poſitive unbelief*, who though they did believe the Goſpel, as it was vail'd in their Moſaical Rites, and firmly believed a *Meſſiah*, yet were oppoſers of him when the maſk was taken off: What they believed in the *Old* Teſtament, they rejected in the *New*. So among us, men believe Chriſt to be the *Meſſiah*; they believe him with their heads, and deny him with their hearts; they aſſent to him in the *notion*, and deny him in the *application*; they believe his Perſon, and reject his Doctrine.

2. *Wherein the ſinfulneſs of unbelief doth conſiſt.*

Firſt, *'Tis againſt God.*

Secondly, *'Tis worſe than the ſin of the Jews againſt Chriſt.*

Thirdly, *It hath many other reaſons of ſinfulneſs in it.*

Firſt, It is againſt God.

(1.) *It ſtrikes peculiarly at God.* Whatſoever is done againſt any inſtitution of God, is interpreted by God as done againſt himſelf. When the *Iſraelites*, weary of *Samuel*'s Government, deſired his reſignation, and the electing of a King, God calls it a *rejecting of himſelf*, 1 Sam. 8. 7. that he ſhould not raign over them. The ſlighting a mortal creature in the ends whereto God hath appointed him, being a contempt of God by whoſe authority he acts; a rejecting of Chriſt who is the higheſt ordinance of God, whoſe words are the words of God ſpoken in his name, as God foretells, *Deut.* 18. 19. is a breathing forth the higheſt diſdain of God; though it be an enmity immediately againſt Chriſt, it redounds to God, becauſe Chriſt is his Chriſt, his anointed; the conſpiracy is joynt againſt both, a *taking counſel againſt the Lord and his anointed, to break their bands aſunder, and caſt away their cords from them* *. ‖ Let us caſt away the promiſes of an eternal Kingdom, and thoſe threatnings of Hell, whereby they would allure us or ſcare us into an allegiance, to ſubmit our necks to the yoke of their Laws: Let us ſlight all thoſe reaſons, and ſpurn away thoſe vain hopes and fears, thoſe cords whereby they would draw us unto their power. It caſts a diſhonour upon God more than all other iniquities; 'tis a departing from him after the higheſt and cleareſt declarations of his nature, a repreſentation of him under all the diſparagements imaginable, and under all encouragements of complying with him. As thoſe that truſt Chriſt are *to the praiſe of Gods glory* *, ſo thoſe that diſtruſt him are to the diſhonour of his name.

* Pſal. 2. 2.

‖ *Foleng. in loc.*

* Eph. 1. 12.

1. *'Tis*

1. *'Tis the greateſt reproach and undervaluing of God.* He calls it a wearying of him more than other ſins, *Iſai.* 7. 13. *will you weary my God alſo?* The ſin of *Ahaz* upon which this ſpeech was uttered, was a diſtruſt of God, not properly this unbelief we are ſpeaking of. God had declared his intent to preſerve *Judah* againſt the invaſion of the *Syrian*, and to defeat the counſels of the league againſt them. To ſtrengthen *Ahaz* his belief in the promiſes, he commands him to ask a ſign as a ſeal of this aſſurance, and gives him the choice of what ſign he pleaſed, wiſheth him to put his power to the utmoſt tryal, either in Heaven or Earth, *v.* 11. *Ask it either in the depth or in the height above.* Judgments againſt the Enemies, from the bowels of the deep, to the windows of Heaven. And as he gives him liberty to employ his power, ſo he aſſures him of the tenderneſs of his mercy, *v.* 11. *Ask thee a ſign of the Lord thy God*; though thou haſt been ſo wicked an Idolater, if thou wilt repent, confide in me, walk according to my will, I will be a God in Covenant with thee, I will be a God to preſerve thee, and a God to judge thine Enemies; thy *Jehovah* in being their *Elohim*, and manifeſting my power for thee againſt them. *Ahaz* his anſwer ſeems to be a ſtart of a modeſt humility, though indeed it was diſobedience not to do as God commanded him, *v.* 12. *And Ahaz ſaid I will not ask, neither will I tempt the Lord*; he would not tempt God, or as ſome read the word אנסה I will not *exalt* God, the words import, I will not truſt God, I will ſend to the King of *Aſſyria* who can better ſave me than the Lord: As he did 2 *Kings* 16. 7. I will fortify my Cities, train my Souldiers, crave aſſiſtance of my Neighbours. Obſerve, though God in his meſſage to him, offer'd himſelf to be his God in Covenant with him, *Ahaz* would not accept of the proffer, owns him not as his God in his anſwer, *I will not tempt the Lord*, not, I will not tempt *my God*, which had been an argument of his truſt, and ſo had alter'd the tenor of his anſwer to an humble reſignation. *Ahaz* would not be beholden to God, he would not honour God ſo much as to give him an opportunity to glorifie his great power; if we read the words, I will *not exalt the Lord:* Upon this God promiſeth a *ſign*, v. 14. that a *Virgin ſhould conceive and bear a Son, and call his name Emmanuel*, and this ſhould be a ſign. I will not diſcourſe how this was to be a ſign to *Ahaz*, or the body of the people then in being; but take notice, every unbeliever is an *Ahaz*, reproacheth the kindeſt offers of God. God calls to men to turn to him, to place their whole confidence in him; but men reject the offer, run to creatures, and thus weary God. If it was ſo great a ſcorn of God, not to accept his proffer for a temporal deliverance, not to regard any ſign from him, how great is it not to regard the ſign of his greateſt power, wiſdom, and love, which he hath manifeſted in that Son born of a *Virgin*, who is *Emmanuel*, God with us? An unbeliever is ſuch a ſcorner of God, that he is not willing that that dirt he hath caſt in the face of God by his other ſins, ſhould be wip'd off; not willing to ſanctify that name by believing, which he hath prophaned by other ſins againſt the Law; will not embrace that Chriſt which God offers him, whereby he may in ſome ſence render him a ſatisfaction for all the wrongs God hath ſuſtained by him. As faith *gives glory to God* *, ſo unbelief caſts reproach and ſcorn upon him.

* Rom. 4. 20.

2. *It robs God of the honour of all his attributes.* He that believes not God, doth fling dirt in the face of all thoſe attributes, which were illuſtrious in the work of redemption; of his wiſdom which contriv'd it, of his righteouſneſs which executed it, of his mercy which is infinitely commended by it, of his truth which is engaged to make good the intent and purchaſe of it to every one that believes. Either men believe not that God will perform what he ſaith, and then it is an injury to his truth, or they hope for ſalvation by ſome other means, and then it is a contempt of his wiſdom, or that the things propos'd by him are not amiable and deſireable, and then it is a reproach to his goodneſs, or they truſt to ſome creature helps againſt his command, and then it is a diſobedience to his ſoveraign Authority, or they think him not able to effect the things he hath promiſed, and then it is a diſparaging his power and ſufficiency: Whatſoever attribute in God, is a ground of, or an encouragement to faith, is ſtruck at by unbelief; the grounds and encouragements of faith are theſe: God is infinitely wiſe and cannot be deceived, he is infinitely true and cannot deceive his

creature in declaring what is falſe; he is infinitely good and will not deceive his creature, for deceit is moſt oppoſite to love and goodneſs; he is infinitely happy, and hath no reaſon to deceive his creature, which could not add to his happineſs; whereas deceit among men ſometimes improves their intereſt, but deceit in God would diſſolve the Deity; he is infinitely powerful, and well able to make good what he aſſerts, to confer what he promiſeth, inflict what he threatens. As all theſe are indiſputable grounds of faith, and are own'd and honour'd by it, ſo they are blemiſht in their reputation by unbelief, and markt with a baſe alloy; they are all fooliſhly charg'd by it, and made the common ſcoff of it. There is not an attribute but may draw up a particular inditement againſt an unbeliever, for an offence againſt its Crown and Dignity. And as there was not an attribute but God intended to glorifie in Chriſt, ſo there is not one but this ſin doth really vilifie.

3. *Tis an undeifying of God as much as lies within the compaſs of a creatures power.* He that denies any one attribute of God, ſeems to deny God himſelf, to ungod him, ſtrips him of the glory of a Deity. Take but one pin, neceſſary to the frame of a Watch, and you take away the perfection of it. Thoſe attributes which unbelief ſtabs, are eſſential to the Being of a Deity. God can no more be a God without them, than the Sun can be a Sun without light, or any of us men without a rational ſoul. Unbelief is not ſo indulgent as to deveſt God of the honour of one perfection, but of many; nor ſo mild as abſolute Atheiſm, which denies the Being of a God. It is a leſs ſcorn to deny that ever there was ſuch a man as *Cæſar*, than to affirm indeed there was ſuch a perſon, but he was a fool, coward, falſe, cruel, and the vileſt man that lived: 'Tis better to deny his being, than to count him infamous. Unbelief ſtrips God of his richeſt Robes, his higheſt *Virtues* *, which were more ſingularly glorified in redemption, than they were in the creation, or could be in the creation of innumerable Worlds, more glorious than this without the death of his Son for them. Not to acknowledge God in Chriſt, is to deny him that glory that the creation, and common providence cannot afford him. As our Saviour was tormented by the *Jews* in every part of his body, Head with thorns, Face with ſpittle, Hands and Feet with Nails, and wholly with reproaches in what was deareſt to him; ſo is God diſhonoured by unbelief in every perfection: As their actions denyed Chriſt to be the Saviour of the World, ſo the acts of this ſin deny God to be the God of the World.

* As the word is 1 Pet. 2. 9. *ſhew forth the praiſes,* ἀρετὰς, *the virtues of him who hath called you.*

4. *It ſtrikes at all the three perſons.* As all have an hand in the ſalvation wrought by Chriſt, ſo the rejecting that Redemption daſhes a blot upon all. They all ſat in joynt conſultation about mans redemption; they were joynt in council, joynt in publication of it; the Father in his firſt promiſe to *Adam*, and in a voice at Chriſts Baptiſm; Chriſt in his perſon, and the Holy Ghoſt bearing witneſs by the gifts conferred upon men after the aſcenſion of Chriſt, which was a teſtimony of his glorious entertainment, *Act.* 5. 31, 32. *And we are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt which God hath given to them that obey him.* The Father ſends, Chriſt dyes, the Spirit offers to apply; the neglect of this is againſt the wiſeſt council, the greateſt perſons in being. The Spirit was the great witneſs after the aſcenſion of Chriſt, by the collation of eminent gifts, whereby a Divine approbation was given to the Doctrine of Chriſt from Heaven: He revealed nothing but what Chriſt had before done, and wrought, and built upon that foundation, *John* 16. 14. he *glorifies Chriſt*, for he *receives of his*. He diſcovers the eternal counſels of God, the depths of Divine Wiſdom, which the *heart of man could not conceive*, 1 Cor. 2. 9, 10. the Father bears witneſs to Chriſt by undeniable miracles, the Spirit adds his teſtimony by internal operations, and urging the truths of Chriſt upon the hearts of men, Chriſt bears witneſs to himſelf by his obedience and death; ſo then, any ſlight of Chriſt is a ſlight of the Father and the Holy Ghoſt.

But particularly.

Firſt, It blemiſheth the truth and veracity of God. He that believes *ſets to his ſeal that God is true* *, i. e. he approves and declares ſolemnly the truth of that revelation God hath made *. Men fix their ſeals to contracts to ratifie them; faith is as the ſubſcription to the word of God, proteſting that what God ſpeaks

* John 3. 33.

* *Daillé Sermon ſur* 3. *Jean p.* 458.

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is true: And it is the higheſt glory a Creature can give to the Creator, to acknowledge him a God of eternal and immutable verity. Since Chriſt whom God hath ſent, ſpeaks the *words of God* *, ſince what he declares is not ſimply his own, but the inſtructions of his Father; the acknowledging thoſe declarations to be true, is an acknowledging the truth of God in Chriſt. Now as the true believer glorifies not only the truth of the Son, but of the Father; ſo the unbeliever outrageth not ſimply Chriſt, but God the Father, whoſe counſels and commands are publiſht by him. As aſſent is a *juſtifying* God (as the People and the Publicans by aſſenting to the truth, *John Baptiſt* declared, are ſaid to do *) ſo a diſſent is a caſting an aſperſion of falſity on God. In common ſence, when we ſay, we believe not a man, we declare him to be falſe; and no better a title than that of a lyar doth this ſin give to God, 1 *John* 5. 10. *He that believes not God, hath made him a lyar, becauſe he believes not that record that God gave of his Son.* 'Tis as certain that he gives the lye to God, as it is certain God cannot ſpeak a lye to him. Thus men write deceit upon the promiſes when they do not believe them; *Though I have redeemed them, yet have they ſpoken lies againſt me, Hoſ.* 7.13. כפרתי though I redeem them, though I have promiſed them redemption by Chriſt, yet they ſlander me as if I were the falſeſt perſon in the World. We bely God when we believe not his threatnings, and promiſe our ſelves impunity under ſin, *Jer.* 5. 12. *They have belyed the Lord, and ſaid, it is not he, neither ſhall evil come upon us*; as if his promiſes were like the picture of a Sun without heat and light, his threatnings like the ſound of potguns, as if the one were toys, and the other bugbears. This is to repreſent God a couzener, and Impoſtor, though he hath engaged his royal word, to make the whole Bible an heap of fallacies. The glory of a man is his credit; 'tis an honourable character; ſuch a man is a man of his word; 'tis a diſgraceful character of God to fancy the firſt Truth guilty of lying; 'tis a title he hath joyned with his honour as a Creator, that he *keeps truth for ever*, not to part with it any more than with any other perfection, no more than with the title of Creator, *Pſal.* 146. 6. *Which made Heaven, and Earth, and Sea, and all that is therein, which keeps truth for ever.* Theſe repreſent him with no truth to keep, or no heart to preſerve it.

* V. 34.

* Luke 7. 39.

The guilt of it in this regard will appear,

Firſt, *'Tis in this reſpect a greater ſin than deſpair.* Deſpair is deſervedly counted an horrid ſin, a wrong to the mercy of God; but this is greater. * Unbelief is againſt a Divine good as it is in it ſelf, for as much as in us lyes, we make God the author of a lye; deſpair is oppoſed to a Divine good as communicable to us, and therefore is a leſs wrong to God: deſpair queſtions not the ſtability of Divine faithfulneſs in it ſelf, but the communicableneſs of that good promiſed to the Soul; but unbelief lays a battery againſt the Divine Nature; deſpair acknowledgeth the truth in regard of the object, but doubteth in regard of the ſubject; they count the Divine Proclamation true, but think themſelves without the compaſs of it.

* *Suarez.* Vol. 8. Diſp. 16. §. 2. Parag. 3.

Secondly, *It ſtrips God of the glory of his nature*, who can as ſoon ceaſe to be, as ceaſe to be true. Some ſay, that if God ſhould appear in a humane ſhape, light would be his body, and truth his Soul; ſo eſſential is truth to the Deity, 'tis *impoſſible for God to lye* *. If we fancy him a lyar, we fancy him no God, becauſe we repreſent him doing a thing impoſſible to the Divine Nature, changing an unchangeable goodneſs into a hateful unfaithfulneſs; what is his power, knowledge, ſufficiency, if truth and faithfulneſs, the glory of all, be wanting? as ſincerity is the beauty of all graces, ſo veracity and holineſs is the luſtre of all Divine perfections. To give the lye is incivility to an inferiour, inſolence to a ſuperiour, a kind of treaſon to a Prince; yet this may be done without unmanning a man, or depoſing a Prince, but it cannot be done to God without degrading him to the condition of thoſe lying vanities we truſt to. 'Tis indeed ſo heinous, as that it puts upon God the character of the Devil, who is called *the father of lyes*, as though God ſhould be projecting nothing elſe from eternity (as the Devil hath been from the time of his Fall) but to mock and couzen the Souls of his Creatures into everlaſting deſtruction. 'Tis to count him worſe than the Devil, by how much they fancy him more powerful, but equally falſe. 'Tis ſtrange that a man, who knows

* Heb. 6. 18.

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in ſome meaſure what God is, ſhould be ſo inſolent and blaſphemous, as vertually to charge him with a diſſembling nature; yet ſo unbelievers do, though not in poſitive opinion, yet by interpretation and practice. And as they make God as bad, ſo they make themſelves worſe than the Devil, who believes the truth of God, though he feels only the terrour of it, and nothing of the comfort.

Thirdly, *It makes God guilty of Perjury.* God hath not only obliged himſelf by his Royal word, but his ſolemn oath, *two immutable things* *. His promiſe conſidered alone is of eternal verity, he is true and unchangeable, he doth not promiſe one thing and purpoſe another: To this he hath added his oath, to remove all controverſie, and doubt which may ariſe in the mind; not to believe a man of an honeſt repute, when he ſwears the truth of a thing before a Magiſtrate, is a groſs uncharitableneſs, unleſs we certainly know, or have ſtrong preſumptions that what he ſwears is falſe: How black is it then not to believe God ſpeaking? how much blacker not to believe God ſwearing? As the oath of God, the calling all his perfections, his very Being as a teſtimony to the truth of his aſſertion, is the higheſt ground of aſſurance that can be given, ſo the not believing it, is the higheſt injury that can be offered to a God of truth. He annexeth his oath to his word for the encouragement of ſinners to faith and repentance, *Ezek.* 33. 11. *As I live, I have no pleaſure in the death of the wicked.* As I am an eternal immortal being, ſo ſurely do I delight not in the death of a ſinner, but in his converſion and life. How great a charge of perjury doth unbelief bring againſt God, whoſe condeſcenſion hath been ſo infinitely wonderful as to give us his Oath for a Cure of our miſtruſt, to invite men to faith and repentance upon the ſecurity of his own eternal life and Being?

* Heb. 6. 17, 18.

Fourthly, *'Tis aggravated from the clearneſs of the revelation.* The higher the revelation is, the ſtronger arguments there are of the Divine Authority, and the greater contempt of the truth and authority of the perſon ſo revealing. If an Angel ſhould bring a meſſage from Heaven, what man would be jealous of the truth of it, when brought by ſo pure a Creature? But this revelation was made by the Son of God, who *lay in the boſome of the Father*, and is truth it ſelf *; to the propagation of which truth, neither the wit and eloquence, the ſtrength and valour, the wealth and intereſt of the World can lay any claim. It hath appear'd in the whole progreſs with a Divine ſtamp in the forehead of it. The firſt declarations of it were laid in the ſufferings of the publiſhers; could ſuch multitudes be thought to loſe their lives ſo dear to man, for a meer falſity? No man is ſo mad as to invent a fable, and ſtand to it to the loſs of his life, and whatſoever is of moſt account with him in the World. Would any affection to Chriſt have animated them to expoſe themſelves to the ſharpeſt ſufferings, had they had but any jealouſies that Chriſt was an Impoſtor? No, they would rather have expreſt their hatred than their love; (who can love another for a groſs abuſe of him?) or had they been ſo extravagant as to be deſirous to keep up the credit of their maſter, would they for it have made themſelves the publick ſcorn and off-ſcouring of the World? It could not be covetouſneſs or ambition, or any other luſt which could be the principle of their publication of Chriſtianity; the little wealth they had, they forfeited for it. No ambition could build any hopes of worldly honours upon the Doctrine of a crucified Chriſt: The *Jews* had lately crucified the Maſter, and were not like to honour the ſervants for a charge of murther againſt the Son of God. The *Gentiles* were not likely to receive it, and applaud them for it by any ſtrength of nature. Ambitious men take rational courſes for attaining honour; but this was againſt the rooted cuſtoms of the World which are hardly parted with; and contradictors of ancient Religions uſe to be violently perſecuted to death for the honour of their acknowledged Gods: But had ſuch principles excited them to a publication of this Doctrine, ſurely they would gladly have deſiſted after they had found their hopes without ſucceſs, when they found blows inſtead of honours; or they would have arm'd the profeſſing multitude, and conquer'd Countries: But they uſed not their Swords againſt their Enemies, but receiv'd the ſtrokes of their Enemies Swords into their own breaſts, for the defence of the Doctrine, and that not for a time, but during their whole lives; not one Sword was drawn in the defence

* John 1. 18.

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of it by any Votary to it. They reſiſted no force uſed againſt them, though by reaſon of their multitude they were capable of preſerving themſelves, and offending their Enemies. Their Diſcipline was ſtrict, the Maximes of their Doctrines were advantageous to Mankind; they thwarted no Moral Precepts that were amiable by the light of Nature, but highly advanced them; there could not be a way of publiſhing it more clear and full to manifeſt it to be the truth and Doctrine of God than this. Had it been uttered by the voices of Angels in the Air, we might have ſuſpected them to be impure Devils, as ſoon as holy Angels. When the way of the revelation of the Goſpel hath been altogether Divine, without any taint of worldly means for the propagation of it, the not believing it, the not complying with the Precepts and Promiſes of it, is an high contempt of Divine Truth.

Fifthly, *'Tis aggravated from the performance of God's Goſpel promiſes.* 'Tis a great ſin not to believe the truth of God when it is declared; but a greater not to believe it when it hath been made good. 'Tis not only a Word, but a *tryed Word, as Silver tryed in the fire*, which hath been found to be good and ſound Metal, and free from all mixture of baſer Metals, as Lead or Tin with it, *Pſal.* 8. 30. *The word of the Lord is tryed*, Pſal. 12 6. and there have been experiences of this in all Ages; not one among all thoſe multitudes that have ſincerely profeſs'd him, could charge him with falſity. God hath given the higheſt evidence of his veracity in making good the promiſes of aſſiſtance to our Mediator in the exerciſe of his Office. The promiſes were made to him as Mediator and Undertaker of that great Work of Suffering for us. The performance therefore of them to Chriſt is a manifeſtation of God's truth to us: for though Chriſt was the immediate Subject of thoſe Promiſes, yet God's Glory in our good was the ultimate intendment of them; and what was promiſed and performed in the Head, is influential upon all the Members, and is the main ground of Faith, and ſo propos'd in Scripture: The Reſurrection of Chriſt is every where ſet out as the ſtrong foundation of Faith in him: God carried him through the Gulph to a glorious Immortality. Since therefore God hath performed the greateſt promiſes, wherein his power could be engag'd, (for his power and truth were then tryed in the higheſt manner) 'tis a great diſparagement to him to diſtruſt his truth in thoſe things which require leſs power to effect them, after ſo great an experiment of his faithfulneſs. Unbelief denies that truth that is crown'd with a rich performance.

Again, This ſin would fruſtrate the truth of God in the Promiſes remaining to be fulfill'd to Chriſt, or but in part fulfill'd: God promiſed him a Seed, a Generation to ſerve him: This was an Article in the Covenant of Redemption, as the great encouragement of Chriſt to undertake that Work. If all were of the Unbelievers mind, would not the truth of this Promiſe lye in the Duſt? Would Chriſt have one Servant, one Subject, one Member knit to him? Every Unbeliever would have it ſo. He is a Child of the Devil, and like him envies God a Glory, the Glory of his truth and power; and like *Ahaz*, *Iſai.* 7. 12. *I will not exalt the Lord*, if the word [*tempt*] may be ſo read, as ſome read it.

The power of God was the chief ground of Faith in the Promiſe in *Abraham's* time, *Rom.* 4. 21. but ſince the performance, not only the power of God, which he had given an evidence of in the Creation, but the truth of God, whereof he hath given an evidence in Chriſt: and in this ſence the Fathers not knowing God by the Name *Jehovah* is meant *Exod.* 6. 3. They did know God by that Name: for *Abraham* calls the Mount *Moriah* ſo, *Gen.* 22. 14. But they knew him not by that Name in regard of the faithfulneſs and truth of God, which that Name ſignifies. As the Unbelief of the *Jews*, after the deliverance from *Egypt*, where God had manifeſted himſelf *Jehovah*, was greater than before; ſo it is greater now, becauſe it is againſt the higheſt manifeſtation of God as *Jehovah*, in accompliſhing his Promiſe in the aſſiſtance of Chriſt, and bringing forth the Mediation promiſed.

Sixthly, *This is aggravated from our believing Creatures before God*; whereby we leſſen the eſteem of his truth below that of a Creature. Have not we many times truſted the honeſty of man, who in his beſt eſtate is vanity, and given him credit for many Pounds? Not to believe the great promiſe of God in Chriſt,

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wherein he hath made himſelf in a ſort our Debtor, is to debaſe the credit of the unerring God, below that of a mutable mortal. How corrupted is that nature that will believe man, a wicked man, a lying man, rather than God, who is under ſo many obligations of promiſes and oaths to make good his word; nay, believe mans falſities before Gods verities? Do not men believe often the vain predictions of men, and their promiſes of help and furtherance of buſineſs of concern, and receive them with more gladneſs and confidence, than ever we received the clear promiſes of the Goſpel? The credit of God that cannot lye is of leſs value with men, and hath a lighter influence upon them than the word of a deceivable creature. What a reproach to God is it for a man to give no credit to his word, ſeal'd by the blood of his Son, and confirm'd by various repetitions, and yet will truſt an inconſtant element with thouſands which may be loſt by the fury of Winds and Waves? A Patent of an earthly honour from a temporal Prince is highly valued, when the great Goſpel Charter where the truth of God is engaged for ſecurity, is ſlighted, the higheſt faithfulneſs not eſteemed worth the crediting. When God is not believed, we muſt needs give credit to the Devil; if we believe not Chriſt, we believe the Devil, there being but thoſe two heads, one by Gods Authority, the other by his own Uſurpation. Unbelief then changeth the Devil into a God, a lyar from the beginning into truth, and the truth of God into a lye, and the God of truth into a lyar; it prefers the dictate of the Devil, and ſo owns the faithfulneſs of the Devil above the faithfulneſs of God.

Seventhly, *'Tis the greater contempt, becauſe God doth highly value his truth*; yea, above all his name, *Pſal.* 138. 2. *Thou haſt magnified thy word above all thy name.* Whatſoever of Gods name ſhould drop to the ground, this ſhall remain glorious in all ſucceſſions of Ages: It ſhall ſtand firmer than the Ordinances of Heaven, without the ſtaggering of one Iota or tittle of it. Nothing is ſo dear to God as his truth: He will fold up the Heavens like a garment, and crumble the Earth to duſt, before *one tittle* of his word, *of his Goſpel* as well as his Law, ſhall vaniſh and paſs away *. God values the promiſes of the Goſpel no leſs than the precepts and threatnings of the Law; his truth hath an intereſt with his love in the one, as well as with his authority and juſtice in the other. The wrong is greater to us, when we are ſtrook through the ſides of that which is moſt precious in our eſteem. This ſin therefore, as being againſt the truth of God, is odious to him. As it is irrational not to love the chiefeſt goodneſs, ſo it is irrational not to believe the ſupreme truth. No man but diſeſteems another that will not take his word, when yet himſelf knows he is a mutable creature. How much greater is the offence againſt the God of unchangeable faithfulneſs, to put the lye upon him, by not believing thoſe truths he hath ſo ſolemnly proclaimed, and miraculouſly confirmed? Has not the eternal truth reaſon to be offended with men for not believing him, when he promiſeth and ſwears too? 'Tis ſtrange that if God had a deceitful and diſſembling nature, he ſhould diſcover it at no leſs expence than the Royal Blood of Heaven, and not deceive men without ſuch ſolicitous intreaties of them to believe in him through his Son. To count a man a lyar, is to ſtop all paſſages to a converſation with him; to conceive of God under ſuch a notion, is not only to deny any commerce with him our ſelves, but to count all fooliſh that addreſs to him, or are willing to believe him.

* Mat. 5. 18.

Secondly, It caſts a black aſperſion upon the wiſdom of God. The wiſdom of God appears not ſingly in the Goſpel, but with admirable variety of myſteries and contrivance, *Eph.* 3. 10. *manifold wiſdom of God.* A depth of counſel in the forming it, a glorious contexture of means for the compleating it; wiſdom in the drawing out the glory of his grace from the rubbiſh of ſin, in breaking the neck of the Devils deſigns, by thoſe means whereby he wrought our ruine, even by the humane nature, in bringing about mans redemption by the diſgrace, infirmities, weakneſs of humane nature, means ſeeming contrary to ſo glorious an end: the admirable uniting juſtice and mercy in one point, reducing them to one end with an intire conſent, the manifeſtation of the higheſt hatred of ſin, and the choiceſt love to the ſinner by one and the ſame act, all theſe are treaſures of wiſdom open'd in Chriſt. His wiſdom is more glorious in the contriving redemption

demption than in laying the platform and model of Creation. That God might create millions of worlds is obvious to the conceptions of men that underſtand him to be omnipotent, and give more ſparkling evidences of his wiſdom in the fabrick: But how he ſhould make juſtice and mercy conſpire together with a joynt conſent, and ſalve the honour of all his attributes in the recovery of guilty man, is an abyſs of wiſdom which tranſcends the conceptions of men and Angels till it be revealed, and after the diſcovery muſt needs leave them in eternal aſtoniſhment; this muſt be no inconſiderable affair which is the object of the higheſt wiſdom in the Deity.

Now unbelief chargeth God either,

1. *With folly in regard of the unneceſſarineſs of it.* If men think they have ability to ſave themſelves (as all juſticiaries and fondlers of their own righteouſneſs virtually imagine) what a needleſs work was this in God to make his Son a ſacrifice for mans ſalvation? No wiſe man would ſpend his time to contrive a way to make Birds to fly, which have both wings, and a power to exerciſe them to that purpoſe; or to make Cork to ſwim, which hath an aptitude becauſe of its ſpungineſs. What is the ſecret ground of the rejecting Chriſt, but a conceit in man that he hath a power to ſave himſelf without him? for ſince ſalvation is highly deſireable, if we will not accept it from another upon his terms, we imply we can attain it by our own power. What is the language of this, but that God buſied himſelf to no purpoſe, and was employed from eternity in a needleſs affair? which is a moſt unworthy reflection upon God and Chriſt, ſince God being infinitely wiſe, he would not have purpos'd it, and Chriſt being the wiſdom of God would not have debas'd himſelf to Death, had it not been for the higheſt concern both to God and man. It had been inconſiſtent with the wiſdom of both, the one to purpoſe, the other to undertake ſuch a task, but for the moſt weighty neceſſity and the moſt advantageous benefit. It was the will of God that Chriſt ſhould take a body for our ſanctification, *Heb.* 10. 10. *By the which will we are ſanctifyed* (i. e. by the will of God which Chriſt came in his body to perform) *through offering of the body of Jeſus Chriſt.* What doth unbelief, but blot out the characters of Gods wiſdom, the orders of his will, accounting it unneceſſary for God, either to prepare Chriſt a ſuffering body, or for Chriſt to offer up himſelf to God in it? It imputes the rejoycing of Chriſt at this body to an ignorance and folly in him, as if it were a folly in God to command it, and a folly in Chriſt to obey ſuch a command, a fruitleſs deſign and an unneceſſary employment. Unbelief indeed is nothing elſe but a cavil with the judgment and reaſon of God; upon this ſcore the *Apoſtle* chargeth the incredulity of the *Gentiles*, they counted the Goſpel fooliſhneſs, the choiceſt myſteries of Divine skill, were of no better repute with them than the nonſenſe of fools, and the extravagancies of mad-men, 1 *Cor.* 1. 23. *Unto the Greeks fooliſhneſs.*

2. Or if men do account the coming of Chriſt neceſſary, and ſo free God from the charge of folly, *they at leaſt charge his wiſdom with a miſtake in the means of ſalvation*, as if it were undertaken without precedent conſideration. Either Chriſt hath ſufficiently performed his office, or not; if he hath, why is he not accepted by faith? If he be not accepted, there is a tacit imputation in the refuſal of believing, that the wiſdom of God was defective in the perſon he appointed, that God was fruſtrated in his expectations, that he pitched upon a weak and unworthy perſon unfit for ſo great an honour, and unable for ſo vaſt a weight. Hereby they impair the credit of Chriſt, and prudence of God. It muſt be an act of wiſdom to intruſt Chriſt with the weight of all his glory, ſince God can no more be deceived himſelf than he can deceive his creature: But doth that man think it ſo, that will not truſt Chriſt with his Soul, according to thoſe terms upon which he is offered? Doth he not reproach God of weakneſs by a refuſal to imitate him, and depoſite the concerns of his Soul in the ſame hands, wherein God hath truſted the honour of all his excellent perfections? If God depended upon Chriſt for his richeſt glory (for where there is a truſt repos'd, there is a kind of dependance upon that perſon upon whom the truſt is devolved) doth not that man count himſelf wiſer than God, that will not depend upon Chriſt for the chiefeſt happineſs? He cannot poſſibly be freed from the guilt of accuſing

God of an high imprudence, who will not believe in, and truſt that perſon, to whom God hath given credit for all his glory; that thinks not Chriſt fit to be truſted by him, who hath been truſted by God with that which is of more value than the ſalvation of thouſands of worlds, and by this aſcribes a greater wiſdom to his own reaſon and underſtanding, than he will acknowledge in Gods, when he ſeeth no comlineſs in him, in whom the wiſdom of God beheld the greateſt beauty, and a fulneſs of grace and truth, when that which is gold in Gods eye is dirt in his, and that which is dirt in Gods eye is gold in his.

3. *By this ſin the unbeliever doth, as much as in him lyes, fruſtrate the deſign of Gods glorious wiſdom, in not conſenting to that which the wiſdom of God hath contrived.* The wiſdom of a man, as alſo the wiſdom of God lyes in chooſing the end and ſuting the means; when we approve not of the one or contradict the other, we deny the fruit of a mans wiſdom to him: In this caſe we do the like to God when we neglect the end of his wiſdom, ſalvation, and reject Chriſt the means and way to it; 'tis to defeat his deſign, and tread under our feet the whole ſcheme of his counſel; for if all men were of the ſame mind, God would have diſcovered himſelf to be an All-wiſe God in redemption to no purpoſe. As faith is a juſtification of God in his counſel, ſo is unbelief a condemnation of Gods counſel, and rendring it vain, *Luke* 7. 29, 30. *They rejected the counſel of God in themſelves.* 'Tis ſpoken of the *Phariſees* not being baptized by *John Baptiſt*: They did not publickly contemn it, but their non-complyance with it was a rejecting immediately the Doctrine and Baptiſm of *John*, and ultimately the counſel of God. When God ſaw man ſunk into miſery by ſin, and under an impoſſibility to recover himſelf, God in his boundleſs mercy and infinite wiſdom contriv'd a way of reſtoration, propoſeth it to men, and acquaints them with his reſolve how he would have men ſav'd; when men refuſe it, rebel againſt Gods decree, they reproach his counſel as well as his goodneſs. The word ἀθετεῖν there uſed, ſignifies not a ſimple refuſal, but rejecting a thing with reproach, and a diſſolution of it, a bringing it to nought. As the word is uſed by the *Septuagint*, Pſal. 33. 10. *The Lord brings the counſel of the Heathen to nought*: As God brings the counſel of wicked men to nought, diſſolves the whole frame of it, and makes their devices of no effect; ſo doth an unbeliever, as much as it is poſſible for him to do in himſelf, unravel the whole web of Divine counſel, and would make it utterly inſignificant. *Againſt themſelves*, ſome render it, *in themſelves*, in their own thoughts by inward pride.

Well then conſider how great a ſin unbelief is in this regard.

* *Jenkin.* * Here is the wiſdom of God making a match in Heaven between the Divinity and Humanity, Chriſt by the wiſdom and will of God ſtripping himſelf and becoming a worm, that you may be as glorious as an Angel. God might have employed his wiſdom in contriving your ruine, but he ſets it on work to build a ſcaffold for your ſalvation. Shall this wiſdom be deſpis'd, which doth as far ſurpaſs the comprehenſions of Angels, as the apprehenſions of Infants? When a ſcholar hath made a curious Book, wherein he hath wrapt up all his learning, an Artificer a beautiful Watch wherein he hath laid out all his skill, what a contempt of the learning of the one and art of the other is it, to tear the Book and break the watch? Oh how is the workmanſhip of God, which is admired by Angels, daſht by unbelief! How is the unconceivable art of God blotted by the wilfulneſs of man! God may well ſay to us, is the maſterpiece of my counſel, of ſo ſlight a value as not worth your conſent? Have I cauſed the beams of my adorable wiſdom to ſhine ſo bright in the Goſpel, to have no other return but a charge of folly? You ſee what blackneſs there is in the bowels of this ſin.

Thirdly, *It ſlights the goodneſs of God.* Unbelief vilifies that which God deſign'd to the praiſe of the glory of his grace, and renders God cruel to his own Son in being an unneceſſary ſhedder of his Son's blood. Unbelief conſiſts either in preſumption or deſpair; preſumption on his abſolute mercy, which while it ſeems to magnifie, it doth ſlight the conſtituted methods of his declared goodneſs in Chriſt; and, in a relying upon an undiſcovered kindneſs, impairs his ſoveraignty by preſcribing other ways of communicating himſelf to his creature, than what he hath appointed; or deſpair, which repreſents God under the appearance of a cruel tyrant glad of the deſtruction

ſtruction of his creature, and changeth infinite mercy into infinite fury, as if a great multitude of iniquities could throw mercy into the depths of the Sea, inſtead of being thrown by it; as if the Clouds could diſſolve the Sun, inſtead of being melted by him: Preſumption turns mercy into careleſneſs, and deſpair, into cruelty. Unbelief in the general notion of it, caſts a ſcorn before men and Angels upon the unſearchable riches of grace; it would hew in pieces the Throne of Grace, and wipe off the blood of Chriſt wherewith the mercy-ſeat hath been ſprinkled.

Firſt, Thus it is a Diabolical ſin; a receiving the Devils accuſations of God before Gods declarations of himſelf. When the Devil was a *murderer*, he was a *lyar* *; he belyed God and murdered man. An unbeliever belies Gods goodneſs and murthers his own Soul. He repreſented God an hard maſter, envying man a felicity belonging to him; an unbeliever comes neareſt his nature; he ſlighted Gods goodneſs in forming man, an unbeliever ſlights Gods goodneſs in redeeming him; the one envyed God the glory of his work, and the other envys God the glory of his grace. * John 8. 44.

Secondly, 'Tis againſt abſolute and ſincere goodneſs. God can have no more addition to his perfections by redemption, than he had by creation, but a more illuſtrious communication of them to his creatures. If he could have any real increaſe, he had not been the chiefeſt good, infinitely perfect: The ſin might claim ſome excuſe, if God had any ſelfiſh aims, if his eſſential glory could have been made brighter by believing. But ſince he requires faith as a neceſſary diſpoſition for receiving the communications of his favour, and what he doth offer is an advantage to the offender, none to the offerer, to convey a goodneſs to us, but not to receive any thing from us, 'tis an inexcuſable contempt of ſincere goodneſs, a hewing at that redemption which grew up like a tall *Cedar* from the root of pure mercy, when God needed not have ſent his Son to dye, nor a Meſſenger to intreat, but have muſtered up an army of deſtroying judgments againſt ſinners.

Thirdly, Againſt the higheſt goodneſs that ever appear'd to the ſons of men. No greater act of love could ſpring from boundleſs eternity, than the parting with his only delight in Heaven out of his boſome for the redemption of man; ſo that he may well ſay, *what could I have done more to my Vineyard?* Iſai. 5. 4. Unbelief then is a reproach of that love, which God deſigned to commend to the World in the miſſion of his Son; and therefore the ingratitude in refuſing it, is as unparallel'd in the rank of ſins, as the kindneſs it ſlights, is in the rank of mercy. 'Tis againſt a Law more animated with love than any other diſpenſation of God was filled with; the giving his Son to dye was the moſt ſtupendous evidence of his goodneſs, whence faith draws the higheſt encouragement, and unbelief contracts the moſt diſmal aggravation; and the greater, ſince it is a contempt of a greater kindneſs to us, than what was ſhown to the ancient *Patriarchs*, who only had a promiſe of the *Meſſiah*, when we have the performance; yet naturally we do as frowardly reject the thing performed, as they did heartily embrace the aſſurance of it. Chriſt is * a gift, a gift of love ||, the royalleſt gift of God, ſpringing from unconceivable treaſures of goodneſs. Is it a little ſin to turn our backs upon the choiceſt gift that God can beſtow, as though this pearl were of no more worth than a pebble? What really is the language of this ſcorn, but as if a man ſhould blaſphemouſly ſay in ſo many words, God might have kept his gift to himſelf, and never have troubled me with ſuch a preſent? * Rom. 5. 15. || John 3. 16.

Fourthly, A goodneſs ready to flow in upon us. * The boſome of God is opened, the treaſures of his goodneſs diſpenſed, the fountain of his grace running: For men to be as deaf adders under ſuch charms, blind moles under ſuch beams, is as great a wonder of wickedneſs as the mercy is a miracle of goodneſs; and when the tenders of grace are made with that affection and importunity, that love rides upon wings and meets us at every turn; when we cannot open the Scripture, but we ſee a tranſcript of his heart as it breathed towards us from eternity, and view the deep counſels of God, and the tranſactions of old between the Trinity about mans redemption laid open: How great a ſin is this to ſcorn treaſures not only ſtor'd up, but ready to be given out, with the moſt preſſing arguments and ſtrongeſt obligations to an acceptance? * *Reynolds* Miſt.

Fifthly, And this perpetually. 'Tis an everlaſting goodneſs, a kindneſs firmer than the foundations of the Earth, or the Battlements of the Heaven, which God offers; 'tis an *everlaſting mercy* *, like Light in the Sun, that is never diminiſhed, the Element of Fire never extinguiſh'd, Water in the Sea never emptied.

* Iſai. 54. 7.

Sixthly, When we have abſolute need of it. How inexcuſable is the contempt, when Rebels in Chains trample under foot Declarations of Pardon! The neceſſity of the Subject, as well as the excellency of the thing, and the unbounded goodneſs of the Offerer; a neceſſity accompanied with an inevitable ruine, without a leap into the arms of this goodneſs, ſtill adds blackneſs to the refuſal. How great a ſin is it then to ſpurn at the beatings of God's heart, to account all the thoughts of mercy, as if they had been thoughts of vanity, to ſpurn at that which Angels wonder at, and Devils wiſh for? This is to treat unſearchable Riches, bound up in Chriſt, as we would do the moſt loathſome Dung. For God to find out this way, to offer his Son, to manifeſt ſuch condeſcending Grace, as to entreat us to believe; and for us to make our excuſes that we cannot come, to reſolve not to handle the Word of Life: this, this is a ſin of the deepeſt Dye, this will at laſt ſilence the voice of Mercy, and rouze up a roaring fury. If we could unhinge the World, caſt a blot upon the whole Creation, raiſe a ſedition of all Creatures againſt God as Creator, daſh in pieces the whole frame, conſume it to Aſhes, that no Reliques of a God ſhould appear in it; it could not be ſo high an indignity as the ſtriking at his Bowels. What is the glory of Creation, but as a mite to that of redemption? What is the deſtruction of the World to the contempt of his Son, the demoliſhing the work of his hands to the ſpurning at that of his heart?

Fourthly, Or, *It diſparageth the power and ſufficiency of God.* Man is naturally apt to queſtion Gods power, as though he were unable to bring his word into act. God therefore doth preface his Covenant with *Abraham* by the title of his Almightineſs, *Gen.* 17. 1. *I am God Almighty, walk before me and be thou perfect.* All diſtruſt grows up from a jealouſie of weakneſs, or wickedneſs in the Object of it, either that a man is not honeſt, and will not, or weak and cannot perform. Unbelief therefore ſometimes ſtrips God of his power, and repreſents him impotent. It ſcantles Almightineſs according to the narrow apprehenſions of the creature, as they * who queſtioned whether that ſtrength that had ſecur'd them in the *Red Sea*, and *fed them in the Wilderneſs*, could conquer the poſſeſſors of *Canaan*, and give them ſeizin of the Country. As though that God who had bridled the waves, could not as well fell down the *Anakims*, who breathed by his leave, as well as the waters mov'd by his providence. If there be a belief that God hath an intention to perform his promiſe, the diffidence doth ariſe then from a doubt of his omnipotence; if there be a belief of his veracity, there muſt be a jealouſie of his ability. The *Apoſtle* bottoms the faith of *Abraham*, whereby he believed he ſhould have a Son, upon the *power of God*, Rom. 4. 21. Unbelief is then ſometimes bottom'd upon a ſecret unworthy conceit of inability in God, as if he could not be as great as his word, as if he were like the Idols of men, without eyes to ſee and arms to relieve.

* Pſal. 78. 41.

Indeed all unbelief doth intrench upon Gods power and ſufficiency.

Firſt, In not coming to him. 'Tis a departure from God, not ſimply as God, but as a *living God* *; A God that hath life in himſelf, and is able to communicate it to others; he departs from a ſpring to a puddle, and denys a fulneſs of life and ſatisfaction in that which he departs from. Certainly unbelief as it reſpects Chriſt, is a vertual denyal of his Deity; it diſcards him from being the living God, from having a power and ſufficiency to ſave, and as it is a ſin againſt his Divine Perſon, is a wrong to the power, life, and ſufficiency of God. He that runs from a Prince that offers to protect him againſt his Enemies, declares to all the World, that either the Prince is not ſincere in his offers, or unable to give him the protection he promiſeth. All unbelief at leaſt denys God the honour of his power, and doth depoſe him from the exerciſe of his ſaving omnipotence as to the unbeliever, and declares he can ſhift well enough with himſelf: *He could not do any great work there becauſe of their unbelief.* If all faith gives glory to the power of God, all unbelief vilifies it. If the power of God, as well

* Heb. 3. 12. *Living God* is by Interpreters underſtood as a reaſon to move them not to depart from God. It may alſo refer to a root of unbelief.

as his faithfulneſs, be the Object of faith in Prayer (as it was of the faith of Chriſt, *Heb.* 5:7. *He offered up Prayers unto him that was able to ſave him*) then unbelief muſt needs ſtrike at that which is the great ground and Object of the grace which is contrary to it. An unbeliever thinks his Soul ſafer in his own hands than in Gods, and therefore will not commit it to his keeping. This is very viſible in convinced Souls before they come to Chriſt; how often do they cry out, can God pardon? can he remit? are not my ſins too great for him? Upon a diffidence of his power they are loth to lodge their Souls in his arms; they cannot believe he hath an arm ſtrong enough to caſt a blot, and daſh upon all their ſins *, as though a mighty rock could not bear up a bruiſed reed. * S. Bolton.

Secondly, In truſting to ſomething elſe. Man is like a Vine, he cannot ſubſiſt without ſome prop, a truſt and faith he muſt have, if not in God, in ſomething elſe; either in himſelf or abroad: he cannot depart from God, but he hath recourſe to ſomething elſe. Every motion hath a *terminus ad quem*, a term to which it tends. What then we truſt unto, beſides God and above God, we render in our thoughts more powerful than God. We cannot go to any thing for relief with a neglect of God, but we depoſe the true God, and create a new one: We acknowledge a greater fulneſs in ſome inferiour good, than in an eternal ſpring. A mans own righteouſneſs, weak ordinances relyed on with a neglect of faith in God upon his own terms, are as well deifyed as the belly is made a god by a glutton, or money by a covetous perſon.

Thirdly, It receives an aggravation from the demonſtrations of Gods power exerciſed about Chriſt the object of faith. Unbelief is a contempt of all thoſe attributes which were ſignally manifeſted about the effector of our redemption, whereof the power of God in aſſiſting him in his whole courſe, and unlooſing the bands of death, and ſetting him at his right hand, was none of the leaſt glorified in our redemption; ſince the power of God in raiſing Chriſt is ſet forth to us as a ground of faith for the imputation of righteouſneſs, *Rom.* 4. 24. *If we believe on him who raiſed up Jeſus our Lord from the dead.* His doing the greater work in the reſurrection of Chriſt, wherein infinite power was manifeſted, conſidering what a charge of imputed guilt Chriſt lay under, is an evidence of his ability to do that which is leſs. Since it is thus, unbelief is a reflection upon this power of God, depriving it of the due glory which belongs to it. God hereby ſhewed himſelf willing to be our God upon our faith, as he ſhewed himſelf the God of *Iſrael*, in bringing them out of *Ægypt*, and doth frequently upon their incredulity and murmuring, mind them of his power manifeſted in that deliverance, as if in all their infidelity and unbelief, they did unworthily reflect upon the glory of his ſtrength in that work. And certainly, ſince we are commanded to believe in him, who by the power of God raiſed the dead to life, reſtor'd ſight to the blind, conquer'd the legions of Hell, who hath done things impoſſible to be acted by the ſtrength of men or Angels; one that hath made the power of Princes, and the wiſdome of the World to bend to him, and lye proſtrate before him, and come under his footſtool; the not believing in Chriſt is a denyal and contempt of all this power, or a tacit aſcribing thoſe acts to ſome occult cauſes rather than the power of God: This is the language of unbelief. If thoſe things were acted by the power of God, why do we not firmly, really believe, and act according to ſuch a faith? If we do not, 'tis evident that we do not think ſuch things were acted, or that the power of God was engaged in them. What an unworthy charge is this upon God, when we will believe man who is able to do nothing without God, and will not believe in God who hath manifeſted himſelf able to do all things by his own arm without any partner?

Fifthly, *It ſtrikes at the ſoveraignty and authority of God.* 'Tis a debt we owe as ſubjects to God as our ſoveraign, to give credit to what he doth reveal, and to obey what he doth command. There is not only a revelation to encourage faith, but a *command* to enjoin *it* *. If men believe not, they pretend ſome reaſon for their unbelief; whatſoever any mans reaſon is, it depoſeth God from the ſoveraignty in his Soul, becauſe it hath a greater power over him to cauſe him to refuſe God, than Gods word and command hath to make him accept his Son. He that comes not for ſhelter, recovery and protection to that Head God hath * 1 John 3 23.

hath exalted, diſowns the Authority, as well as the Wiſdom of that Perſon who conſtituted him in that Office and Dignity. Since Chriſt is enthroned by God, and *exalted to be a Prince and a Saviour* *, and acts in it as *Vicarius Dei*, God's Vicegerent, he that refuſeth to be gathered under his Wing, caſts a contempt not only upon the Perſon of Chriſt, but the Authority of God, who fixed him in his Royalty. Murder is a defacing the created Image of God, Unbelief is a contempt of the natural Image of God, a Treaſon againſt the Head of the redeemed World: it implies either a ſupremacy over God, or an equality with him; either that he hath not power to make a Revelation a Law, or to enjoyn a belief of it, and obedience to it.

Acts 5. 31.

Firſt, *'Tis a contradiction to the reſolute and fixed Will of God.* All Unbelief is a diſlike of God's terms, *Rom.* 10. 3. a *non-ſubmiſſion* to the *righteouſneſs* of God, affecting a power of choice our ſelves, debaſing the Royal Authority to our Demands, and that not to the Demands of our Reaſon, but of our Luſt. 'Tis to make the Lord of Glory kiſs the Scepter of our Wills, and his Sheaf bow down to ours. We would be blotting out what Articles he hath drawn, and putting in what Conditions we pleaſe, when we conſent not to what he propoſeth, and ſubmit not to what he commands. Is not this to pull down his Colours, and ſet up our own? 'Tis not a ſimple diſobedience, but an invaſion of his Authority, not to acquieſce in and comply with his Conditions, impoſing our own upon him, and indenting with him: we will have ſo much of Chriſt, and ſo much of our own righteouſneſs to join with him. Other Sins are againſt his Soveraignty as a Creator and a Law-giver, this againſt his Soveraignty in a merciful deſign to reduce his Creature to its happineſs as well as Duty. This Sin therefore implies a denial of God's Dominion. or having any thing to do with his Creature. It oppoſeth the return of the Soul under his Scepter, and would keep man at an irreconcileable diſtance from God. How malicious would this contradiction be, if our Redemption had proceeded from ſome other hand! Such an efflux of Goodneſs in reſtoring from ſlavery upon ſuch light Conditions, would have deſerved from us an intire ſubjection. Such a mercy had merited an abſolute Soveraignty. How much more malicious is it againſt God, who beſides the Authority merited by this mercy, has naturally an abſolute Supremacy over us.!

Secondly, *'Tis an imitation of* Adam's *rebellion againſt God.* In being a God to our ſelves, or chuſing another. God will have the Soul of man in a ſtate of dependance on him: It cannot be otherwiſe, unleſs man were a God. To make an independent Creature is a contradiction; for that is to make a God. *Adam's* Sin ſeem'd to be an affecting an equality with God, to be God's Companion and Equal in Knowledge, which would inſer an equality in every thing elſe, *Gen.* 3. 5. *You ſhall be as Gods*, or *Elohim*, as God; not as the Angels, for God interprets it an affectation of equality with himſelf in the Ironical Speech, *ver.* 22. *The Lord God ſaid, Behold the man is become as one of us.* Unbelief would ſtill keep up this independency which *Adam* aimed at, and whereby he quench'd his own happineſs, and that of his Poſterity, and attempts a ſalvation by his own righteouſneſs, which God denied him when he drave him out of Paradiſe, that he might not invade the Tree of Life, after the New Covenant made with him of Faith in Chriſt, and ſo have any hope to attain Eternal Life by any other means than what God had propoſed. This Sin is an approbation of *Adam's* act, in an imitation of it. Pride againſt God doth as neceſſarily attend Unbelief now, as it did then. Unbelief was the firſt ſin, and Pride was the Firſt-born of it; *Adam* firſt caſts away his belief of the Precept, and flung away humility at the heels of it.

Thirdly, *Unbelief renders, God as much as in it lies, unworthy of any Soveraignty.* It doth not only deny his Authority, but it repreſents him as falſe, fooliſh, careleſs, cruel to his own Son, and ſtrips him of the honour of his Truth, the Glory of his Wiſdom, the deſigns of his Grace, the Arm of his Power, and ſo repreſents him unworthy of obedience from the Unbeliever himſelf, or from any elſe; for who can be obliged in reaſon to obey a God ſo coloured as Unbelief repreſents him, one that is not to be credited, that is miſtaken in his Contrivances, that hath no thoughts of goodneſs, that is too weak to protect his Creature? Nay, God himſelf would not judge himſelf fit to be obeyed, if he were any of

thoſe which this ſin would faſten upon him; ſince all the perfections in God which are abuſed by it, are declared in Scripture as inducements to obedience: And God makes appeals to the reaſon of men to judge of his faithfulneſs, righteouſneſs, wiſdom and goodneſs in them. To call a Prince a fool, is by the Law of ſome Countries made high Treaſon, becauſe ſuch language concludes the Prince uncapable of Government. The wiſer *Heathens* looked upon the fabulous Gods of the vulgar, being repreſented vitious, unworthy of any acknowledgments, and ridiculous Deities. Unbelief renders God ridiculous to the World, and more among us than among the *Heathens*, who have abſolutely denyed Chriſt to be the Redeemer and Son of God; for they own not the revelation from God, and therefore caſt not that imputation upon him, as the practical infidelity of thoſe that believe it to be Gods revelation doth; for they acknowledge it in a pretended opinion to be the revelation of God, yet act as though there were nothing but falſity, folly, and unrighteouſneſs in the whole deſign.

Sixthly, *It affronts the holineſs and righteouſneſs of God.* If the ſetting forth Chriſt to be a propitiation for ſin, was to *declare his righteouſneſs*, Rom. 3. 25. *i. e.* his holineſs as well as his juſtice; what doth unbelief ſignifie, but that this act was unrighteous in God, that God was not holy and righteous in puniſhing his Son as our ſurety? Continuance in a ſtate of nature by unbelief, after the revelation of Gods holineſs in ſo eminent a manner, is an approbation of that ſin Chriſt ſuffered to expiate, a preferring it before the imitation of Gods holineſs, ſo much glorified in the death of his Son; an affecting that which is the juſt object of Gods diſaffection, ſince God in the higheſt manner that poſſible can be, yea more than in the damnation of the whole World, hath manifeſted his hatred of ſin in the death of Chriſt. The keeping up notoriouſly groſs practices, or unbelief, though attended with morality, is a valuing a ſtate of nature, againſt which God hath manifeſted his hatred; and therefore unbelief after the declaration of Chriſt, draws a greater guilt upon a man, than all ſins before the coming of Chriſt in the fleſh, and the declarations of the Goſpel.

Seventhly, *'Tis a ſtripping God, as much as lies in man, of all his delight.* The ſervice Chriſt did, which was delightful to God, is contemptible to an unbeliever. Gods delight and his ſtand in direct oppoſition; 'tis a repreſenting God cruel to the Object of his delight; it makes God a murderer of his Son; it taxeth him with the greateſt act of cruelty in ſacrificing his obedient Son, the Object of his delight, and renders that act of God which was the greateſt pity to ſinners, and the glory of his mercy wherein he rejoyceth, not only a vain and a fruitleſs, but a tyrannical execution.

Firſt, It is a refuſal of Chriſt. The *man* that is *Gods fellow* *, his *daily delight* †; 'tis contrary to that which is moſt dear to God, ſlights that which is moſt precious in his eſteem. It was all Gods aim in all his actions in the World, ever ſince the firſt promiſe, to magnifie himſelf in his Son The revelation of his righteouſneſs in and through him, and the complyance of men with it, was the chief end of God in the manifeſtation of Chriſt to the World. The converſions of men to him are his pleaſure, *Iſai.* 53. 10. *The pleaſure of the Lord ſhal proſper in his hand*: What then is this ſin, but a thwarting God in his main end? robbing him of the fruit of his counſel, the incomes of his love, making him a loſer by his grace, depriving him of a joy in his works, by ſlighting Chriſt who is the center of his delight, the joy of his heart, the top of his glory? chaſing away all gladneſs from his Soul, that he ſhould have no pleaſure in that which he hath contrived with ſo much wiſdom, effected with ſo much power, but have an eternal grief in the miſcarriage of his work. 'Tis true, this cannot be actually done, the counſel of the Lord ſtands firm, the delight of God is above the injuries of men; but this is in the nature of unbelief; and if this ſin ſhould have raigned in *Adam*, and every branch of him from the beginning of the World to the laſt man born upon the earth, would not this be the effect of it? Therefore every unbeliever as to his part, doth that which would really be the iſſue, if all the Sons of *Adam* were in his ſtate. It fruſtrates the expectation of God, becauſe God in ſending Chriſt had an expectation that men would lay down their arms, accept of peace, reverence his Son, and manifeſt a joy

* Zach. 13. 7.
† Proverbs 8.

in

in the reception of him sutable to the joy of God in his Mission, Mat. 21. 37. *But last of all he sent his Son, saying, they will reverence my Son.*

Secondly, It is a privation of Faith, a grace so pleasing to God. Next to the delight God hath in Christ, because of the glory accruing to him by it, he hath a delight in faith, because it owns the glory of God in the redemption by his Son, and honours those Attributes in a peculiar manner which were eminent in it. Is there any grace he is more pleased with than Faith? Is there any grace he hath put such a dignity upon? 'Tis call'd a *justifying faith* *, a kind of an incommunicable Attribute of it; other graces are the attendants, this the Mistress. God is so infinitely pleased with it, as it stands in relation to the object Christ Crucified, that upon the appearance of it with a Christ lifted up in its hands, God blots out all the sins that stand upon Record, accounts the Soul righteous, opens his arms to embrace it, and seems to own it as a recompence for all the wrong he hath sustain'd. And what a delight it is to Christ, I shall have occasion to shew afterward. The Soul that draws back by Unbelief, affords God no pleasure, *Heb.* 10. 38. *If any man draw back, my soul shall have no pleasure in him.* It deprives God of all pleasure in his Creature; it disturbs the rest of God; this is spoken of those that were within the Church, and made profession of Christianity.

* Rom. 5. 1.

Thirdly, As 'tis a refusal of his mercy in Christ. Because mercy is the perfection he delighted to manifest in Christ ‖, it bars all Communications of it to such a Soul, because he hath linkt his mercy only to Faith in Christ where the Gospel is reveal'd. So that when Christ is not believ'd in, the Unbeliever, as far as in his power, frustrates the end of God in sending Christ, deprives him of that delightful glory he intended by his Sons Death, makes void the merciful contrivance of God from Eternity, which was the stupefaction of Angels, the envy of Devils, the expectation of the ancient Fathers, and the satisfaction of Believers, and above all, the delight and glory of God. So that you see what a vast injury Unbelief offers to God.

‖ Micah 7. 18.

Secondly, *'Tis a sin peculiarly against Christ.* 'Tis a *piercing him* again, *Zach.* 12. 10. Some think this Prophecy respects as to the time the Day of Judgment, others, the time of Christs being upon the Cross: It respects I suppose some time between. The *Prophet* speaks of Christs piercing as a thing past, and at the time of his Passion there was not such a mourning among the *Jews* as is here describ'd; neither doth it respect the times of the day of Judgment; the mourning then of the condemn'd World shall not be from a spirit of grace and supplication; but from a spirit of horrour and despair. The result will be, since those that had not an hand in the Death of Christs Body, are said here to pierce Christ; it must be understood of a piercing by unbelief, which is an approbation of the *Jews* Cruelty towards him. Any man is guilty of an act who doth approve an act, though he was not formally an agent in it: and indeed the *Jews* did not actually pierce him, but the hand of a *Roman* Souldier, yet they are said to do it, because they consented to the act. 'Tis a piercing of Christ *: An Unbeliever is a *Jew* in his heart and life, though a Christian in profession; though he doth verbally acknowledge the coming of Christ, he doth really deny it. 'Tis an unworthy usage of Christ; it is a using him, as he speaks of himself in the *Psalm*, as a *worm* and *no man*, trampling upon him with more violence and contempt than they would upon a Worm. The vilest man in the World never suffer'd so many reproaches, as Christ hath suffer'd by notional and practical incredulity, since he went to Heaven. *Judas* that betray'd him was never so much hated by the highest Professor and sincerest Christian, as Christ betrayed by him is slighted by Unbelief, as if he were set up for a sign to be spoken against. As his *visage* was *marr'd* more than any mans while he was upon the Earth ‖, so his glory is stain'd more than any mans since he went to Heaven; the natural darkness of men is so thick, that instead of being dissipated by the light as other darkness is, 'tis so obstinate that it excludes all the divine brightness of Christ from the understanding and Consciences of the most part of men *: It contemns by a desperate ingratitude the person of the Son of God, the truth of his Word, the bowels of his Love, the power of his Miracles, the ministry of his Death, the glory of his Ascension, and the majesty of his Offices: and accounts the whole History of the Gospel no better than a Narration of lies.

* נקב which signifies *perforare*, is put for βλασφημεῖν, Levit. 24. 11. *Grotius* in 12. Zach. 10.

‖ Isai. 52. 14.

* John 1. 5. *The light shines in darkness, and the darkness comprehended it not.* Amyrant. in loc.

And

And though men never ſaw the perſon of Chriſt, yet they offer violence to it, by ſlighting the marks of it he hath left in the World. * As a man is guilty of treaſon by abuſing the ſtatue or image of the Prince, by defacing his Seal, though he never ſaw the perſon of the Prince; he violates his authority that regards it not, owns not any act of grace from him, though he never ſaw his face; ſo are men guilty of trampling on the blood of Chriſt, when they count it as a trifle, and unprofitable for their ſalvation, though they never ſaw Chriſt, nor ever had any communion with him, *Heb.* 10. 29. when *they count the blood of the Covenant an unholy thing.*

* *Maccov. Metaphyſ. l. 1. c. 12.*

Firſt, *'Tis a nullifying the work of his mediation and death.* It denys him the honour of his meritorious paſſion, vilifies the glory of his mediation, from the firſt counſel to the laſt act, ſheds his blood afreſh, and pours it ſlightly upon the ground, and tramples that ineſtimable ſacrifice like dirt under the feet. No ſin doth ſo immediately oppoſe Chriſt as Mediator: This is the great *Antichriſt* in the World; though this ſin among Chriſtians at large, denyes him not in his perſon, it doth in his offices. As faith puts a value upon the Prieſthood of Chriſt, eyes his death as a perfect atonement, leans upon him as a ſacrifice upon the Croſs, and an Advocate in Heaven; ſo unbelief being contrary to this grace, undervalues all that faith eſteems. It fruſtrates the end of his coming, which was to reduce us to God, from whom we had receded by unworthy jealouſies of him.

Firſt, It renders the deſign of his coming a vanity, when it receives not the fruits of it. As he that will not uſe the creatures for thoſe ends for which God created them, that ſhuts his eyes againſt the Sun, that ſtops his mouth wilfully againſt his appointed food, writes a vanity upon the creation of God; ſo he that doth not receive Chriſt upon thoſe terms God offers him, and for thoſe ends God ſets him forth, writes vanity upon the whole work of redemption, and makes the *grace of God to be in vain* *. Neither the pains of Chriſt, the blood of Chriſt, nor the righteouſneſs of Chriſt attain their end in ſuch a perſon, who offers to him the indignity of unbelief, and makes him ſpend his *ſtrength in vain and for naught, Iſai.* 49. 4 Some think it is Chriſts complaint of the incredulity of the *Jews*, and it will extend to all men that make no account of the travel of his Soul, his unwearied pains and bloody paſſion, whereby they argue him to be a fruitleſs and a needleſs Mediator, working miracles, and ſhedding his blood to no purpoſe; and fix themſelves in a ſtate, as if Chriſt had never dyed in reſpect of benefit, though not in regard of guilt.

* 2 Cor. 6. 1.

Secondly, Its a vilifying the price of redemption. * Accounting that blood wherein Chriſt was ſanctifyed, demonſtrated to be the Son of God and Saviour of the World, and for which he was abſolved from guilt, and counted righteous before God *, and advanced that he might ſave them that come unto God by him, a common, an inefficacious thing.

* *Cocceius de Fœde. Theſ.* 200.

* Heb. 9. 28.

Thirdly, Yea, a regarding it as the blood of a malefactor. 'Tis impoſſible that an unbeliever can regard it only as the blood of an innocent man, that may cry for vengeance like *Abels*, and be as weak as *Abel's* blood to purchaſe ſalvation for the Soul; 'tis impoſſible that this, though bad enough, in denying the efficacy of his blood can only be the reflection: But he muſt needs regard it as the blood of the higheſt malefactor that ever yet was in the world: In not accepting it as the blood of God, he renders Chriſt more criminal than *Judas*, and chargeth him with a falſity in declaring himſelf to be the Son of God, and the mediator of the World. If Chriſt be the Son of God, and the Mediator of the World, why is he not cordially owned to be ſo? if he be not accepted heartily under thoſe notions, the refuſal of him declares he is not the perſon and officer of God, as he affirmed himſelf to be, and ſo renders Chriſt, not only void of innocence, but guilty of the higheſt affront to the Majeſty of God. He that refuſeth him, diſowns his filiation, denys him to be the Son of God, ſees not a glory in him *as of the only begotten of the Father* *; what faith the *Apoſtle* aſſerts, unbelief denys; an unbeliever implys the truth of what the *Jews* falſely writ to the Synagogues after the death of Chriſt, that he was ἄθεος καὶ ἄνομος, an Atheiſt *.

* John 1. 14.

* *Grot.* in Mat. 27. 33.

Thus do all perſons that think to attain ſalvation by any righteouſneſs of their own. Whoſoever thinks he is able to enrich himſelf with ſpiritual bleſſings, to

weave a covering of his own righteouſneſs, and make payments of his old debts by a heap of good works, deſpiſeth Chriſts payment, ſlights the righteouſneſs of the God of Heaven, abuſeth that Saviour who came to knock off our bolts, heal our wounds, and cloath our Souls. He that thinks to enter into Heaven, and not by him, is a thief and a robber; he robs God of the honour of his own conſtitution, and Chriſt of the glory his mediatory office, and the right of his purchace. And thus do all perſons who walk contrary to the end of Chriſts coming, who are enemies to that ſpiritual life Chriſt came to ſet up, and friends to that ſenſual life he came to pull down; ſuch may pretend friendſhip to his perſon, but are *enemies to his Croſs* * ; they defame the end of his ſuffering, as much as the Jews defam'd him in it.

* Phil. 3. 18, 19.

Secondly, *'Tis a denying the love of Chriſt.* 'Tis a ſtab at his heart, an outrage of his tender bowels: He ſuffered willingly all thoſe torments which were inflicted on him, to remove from us the neceſſity of ſuffering, which ſin had involv'd us in, had he not ſtept in to take our burdens upon his own ſhoulders. If we will not believe in him, we deny thoſe choice affections which engag'd him in the undertaking, and were illuſtrious in the execution. 'Tis as if we ſhould think the Covenant of Grace more ſevere than that of Works; as if Chriſt were our Enemy rather than our Redeemer, and came rather to kindle a Hell for our torment, than to quench Hell for us by his Blood, as if he came to ſuffer for our miſery and not for our happineſs. Was there any need of his coming to make us more miſerable than we were before? Did it conſiſt with the goodneſs of God to expoſe his Son to ſuffering, to make the Creature more wretched ſince the miſery we were ſunk into, was more than we were able to bear? If it were an act of love in Chriſt, why is he not embraced by the choiceſt and moſt affectionate faith? If he be not thus embrac'd, it clearly implys that you have no imagination of any affection in him, that he is rather a formidable Perſon than an affectionate Saviour. 'Tis as great a ſlight of his love, as if he ſhould open Heaven, and make the proffers of the Goſpel from thence. If Chriſt ſhould ſpeak from Heaven in an audible voice, and propound the Goſpel Articles in the moſt affectionate ſtrains, would not the contempt of it be judged by all men to be an ungrateful ſcorn of his love? He doth ſpeak from Heaven in his word as really as he bled upon the Croſs in his Perſon (*Heb.* 12. 15. *If we turn away from him that ſpeaks from Heaven*) and unbelief doth inſolently abuſe the riches of his unſpeakable goodneſs, and ſlight the blood ſhed with an adorable love, without which the anger of God could not be appeaſed, not the fire of Hell prepared for ſinners, extinguiſht, without which the filthineſs of the Soul could not be cleanſed, nor the glories of Heaven opened; in deſpiſing this love, we deſpiſe all the fruits of it which the believer enjoys. Since Chriſt was ſo willing to offer up himſelf to death that we might be freed, and the power of the Devil put to an end in us, the keeping up the power of the Devil in its full ſtrength, as unbelief doth, is a ſlighting the main kindneſs our great Benefactor intended to beſtow upon us.

Thirdly, *It denys the wiſdom of Chriſt.* It chargeth him with folly and inconſiderateneſs, in undertaking a task that was not worth his pains, in ſuffering for the purchace of pardon and ſalvation, which might be gain'd without ſo much ado; what did Chriſt aim at in the ſhedding of his blood, but the appeaſing of the wrath of God, ſanctification of the Souls of men, the opening the gates of Heaven, which juſtice, provoked by ſin, had barr'd againſt them? If men do not believe, certainly they have ſome conceits, that either theſe benefits are not deſirable and worth the enquiring after, and labouring for, or that they may be procured by other means at an eaſier rate than faith in the Blood of Chriſt. And is not this a charge of folly brought againſt Chriſt, who paid ſo dear for that, which they ſuppoſe they can have upon a cheaper account, and without being beholden to him? Thus ſome interpret that place, *Iſai.* 42. 19. *Who is blind as my Servant, or deaf as my Meſſenger that I have ſent? who is blind as the Lords Servant?* As if God ſhould introduce the unbelieving *Jews*, charging Chriſt with blindneſs and folly, who is the wiſdom of God, and regarding that as contemptible, which was honourable in Gods account. And indeed it ſeems

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to be the true ſence of the place, ſince all the foregoing part of the *chapter* is a proclaiming of Chriſt, who *v.* 1. is particularly call'd Gods *Servant.* An Unbeliever injures the wiſdom of Chriſt in not following his pattern; he truſted God upon his bare word, and Oath, and promiſes of aſſiſtance in his work, and a good iſſue and ſucceſs; he that will not give credit to the promiſe of God for Salvation by Chriſt, implies that God is unworthy to be truſted, that his word is of no value, that all that truſt him are unwiſe, and conſequently that Chriſt himſelf who exercis'd the greateſt truſt of any in the World, was the moſt unwiſe of any. When we follow not the practice of another, we imply ſome defect in the wiſdom of that perſon we refuſe to imitate. This is truly the language of Unbelief; and the *Gentiles* at the firſt Preaching of Chriſt were ſo beſotted with their own imaginary wiſdom, that they thought the Preaching of the Croſs Fooliſhneſs, and a meer extravagancy of man.

Fourthly, *It wrongs the authority of Chriſt.* It receives an aggravation from the greatneſs of the perſon that publiſht the Doctrine of Faith. All Laws are to be attended with a greater veneration, by how much the more eminent the wiſdom and authority of the perſon is. It was the Son of God who died by the Command and Commiſſion of the Father. It is the Son of God that hath left the Command of Faith upon Record; it is the Son of God who is the object of that Faith we are commanded to have and exerciſe. The not believing therefore is a crime of the higheſt nature, in denying all the authority deriv'd to Chriſt from the Father. Upon this ſcore Chriſt chargeth the unbelieving Jews, *Joh.* 5. 43. *I am come in my Fathers name, and you receive me not.* * You have evident marks of a divine authority in me; but becauſe my Doctrine accords not with the intereſts of your ambition and imperious Luſts, therefore you receive me not. *If another ſhall come in his own name,* who ſhall flatter your Ambition, and preſerve the Dominion of your beloved Luſts, *him you will receive.* Thus is the authority of Chriſt ſlighted by this ſin, when the terms upon which he offers himſelf are diſlikt, when we would bring down Chriſt from his Throne, to condeſcend to the conditions we would impoſe upon him; when we ſet the Crown upon the head of ſome darling ſin, which we ſhould ſet upon the head of Chriſt.

* *Amyraut in loc.*

Fifthly, *It denies the excellency of Chriſt.* To work Faith there is neceſſary, Firſt, a clear propoſal of the *object* ſupported with ſuch reaſons and allurements that have a ſtrength in themſelves to work upon the mind. But Unbelief denies any ſuch attractives in the nature of the object preſented to move the will to the embracing of it. It ſees more righteouſneſs in a *Barabbas*, Soul-Murdering Luſts, than in a Soul-ſaving Redeemer. When all the labour, ſtudy, thoughts, are for the pleaſures of ſin, the ſatisfaction of ſelf, the increaſe of profit, and Men ſcarce let Chriſt have a thouſandth part of the thoughts. If draff and ſwill be preferr'd before a Pearl, it is becauſe a Swine ſees no excellency in it. As Faith *counts all things dung for the excellency of the knowledge of Chriſt* ‖. So Unbelief accounts the perſon, offices, Doctrine and Laws of Chriſt dung and droſs in compariſon of the excellency of Self-righteouſneſs, Self-wiſdom, Self-dependance, pleaſing temptations and gilded nothings As Faith accounts all things droſs to Jeſus Chriſt, ſo Unbelief accounts Chriſt droſs to Self. How injurious is this to the worth of an Heavenly object! to value a Feather above a Mountain of Gold, a Box of Poyſon before a Pearl of the greateſt price, when nothing can come in competition with him, but what is infinitely inferiour to him. This Unbelief ſees no glory, taſts no pleaſure, conceives no fullneſs, in that which God hath furniſht with an unconceivable glory, and reſts in with an eternal delight; It repreſents Chriſt empty whom God ſtor'd with a communicable fullneſs; a poor nothing, who is a rich treaſure. It eſteems Chriſt who is an over-flowing Fountain, as if he were no better than a broken Ciſtern. 'Tis moſt certain, that while God is not chiefly affected, whatſoever is in eſteem above him, is valued as more excellent than God; ſo when Chriſt is not truſted, but a Creature hung upon as the object of relyance, that Creature ſo receiv'd is more excellent in eſteem than that Chriſt who is refus'd.

‖ Phil. 3. 8.

Sixthly, *It denies the ſufficiency of Chriſt.* The greatneſs of his Prieſthood, the

fullneſs of his ſatisfaction, the ſufficiency of him as the Son of God to make a prevailing interceſſion, as if he had not a fullneſs of living Waters to beſtow, or not goodneſs enough to communicate them; as though he were too ſcanty to free us from all miſery, and fill us with all felicity; where no truſt is repoſed in him, it implies that no benefit can be expected from him. The ſatisfaction of Chriſt was more efficacious to take away ſin and pleaſe God, than the ſin of man had guilt to diſpleaſe him, and of more value to outweigh the ſins of the whole World, than they had weight to preſs man down to the Lake of Fire; Becauſe of the Marriage between the divinity and the humanity; whereby that perſon who was man, was infinite in regard of his divine nature. Faith owns the fulneſs of this ſatisfaction, pleads it to God, acquieſceth in it. What doth Unbelief? It either thinks the ſatisfaction too ſhort, or that a man hath no need of it, or that he hath ſome other invention to content the Creditor. But the firſt is as likely as any elſe; for ſince *Abrahams Faith* reſpected the *power of God**, Unbelief queſtions the ability of God. The *Apoſtle* preſſing the *Jews* with many Arguments to make them ſenſible of the ability of Chriſt to *ſave them to the utmoſt* ‖, witneſſeth that the ſecret ſentiment in the heart of this ſin is the inſufficiency of the bloud of Chriſt for this great end of Salvation: that it is of no more efficacy to the purging away of ſin, than the bloud of Bulls and Goats; nor can reach the Soul any more, than the Waters of a River can purge the filthineſs of the Spirit. This ſin therefore receives a mighty aggravation from the dignity of Chriſts Perſon, whereby he was able to make a valuable ſatisfaction and actually did ſo. 'Tis a light eſteem of the *rock of ſalvation*, *Deut.* 32. 15. יְשׁוּעָתוֹ of his Jeſus, who conducted them in the Wilderneſs; As if the Rock of Gods Salvation had no more ſtrength than a feeble pebble. It diſgraceth his power in the whole Web of his deſign, as if his merit were not ſtrong enough, his ſatisfaction full enough to procure our diſcharge, but we muſt have ſomething of our own to eke it out. The Bloud of Chriſt cryes to us, we regard it not. It ſtreams out freſh from his heart in the virtue of it, and flows through the Pipes of the Goſpel in the offers of it, yet Unbelief ſtops the Ears againſt the Voice, ſhuts the heart againſt the approach of it, as if the Sacrifice of Chriſt were a Sacrifice of no value. And ſince this ſin denies the virtue of the Sacrifice of the Son of God for the expiation of ſin, the juſtification and ſanctification of the Soul, it would expoſe him to another Death to make his bloud efficacious; ſince there is no means imaginable for the attaining thoſe ends, but the death of the Son of God.

* Rom. 4. 21.

‖ Heb. 7. 25.

Seventhly, *It denies Chriſt his right and reward.* The reſtoration of Souls is a part of his reward for his work, *Iſay* 53. 11. *He ſhall be ſatisfied with the travel of his Soul:* God promis'd it to him. Unbelief would make Chriſt a loſer, as well as God a Lyar; for if this Leproſy did totally overſpread the hearts of every Son of *Adam*, all the travel of Chriſts Soul would have been in the ſervice of the Devil. Chriſt would take the pains, and the Devil have the Harveſt. What an injury is this, to ſteal Chriſts reward from him to beſtow it upon his Enemy? to gratify the deſtroyer, as though they envied the honour of the Redeemer! 'Tis his glory to have a numerous poſterity; when *he was taken from priſon and judgment, who ſhall declare his generation?* *Iſay* 53. 8. Generations in Scripture are put for a People or Family; *the Generations of Adam, the Generations of Noah*, i. e. the poſterity of *Adam* and *Noah*. 'Tis the glory of Chriſt to have his dying body ſpring up into a multiplied Seed, *Joh.* 12. 23, 24. *the hour is come that the ſon of man ſhould be glorified.* How? In his dying that he may bring forth much fruit, as *v.* 24. intimates. The occaſion of our Saviours Speech was the deſire of ſome *Greeks* to *ſee him*, *v.* 20. and in his anſwer, he intimates, that the Converſion of the *Gentiles* after his Death was part of his glory, and the end of his death was to draw a train of believing Diſciples to him. *v.* 32. If the Faith of men makes the thoughts of Chriſts Death pleaſant, and the death it ſelf glorious to him, Unbelief doth in its nature ſnatch this honour from Chriſt, and would hale him down from Heaven, to ſtake him in a humiliation-ſtate for ever, to continue him the ſcorn and deriſion of men, which, as it is injuſtice in depriving him of his right, is alſo ingratitude to him who hath done ſo much to make himſelf dear to men. If the hire of a Labourer was to be given him the ſame day, and the Sun was not

* Iſai. 53. 8.

to

to go down upon it, because he had *set his heart* upon it, and *lest he cry against thee to the Lord, and it be sin unto thee* *. If the depriving a labourer of his hire for a small time is a sin God marks, how black is that sin in the eye of God, which hath not once, but often defrauded Christ of the hire he laboured for, both in his life and death, and will not return the Soul to him for whose welfare he travelled? What is this but to defeat him of the fruit of his sweat, pain, Blood and Death, to disappoint him of the satisfaction he hath set his heart upon: Or, as it is in the Hebrew, *Lifted up* his Soul unto, has a vehement desire for. What made him bear up in his dreadful sufferings, but the joy and hopes of having a Generation to serve him? It was to this purpose he did groan and bleed. But unbelief would have him an unattended Redeemer, a man of sorrows without a spark of joy, when it will not come to Christ that the Soul might have life, and Christ might have glory.

* Deut. 24. 15.

Eighthly, *It puts Christ to the greatest grief.* His Soul was never more deeply impreſt with grief before the hour of his passion, than when he saw men would not come to him that they might have life. That his Table was spread, and his invited Guests would not accept of his Feasts, did both grieve and incense him. When he gave his Disciples so sharp a check, and calls them fools, it was not for their timorous and ungrateful forsaking him, but for their *slowness of heart in believing* *: Not their leaving him in the hands of his Enemies, or their present charging him with Imposture, but their not giving credit to what was predicted of him by the Prophets. It was not the buffets he received, the thorns whereby he smarted, the reproaches of his Enemies, the wounds from the hands of the Souldiers, which did so much damp his Soul, as the unbelief of his Disciples; he seemed not to be afflicted with them, so much as with this: this seems as grievous to him as the wrath of his Father, not to be trusted, and to be charged with falsity; to be ungratefully dealt with, is more bitter to a generous spirit than death. This grieved him before ever he came into the World, when he conducted the incredulous generation of the *Israelites* through the Wilderness; it may now grieve him more, since it is against more incomparable marks of his kindness. Is there any Grace that Christ doth more earnestly enquire after than that of faith? If he finds it, he regards nothing else, *John* 9. 35. when he had found him that was excommunicated by the *Pharisees*, he saith, *dost thou believe on the Son of God?* He enquires not after this poor mans zeal in defending him so strenuously before the council, *v.* 30,31,32,33. *Dost thou believe?* is the only question he asks him in order to his admission into his Family. What other grace doth he admire in the *Centurion*, Mat. 8. 10. Humility marching in the first rank, *I am not worthy*, &c. seems more obvious to view: But Christ looks at the faith which gave birth to his humility. If faith be the grace on which he fixeth his eye with affection and delight; unbelief must be the object of his greatest grief as well as anger; 'tis a grieving him after God hath wip'd tears from his eyes.

* Luke 24. 25.

Heb. 3. 10,17. *I am grieved with this generation. And forty years was he grieved for their unbelief,* v. 19.

3. As unbelief is an injury to God, as it is a particular injury to Christ, *so 'tis also a wrong to the spirit of God.* It slights the witness he bears by his common illuminations to the dignity of Christ and the truths of the Gospel; and therefore when men refuse to yield obedience to the terms of the Gospel, they are said *to resist the Holy Ghost*, Acts 3. 51. 'Tis a sin more against the spirit of God than any; 'tis not the sin against the Holy Ghost; but the sin against the Holy Ghost may be without many other sins, as it was in the *Pharisees* who were free from many immoral vices; but it cannot be without this as the main ingredient: 'Tis a sin more against the Spirit of God than any, because it is the peculiar office of the Spirit to receive of Christ's, and show it to men, to declare of the things of Christ, to bring the truths of Christ to a remembrance, to convince men of the necessity of Christ and his righteousness. Unbelief crosseth all those purposes of the holy Ghost, the end of his coming into the World, writes vanity and folly upon his mission, by not subscribing to his motions. As it reflects upon the Father for sending Christ, so it reflects both upon the Father and the Son for sending the Holy Ghost: The more honourable the messenger is, the more base is the affront both to the messenger and to him that sent him. This sin as it is

against

againſt Chriſt, is alſo againſt the Spirit of God, becauſe Chriſt was fitted by the Spirit, and furniſht with all fulneſs in his humane nature for the accompliſhment of his work in the World. It was by the ſtrength of the Spirit that he firſt enter'd the Liſts with our *great Enemy*, who had firſt mov'd the rebellion of man, *Mat.* 4 1. and the ſame ſpirit acted Chriſt in the whole courſe of his prophetical Office. It was through the *eternal ſpirit* that he *offer'd up himſelf* a propitiatory Sacrifice for our Sins, *Heb.* 9. 14. But it is alſo more immediately againſt the ſpirit exhorting to Faith, preſſing the Doctrine and truths of Chriſt upon the Souls of men, repeating again and again the things which concern Salvation, offering himſelf to change the Soul that is without form and void, into a comely and beautiful Workmanſhip. How great is this ſin then that gives the ly to the ſpirit of truth, who is infallible himſelf and cannot deceive, nor could no more be employ'd about a trivial and unworthy affair, than Chriſt about an unneceſſary redemption? And ſince this ſin is that which the ſpirit directs his battery againſt, it is more peculiarly a maintaining the Fort againſt the power of Heaven, and the Summons of that Spirit, whoſe leaſt motions we ought to obey to a full Surrender. To caſt away his ſollicitations, to put Bars in his way to hinder him an entry, is *to quench* the ſpirit, *1 Theſſ.* 5.19. as if the reſiſting his office were a blowing out his life, and as much a ſtifling of him in the Soul, as when the Jewiſh Fury Crucified Chriſt upon the Croſs. This is as great a ſin, as appears by the puniſhment of the *Jews*, who were not caſt off ſo much for the Crucifying the Lord of Life, as for reſiſting the ſpirit, who would have applyed for their Cure that Bloud they had ſhed in their Madneſs. Thus *Stephen* charg'd them when they ſton'd him, *ye always reſiſt the Holy Ghoſt.* The Spirit is the Embaſſador of the Father and the Son too, he is ſent by the Father, *Joh.* 14. 26. *whom the Father will ſend in my name.* And ſent by Chriſt, *Joh.* 15. 26. *whom I will ſend unto you from the Father.* To ſtand againſt an Embaſſador, that repreſents two States or Princes, is more than to reſiſt him that repreſents only one. Chriſt was ſent by the Father, and it is no where in Scripture ſaid that the ſpirit ſent Chriſt, though it was given to him not by meaſure, for the fitting him for his mediatory work, and ſo it is againſt the Spirit, as furniſhing Chriſt with gifts and graces for his employment. But there is a further aggravation in its redounding upon the Holy Ghoſt, as authoritatively ſent both by the Father and the Son, to build upon that foundation which Chriſt laid.

The ſecond thing in the demonſtration of the ſinfulneſs of this ſin was, *That it is as bad, or worſe than the ſin of the Jews in Crucifying Chriſt.*

'Tis as bad as the Jews Crucifying Chriſt. 'Tis as if we had been Partners with that Curſed Generation at *Jeruſalem*, that ſtain'd their hands in the Bloud of the Son of God. There is a ſpiritual Crucifixion of Chriſt as well as a corporal one, *Revel.* 11. 8. *and their dead bodies ſhall ly in the ſtreet of the great City, which ſpiritually is called Sodom and Ægypt, where alſo our Lord was Crucifyed.* 'Tis a Speech concerning the Death of the Witneſſes, and a Deſcription of *Rome* the Seat of Antichriſt: as it is ſpiritually called *Sodom*, and ſpiritually called *Ægypt*, ſo the Crucifixion may be underſtood ſpiritually. Though there be ſomething alſo literal in it, for Chriſt may be ſaid to be crucifyed at *Rome*, not in regard of the place where Chriſt never was, but in regard of the *Roman* Authority whereby he ſuffered, all power of capital Puniſhment being taken away from the *Jews* after their ſubjection to the *Roman* Empire. The crime pretended againſt him, was againſt *Cæſar* the *Roman* Magiſtrate; he was Crucifyed by *Pilate* a *Roman* Preſident, and Crucifixion was a Roman Puniſhment. 'Tis called *Sodom* becauſe of Luxury and Luſt, in regard of the Idolatry of it, which is ſpiritual uncleanneſs, (as *Jeruſalem* is called *Sodom* in regard of her filthineſs, *Iſai.* 1. 10. *Iſai.* 3 9. *Ezek.* 16. 49, 50.) and called *Egypt* in regard of Idolatry, and in regard of the ſimilitude between the oppreſſions of *Iſrael* in *Egypt*, and Chriſtians under the *Roman* Juriſdiction. Now as the name of one place is metaphorically tranſlated to another, becauſe of the likeneſs of their ſin, ſo by the ſame rule, the ſimilitude in ſin tranſfers the name of one ſin to another. Chriſt is Crucifyed by the *Romiſh* power, when he is deprived of the honour of his Mediatory Office, by juſtling in the interceſſions of the *Virgin* and other Saints, of the glory of his ſatisfaction in mingling

with

with it the merits of creatures; in his Kingly Office, by aſſuming the power of diſpenſations for ſin, and pardoning the puniſhment due by his Laws to it. And Chriſt is as much Crucifyed by an Unbeliever, when he rejects or doth not accept him as a ſufficient Sacrifice, a propitiating Prieſt, a commanding King, and a teaching Prophet. A man is as deeply guilty of Crucifying Chriſt in a ſpiritual manner, as the *Jews* were in the reproaches and ſcoffs of him, and the nailing him to the Tree. As there is a ſpiritual entertainment of Chriſt, and ſupping with him by believing, and a ſpiritual bringing forth Chriſt in the womb of a Soul, as a Mother doth an Infant; ſo there is a ſpiritual lifting up Chriſt upon the Croſs, and piercing his Side.

Another place which proves this, is 1 *Cor.* 11. 27. *Whoſoever ſhall eat this Bread and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.* If a man hath the guilt of any known ſin upon him unrepented of, if he comes not with a ſutable frame, when he hath no high thoughts of the excellency of Chriſts Body in the Sacrament, he is partaker of the Jewiſh crime inſtead of a Saviours merit, and acts as one that nail'd him to the Croſs, and pierc'd his Side: As an affront to the picture or ſtatue of a Prince, is interpreted an affront to his Perſon. Now if the unworthy receiving the ſigns of the Body and Blood of Chriſt, when a man hath no formal intent to be guilty of ſo great a crime in his approach, but he hath ſome pretences of holy ends, and addreſſeth himſelf to it with ſome kind of ſeeming ſeriouſneſs, make him guilty of the Death of Chriſt, how much more muſt he be guilty of it, who hath no value for it, doth not accept of it as the Death of the Son of God, and Mediator of the World*? He intimates that Chriſt did not ſuffer as a propitiation for ſin, but as a Malefactor, and ſo is like to them that Crucified him. So that there are other ways of being counted before God the Murderers of Chriſt, than if our hands had been as deeply imbrued in the Blood which ran in the veins of his Body, as the hands of the *Jews* were. 'Tis true, all had a hand in the Killing Chriſt, * for our ſins arm'd the hands of the Executioners; they put the Hammer into the right hand of the inſtruments, and the Nails into their left hand; and as it were compel'd their Curſed hands to pierce his Body. Our ſins demanded the Death of the Son of God. But only Unbelievers are guilty of his Death, becauſe they make that Bloud to be ſhed again in vain, which they ſhed when he was Crucifyed for them.

* *Vatabl.* in loc.

* *Nerimberg.* de Adorat. lib. 1. cap. 7. pag. 48, &c.

(1.) *Unbelief is as bad as the Jews act in Crucifying him.*
(2.) *'Tis worſe.*

[1.] *'Tis as bad. In being a vertual approbation of what they did.* Every voluntary ſin is a juſtification of all acts of the ſame nature done in the World. The ſin of the Jews was a juſtifying the ſins of *Samaria* and *Sodom*, *Ezek.* 16. 51. *Thou haſt juſtified thy Siſters in all thy abominations*; thoſe Siſters, *v.* 46. were *Samaria* and *Sodom.*

(1.) *It comes from the ſame root.* There is the ſame diſpoſition of Soul in one as in the other. They were no more of *Adams* deſcent than we are, and no more corrupted in their nature than any other Nation: We have no more good naturally, than was to be found among them, and they had no more evil naturally, than what is to be found among us. Unbelief was the Principle from whence all their rigour againſt him did ariſe, and had they not firſt been Unbelievers, they had not been the Redeemers Murderers.

If there be the ſame diſpoſition, and an interpretative approbation of an act, there is the ſame guilt in the exact eye of Gods juſtice; for God doth not judge by outward fact, but by the inward frames of the heart, and diſpoſitions of the Soul. The Blood of all the Prophets, from the Blood of *Abel* to the Blood of *Zacharias*, was to be required of that generation of the Jews in whoſe times Chriſt lived, though not a man of them had ever known *Abel* or *Zacharias*, but by the Hiſtory of the Scripture, *Mat.* 23. 35. *Luke* 11. 51. yet Chriſt tells them, they had ſhed the Blood of *Abel*, and all the reſt to *Zacharias*: Neither did they formally approve of thoſe actions; no doubt but they would in words have teſtifyed an abhorrency of *Cain*, as well as many among us will their indignation againſt the Traytor *Judas*, and would have diſowned the wicked and cruel

facts

facts of their Anceſtors, who had died their hands over and over again in the bloud of the Prophets, and Meſſengers of God: yet they were ſtill guilty of all that bloud, becauſe they had the ſame diſpoſition of heart, by their Unbelief, to do the ſame act as *Cain* did, who was the head of the Unbelieving World; and they did imitate *Cain* in his hatred of his Brother, by hating Chriſt, who was to be the grand Sacrifice typified by the Sacrifice *Abel* offer'd, and by *Abels* bloud too; and having ſuch a frame, would have uſed the ſame perſon with as much rigour, were he then alive, as *Cain* did. So no doubt but there is the ſame diſpoſition in every Unbeliever to uſe Chriſt as cruelly, were he now alive upon the Earth, in the ſame ſtate as then he was, and ſhould fall foul upon the raigning ſins of mens hearts, as the *Jews* did then uſe him: for the reaſon is the ſame; if thoſe *Jews*, notwithſtanding all their glavering affection to the Prophets that had been ſlain by their Anceſtors, would have handled them as ſharply, and perſecuted them to the Death, had they been alive in their time, and had as faithfully perform'd their office and meſſage as they did then: no doubt but men having the ſame diſpoſition would do as much to Chriſt; and having the ſame root in them, and bringing forth the ſame fruit, where it is in their power, they would do the ſame to Chriſt, or any other object, if it were as obvious to them, as that which is the mark of their fury. As thoſe *Jews* had the ſpirit of their murdering Fathers in them, though themſelves did not believe it: So every Unbeliever hath the ſpirit of the crucifying *Jews* in him, though they themſelves think no ſuch thing, and would with as much abhorrency deteſt ſuch a fact, as the *Jews* did that of their Fathers. There is ſtill the ſame rancorous root of bitterneſs latent in the heart and nature as was in theirs.

(2.) *It hath the ſame object now, the perſon of Chriſt though in another manner.* Whatſoever is done againſt the Commands, and Doctrine, and People of Chriſt, againſt his inward Motions in the Soul, is done againſt the perſon of Chriſt, *Acts* 9. 4. *why perſecuteſt thou me?* How could the perſecution of Believers by *Saul* be more againſt the perſon of Chriſt than Unbelief, the root from whence that furious zeal did branch? As the Father appear'd principally in the Creation of the World forming the deſign of it, and upon that occaſion ſetled the Law as a rule of mans Obedience, every ſin againſt the Law is an offence againſt him, a blaſphemy of the Father. But redemption being the work of the Son, by his Suffering and Reſurrection, and the Son being the matter, and ſubject of the Doctrine of the Goſpel, and ſet forth as an object of Faith, and appointed by the Father the Lawgiver of the World, the Goſpel refers properly to the perſon of Chriſt, and Unbelief is a ſin committed againſt the perſon of the Son, and an outraging him. Apoſtaſie and denying Chriſt to be the *Meſſiah* is by the Apoſtle call'd a Crucifying to themſelves the Son of God afreſh, *Heb.* 6. 6. *they crucify to themſelves the Son of God afreſh, and put him to an open ſhame.* 'Tis ſuch an act as is by interpretation a Crucifying the perſon of the Son of God; 'tis a rejecting his perſon and offices, and counting him a Deceiver, as the Jews did, *Mat.* 27. 63. and not the Son of God: for if we do count of him as one ſent from God, why do we not believe in him? why do we run from him? Ἑαυτοῖς, to *themſelves*, or *in*, or *with themſelves*, as much as in them lyes: all his common works which were upon their hearts they kill, which is as much as a killing his perſon; what they do to his truth, and the Convictions they have, they would do to his perſon were he in their power. They put him to an open ſhame; for as he was derided, and reproached as an Impoſtor when he was upon the Croſs; ſo men by their Unbelief ſhame him before the Eyes of men: the action in refuſing him and departing from him aſſerts, that there are no allurements in him, nothing worthy of love, but worthy of that reproachful uſage he had among his Crucifyers. As Apoſtaſie is attended with this guilt in the account of the Apoſtle, ſo is all Unbelief according to the degrees of it more or leſs, (becauſe 'tis a vertual denyal of Chriſts being, what really he is, the Son of God, and Saviour of the World; which was that the Jews denied, and therefore Crucified him) and therefore is a ſin againſt the perſon of Chriſt as well as theirs. As Faith pitcheth upon the perſon of Chriſt as its proper object, ſo the refuſal of the perſon of Chriſt is that which doth conſtitute this ſin of Unbelief.

(3.) *It*

(3.) *It hath the ſame end, the indulgence of ſome carnal luſt, and end.* Is not our love naturally as ſtrong to thoſe corruptions which ly nuzling in our natures? are we not as fond of them, as indulgent to them, as the *Scribes* and *Phariſees* were to theirs? They did not pay a greater homage to their beloved ſin, and adore their heart Idols with a greater veneration, than every one of us endeavour to pleaſure ours naturally: and this is the main end of every unrenewed Unbeliving perſon. Therefore if Chriſt were among us in the ſame Garb as he was among the *Jews*, and ſhew'd his diſlike of our Vices and Corruptions, and laid the Axe to the Root of them, though edg'd with ſo many Miracles as he did among them, what reaſon have we to think that he ſhould not meet with the ſame rude entertainment among us as he did among them? Our nature is no better than theirs, our Luſts as dear to us as theirs, principles of education as ſtrong in us as theirs; we have the ſame ſpiritual Progenitor by nature as they had, even the Devil, and his Luſts we do as well as they, *John* 8. 44. *Eph.* 2. 2, 3. *the ſpirit that works in the children of diſobedience* (ἀπειθίας, *unperſwadableneſs*) *among whom alſo we had our Converſation in times paſt, fulfilling the deſires of the fleſh, and of the mind*; and are as much guided by his inſpirations as they; for the Apoſtle pronounceth it of all, of himſelf and the *Gentiles*, as well as Chriſt had before of the *Jews*. Would we not befriend our Father, eſpecially when he would put forth his utmoſt power, and malice in us upon ſuch an occaſion, as he did at that time in them? And we rather ſhould uſe him more deſpitefully, becauſe if he did come in the fleſh, it would be contrary to expectations, whereas they expected the *Meſſiah*, and gloried in the promiſe of his coming. Had any told them before, that they ſhould have us'd him ſo barbarouſly as they did, they would have thought themſelves wronged and defam'd. What, to Crucify him whoſe coming they long'd for, and had expected in their ſucceſſive Generations, from the time of *Adams* being caſt out of *Paradiſe*? Yet for all this you know how they uſed him, becauſe he came in another Garb than they expected. They look'd for him to come as a Conquerer; and he came as a perſon not knowing where to lay his Head. And what Unbeliever is there among us that can aſſure himſelf he would not do the like, were Chriſt in perſon preſent, and ſtruck as croſs a blow at his darling corruptions, as he did at thoſe of the *Jews* in that time? What Phariſees would not ſwell againſt him, if he ſhould tell them of loading men with grievous Burdens, and charge them with their Hypocriſy and formal Devotions, and thunderingly tell them they ſhould dy in their ſins? Is there not the ſame reaſon? Have not men the ſame love to their Vices as they had then? What can alter their affections? Nothing but Faith. While men therefore remaining in Unbelief have the ſame Diſpoſitions, the ſame ends, and the ſame motives to Unbelief as they had, they would do the ſame acts againſt Chriſt, out of the ſame diſpoſition, and for the ſame ends, which managed them in all that *Tragedy*: they would ſtill fullfil the deſires of the fleſh and of the mind. Thoſe that Sacrifice the Truths, Precepts, Ordinances of Chriſt to their *Dalilahs*, would Sacrifice Chriſt himſelf, whoſe Truths, Precepts, and Ordinances they are. If Chriſt were again upon the Earth in the ſame ſtate, he would be as faithful to his Fathers Inſtructions as he was then; and Unbelievers would be as faithful to their Fathers the Devils Inſtructions, as the *Jews* were then.

As we ſee in what ſence Unbelief now is as bad as the *Jews* Crucifying Chriſt, as having the ſame diſpoſition, being ſet againſt the ſame object and guided by the ſame ends and motives: So we ſhall ſee that

[2.] *Unbelief now is worſe than the Unbelief of the Jews, and worſe than that act of Crucifying Chriſt, and more grievous to him.* They Crucifyed him by the authority of *Pilate*, and pretended a Law among them whereby he ought to die. But what pretence can there be for any mans Unbelief among us? Our Unbelief at the laſt day will be an excuſe of theirs. * The *Jews* reſiſted a truth offer'd to them. But we reſiſt the force and power of that truth which in the notion we own; while we receive it in our aſſent, we reject it in our conſent; we profeſs him to be the Son of God and Saviour of the World in the Doctrine, and proclaim it a meer impoſture in our practice. Theirs was a rejecting him, ours a ſcorn and mocking of him. Beſides, we by our Baptiſm are oblig'd Votaries to him;

* *Zanch.* in Decalog. cap. 12. de *Origin. Thel.* 8. p. 245.

him; we have given up our names to Chriſt in an outward profeſſion, and promiſed Faith in him, and Obedience to him. The *Jews* did not formally ſo, though implicitely they did, as the doctrine of it was contain'd in the Ceremonies of the Law of *Moſes*, and the Writings of the Prophets. But our Unbelief is manifeſted after ſolemn promiſes to ſtick to him.

(1.) *Our Unbelief is againſt the ſpiritual diſcovery of Chriſt, theirs was not.* Their ſin was againſt his perſonal diſcovery, ours againſt his ſpiritual, in the miraculous appearance of the ſpirit in the Apoſtles Preaching. The *coming of the ſpirit* depended upon Chriſts glorification, *John* 7.39. their ſin therefore could not be ſo great as ours, it being againſt a leſs, and ours againſt a greater diſcovery of Chriſt by the effuſion of the Holy Ghoſt 'Tis a contempt of Chriſt after a full Revelation. The *Jews* had better excuſes to plead for the mitigation of their crime, the Prophecies concerning the *Meſſiah* were obſcure till clear'd by the event, and deliver'd in ſuch expreſſions that a natural underſtanding might conceive them to be meant of an outward ſplendour, rather than a ſpiritual glory: the condition of Chriſt was ſo mean, and diſguis'd in the World, that they could ſcarce diſcern the Lord of Glory for the mask of infirm fleſh; could not tell how to imagine him to be the Son of God, who was meaner than an ordinary man in his outward appearance. There were indeed ſome ſparks of his Divinity flaſht out in his words and actions, but ſhort of thoſe illuſtrious Beams wherewith he afterwards chas'd away the darkneſs of the World, ſhort of that power whereby afterwards he broke open the Gates of Hell, and hurl'd Satan the Prince of it from his long-poſſeſſed Throne. They Crucified him, when as yet the Spirit had not ſpread the light abroad, diſcover'd the reaſon of all the foregoing methods, had not yet ſhow'd him to be the Lord of Glory, nor animated ſome men to preach him in the World, and bear witneſs to the truth of his Miſſion, againſt their Worldly intereſt, and whatſoever was dear unto them there: Not a Nation in the World had then ſubmitted their Scepter to the Son of God; the World as yet lay ſteept in Idolatry, and wallowed in the ſink of Hell. But our Unbelief being after the cleareſt diſcovery of him, and his appearance in the power of his Royalty, ſince he hath a long time reign'd in the midſt of his Enemies, is rendred more vile, unreaſonable and inexcuſable. The Spirit doth not ſpeak of Chriſt to come in an obſcure ſtile, as the Prophets did, but manifeſts things paſt, things accompliſht in unvail'd, and clear expreſſions, and with an undeniable light. He diſcovers not Chriſt on Earth in a mean fleſh, and form of a Servant; but in the glory of the Son of God, and as a Mediator for man inveſted with the Government of the World, and hath ſeal'd the truth of his Miſſion with the Converſion of many Nations, and ſpread it over all parts of the World, contrary to humane methods, whereby falſe Religions, and Errours have been propagated in the Earth. The promiſe of the Spirits Miſſion, made by our Saviour on Earth, being perform'd, is an evidence of the acceptance Chriſt finds with the Father, and of the ſtability of all his Declarations as a foundation of Faith. 'Tis againſt this appearance of his our preſent Unbelief is, which makes it more criminal than that of the *Jews*, in Crucifying him when he was under a Vail. We have ſeen the Conqueſt he hath made by his Spirit, for ſo many Ages ſince his being upon the Earth: how prodigious then is our heart-refuſal of him after ſo many Records of his Power, and Troops of Miracles wrought by the ſtrength of his name!

(2.) *They crucifyed him when he was in a ſtate of humiliation, our Unbelief is againſt him, ſince he is exalted at the right hand of his Father.* There is a great deal of difference between the contempt of one upon a dunghil, and upon a Throne. They ſin'd not againſt a Chriſt Crucifyed for them; he had not then dyed for them, when they apprehended him and ſought his Death: Theirs was againſt Gods act in ſending Chriſt, ours againſt Gods act in ſending him, and glorifying him alſo; theirs was againſt Chriſt in his low eſtate, ours againſt Chriſt in his exalted nature; theirs againſt Chriſt as a man on Earth, ours againſt him as the Son of God in Heaven, and in his approaches to the fulneſs of his Kingly Authority in judging the World; they crucifyed his Humanity, and we in a manner his Divinity; they believed not in him when he was clouded in the form of a Servant, we believe not in him when he hath reaſſumed the glory of the Deity.

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He was as a contemptible ſhrub among them, making no appearance of riſing into a full grown Tree, there was not that manifeſt grandeur wherein he ſeemed to be promiſed; he appeared not in ſuch a garb as to ſeem deſirable to them, *Iſai.* 53. 2. *He was as a root out of a dry ground*: But we have heard of him in his glory, mounting above the violences of men, dropping off the infirmities of the fleſh, ſhaking off the fetters of Death by a victorious Reſurrection, and triumphant aſcending above the Heavens to live for ever; and all this, that he might be believed on, confided in as the Redeemer of the World: Judge then which Unbelief is more ſinful? They crucifyed him whom they ſuppoſed to be a Man and a Malefactor, we crucifie him who was glorifyed after he was crucifyed for us; we crucifie him ſince his Divinity hath been manifeſted above his Humanity; they when his Humanity had vail'd his Divinity. * Which of the *Jews* that ſhould have ſeen Chriſt at the right hand of God, as *Stephen* did, would have dar'd to utter thoſe words, *Crucifie him, Crucifie him*? Every Unbeliever that dares not ſpeak it, dares do it. They will be confounded, when they ſhall ſee him glorious whom they have pierc'd. Many of them bewailed their crime when they believ'd his Reſurrection; we reproach him while we pretend to believe him glorious, and crucifie him again by rejecting his promiſes and precepts, whom we confeſs to be riſen from the Grave. * Had the *Jews* had the *Meſſiah* only promis'd them by the Prophets, and had not believ'd it, it had not been ſo great a ſin as not to believe him after he came, and prefer *Cæſar* an earthly King, before him, and the life of *Barabbas* a murderer, before his. It was an higher ſin to refuſe him, not only ſince he was promis'd, but was come, and had preach'd and wrought Miracles among them, and had lived holily; yet it was a greater ſin than crucifying of him, not to believe on him after he was dead, rais'd again, aſcended into Heaven, had ſent the Holy Ghoſt and converted a World. *Peter* denyed Chriſt, *Judas* betray'd him, *Pilate* condemn'd him, the *Jews* crucifyed him, but not one of them had then ſeen him dead, raiſed, and aſcended into Heaven, and ſending the Holy Ghoſt, as we have full evidences of. As, if the *Jews* did not believe *Moſes*, when he pretended in *Ægypt* to deliver them, by taking the *Iſraelites* part, and killing the *Ægyptian*, it was no ſuch great thing: But after he had been, as it were dead by his abſence, and returned again, by a courſe of Miracles knock'd off their Chains, brought them through the Red Sea, for them then to carry themſelves ſo to him, as if he had not delivered them, was a great injury to God and him. So it is a greater injury, ſince Chriſt by his Death hath freed us from evil, brought the Kingdom of Heaven his Goſpel among us, and that for many Years, that we ſhould not heartily comply with his terms, but behave our ſelves towards him, as if he were a meer man, an unworthy man, had done nothing for us, had not been taken notice of by God but in a way of Puniſhment; ſo to carry our ſelves after his high exaltation, is unparallel'd, even among Devils, and by the ſin of the *Jews* in crucifying him. And our notional owning him, or aſſenting to the *Articles of the Creed* concerning his Death, Reſurrection, Aſcenſion, and ſitting at the right hand of God, and his coming to judge the Quick and the Dead, is ſo far from alleviating the crime, that it renders it more baſe and unworthy, not to caſt our ſelves upon him for ſalvation, reſign up our ſelves to be ſaved in his way, and guided by his Precepts, after our acknowledgments of his Death and Exaltation; I ſay, it renders it more unworthy than the *Jews* murder, or the preſent Unbelief of their poſterity, becauſe it is a contradiction to our own profeſt ſentiments.

* *Nirimberg* de Adorat. l. 1. c. 5. p. 48, &c.

* Ochino Prædic. Part 5. Prædic. 28. p. 209, 210.

(3.) *Our Unbelief is more palpably againſt the offices of Chriſt than theirs was.* It was not of that black hue then. Chriſt had not a full inveſtiture in his offices, he had not all Royal Power ſetled upon him, till after his ſacrificing himſelf. For the full exerciſe of thoſe offices belonged to his ſtate of exaltation, and he was not *perfected* till he was offer'd up, *Heb.* 5. 9. 'Tis now againſt his Prieſtly Office ſetled upon him for ever, and againſt a ſpecial part of it, his interceſſion. They ſin'd againſt Chriſt ready to offer up himſelf a ſacrifice; we againſt Chriſt who hath offered himſelf a ſacrifice of a ſweet ſmelling ſavour to God: We ſin againſt him as an Advocate ſetled at the right hand of God: 'Tis true Chriſt did intercede before his coming in the fleſh, and evidences of it there

are in Scripture, but that was not evident to the *Jews*. It was then upon the account of what he was by compact to ſuffer, it is now upon the account of what according to that compact he hath ſuffered; 'tis a ſin therefore more peculiarly againſt his Prieſtly Office, in his pleading for all the fruits of his oblation, and appearing in the preſence of God for us, as well as appearing for God to us; theirs was againſt the latter, and ours againſt both: theirs was againſt Chriſt, when as yet the contract was to be performed; ours againſt him, when, according to the contract, the price and ranſome is paid; theirs was when the Debt due to God remained unſatisfyed, ours when God hath given Chriſt an acquittance for the payment of it, and made him *King*, *Prieſt*, *Prophet*, Prince and Saviour, and for ever inveſted him in each particular Office. It was not by any force, but with the greateſt willingneſs that he offer'd up himſelf *to deſtroy the works of the Devil*, 1 John 3. 8. and to be in all reſpects an officer of mercy at the right hand of his Father. If we ſhall endeavour to preſerve him, whom Chriſt came to caſt out by his Death; if we preſerve any of thoſe works by Unbelief, Chriſt came to deſtroy; if we continue the Scepter of *Satan* in his hands by our want of Faith; nay, if we preſerve that Unbelief, which was the firſt work that the Devil fram'd in our firſt Parents by his ſubtilty, we do that which hinders the glory of his offices, and that which is more contrary to his honour than the Death the *Jews* inflicted on him; * his Death did not diſcontent him, he was highly willing to bow down his head under it, it was the way to the glory of all his offices; he was to paſs through the Croſs to the Throne, and be firſt a Sacrifice before he could be an Advocate, and yield up the Ghoſt before he could ſend the Spirit; Unbelief then which would deprive him of the glory of all this, is more injurious than thoſe *Jews* were which nail'd him to the Croſs, and more grievous than the ignominious Death he ſuffered.

* *Jackſon*. Vol. 3 Fol. p. 343. changed.

(4.) *Our Unbelief is againſt Chriſt after he hath finiſhed his work, their act was againſt him when he was moving towards the performance of it.* He had not then manifeſted the grandeur of his affection; he had indeed taken humane nature, and humbled himſelf to the infirm condition of our fleſh: But his Death, which was the commendation of his love, and the diſcovery of his affection in redemption, was not then ſuffered, their ſin could not be againſt this, becauſe it was not yet manifeſted; they made way by their ſin for a diſcovery of that love we ſin againſt. They ſin'd againſt Chriſt as he was preparing himſelf to be a ſacrifice for them, and ſanctifying himſelf to be an atoning offering; we ſin againſt him as already conſecrated by his own blood, and conſecrating for us by his *own fleſh a living way*, Heb. 10 20. In the crucifying of him they ſin'd againſt Chriſt as the Son of God, but not againſt Chriſt as a ſacrifice; they rather contributed, though not intentionally, to this oblation of himſelf: But we ſin againſt the only ſacrifice for ſin which hath been offer'd for us, ſo that there is a greater ingratitude and contempt in our ſin than theirs; neither the Prieſts, nor People, *Pilate*, nor *Judas* had ſeen Chriſt dead for them, before their own act in crucifying him. *Judas* betray'd him, the People voted him, and *Pilate* condemn'd him to Death; but an Unbeliever betrays, votes, condemns the Death of Chriſt to Death; he betrays the ends of it, condemns that to a nullity, which God accepted as a price, and votes againſt thoſe offices which were founded upon his Death, and which he could not have exerciſed if he had not dyed, and thereby virtually pulls him from his Throne, unto which he was to paſs by the Croſs; for *ought not Chriſt firſt to ſuffer, and ſo to enter into his glory?* Luke 24. 26.

(5.) *Our Unbelief is againſt a more ſignal manifeſtation of Gods attributes in their higheſt perfection.* God had not open'd the treaſures of his wiſdom to man till the ſufferings of Chriſt were over, nor was his love manifeſted in the higheſt manner till our Saviour bled, nor his juſtice diſcover'd till the ſtroke was given, nor did his power triumph, but in the Reſurrection of our Saviour; the glory of thoſe Attributes lay hid, and wrap'd up in him, till Chriſt came down from the Croſs, and roſe from the Grave. We ſin againſt that goodneſs which pitied us more than it ſeem'd to pity his own Son. We ſin againſt that juſtice that ſheath'd a Sword in his Bowels to ſpare our Souls. We ſin againſt that blood that ſeal'd our Pardon, againſt that truth, which had brought the Promiſes upon Re-

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cord for ſo many Ages, to an happy accompliſhment, and made them *Yea and Amen*, fully irreverſible by our Saviours Blood; againſt a wiſdom that aſtoniſhed Angels, more than that in the whole Creation, and againſt an Almighty ſtrength that never bar'd its arm ſo much as in raiſing our Surety loaden with our guilt. Since nothing of thoſe appear'd ſo eminent but in and after the Crucifixion of Chriſt, their ſin could not ſo fully the honour of thoſe which did not then appear. They were ignorant inſtruments in the hands of God to promote, rather than violate the honour of thoſe Attributes. But doth not our Unbelief endeavour to take off the Wheels of their triumphant Chariot, and lay the honour of them in the duſt? The *Jews* indeed after the Death of Chriſt ſin'd againſt all theſe in their brightneſs, as well as any of us; But not in the very act of Crucifixion: becauſe by the Death of the Son of God theſe excellencies were brought in all their glories to our view, which had elſe lain inviſible in the ſecret place of the moſt high, and never ſhould have ſhown their Faces to the Sons of men. Without it neither men nor Angels could have had any proſpect of them. And though we imitate not the *Jews* in the act of Crucifixion, 'tis not for want of natural diſpoſition, but for want of opportunity. Chriſt is not here in Perſon to be Crucifyed by us; but we tread in the ſteps of the Jewiſh Unbelief, which was more groſs after the Paſſion of Chriſt than before; and we Crucify the glory of thoſe Attributes of God, which received their Life from the bloud of the Redeemer.

(6.) *Our Unbelief is aggravated from the accompliſhment of the promiſes and threatnings for Unbelief, which their ſin was not againſt.* We have greater aſſurances ſince Chriſts Aſcenſion of the performance of Promiſes, than they had before. The Goſpel hath according to the Prediction of Chriſt, from a Grain of Muſtard-Seed, riſen up to a mighty Tree. It hath been by various Providences carried into remote corners, ſpread further than the *Roman* Eagles. It hath been made known in the then unknown parts of *America*. It hath viſited *all Nations*, *Mat.* 24. 14. and a great Harveſt hath ſprung up in all Ages ſince, from the Seed of our Saviours Body caſt into the ground, according to his *Prophecy*, *John* 12.24. We have known the *Jews* ſinking under the truth of his threatning, and the deſtruction of *Jeruſalem*, the fatal place of his ſuffering. * We ſee them to this day ſtript of the badges of Gods ancient favours, without a King, or Prince, without a Sacrifice, without Image, *Ephod* or *Teraphim*. We ſee the ſcars of Gods juſt anger upon them, for above 1600 Years, not yet ſeeking the Lord their God, and *David their King*. *Hoſ.* 3. 4, 5. And beſides, we have known Churches degenerate in their Faith, and (as the fruit of it) laid in the duſt; the Tabernacle of God remov'd from them, their Lands deſolated, and their poſterity laid in thick darkneſs. How have we known him in the glory of his mercy and truth, and the rigours of his juſtice? Have we not ſeen him with his Iron Rod cruſhing his beloved People, and alluring with his golden Sceptre, Nations alienated from the life of God and Strangers to the Covenant of Promiſe? There hath not fail'd one word of all his good promiſe which he promis'd by the *hand of Moſes*, the Prophets, and his own Son, 1 *Kings* 8. 56. No nor one word of all thoſe ſad threatnings, which were thundred out againſt that Unbelieving Nation: who ly yet under that wretched diſtemper of ſlighting the Son of *David*, the promis'd Seed, and under the fearful Curſe of Gods Oath, that they *ſhall not enter into his reſt*, *Heb.* 3. 18, 19. And is our Unbelief, that ſpurns at all thoſe evidences of his truth or faithfulneſs, and his wrath againſt incredulity, leſs criminal than theirs was? They ſin'd againſt the word of his promiſe and threatning, and we againſt the work and performance of both. They believed not, when no Nation had been caſt off, nor could be caſt off for that ſin. But we believe not, when we know that for this ſin God hath taken away the Birthright from the *Jew*. Our ſin is therefore againſt the mercies which Believers upon Record have had for their Faith, and againſt the Judgments God hath pour'd out on the *Jews* and others for their Unbelief. How grievous is it to commit that ſin, for which perſons bear the tokens of Gods wrath before our Eyes? And never palliate the buſineſs by pleading, that none of us are as the *Jews*, becauſe we profeſs Chriſt to be the *Meſſiah*, and own him to be the Son of God, and the Redeemer of the World; our Unbelief is worſe than theirs, becauſe we orally own him, and cordially deny him. 'Tis the ſame with theirs in the

* *Jackſon.* Vol. 1. Fol. p. 132.

the inward diſpoſition, though not in the outward profeſſion.

(7.) *Our Unbelief is againſt greater knowledge than theirs was.*

(1.) *The Act it ſelf.* They put him to Death through ignorance, whom, *if they had known* in the excellency of his perſon, they *would not have crucifyed*, 1 *Cor.* 2. 8. *Peter* bears the ſame witneſs, *Act.* 3. 17. *I wot that through ignorance you did it, as did alſo your rulers**; and Chriſt himſelf in his dying prayer bore witneſs to this, *Luke* 23. 34. *They know not what they do.* They Crucifyed him when his Divinity was under a Vail, and therefore there are milder expreſſions of their Crucifying Chriſt, than there can be of ours. Would the Apoſtles ſpeak truth were they living, and ſhould utter the ſame expreſſions of our infidelity, *had they known him, they would not have ſlighted him:* or can Chriſt put up the ſame Prayer now for thoſe that contemn him under all the glorious marks of his Deity? Can he ſay, *Father they know me not*, have not had any Revelations of me to be the Son of God? without queſtion, No. It muſt be thus, Father they have ſeen the trophies of my Death in the World, they have known the tranſcendent effects of my glorification, they have read, and read again in the Records of Scripture (which they confeſs they do not queſtion) the Conqueſts I have made, the multitude of Diſciples I have gain'd, and the treading Devils under my feet; yet remain worſe Devils than thoſe I have ſubdued. We do Believe his Aſcenſion and Seſſion at the right hand of God, and anſwer not the ends of them. We refuſe Chriſt againſt knowledge, which they did through ignorance. It was a mitigation of *Pauls* ſin that he perſecuted *ignorantly in unbelief*, 1 *Tim.* 1. 13. he did not believe Chriſt to be that perſon that really he was. Theirs, as well as his, was an ignorant Unbelief, ours a knowing one; theirs was a Crucifying Chriſt ignorantly in Unbelief, ours a rejecting Chriſt knowingly in Faith, *i. e.* we conſent not to that, unto which we profeſs our aſſent. They thought him to be meer man, and a Criminal, and did not aſſent to the dignity of his perſon; we acknowledge him to be God and Redeemer, but we conſent not to the reaſonableneſs of his terms. The guilt is greater when it is againſt clear manifeſtations, gracious offers, ſweet wooings, multiplyed Eſſays of Love and Power, than when againſt ſome few taſts; and to heighten it, a guilt under a Self-Condemnation.

* The *Rabbins* call their wiſe man רבי עולם *magnatis ſeculi.*

(2.) *The examples of Converts more.* The examples of Converts in the time of Chriſt were produc'd as living Witneſſes againſt the Jews in that time, *Mat.* 21. 32. *Publicans and Harlots believ'd John*, and *you, when you had ſeen it, believ'd not*; and no doubt but they will be brought as teſtimonies at the laſt day. Was it ſo high an aggravation then, and is it leſs now againſt thoſe who have had not only thoſe teſtimonies upon Record, but many other teſtimonies of Faith in the Ages ſince, and their own Age; Yea the turning the Scales of the whole World, and the glorious Conqueſts of Chriſt by ways different from the methods of men? The Unbelief after the ſight of Chriſts converting power upon any heart, is a charge as great, if not greater than the refuſing to believe upon a ſingle Declaration of the Doctrine. Becauſe every Converſion in our ſight is an evidence of the power of Chriſt, and the end of his coming and ſuffering. Such works are his ſtanding Miracles now, which bear witneſs of him. The evidences whereby Chriſt chargeth the Jews Unbelief with a greater guilt, come ſhort of thoſe which we have had, *John* 10. 25. *The works that I do in my fathers name, they bear witneſs of me.* 'Tis in this reſpect againſt greater Miracles than Chriſt perform'd among them; for greater works were done by the *Apoſtles*, than by Chriſt, *John* 14. 12. which muſt be meant of the Converſion of men, and the great ſucceſs they had in that work, more than Chriſt while he was upon the Earth in his Perſon. The *Jews* had great means, the power of his Miracles, the ſweetneſs of his Converſation to aſſiſt againſt their infidelity; yet they vilified his perſon, miſinterpreted his Doctrine, aſcrib'd the ſparks of his Divinity to the powers of Hell, and the ſtrength of *Belzebub*, and at length expos'd him to the Croſs. Is not our Unbelief a vertual approbation of all that they did againſt thoſe hints and means, which might have perſwaded them to another kind of Carriage? But ours hath ſomething to make it more baſe and unreaſonable, it being againſt the power of his Doctrine in converting a World, and ſupporting *myriads* of *Martyrs* in bearing their teſtimony to his truth, under the flames and ſevereſt puniſhments. The Converſions in the

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days of his fleſh were ſome few ſprinklings within the compaſs of *Judea* and *Samaria*; the evidences we have had, have been whole ſhoals upon the ſurface of the earth: The Miracles he wrought were unanſwerable teſtimonies of his miſſion, but all together not ſo great as that of his Reſurrection, which was a Miracle after they had put him to Death; 'tis this we ſin againſt, which they did not in the crucifixion of him.

(3.) *Theirs was againſt a ſhorter time of inſtruction than ours.* It was but between three and four Years, about *three Years and a half* Chriſt taught among them. 'Tis ten, twenty, or more Years Chriſt hath been pulling at our hearts, and propoſing the terms of the Goſpel. We ſin againſt the inſtructions they had, for we have them tranſmitted to us by faithful Witneſſes; againſt the teachings of the *Apoſtles*, which were comments upon the Goſpel, againſt multitudes of Sermons ſounding in our ears. What is the crucifying Chriſt after three Years hearing of his Words, and ſeeing his Miracles, to twenty or thirty Years vilifying his Perſon, and diſparaging his Office, and treading under foot the Son of God?

(4.) *Suppoſe they had known what they did, yet their crucifying of him was but one act.* But ſince every act of Unbelief, and every ſingle refuſal of his gracious terms, is a crucifying the Son of God afreſh; is the guilt of multiplyed acts put together leſs than one ſingle one, eſpecially when every act hath a knowledge to aggravate it?

(8.) *They in crucifying Chriſt did what God had determin'd, what Chriſt was willing to, but 'tis not ſo in our Unbelief.* I do not intend this to leſſen their ſin (for they had no reſpect to the decree of God in the execution of Chriſt) but it aggravates ours. God is ſaid to deliver up Chriſt (*Acts* 2. 23. *Him being delivered by the determinate counſel of God, ye have taken, and by wicked hands have crucified and ſlain*) not only as an act of his preſcience but his counſel, and that determinate, *i. e.* ſtable and irreverſible; he makes a diſtinction between thoſe two acts; in God it was an act of counſel, in them an act of wickedneſs, *by wicked hands*; there was a previous act of counſel, and after that an actual tradition, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all.* God decreed the ſufferings of Chriſt, but he never poſitively decreed any mans Unbelief, though he decreed to permit it.

(1.) *It was neceſſary.* It is not imaginable that the Death of Chriſt could be brought about, but in ſome ſuch way as it was, by the wickedneſs of man, to anſwer all the gracious purpoſes of God. There was a neceſſity of it to the ſatisfaction of his juſtice, in regard of the ſanction of the Law, and the inability of any or all meer Creatures to reſtore the damag'd honour of the Law. He could not in his own Perſon deſerve Death; for could it be ſuppos'd that our Saviour could be guilty of any capital Crime, whereby according to the righteouſneſs of the Jewiſh Laws he had forfeited his life, the whole frame of redemption had crackt aſunder, the perſon wanting that innocence in himſelf, which was neceſſary to make ſatisfaction for others. Had God put him to Death by ſome remarkable ſtroke from Heaven, without the intervention of man, the voluntarineſs of Chriſt, which was neceſſary to the perfection of his oblation, had not been evident, his innocence would not have been aſſur'd to us; the remarkable ſtroke would have preſented him to man under the notion of a notorious ſinner, that Heaven could patiently bear no longer; the Goſpel could not have been propagated; who would have entertained that Perſon as a Saviour, whoſe innocence could not be clear'd? none, who according to the common ſentiments of men appear'd as a Malefactor, would have been embraced as a Redeemer. If it be ſaid, God might have rais'd him again after ſuch a ſtroke, and his Reſurrection would have made him entertainable as one beloved of God; but what evidences could there have been that it was a Reſurrection, or that he had been really dead? But in this way of Gods procedure, the innocence of Chriſt, his freeneſs to ſuffer, the reality of his Death and Reſurrection, are undeniably aſſured to us. There was therefore a neceſſity of the Death of Chriſt, and in ſome ſuch way as that whereby it was executed, both in regard of the counſel of God, and the fulfilling of the predictions which had foretold the circumſtances: But our Unbelief is in

no manner necessary, either *necessitate pacti*, by necessity of contract, as that was, or *necessitate medii*, of means, as that was to the salvation of men. For this sin is point blank against any Covenant of God, and renders Damnation certain, and Salvation impossible. The Death of Christ was necessary for the satisfaction of Gods Justice, though it was not formally necessary that those very persons should Crucify him. The sufferings of Christ were necessary to his glory; his Heel was to be bruis'd by the Devil, as well as the Devils Head by him. But Unbelief is not a due to him as a means for the glory of his person, he was to suffer: for *ought not Christ to have suffered these things*, and *to enter into his glory?* But *ought* cannot be set on Unbelief: It cannot be said, *ought* not Christ to have been rejected, contemned, and so to have entred into his glory? His Death was necessary in order thereunto, but not our Unbelief.

* *Jackson.* Vol. 3. Fol. p. 343. changed.

(2.) Besides, * *There was an obedience unto death enjoin'd to Christ*, and his will complyed with it, both his divine and humane will, his will as he was the Son of God, and his will as he was the Son of *David*. But his will neither as he is the Son of God, nor as he is the Son of man, is for Unbelief. Since he was to be obedient to Death, the suffering the Death then inflicted on him was a part of his obedience; But the suffering a new Crucifixion and disparagement by infidelity, since he went to glory, is no part of the obedience owing by Christ to his Father. We do that in not believing, which doth more displease him, and is more against the interest of his glory, than they did in putting him to Death, to which his will, with the greatest freeness, and the impulse of a divine Law in his heart, perswaded him; and which indeed was the chief end of his coming.

(3.) *If we may judge of sin by the consequences of it, our sin is far greater than theirs.* The Salvation of man, the glory of Gods Love, Justice, Wisdom; the glory of Christs Patience, tenderness, the mission of the Holy Ghost, the accomplishment of Promises, Prophecies were the consequents of this; not simply fruits of the *Jews* action, but of Christs Passion; not the consequents intentionally in them of their wickedness, but of Gods Grace. God extracted this glory to himself, and an immense good to man, from the malice of the Devil and the *Jews*. Can any mans Unbelief since Christ hath suffer'd, be ever an occasion of so great a good? It cannot be imagin'd how the infinite power of God can make any mans Unbelief instrumental to such glorious ends; unless he should send a Saviour to suffer the same Tragedy over again in his own person. Nothing but the glory of Gods Justice, the manifestation of his truth in his wrathful threatnings, the satisfaction of the Devils malice, and the eternal misery of the immortal Soul, can be the consequents of present infidelity. Their sin was a means order'd by God to do that, which procur'd the most inestimable blessings for us; But our sin is against all the blessings purchas'd by that Death, and all the tokens of Christs love bestow'd upon the World at his Ascension.

3. The third thing in the sinfulness of this sin was, Besides the sinfulness as it respects God, and as 'tis as bad and in some sense worse than the sin of the Jews; so *there are many other reasons which manifest the sinfulness of this sin of infidelity.*

(1.) *This sin of Unbelief is much of the same nature with the first sin of the Devils.* 'Tis probable by the Scripture that pride was the sin, 1 *Tim.* 3. 6. *not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.* If we take it passively, lest he fall as the Devil fell by his pride against God; there is indeed pride in every sin, but the formality of the Devils sin seems by this place to consist in Pride, who being puft up with his dignity in the Creation, was hurl'd into a Lake of Fire. What was the occasion of his Pride, or the particular formality of his Pride, is not easily determinable.

* *De Lingendis* Tom. 2. Concio 59. p. 585.

* There are *four* wayes of his sinning conjectur'd by men.

[1.] *That seeing himself the highest of created beings, and most approaching in likeness to God, he affected an equality with God, Ezek.* 28. 12, 13, *&c. ad* 17. which though literally it be spoken of *Tyre*, yet some understand it allusively of the chief Angel. Because he speaks of his being in *Eden*, the Garden of God, an anointed *Cherub* that covers, and was upon the holy Mount of God, perfect in his wayes, till iniquity was found in him, he set his heart as the heart of God, his heart was lifted up because of his Beauty, and he corrupted his wisdom by reason

reaſon of his brightneſs, wherein, ſay they, the ſin of *Tyre*, as well as his excellency, is compar'd to the excellency of the *Devil* in his Creation, and his ſin at his fall.

[2.] *That the Devil endeavour'd to obtain a bleſſedneſs by his own ſtrength without dependance on grace.* As if he had been ſufficient to make himſelf happy by the ſtrength of thoſe natural perfections God had firſt endow'd him with at his Creation. He apprehended nothing elſe needful for him but the Portion at firſt beſtowed upon him, and truſted to obtain that by himſelf, which he could only have by the grace of his Creator. He would be like God in being the Fountain and principle of his own happineſs, and equal himſelf to God in deſerting any dependance upon Gods ſufficiency to rely upon his own.

[3.] Others ſay, *that the Devil affected a pre-eminence over every Creature*, and ſeeing the Legions of Angels Created with him, and himſelf in the higheſt rank, he would be ſingular, ſubject to none, and Ruler over all; chuſing rather, ſaith *Auſtin*, to delight in the ſubjection of others to him, than in his ſubjection to God; affecting that Royal Dignity which was only due to the Son of God, and would not be a miniſtring ſpirit to the Heirs of ſalvation, creatures of an inferiour rank and baſer alloy than himſelf, over whom he expected an abſolute authority, when all the Angels without exemption of any were deſign'd to this office, *Heb.* 1. 14. *are* they *not all miniſtring ſpirits?* as the elder Children are order'd to take care of the younger in a Family. He envyed Chriſt the dignity of being ſet in the humane nature above *principalities and powers*, Eph. 1. 19,20. This hath a likelyhood in it, ſince he ſets himſelf chiefly againſt Mankind, as having a particular enmity againſt them, whoſe dignity in the hypoſtatical Union was envyed by him, which was his ſin, and the cauſe of his fall. Men always have the greateſt animoſity againſt them, upon whoſe account and occaſion they ſuffer.

[4.] Others ſay, *That the ſin of the Devil was a refuſal to be ſubject to Chriſt, when the revelation was made to him and the other Angels of his future incarnation*, Heb. 1. 6. *And again, when he brings in the firſt begotten into the World, he ſaith, and let all the Angels of God worſhip him,* πάλιν εισαγάγῃ. The particle *again* they join with *Brings in*, and the *Greek* favours this, *when he again brings his firſt begotten into the world*; ſignifying that he had brought his Son into the World before as an object of worſhip, by a particular revelation made to the Angels, and requir'd the worſhip of him in a peculiar manner, not only as one with himſelf in the Deity which they could not be ſuppos'd to refuſe; but under another relation, as the head of their Confirmation, and the Fountain from whence they were to derive their bleſſedneſs. God intended to *gather in one all things in Chriſt, both which are in heaven, and which are on earth, even in him*, Eph. 1. 10. this being propos'd to them was refus'd by *Satan* and his adherents, glorying in their own natural perfection, and conceiving they had ſtrength enough of themſelves, and needed no additional grace, and were loth to be ſubject to a nature inferiour in natural perfections to their own, and worſhip an inferiour nature to theirs in union with the Son of God; *Let all the Angels of God worſhip him*, is as much as to ſay, Let all the Angels of God follow his direction, which upon the account of their natural perfection they refus'd to ſubmit unto, becauſe they were then to be ſubject to the humane nature.

In all theſe wayes Unbelief has a reſemblance to the Devils ſin; it affects an equality with God in a ſelf-dependance, reſts in the ſufficiency of its own righteouſneſs, without bowing down the will to the acceptance of grace, delights not in ſubjection to God, refuſeth Chriſt the Head and Mediator of Gods appointment. In all which Pride is ſignal, and indeed Pride of reaſon, and Pride of will, are the two arms wherein the ſtrength of Unbelief lies.

This latter way whereby the Devil is ſaid to ſin, ſeems to be more probable. They are ſaid to fall through Pride; not a Pride of aſpiring to be equal with their Creator; for they being Created with the cleareſt intellectuals, and knowing themſelves to be Creatures under an Almighty Power, would not attempt that which they could not but know, at the firſt appearance, to be an utter impoſſibility. This would ſuppoſe an errour in their underſtanding, which their perfect

nature could not encline to. 'Tis not therefore likely, that their ſin was to deſire the Godhead, or to be partaker of the nature of God in an equality with him. Nothing in God or his nature could diſpleaſe them, or be any occaſion of their pride; and they had power over corporeal things: but there might happen ſomething in the diſpoſal of the lower things of the World, which might not be ſo agreeable to them, and therein their deſires might be averſe from that which was the deſign of God; and ſo it is eaſie to conceive, that a revelation of the incarnation of Chriſt being made to them, and the humane nature being deputed in that union, to rule over the Angels, this might diſpleaſe them; for among all objects, whereby any occaſion of averſion from God might ariſe in them, this is moſt likely: It was the moſt conſiderable thing to preſide and rule over mankind, and Gods diſpoſing of it otherwiſe in ſubjecting them to that nature, which becauſe of the excellency of their own nature they expected to rule over, is the moſt probable ground of their averſion. It was pride, and pride immediately againſt God cannot ſo eaſily be ſuppos'd, as pride upon this occaſion we have ſpoken of.

And that ſuch a rejecting Chriſt might be their ſin, may have ſome reaſons for it, however they will evidence this ſin to be a conformity to the Devil.

(1.) *Becauſe of the conſtant and uninterrupted oppoſition he has always manifeſted to the Son of God.* He hath always diſcover'd more enmity to the nature and mediation of Chriſt, and the Faith of men in him, than he hath againſt the nature of God: He never ſo much oppos'd the notion of one ſupreme God in the World; the ſupremacy of one God was acknowledged by all the *Heathens*; but he endeavoured to block up any way of their entertaining the true Mediator, by filling them with notions of many Mediators between God and Mankind, in which rank all the Deities they worſhipped, were accounted by them, and look'd upon but as Mediators between the one ſupreme God and his Creatures in the World. He hath always ſet himſelf in oppoſition to Chriſt, both among *Jews* and *Gentiles*, that he might not be believ'd to be the *Meſſiah*. Though he be againſt the whole Trinity, yet he ſeems to have a more particular ſpite againſt the ſecond Perſon, as if he had ſuffered more upon his account, for ſome crime againſt him, than againſt any other of the bleſſed Perſons in the Trinity: He rais'd up perſecution againſt him from his coming into the World; he ſets *Herod* againſt him when he was an Infant; the Rulers and Rabble of the *Jews*, when he entred into his Office; ſingles him out to ſhoot his greateſt temptations againſt, acted *Judas* to betray him, rais'd ſtorms againſt the *Apoſtles* and his Diſciples in all parts of the World; broacht errors againſt his Deity, againſt his Humanity, and corrupted his Ordinances: ſo that Chriſt in his Doctrine hath not been at quiet from this great Enemy, ſince he came firſt into the World, upon which account Chriſt and Satan are ſet in direct oppoſition in Scripture; Chriſt is called the Son of Man, as being the friend of man; the Devil is called Satan, as being the adverſary of man; he endeavours to deſtroy man, and Chriſt came to deſtroy the works of the Devil; he is the accuſer of Man, and Chriſt the Advocate of man. Upon the account of this oppoſition he is ſaid more particularly to *work* in the firſt time of the Goſpel, *Eph.* 2. 2. *Now works in the children of diſobedience*; *now* the Goſpel is come, and a crucifyed Saviour preach'd as the Mediator between God and Man, and the fountain of grace, he works with more ſtrength and vigor than before: he had his Empire formerly in the World; but now he works as if he had not wrought at all before; now he works in the Children of diſobedience, (or ἀπειθίας, of unperſwadableneſs,) to hinder them from the embracing Chriſt. The Angels are the Miniſters of Chriſt in his mediatory Kingdom: if the ſervice of Chriſt be the Office of Angels, 'tis probable, the refuſal to ſerve Chriſt in that Office was partly the ſin of Devils.

(2.) *Satan is the head of the unbelieving World.* And men are ſaid to be the Children of the Devil with a reſpect to this particular ſin, *John* 8. 44. *You are of your father the Devil, and the luſts of your father you will do; he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him:* And the firſt murder committed in the World, by the power of the Devil in the heart of man, was in contempt of Faith and the Object of it, as *viz.* the murther

of

of *Abel*, by *Cain* the head of the unbelieving World. They had been diſputing againſt the Doctrine of Faith which Chriſt had preached to them, *v.* 12. and *v.* 24. and with reſpect to his diſcourſe with them, and their unbelieving diſputes againſt him, he tells them they were the Devils Children, and they did his luſts. The luſts of the Devil were ſutable to the luſts the *Phariſees* then acted in this diſpute; *he was a murderer* from the beginning, and *abode not in the truth*; he was a moral *murderer* of the Angels that adhered to him, and were ſollicited by him to a revolt and mutiny; he brought them as well as himſelf into a ſpiritual Death; *he abode not in the truth*, the *truth* which the *Phariſees* now oppos'd, and which Chriſt had *heard of God*, v. 40. and when they charged him *that he had a Devil*, v. 48. he renders a reaſon why he had not a Devil, *v.* 49, 50. becauſe *he ſought not his own glory*; intimating thereby, that the Devils ſin was a ſeeking his own glory: and certainly he may be well ſaid to ſeek his own glory, that reſolves to ſtand by his own natural righteouſneſs. This place doth intimate to us, that the *Phariſees* in their oppoſition to Chriſt, ſinn'd that ſin which the Devil ſinn'd from the beginning, *i. e.* the beginning of his ſin; and that ſin muſt be a reſemblance to this of the *Phariſees*, which was an unwillingneſs to own Chriſt as their Head to ſtand by. And the whole maſs of Unbelievers are included in *Satan* as their Head, *Gen.* 12. 3. *I will bleſs them that bleſs thee, and curſe him that curſeth thee. Them*, in the plural number, *Him* in the ſingular. *Him* reſpecting *Satan* curs'd in that firſt promiſe, as oppoſite to the ſeed of the Woman in a peculiar manner; this *him* the *Jews* underſtand of *Satan*; he was the firſt Unbeliever in the World, who draws a train after him, and propagates that intereſt of Unbelief among the Sons of men. He is the Curſer of all thoſe that have any Faith in Chriſt, and may well be counted the head of all Unbelievers, as he was the firſt broacher of that ſin of Unbelief which is directly contrary to the bleſſing of *Abraham*. And in regard of this Unbelief in Chriſt, *Judas* is call'd a Devil, *Joh.* 6. 70. *I have choſen you twelve, and one of you is a Devil.* He hath the Devils nature and ſpirit in him in this ſin.

(3.) *The peculiar ſenſe and reflexion the Devil hath upon himſelf at the appearance of Chriſt*, ſeems to intimate this, *Mat.* 8. 29. *they cryed out ſaying, what have we to do with thee, Jeſus thou Son of God, art thou come to torment us before the time?* They intimate their great ſin in a ſlighting of him, *what have we to do with thee*, which is a Speech of contempt and indignation, as 2 *Sam.* 16. 10 *what have I to do with you, ye Sons of Zerviah?* ſo *Joſhua* 22. 24. *what have you to do with the Lord God of Iſrael?* They could not endure the ſight of that perſon they had peculiarly refus'd, and for the refuſal of whom they were involved in their miſery. The expecting a ſignal torment at his hands upon his appearance, implies that their ſin was more particularly againſt him; it flying in their face at that time, and filling them with a freſh expectation of indignation at the ſight of the Judge, whom they had offended, by refuſing his Headſhip and direction.

Now this ſin of the Devils, which ſeems to be this of refuſing Chriſt as the foundation of their ſtanding, and which was anciently generally ſuppos'd to be their crime, is not formally the ſame with our Unbelief, but materially it is. They rejected not Chriſt as Redeemer, becauſe they ſtood in no need of Redemption, having not then ſinn'd, but rejected Chriſt as Confirmer, chooſing rather to ſtand upon their own bottom and righteouſneſs than have any aſſiſtance from Confirmation by Grace in the method of Gods propoſing.

So that Unbelief,

(1.) *Is firſt an imitation of the Devils ſin.* 'Tis a particular invaſion of the rights of God as a Governour and Benefactor, who hath power in both regards to appoint his own wayes and methods of doing his Creatures good, and directing them how they ſhould ſerve him, and be preſerved or ſaved by him; ſo it is an imitation of the Devil who would not be ſubject to Gods directions, but either not ſerve him, or elſe ſerve him according to his own underſtanding; we are like him in this, when we would ſave our ſelves according to our own methods. If the ſin of the Devils were a priding themſelves in their own created excellency, as their chief good, and ultimate end, depending upon thoſe admirable perfections of their nature by Creation, and refuſing the Grace offer'd to them for

their continuance in their created happineſs; then Unbelief is ſtill the ſame with the ſin of Devils; becauſe the root of it is a ſeeking our own glory, a glorying in our own natural or moral perfections, or ſinful affections; and thereupon refuſing to come under the rule of God, and ſubmit to his grace diſcover'd in Chriſt; the building our ſelves and hopes upon our own righteouſneſs, is equivalent to that of the Devils reſting upon their own natural perfection in a way of independance upon God. But howſoever, ſince the firſt ſin the Devil diſcover'd upon the Earth after his fall, was a queſtioning the truth of God which he particularly contradicted in his Diſcourſe with *Eve*, faſtning a ly upon God, *Gen.* 3. 4. *You ſhall not dy*; our Unbelief is a reſemblance to him in this, which though it ſlights all Gods Attributes, yet ſtrikes ſoreſt at his truth, both in his Promiſes, Precepts and Threatnings.

(2.) *'Tis an obedience to Satan.* The Devil rules in every Unbelieving perſon, *His luſt we do* in this ſin, *Jo.* 8. 44. And this ſin is his ſtrong hold whereby he governs men according to his pleaſure. 'Tis Faith he chiefly aſſaults in the Believer. The truth of Gods Commands he diſputed with *Eve*; and the truth of the Goſpel Promiſes, he diſputes with every true Chriſtian. He put it into the heart of *Judas* to betray Chriſt, and he obey'd him; he puts it into the heart of every Unbeliever to contemn Chriſt, and he ſubmits to him. Every ſin indeed is an obedience to the Devil; but ſince the height of his malice is to caſt dirt upon Gods Glory in the work of Redemption, Infidelity is a complyance with him in his principal deſign. He aim'd at nothing more in his firſt temptation of man, than to draw him into an ill opinion of God, and deſigns nothing more than to keep him in it.

All his endeavours were to hinder the redemption of man by the Son of God; Since he hath fail'd in that, his skill and pains are employ'd to ſtop the application of it, and ſtave men off from the acceptance; to that purpoſe he ſollicites men to continue under his Banners with hopes of better pay than under the Standard and Yoke of Chriſt. Every Unbeliever implicitely ſwears an Allegiance to him; there are but two Heads, Diſobedience to one, is Obedience to the other; he that is not with Chriſt is againſt him; he that comes not under his Government, is a ſworn Vaſſal of the Devils.

(3.) *'Tis like the ſin of Devils in the manner of their ſinning.* They ſinn'd in a ſtate of intire felicity, we ſin in a capability of the higheſt happineſs in regard of divine offers. They *forſook* their *own habitation* with God, *Jude* 6. and we contemn a return to the fruition of God after many experiences of the miſeries of our fall, and the gracious indulgence of our offended Creator. And by how much the more unmerited the grace is, and the leſs claim can be pretended to it, by ſo much the more contemptuous is the violation and refuſal of it.

(4.) *'Tis a ſin greater than that of Devils.* They refus'd the Headſhip of Chriſt over them, when they had no experience in themſelves or others of the miſeries attending their refuſal, till their loſt happineſs was paſt recovery; we refuſe it, when we know in ſome ſort what Devils ſuffer, and Unbelievers will ſuffer for their contempt. How may the Devils plead, Lord we ſinn'd but againſt one Covenant, we never were under a Covenant of Grace, we were offer'd to come under the head of thy appointment, but our Pride ruin'd us. Howſoever, this head never aſſum'd our nature, nor was puniſhed in our ſtead; we were left to the doleful ſound of our own Chains, while thoſe had liberty again and again proclaim'd to them: thou didſt ſtand ready to ſtrike off their Fetters and faſten ours: had we had the mercies offer'd us which thoſe Wretches have deſpis'd, and had we had hopes after ſome Ages to be deliver'd from our puniſhments, we ſhould have liv'd joyful in our future hopes, though in preſent miſery. Our ſins were not at ſuch a rate as the ſins of thoſe guilty Unbelieving Souls. We did indeed refuſe the covert of the Wings of the Son of God. But we never refus'd a Chriſt bearing our ſins in our nature, for none was offer'd to us, after the experience of the miſery of our firſt contempt. Can any ſuch Plea be made by an Unbeliever under the ſound of the Goſpel?

* *Nirembrg.de Adorat. lib. 1. c. 7. p. 45.*

* The Devils never ſinn'd againſt God, that was made an Angel for them; nor ever experimented ſo great a goodneſs; they never ſinn'd againſt a God that converſed

verſed with them thirty three years in the midſt of ſorrow and miſery, repeating inſtructions to repentance, and encouraging them with hopes of pardon: But our Unbelief is againſt a God who hath multiplyed his goodneſs, lamented our ſins in the Garden, and bore the guilt of them upon the Croſs. The contempt of ſuch aſtoniſhing goodneſs, renders our unworthy carriage towards him more inexcuſable than that of Devils.

(2.) *'Tis of the ſame nature with the firſt ſin of Adam and Eve*, which ſo highly provok'd the anger of God, and brought ſuch a deluge of miſeries upon Mankind; and in ſome regard 'tis greater than theirs.

[1.] *It was the firſt ſin of Adam.* Not that it appears that *Adam* had the ſame formal Object of Faith as we have, *viz.* Chriſt a Mediator; ſince there appears no diſcovery of Chriſt, till after the fall, in the promiſe of the ſeed of the Woman to bruiſe the Serpents head. Some indeed ſay, that Chriſt was typified by the Tree of Life in *Paradiſe*, becauſe he is called in Scripture the *true Vine*, the *Bread of life*; and by the *Tree of Life*, Revel. 2. 7. and 22. 14. they underſtand Chriſt the foundation of all happineſs of man in innocency. This ſeems to have no foundation in the Hiſtory of *Adams* Creation and Fall, yet I know not what may be in it upon the ſuppoſition of many, and moſt of the Schoolmen, that the Devils ſin was, as hath been ſpoken before, a pride againſt Chriſt as their head; and perhaps had *Adam* waited, Chriſt had been revealed as head of his ſtanding. But this is clear, that *Adam* endeavoured to ſtand upon his own bottom, to be a rule of righteouſneſs, and of the knowledge of good and evil to himſelf, and was not content to wait upon God in the way of his Precept, for a further revelation from him of his mind and will. To wait upon God in the revelations he hath made, and believe his veracity in his promiſes and threatnings, is one part of Faith; not to depend upon him, but chooſe a dependance on our ſelves, to turn our backs upon his revealed will to be our own carvers, is Unbelief, which *Adam* was highly guilty of. The firſt poyſon which was diffuſed by the breath of the Serpent, brought forth this curſed Monſter, *Gen.* 3 1. *Yea, hath God ſaid, you ſhall not eat of every Tree of the Garden?* exciting *Eve* to a diffidence of the mind of God, that he had not ſo contracted a goodneſs, and ſo little love to his Creature, as to deny him the enjoyment of that fruit which ſeem'd ſo good for food, and pleaſant to the eyes above any Tree of the Garden; that ſince God had created Paradiſe for man, and put him in poſſeſſion of it, man ſurely miſtook the ſpeech of God to him, and was a wrong interpreter of Gods intentions. Afterwards the Serpent deſcending from a queſtion, *v.* 1. *Hath God ſaid?* to a plain aſſertion *v.* 4. *Ye ſhall not ſurely dye*, engenders Unbelief, and conſequently the miſery of all Mankind. Some anciently did *, and the *Papiſts* now do aſſert, the firſt ſin of *Adam* to be pride, who hearing from his Wife, that upon eating that fruit he ſhould be as God, conceived aſpiring thoughts in his own mind, affected a ſelf-excellency and dependance, and left waiting upon God to bottom upon himſelf; for unleſs he had aim'd higher than he ought to aim, he had continued in his innocent ſtate. But what was the cauſe of this pride? Was it not giving credit to the words of the Devil before the command and commination of God, regarding the precept as a falſity, and the threatning as a bugbear? * The firſt ſolicitation was to doubt of the veracity of God in his threatning, which they greedily ſwallowed without any reflections upon the word of God ſpoken to them before; whence there was firſt an error in the underſtanding, before there was a corrupt appetite in the will: for ſince the Devils aſſertion *that they ſhould be as Gods*, was contrary to Gods threatning, *that they ſhould dy*, they could not receive that aſſertion for a truth, unleſs they firſt doubted of the truth of the divine threatning, or had quite forgot it. So that it can ſcarce be imagin'd, how *Adam* ſhould have a proud appetite without ſome act of infidelity preceding: Though after that pride grew up to ſome ſtrength, the infidelity and averſion to God was increas'd; Pride and Unbelief do mutually ſupport and prop up one another. The firſt bait the Devil laid was for Unbelief, *v.* 4. *Ye ſhall not dy.* And Pride follow'd upon the heels, *v.* 5. *Ye ſhall be as Gods.* Pride had ſcarce roſe ſo high, had not infidelity firſt given it a lift. Now when the fallen ſpirit had got more credit with man than the Creator, and had

* *Auſtin.*

* *Rivet* in Gen. Exercit. 32. p. 125. *Calvin* Inſtit. l. 2. c. 1. parag. 4.

had inſtill'd into him a falſe notion of God, nothing appear'd as a bar to any Rebellion: when infidelity had ſet foot in the breach, it prepar'd the way for all the black Legion which follow'd; then the Dominion of God is ſlighted, the Law of Creation broken, dependance on God rejected, man would be his own Lord, his own *all*, and God ſhould be nothing to him. And upon the account of this Unbelief, and the conſequents of it in *Adam*, he is not reckon'd among thoſe *Heroes* commended for their *Faith*, *Heb.* 11. not that *Adam* was void of Faith in the promis'd *Meſſiah*; for had he not believed that promiſe of a Redeemer, he would not have been careful to have tranſmitted it to his poſterity, nor have taught *Abel* to ſacrifice, who was inſtructed by his Father in that religious ſervice, as typical of the Mediator, ſince we read of no new revelation made to *Abel* about him. * And it appears that God had inſtructed *Adam* in the offering of of him; whence ſhould he be cloathed with the skins of Beaſts, without the killing them, and that not for food, (ſince no licence was for that granted that we read of, till after the deluge) but for ſacrifice: and it cannot be ſuppoſed, that *Adam* ſhould be one hundred and twenty nine Years, without regarding the great type of the Mediator in ſacrifices; for in that Year it is ſuppos'd *Abel* was killed, becauſe *Seth* was born the one hundred and thirtieth Year of *Adam*, *Gen* 5.3. * But the reaſon perhaps is, becauſe his firſt Unbelief, whereby he was the Author of the ruine of Mankind, obſcur'd the glory of his after-Faith, the Scripture continually ſetting him forth as the original of all our miſeries, and oppoſing him to Chriſt, the reſtorer, *Rom.* 5. 14. *Death raign'd from* Adam, 1 *Cor.* 15. 22, 45. as alſo becauſe the Scripture records no perſonal act of *Adam* after his Fall, whereby his Faith is evidenc'd to us. Unbelief was the ſin of *Adam*, and Faith the Grace of Chriſt. *Adam* did not believe either the neceſſity of the precept, or infallibility of the threatning; our Saviour believ'd the precepts both of the moral and mediatory Law to obey them, and the promiſes of God in the Covenant of redemption to reſt upon God in them. And by the way, we may ſee a reaſon why God will recover us in a way of Faith; becauſe we firſt apoſtatiz'd from him for want of it: he will have his honour reſtor'd by the Creatures believing him, as it was firſt ſullied by the Creatures belying him.

* *Cloppenburg. de ſacrific.* p. 12, 13.

* *Hyperius* in Heb. 11. 4. p. 490.

[2.] *Our Unbelief is greater than* Adams, *either than that before his Fall*, or *in any act of it after the promiſe of redemption*, or *greater than his could be, ſuppoſing him to be a total Unbeliever.*

(1.) *Greater than that before his Fall.* His was againſt a threatning, for we read of no promiſe made him before, though a promiſe is implyed, *Gen.* 2. 17. *Of the Tree of the knowledge of good and evil thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt ſurely dye*, and he was to live by his Obedience; ours againſt threatnings and promiſes alſo; his ſin was againſt creating goodneſs, not againſt a crucifyed Saviour; that was ingratitude to God as Creator, ours ingratitude to God as Creator and Redeemer; our Redemption was with greater difficulty than our Creation; this was done by a word, and it was a verbal declaration *Adam* denyed credit unto; but the other was not without the Death of the Son of God, a real teſtimony of Gods veracity, ſuperior to a bare verbal one. The Creation met with no reluctancy in any attribute of God; this, according to the ſcheme of Divinity, for our more clear apprehenſion of the order of Redemption, met with a reluctancy from juſtice. It could be no ſpot on the honour of God to create, it was a manifeſtation of his goodneſs without any appearance of contradiction: it might ſeem a blot upon his honour and kindneſs to his Son, to prefer the rebel World before the Life and Peace of his only begotten: his goodneſs to his Creature ſeems to interfere with his goodneſs to his beſt beloved. Our Unbelief and ſin againſt the Goſpel, is of a more griſely hue in this reſpect than his, becauſe againſt a manifeſtation of greater goodneſs. Ours is againſt a better Covenant; and if that brought confuſion on the World, much more will this increaſe our confuſion, as well as our ſin. That was but againſt one threatning, ours againſt many threatnings and promiſes; that, when the only perſon he had to converſe with, *viz. Eve*, perſwaded him to it; ours, when many diſſwade us from it; not but that *Adams* ſin was very great, he not having a corrupted nature, the task appointed him being not hard, abſtinence from one Tree only

only enjoin'd him, with more eaſe to be kept than broken. * To break it therefore was a preſumptuous ſin, which is aggravated in that he receiv'd the reſtraint immediately from God, which *Eve* did not; neither doth God ſpeak with an audible Voice from Heaven to us, but by the mediation of his word tranſmitted to us from Age to Age; yet in the former reſpects our Unbelief is of a deeper aggravation than his.

* *Kallet* Miſcel. l. 1. c. 4. §. 7. p. 68.

(2.) *Greater than any act could be after his fall, or ſuppoſing him to be a total Unbeliever.* It had been ſtill only againſt a word, and ours againſt a Deed. It had been againſt the Mediator in a Promiſe, ours againſt a Mediator on the Croſs, and on the Throne. It had been againſt God promiſing, ours againſt God performing: His had been againſt God aſſuring it, ours againſt God acting it: His had been but againſt one Promiſe, ours againſt many. It had been when there was not one to give him an example of Faith; ours is when we are encompaſſed with a *cloud of witneſſes*, *Heb.* 12. 1. referring to the Catalogue of Believers, mention'd in *Chap.* 11. Indeed *Adams* Faith, and the Faith of Believers in the old World, condemns our want of it. He believ'd, when he had no experience of the performance of any truth but that in the threatning, nor the experience of any other that went before him: but we have had the experience of Gods making good his Promiſe, and maintaining his Goſpel. We find the Promiſe made to *Adam*, and all thoſe concerning the *Meſſiah* made to the Fathers, eminently perform'd; the threatnings of God upon the Unbelieving *Jews*, the Crucifyers of the Redeemer, Executed; additional incentives to believe more than *Adam* had. We read but of one Promiſe *Adam* and *Abel*, and the reſt of the *Patriarchs* before the Floud had, and we find not any one Promiſe upon Record made to the old World, beſides that firſt to *Adam*; and therefore ſuppoſing *Adam* and the reſt had been Unbelievers, their Unbelief had not been ſo black as ours, becauſe we have ſo much more encouragement than they had, by how much a real performance doth exceed a verbal Promiſe.

Conſider then *upon the whole.* That every act of Unbelief in us, is an acting over the ſin of *Adam*, an approbation of his miſcarriage, which provoked God to pour down ſo many miſeries upon the corrupted World. 'Tis a ſin indeed of that magnitude, that it equals every thing in greatneſs, but that infinite mercy which can pardon it, and embrace the returning Penitent.

(3.) *Unbelief is a ſin againſt the Law of nature.* There are *two principles* evident to man by the natural Law.

1. *That God is to be believ'd.*
2. *Our happineſs is to be deſir'd and ſecur'd.*

[1.] *As Unbelief is againſt a divine Revelation, 'tis againſt the light of nature.* Though nature cannot aſcend to many truths before a Revelation by God, yet when the Revelation is made, and reaſon ſees the Characters of divine Authority upon it, or hath no cogent arguments againſt it, to deny it to be the mind and promiſe of God, not to believe it, is a violation of the Law of nature; becauſe the pooreſt reaſon dictates this, that ſuppoſing God hath made a Declaration of his will in any Promiſe, or Precept, or threatning, man is to believe what God promiſeth or Commands: Becauſe reaſon will tell him, that God cannot deceive, that veracity or truth is a neceſſary perfection of the divine nature; that God is able to perform what he promiſeth, and therefore man is bound to believe what God promiſeth, aſſent to it, accept of it; and believe what he Commands, aſſent to it, and obey it. No reaſon can be rendred to prove any thing in the World ſo certainly true as this principle, *that I ſhould believe God*; if I do not believe him, I offend againſt the moſt indiſputable principle of reaſon, againſt that which nature dictates. As no Nation changeth their Gods which they think to be *Gods*, *Jer.* 2. 11. So no people can ſlight that which they think to be the mind of their God, without making a breach upon their own reaſon. In this caſe Faith is to be conſider'd *two* ways; As it is *an aſſent to a Revelation of God*, or as it is a *ſpecial inſtrument of apprehending*, and laying hold on *Chriſt* for juſtification, *&c.* In the *firſt* ſence Faith is a vertue we are oblig'd to, by the light of *nature.* In the *ſecond* ſenſe, 'tis purely an Evangelical Grace. Now the Law of nature tells us, our Creator is to be credited in any Propoſition he makes; that our belief of him is a

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Carriage due to him; that it is infinite goodneſs, he will condeſcend to reveal himſelf in ways of mercy to his Creature; and that this divine goodneſs requires an anſwerable and ſutable return; that whatſoever is reveal'd ought to be entertain'd by all the faculties of the Soul, believ'd in the underſtanding, embrac'd by the will, and welcom'd by all the affections; for all the faculties of the Soul being Created by God, ought by the Law of their Creation to riſe up in a due reſpect to every thing that flows from him. If ſo be then, men do aſſent to the Goſpel to be of divine Revelation, and pretend to believe the Promiſes, Precepts, and threatnings contain'd therein, to have the ſtamp of a divine authority upon them, and yet riſe not up in a heartily welcoming the terms of it, and pay not a ſutable Allegiance to that which they account the will of God, they muſt needs conſider themſelves as Violaters of the Law of nature, and have reaſon to be ſenſible, that the Law of the Creation will ſtrengthen the Evangelical ſentence againſt them. For it is againſt the nature of a rational Creature to neglect that, which he is ſatisfied the Author of his reaſon doth propoſe to him. And thoſe that are not allur'd to God by that which they think to be an act of his love, are worſe than Beaſts: they are not men, becauſe they neglect that love which is the cord of a man, proper for the drawing him to God. Unbelief is a plain contradiction to divine revelation. If a man think the Goſpel to be of divine authority, his not embracing it ariſeth from a conceit, that the things propos'd in it are not neceſſary to the attaining of happineſs, or that they are not as conducing to it as other means of his own invention; that they are either uſeleſs or not neceſſarily uſeful; and in this he contradicts the law of nature, which preſcribes an acquieſcence in, and veneration of any thing, which we have ground to think is of divine authority.

[2.] *As it is againſt the principles of ſelf-love.* Since God hath reveal'd the way of the Goſpel, and men fancy to themſelves either that they are not miſerable, or that they can have ſome other remedy for their miſery; they offend againſt that natural principle of ſelf-preſervation, and that in the higheſt concern imaginable, their eternal happineſs and avoiding an eternally doleful miſery. In the Goſpel there are ſet forth Pardon, Peace, Bleſſedneſs in Heaven to the Believer; Death, Hell, Judgment to the Unbeliever. The natural principle of *ſelf-love*, if liſtned to, will direct a man to dread the miſery and thirſt for the happineſs. There is ſo much light in every man, as to affect and deſire a bleſſed immortality; for he believes there is a God, he believes that his Soul is immortal, he hath natural arguments to evince, that there is a ſtate of happineſs or miſery after this Life. He may know, that he could never come out of Gods Mint in ſuch a rude and filthy poſture wherein he finds himſelf; that he was Created for higher ends than thoſe he doth commonly purſue. That there is no bleſſedneſs but in the enjoyment of ſome higher good than any he finds in the World; that this bleſſedneſs doth conſiſt in the fruition of God; that there muſt be ſome way of attaining this, *Pſal.* 4. 6. *There be many that ſay, who will ſhow us any good?* Who will free us from this Labyrinth of miſery wherein we are involved? is the Voice of ſenſible nature. Then natural reaſon may ſtep in and conclude, that this way propos'd in the Goſpel is the moſt rational way, and though there be ſome myſteries in it above the ken of natural reaſon, and too dazling for it, yet taking it in the whole combination, it gives a fuller content to natural and unbyaſs'd reaſon, with *Salvoes* for the honour of God, and means for the happineſs of the Creature, than any Religion doth. Now when the Goſpel propoſeth things naturally deſirable by man, with means to attain thoſe good things, and motives, from the tranſcendent love and grace of God to the Creature, to excite his induſtry; for a man not to believe, is to put himſelf in a way of contradiction to his own natural deſires, to croſs his own happineſs, fall out with himſelf, and ſtifle that principle of ſelf-preſervation, which is natural to him, with all other Creatures in their ſeveral kinds; and this principle is contradicted in every ſtep Unbelief takes in the World. I do not by this Diſcourſe aſcribe any clearneſs to natural reaſon in the things of the Goſpel, or that man hath by nature a principle of a ready complyance with it. But that the happineſs the Goſpel propoſeth is naturally deſirable and deſir'd by all men, but it is not entertain'd by men, becauſe of their natural enmity againſt

it,

it, not againſt the good things propos'd in it, but againſt the means and methods, which God hath order'd for the attainment of them, *viz.* by a way of Faith, a principle the Pride of reaſon cavils with. 'Tis mans enmity and not his ignorance makes him reject that in the Goſpel, which he deſires by his natural Conſtitution as a rational Creature. And this is ſuch a folly which admits of no excuſe, to refuſe thoſe things, which are the moſt gratifying excellencies in themſelves, for a vaniſhing traſh, a luſt, which is but a Magazine of Torments, and treaſury of everlaſting wrath.

So that to conclude this, ſince it is confeſt, I ſuppoſe, by all of us, that the Goſpel is of divine Revelation; that the happineſs the Goſpel doth propoſe, is deſirable: if we do not heartily embrace it in the terms of it, we contradict the *two cleareſt principles*, acknowledg'd by all men in the World by the light of nature; we practically deny, that what *God reveals* ought to be entertain'd, and we act againſt that *natural love to our ſelves*, which is the rule of the love we owe to others, and which is ſo riveted in the Creature that it cannot ceaſe, but with a diſſolution and annihilation of its being; it can never be blotted out of the damn'd in Hell; and in both reſpects we violate the cleareſt dictates of nature.

(4.) *Unbelief is the cauſe of all the abominations, and neglects of God committed by men under the Goſpel.* Beſides, that Unbelief hath been the cauſe in *Adam* of all the ſins whereby the Law is violated, and God grieved; 'tis the cauſe of all ſins where the Goſpel is Preached. As man firſt fell, becauſe he did not believe Gods threatning; ſo ſince the Revelation of Chriſt, he continues in ſin, becauſe he will not believe Gods Promiſes. He is not like to be controul'd by any reaſon, or diverted from letting looſe the reins to any Luſt, who will not give any credit to God, either promiſing, commanding, or threatning. For as Faith unites us to an holy God, and a ſpotleſs Saviour, whereby we become holy; ſo Unbelief unites us to an impure Devil, who, by the help of this, engenders monſtrous iniquities in the Soul; ſo that it may be ſaid of this as the *Apoſtle James* 3. 6. ſaith of the tongue, *'Tis a fire, a world of iniquity, it defiles the whole ſoul, ſets on fire the courſe of nature, and it is ſet on fire of Hell.* 'Tis the Ring-Leader of all ſin in the World, and the common Incendiary that puts to the fire, when any Bullet is ſhot againſt God; and therefore hath a ſinfulneſs in it above other ſins, becauſe it gives life and ſpirit to them all. * The reaſon is plain, becauſe the will moves to the embracing of things according as the underſtanding judgeth them to be good, and refuſeth them as the underſtanding judgeth them to be evil; If the motion of the will therefore be not towards God, but to the filth of the World, 'tis becauſe the underſtanding is erroneous, not fully poſſeſſed with a Belief that God is, and that he hath promiſed thoſe good things declar'd in the Goſpel: for the will cannot have any motion which is not one way or other determin'd by the underſtanding; and when the underſtanding is poſſeſſed by ill notions of things, it is as an *Ignis fatuus*, and the will is apt to be mis-led by it into any ſlough.

* *Muſtret.* Sermon 5. ſur. 3. Hebr. p. 222.

Which appears ſeveral wayes.

[1.] *Faith is the root of all other graces, Unbelief muſt therefore be the foundation of all other ſins* *. Faith and Unbelief are contrary, and therefore have contrary effects; fear of God, or Faith in God, is the beginning of Wiſdom, *Prov.* 9. 10. Infidelity is the Floud-Gate through which all impiety enters. When we want Faith to give credit to God, we ſhall have enough to give credit to the Devil, who ſuits our humour. By Faith *Abraham obeyed God*, *Heb.* 11. 8. Had not *Abraham* had Faith in the Promiſe, he had never obey'd God in ſacrificing his *Iſaac*; and where there is a want of Faith in God, there will not be a ſacrificing one *Iſaac* for him. Not one ſin but will be engendred in the Womb of this, as well as not one grace but grows up from the Womb of Faith. As Faith purifies the heart, ſo unbelief fills it with loathſome gueſts. No grace can be planted where Unbelief is rooted, no more than Corn can thrive where the ground is overgrown with Weeds. Branches may as well flouriſh without a root, as any grace be planted without Faith. An Unbeliever is a dead man, depriv'd of the image of God, and liable to all kind of putrefaction, bearing the mark of the Devil upon his Soul, void of the ſpirit of God, which is the principle of Life. As it is the property of Faith to work by love, ſo it is the contrary property of Unbelief

* *Contrariorum contrariæ ſunt affectiones & contrariatefficiat.*

to work by enmity to, and hatred of God; as Faith is a going out of our ſelves to God to pleaſe him, ſo Unbelief is a departing from the living God to our ſelves, and every thing that is at variance with him.

[2.] *If we conſider every particular ſin, this of Unbelief will appear to be the cauſe of it.* Why are men proud? becauſe they believe not God reſiſts them. Why are men covetous? becauſe they believe not that God abhors it at the ſame rate with the ſin of Idolatry. Why are men uncharitable to others in their neceſſities? becauſe they believe not, that he that gives to the poor, lends to the Lord. Why are men ignorant? becauſe they believe not the word concerns them, therefore *Ignorance* and *Unbelief* are put together, 2 *Cor.* 4. 3, 4. Why are men lull'd in ſecurity in their treacherous ways with God? becauſe they bely the Lord, and count the Prophets words no firmer than *wind*, *Jer.* 5. 11, 12, 13. Why do not men fear him? becauſe they believe neither his goodneſs, nor juſtice. Why do not men ſeek after God? becauſe his judgments are far above out of their ſight, *Pſal.* 10. 5. they believe not their march towards them. What is the reaſon men neglect addreſſes to God, or pray ſo rarely or coldly? becauſe they believe him not to be a God hearing Prayer, or believe not Chriſt to be an Advocate. Why do men make ſhew of Religion to ſerve an intereſt or luſt? becauſe they believe not God to be a ſearcher of the Heart, and a tryer of the Reins. Why did *Sarah* laugh and mock at the promiſe of God? becauſe ſhe conſidered more the weakneſs of her age than the faithfulneſs, and *power* of the *promiſer*, Gen. 18. 11, 12. She firſt imagined the promiſe falſe, that God mocked her; thence ſhe fell to mocking God, and then to lying. Why did the *Iſraelites* murmur againſt God? becauſe they did *not believe* him for all the *ſigns* he had ſhown among them, *Numb.* 14. 11. Do not our hearts in afflictions ſink into fears, becauſe we believe not Gods ſoveraign Wiſdom and fatherly Love in the ordering of them? Why do we *fear man that ſhall dye*? becauſe we *forget the Lord our Maker*, Iſai. 61. 12, 13. And why do we ſeek unlawful means to help our ſelves? becauſe we believe not either the tenderneſs or all-ſufficiency of his Providence. What is the reaſon men are *unreaſonable and wicked*, always perſecuting them that would live godly? becauſe *they have not Faith*, 2 Theſſ. 3. 2. *Apoſtaſie* and *hardneſs* of heart are the births of this fruitful Monſter, *Heb.* 3. 12, 13. the evil heart of Unbelief cauſeth to depart from the living God: he that undervalues the promiſe will not cleave to the precept, and makes no ſcruple to hurl away that which he believes not to be true, and change Religion as the State changes profeſſion. All miſcarriages may be traced to this as their prime ſpring; 'tis therefore called not ſimply Unbelief, but *an evil heart of Unbelief*, that which gives advantage to the Devil to pour all the floods of wickedneſs into the heart. What Rebellions againſt God, reſiſtance of the Spirit, contempt of Ordinances, will he not engage in, who believes God a lyar? Not any ſin in the World but may be found in this ſink, I may therefore call it the original ſin under the Goſpel, as Infidelity was the original ſin in *Adam* under the Covenant of works. Where this Unbelief is partial, all defects in Believers themſelves muſt be aſcribed to it: whatſoever deviations there are from the precepts of the Goſpel, are either from an habitual Unbelief, or the remainders of it in the Heart; they are either from a want of Faith in the habit, or in the act. Chriſt evidenceth this in his Prayer for *Peter*, that *his Faith* might not *fail*, *Luke* 22. 32. where Faith fails, the Soul will ſink into any ſin; his weakneſs of Faith was the cauſe of his ſad Fall; and a total want of it, had kept him under the power of it for ever as well as *Judas*: and though a total diſſent from, or a contradiction to the truth of the Goſpel, as conſidered as truth, be inconſiſtent with the nature and temper of a true Chriſtian, yet there is too often ſuch an Unbelief, which is a want of a due eſteem and value of the things of the Goſpel, which is the wicket and breach whereby ſin enters, and plays *Rex* ſometimes in them.

[3.] *Unbelief ſlights that which can only enable us to conquer ſin.* The end of Chriſts coming was to finiſh tranſgreſſion, and to make an end of ſin *, to ſtop the flood of iniquity, which had overflowed the World from the day of *Adams* Fall, to reſtrain it from exerciſing that Empire and Authority it had uſurpt in the Earth. Though this was not the motive to God to ſend Chriſt, yet it was a

* Dan. 9. 24. כלא ſignifies to reſtrain, ſhut up or conſume.

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main end of his miſſion; for it conſiſted not with the holineſs or ſoveraignty of God, to have a ſatisfaction made for ſin, without a deſtruction of the body of ſin. It had alſo been a deſign below the love the Redeemer bore to his Father and to us, to free us only from our guilt, and let us remain under the power of our ſin; and indeed Chriſt freed us from the curſe of the Law, that we might with more cheerfulneſs walk in the precepts of it; and reconcil'd an offended God, that we might be capable of a new and ſpiritual ſervice of him. Faith is the firſt grace wrought in the Soul in purſuance of the end of the Death of Chriſt, to pull down thereby the corruption which had ſway'd the Scepter ſo many Ages: Unbelief then being contrary to this, ſlights all thoſe helps and aſſiſtances againſt tranſgreſſion, and preſerves ſin in its full authority and command in the Soul. It keeps a man from complying with this deſign of God in Chriſt, and ſtakes the Soul down in its ſlavery to ſin. An Unbeliever cannot perform any real ſervice to God, becauſe where the Tree is not good, the Fruit cannot be good. He is off from, and hates the root which can only convey ſap to him for the bringing forth ſuch Fruits which are acceptable to God, John 15. 3, 5. *without me you can do nothing*, nothing ſavoury to God. *As the branch cannot bring forth fruit, except it abide in the vine*, and partake of its juice. They cannot pray, which is a main help againſt the power of ſin; for how can they *call upon him in whom they have not believ'd?* Rom. 10. 14. It keeps in vigour all the Principles of ſin, encourageth and welcoms all the motions to ſin, though it doth not always put them forth viſibly into act, becauſe of ſome external impediments. It bars the heart againſt true principles of ſervice, and the aſſiſtances the Holy Ghoſt profers, and thwarts God in that which was one of his principal deſigns. It repels thoſe promiſes and threatnings which are the arms of the Goſpel; Promiſes of *life* to the *Believer*, and denuntiations of *Death* to the *Unbeliever*, Mark 16. 16. whereby Souls are conquer'd to a ſubmiſſion to it, and a War againſt their Luſts. The promiſes are alluring, the threatnings affrighting, both ſuted to the nature of man for the reſtoring his affections: Unbelief now diſparageth the promiſes of the Goſpel, ſlights the threatnings of the Goſpel, pulls back from any conſideration of them, whereby they loſe their edge and efficacy. Who will ever ſpend time in the conſideration of that which he thinks to be falſe? As the life of grace lies in conſideration, ſo the life of ſin lies in a neglect of it, which is occaſion'd by Unbelief. 'Tis by the means of the *promiſes* the heart is *cleanſed*, 2 *Cor.* 7. 1. and by the not believing them the heart is kept ſtufft with that filth it had. * For it ſuppoſeth a want of Faith, that *intrinſick* principle whereby we can only obtain help and remedy againſt ſin. The word cannot be *operative*, becauſe there is not Faith to Believe. Had not *Adam* believ'd that promiſe God made him, after his firſt infidelity, of the Seed of the Woman, he had approv'd of his former Unbelief, and rejected Gods deſign of reſtoring him to his ſervice and duty, which every Son of *Adam* doth, that complies not with the performance of that Promiſe. Gods end in ſending Chriſt was to bruiſe the Serpents Head; Unbelief would either ſhield his Head, or apply a Plaiſter to it for a Cure.

* *Suarez.*

[4.] *Unbelief maintains every ſin in ſtrength.* Unbelief being a departing from the living God, the further the ſeparation from God, the ſtronger the Empire and Tyranny of ſin. For as grace is moſt vigorous, when Faith is moſt firm; ſo on the contrary ſin muſt be ſtrongeſt, when Unbelief is moſt powerful. 'Tis the great ſupport and Pillar of the Devils Kingdom, which muſt totter and fall to the ground, if this did expire. So much ſtrength therefore as Unbelief hath in any, ſo much ſtrength hath every ſin, which either the conſtitution enclines to, or the temptation allures to. 'Tis the Protector of every ſin, which would elſe ly bare to the ſtrokes of the ſpirit. As Faith is a *ſhield* againſt the *darts of the Devil*, *Eph.* 6. 16. So this is a ſhield againſt the Sword of the Spirit. Faith is the *victory whereby we overcome the World*, 1 *Joh.* 5. 4. Unbelief is the Victory whereby the World and every ſin overcomes us. There is no Unbeliever, but being in his natural condition hath the ſtrength of all ſin in his heart lying in Garriſon. Where Unbelief reigns, the *heart* is *evil*, *Heb.* 3. 12. though this ſtrength is not always in exerciſe, as the Forces of a Garriſon are not always in action; reſtraining grace may check it, but nothing but Faith can kill it. Not one ſin could maintain its

ground without Unbelief. This as a ſtout General, ſpirits the whole Army. No ſin can receive its Deaths wound till this *Goliah* be laid groveling in the Duſt; then doth the Army of the *Philiſtins* loſe both their hopes and courage. Sin indeed may ſuffer ſome damage by moral conſiderations, and the Soul be wrought upon by ſome affectionate Diſcourſes: But as long as this Champion ſtands in defence, ſin will not be utterly defeated; it will rally and recover its ground: for while the main cauſe of drawing back from God continues, the effect will follow upon occaſion. And therefore when men after much profeſſion, glowing affections, and godly reformations, and continuance ſometime in them, fall back again to their old ſtyes; you may conclude they never had Faith, which would have wounded their Luſts with a deadly blow as well as moral conſiderations curb'd them with a weak Bridle. Such reformations proceed from a work upon the affections, not upon the judgment, which perhaps hath a ſuſpicion that the things of the Goſpel may be true, but never was poſſeſs'd with an entire Belief of the truth of them. Unbelief is the Purveyor to feed ſin, and the Protector to defend it. As Faith grows, all other ſins decay; as Unbelief grows, all other ſins, by virtue of that, maintain their ſtanding.

[5.] *It excites all kind of ſin in the heart.* As the Goſpel received by Faith oppoſeth all ſin, *teaching us to deny ungodlineſs and worldly luſts*, Tit. 2. 12. ſo this principle oppoſite to the Goſpel, teacheth us to cheriſh all ſin. As the more Faith is exercis'd, the more other graces traverſe the Stage: (For as they depend upon Faith in regard of their being, ſo they do alſo in regard of their exerciſe.) So the more Unbelief is exercis'd, the more all kind of ſin is ſtirred up and quicken'd in the heart. As the Goſpel is enricht with all motives and directions to what is righteous before God, and comely before man, wherein whatſoever hath moral beauty, or is of honourable eſteem among men, that deſire to walk according to right reaſon, is commended and preſſed with the higheſt injunctions; which if obſerv'd by men under the Goſpel, would make the Earth a *Paradiſe*, reſtore the honour of God, and the beauty of the Creation: ſo Unbelief diſgraceth theſe principles, degrades them from that eſteem they deſerve in the hearts of men; diſcountenanceth that which is ſpiritually noble and worthy, alarms the corrupt nature, brings the force of it into the Field againſt the principles of the Goſpel. Therefore where the Goſpel doth not refine and reform men by the operation of Faith, men are rendred worſe, more aukward towards God, and ſpiritually wicked by the operation of Unbelief, which is, *per accidens*, the effect of the Goſpel. As *Phyſick* that doth not work and expel the humours, gives them advantage to rage more in the body. As the Goſpel profits when mixed with Faith, ſo 'tis wholly unprofitable when mixed with Unbelief. Sin thereby draws rather an encouragement from it, and takes occaſion from thence to become more furious; hence is that rage commonly againſt the Goſpel, when it comes into any place where before it was not. The Devil works by the Unbelief of man to excite all the ſtrength of corrupt nature againſt it, to ſtop the courſe of it; and what hath been done in the World in the times of the *Apoſtles*, and will be done to the end of the World, is a Picture of what men do ſecretly in their own hearts againſt the principles of it, by the ſtrength of their infidelity, which ſtirs up all the Serpentine principles in the heart againſt it.

[6.] *It denies all that evil, which God hath teſtified that there is in ſin.* When God by the ſending of Chriſt hath witneſſed to the World what a boundleſs filth there is in ſin, that could not be waſht off by Oceans of Bloud, or purg'd by the firing of the whole World, or pardon'd upon the ſollicitations of Men and Angels, no nor can by the interceſſion of the Son of God, without his Death too. As Faith by cloſing with Chriſt, and the terms of the Goſpel, acknowledgeth all this evil in Sin: So Unbelief by rejecting him avows the contrary, regards that as good which God declares to be the greateſt evil; reſpects that as comely which God hath declar'd to be moſt loathſome and monſtrous; prefers its own judgment of ſin before the holineſs and judgment of God, which he hath manifeſted of it in the Death of Chriſt.

(5.) *Unbelief poſſeſſeth the choiceſt faculties of the Soul.* Other ſins are more ſeated in the ſenſitive appetite; this in the underſtanding and will: other Vices

may

may ariſe from the humours of the body; anger and pride owe their birth to a predominant choler; wantonneſs and luſt to a fulneſs of blood; lazyneſs and idleneſs ſtream from a lake of phlegm; fearfulneſs, jealouſie, covetouſneſs, and envy from a dusky melancholy: But Unbelief ariſeth from the ignorance of the *underſtanding*, and perverſity of the *will*, and moſt from the latter, where it hath its principal ſeat, *John* 5. 40. *You will not come to me that you might have life.* In the propoſal of the Goſpel there are *two* things to be conſidered, the *truth* and the *goodneſs*; under which double conſideration it is propos'd; as it is true, Faith embracing it, and Unbelief rejecting it, are in the underſtanding; as it is good, Faith entertaining it, and Unbelief refuſing it, are in the will. The falſity and ignorance of Unbelief is *ſubjectivè* in the mind; contraries are converſant about the ſame ſubject: Faith is in the underſtanding, and therefore infidelity, which is oppoſite to it, is in the ſame ſubject; the malice of Unbelief is in the will, as the principal act of Faith, whereby it receives Chriſt, is in the will: a mans wilfulneſs is the cauſe that he doth not believe; he doth not believe becauſe he will not believe; that is a great ſin which poſſeſſeth the ſupream faculties, and taints them more than any; and the more of the will is in any ſin, the blacker is that ſin.

(6.) *'Tis moſt odious to God.* If he delights in them *that hope in his mercy*, Pſal. 33. 18. he muſt abominate them that think ſcorn to entertain it. It would bar God from all opportunities of diſpenſing his chiefeſt goodneſs; the fulleſt Fountain would run in vain, and the richeſt Feaſt be in vain provided. Without *Faith it is impoſſible to pleaſe God*, Heb. 11. 6. though a man had the quinteſſence of all the moral virtues that any *Heathen* was ever enricht with; no man can pleaſe God but by Chriſt; no man can have Chriſt but by Faith: Thoſe therefore that hear of Chriſt, and embrace him not in the whole latitude, as he is propos'd as an Object of Faith, are the higheſt diſpleaſers of God. Without ſome ſort of Faith it was impoſſible to pleaſe God, even in a ſtate of innocence; *Adam* could not obſerve a precept, fear a threatning, nor hope in a promiſe, unleſs he believ'd him: * But Unbelief, ſince Chriſt is propos'd, contains in it the greateſt ingratitude to God, when God prevents the Creature by the offers of love; and when God is offended, yet ſeeks reconciliation, not only with thoſe who have offended him, and begin to ceaſe from it, but with thoſe that actually offend him, while he is ſeeking peace with them, *when we were yet ſinners*, *Rom.* 5. 8. men are called while they are actually in Arms. Chriſt doth moſt reprove his Diſciples for this: they had ambition and paſſion, many infirmities; yet we find our *Saviour* chiding them for nothing but their *Unbelief*, or at leaſt, not ſo ſeverely, *Mark* 16. 4. and 9. 19. *Luke* 24. 25. He upbraids thoſe *Cities* wherein mighty works were done, becauſe *they believed not*. God was moſt angry with *Moſes* for his Unbelief; this affronts God moſt; this is the object of his greateſt anger, and greateſt hatred, and therefore the greateſt ſin.

* *Lingend.* Tom. 3. p. 250.

Uſe. If *Unbelief be the greateſt ſin.*

1. Of *Information.*

1. *We may here take a view of the infinite patience, and condeſcending grace of God, to thoſe that have a weakneſs of Faith, with a great mixture of Unbelief.*

(1.) *His patience.* This ſin being ſo black as hath been deſcribed, a reproaching him in all his attributes, and Chriſt in his gracious deſign, worſe than the Unbelief of the *Jews*, much of the ſame nature with the firſt ſin of the Devils: 'Tis a wonder of patience that God ſuffers ſuch a mountain of ſin to cumber the ground, ſince it reacheth as high as Heaven, and dares the glorious Throne of God; that God ſhould not cut of thoſe Thorns which are continually galling him, and fling them into the Fire. Man is not ſo impatient under any thing as diſgrace; God bears infinitely more reproaches by this ſin, than all the men in the World ever bore; yet he hath as infinite a patience to bear them, as he hath power to puniſh them. None but a God could ſpare ſuch affronting ſinners, and endure ſo many ſcorns without evidences of wrath, and have an unwearied patience under ſuch a wearying ſin, *Iſai.* 7. 13. *Will you weary my God alſo?* which is

ſpoken

ſpoken of *Ahaz* his Unbelief, as was explain'd in the beginning of the Diſcourſe.

(2.) *His grace and condeſcenſion,*

[1.] *In the continuance of his gracious offers where the Unbelief is total.* Aſtoniſhing kindneſs! that after the firſt refuſal of Chriſt, and repeated acts of infidelity, God ſhould ſtill call and cry, come down from Heaven and knock, that grace ſhould ſtill ſollicite the Sinner, when that, and all the train of Attributes attending it, are thruſt off and violently ſtruck at by this ſin. The firſt offer of Chriſt is a fruit of amazing grace, but the repetition after ſuch indignities is more Hyperbolical, when he quickens his ſollicitations of men under a ſin of ſo high a provocation. Not any man poſſeſs'd with the grace of Faith, but hath withſtood many invitations, diſgrac'd the wiſdom, faithfulneſs, goodneſs, and holineſs of God; accus'd him of the greateſt falſity, repreſented him more baſe and deceitful than the worſt of Men or Devils; and this after God hath rais'd the ſtrongeſt Bulwark againſt it, and given the fulleſt aſſurance to make void their ſuſpicions of him; himſelf contriving redemption, his Son acting it, his Spirit applying it, as if all their employment were about this affair; yet they have maintain'd their incredulity; when we conſider this and the doubts and jealouſies, when we firſt ſet foot toward Heaven, we cannot ceaſe from wonder, that ever God ſhould receive us.

[2.] *In his gracious communications where there is a partial Unbelief.* 'Tis admirable, that when this, though partial, is ſuch a reflexion upon God, that he doth not alter his Methods, forbear the Communications of his grace, when we are often doubting of the ſtability of that grace. He is firm to his truth in the midſt of mens falſeneſs to him, *Rom.* 3. 3. the Unbelief of men ſhall not make the *faith* or fidelity *of God of none effect.* The Unbelief of that Nation did not hinder his entruſting his Oracles with them. As the truth of God was immutable to thoſe that believ'd of the *Jewiſh* Nation, though the Unbelief of the moſt was very groſs: So he will be faithful to the Believer, though there be a mixture of the ſin contrary to that Faith wherewith he is endow'd; *Moſes* and *Aaron believ'd not God to ſanctify him*, Numb. 20. 12. *Moſes* his Unbelief was great in ſtriking the Rock twice, when he ſhould have but ſpoken to it; yet God was ſo gracious as not to deny that effect to his Unbelief which he had aſſur'd to his Faith; he ſtopt not the influence of his power, though *Moſes* had weakned the hand of his Faith; *he caus'd waters to guſh out of the rock abundantly*, *v.* 11. When this hath put forth it ſelf in act, God hath been ſo indulgent as to repeat his promiſe for the ſtrengthening of a fainting Faith. When *Abraham* after a twofold promiſe, *Gen.* 12. 2. *Gen.* 13. 16. began to queſtion Gods truth, becauſe he did not yet ſee the Seed promis'd him, and his Years increas'd, *Gen.* 15. 3. *what wilt thou give me, ſeeing I go childleſs?* a querulous Speech diſcovering an act of infidelity immediately after a third gracious promiſe from God, *v.* 2. *Fear not Abraham, I am thy ſhield, and thy exceeding great reward.* To this his *anſwer* ſeems to be: What reward wilt thou give me ſeeing I go Childleſs, and the Saviour of the World is not like to come out of my Loins, ſince I have not that Seed promiſed ſo long ſince? God doth not chide him for this ſo ſevere a charge, but graciouſly renews his promiſe and ſtrengthens his Faith, *v.* 3, 4, 5, 6. *He that ſhall come forth of thy own bowels ſhall be thy heir, and thy ſeed ſhall be as the number of the ſtars.* And when after this no Seed came ſo ſuddenly as he expected, he liſtens to *Sarahs* Counſel, and goes in to *Hagar*, *Gen.* 16. 4. as if he was reſolved to wait upon the promiſe no longer: yet God is ſo far from ſtripping him of that glorious title of Father of the Faithful, that he condeſcends to ſhoar up his Faith by a new *Promiſe*, *Gen.* 17. 1, 2, *&c.* and the more to ſtrengthen his drooping Faith, changeth his name *Abram* into *Abraham**, which ſignifies a Father of my People; that he might remember the Promiſe every time he ſhould think of his name. It was given him after his diſtruſt of the former Promiſes in the buſineſs of *Hagar*. *David* takes notice of the indulgence of God to him in this Caſe, when his diffidence of God hath hurryed him ſo far as poſitively to aſſert, that he was *cut off from before the eyes of God*, *Pſal.* 31. 22. that God had no more kindneſs for him, or remembrance of his own Promiſe, *yet, nevertheleſs thou hearde ſt the voice of my ſupplications,*

* אברהם ון

cations. Though he had had ſo many Promiſes from God of a Kingdom, yet he ſaid in his haſt all men were Lyars, *Samuel* too, and in that reflected upon God, whoſe errand *Samuel* deliver'd; ſome of thoſe Weapons brandiſht againſt me, will one time or other reach me, and little hold is to be taken of the words of the Prophets, which are but a pack of lies; yet as long as he left not praying, God left not Anſwering. Scarce a gracious Anſwer a good man hath, but he may put a *neverthleſs* to it, becauſe of that diſtruſt of God which is mixt with his Petitions. When by a partial Unbelief, ſtarting from us, we queſtion his truth, beſpot his wiſdom, forget his kindneſs, have low thoughts of his ſufficiency; yet all the aggravations in this ſinful act (if there be a true Faith, as a grain of Muſtard-Seed) ſilence not the voice of his Bowels, dam not up the torrent of his love, he will take occaſion from thence to magnify his Grace. When *Peter* ſeem'd to have had his little Faith cover'd with the rubbiſh of his Unbelief, and the Faith of the Diſciples ſeem'd to be dead and buried, with the apprehenſion of Chriſt by the *Jewiſh* Officers, he was then going to pay their Debts, redeem their Souls, bind up their Bones, and make an everlaſting Peace between God and them. And when *Thomas* perſiſted ſtill in his infidelity of the Reſurrection of Chriſt, he doth not only ſhow himſelf to him with particular evidences of the reality of his Reſurrection in the marks of his hands and feet; but inſpires him with a particular ſentiment of his Deity, which no man before did ſo explicitely acknowledge, *Joh.* 20. 28. *My Lord, and my God*; not that Unbelief is a motive to Chriſt to do ſo, but he will take occaſion from it to make his grace triumph over the worſt of ſins. Since the nature of this ſin is full of ſo horrid a malignity, it makes the condeſcenſions and indulgence of God appear more admirable.

2. Information. *Here is a high encouragement to faith and acceptance of Chriſt.* We cannot ſin worſe by coming to him, than by not believing in him. How many ſtave themſelves off from an acceptance of Gods offers by a ſenſe of their own unworthineſs? Suppoſe it were an offence to approach to him with a humbled unworthineſs, can there be that blackneſs in it, as there is in drawing back from him? We do not then fling dirt in the face of thoſe Attributes which were illuſtrious in the work of Redemption; we do not then blemiſh his truth, and repreſent him as one that hath no care of his royal word; we debaſe not the credit of his Promiſe, nor do we caſt any aſperſion upon his wiſdom, or go about to fruſtrate the deſign of his contrivance, nor do we vilify his grace, or ſpurn at his beating heart, nor count the unſearchable riches of his mercy, as loathſome dung. Nor do we diſparage the power of God, as if he could not be as great and as good as his word; nor do we declare that we can ſhift well enough without him, neither do we ſtrike at his Soveraignty in contradicting his fixed will and royal law of Faith, nor do we rob him of his delight; nor do we pierce our Saviour afreſh, nor vilify the price he paid for our Redemption; we deny not his love, his wiſdom, his excellency, ſufficiency or reward; we caſt no dirt in the face of the Contriver and Executor of Redemption. But all this we do in as groſs a manner, as if we ſhould verbally diſown him, if we believe not. Nor can our ſins be diminiſht one Article in their guilt by keeping from him. Can we pay the Debt out of our ſmall Revenue? A Farthing a year cannot pay the intereſt of a thouſand pound, much leſs the Principal. Doth God Command us to Believe in Chriſt? Why ſhould we diſobey our God, add a greater weight to our Load? Have we not ſinn'd againſt juſtice, wiſdom, common Providence? Shall we draw the black colours of Unbelief over all the reſt, and deſpiſe all his Attributes in a higher manner by refuſing the bloud of his Son, which his love offers us? Can we leſſen our ſins by turning our backs upon his Bowels, and have the fruit of the Death of Chriſt by endeavouring to diſappoint him of the end of it? Is it not then an encouragement to us to come over to Chriſt by Faith, ſince in doing it we come out of the Territories of the moſt malignant ſin, and the moſt deſperate Enemy of God, and pay the honour which is due to his glorious perfections from every Creature?

3. *How unworthy is the carriage of every Unbeliever?* He is digging at the very foundation of the Throne of Grace. The delights of Chriſt were among the Sons of men, yet naturally we run from him, as if it were a Death to be with him; as if

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he were our greateſt Enemy. We cannot pull God out of Heaven, we cannot nail Chriſt again to the Croſs, we cannot pierce his Heart with a Spear, we cannot revile him to his Face as the *Jews* did; but ſlighting the purchaſe of his Death, deſpiſing the Conditions upon which it is to be enjoyed, diſowning his Authority granted by Heaven over us, is the only thing, and it is too much that we do againſt him; this every Unbeliever doth; he deſpoils him as much as in him lies of his reward, fruſtrates the deſign of his ſuffering, the expiation of ſin, the propagation and obſervation of his Evangelical Law. He that diſowns and would deſtroy the deareſt thing Chriſt hath left in the World, that which he gave the greateſt charge for the preſervation of, would act all the villanies againſt his Perſon were he again in the World. He doth as much as the Devil himſelf can do; all that he can do is to trample upon his Law, encreaſe the Unbelief of men in the World; he can do no more, and every Unbeliever doth as much: *The luſts of your Father you will do*, John 8. 44.

The dignity of Chriſts Perſon greatens the enormity of Unbelief, becauſe he hath not believed in the name of the *only begotten Son of God*, John 3. 18. * It outrageth not a man, nor an Angel, but the only Son of God, in the truth of his Word, the Majeſty of his Perſon, the greatneſs of his undertaking, and the kindneſs of his ſufferings. God hath but one Son, and him it deſpiſeth, and in his Perſon contemns the Father. 'Tis no leſs than marriage to his Son that he propounds when he offers Chriſt; and who would not contemn the carriage of a beggar, that ſhould refuſe being a Prince's Spouſe? This is to refuſe the imitation of Angels who worſhip him, for the imitation of Devils who hate him.

*Daillée in loc.

Now the carriage of Unbelief to God in Chriſt is,

1. *Irrational.*
2. *Ingrateful.*
3. *Inexcuſable.*
4. *Miſerable.*

(1.) *Irrational*, 1. *In thoſe that own not the Goſpel as a revelation of God*, which many of the *Heathen* Philoſophers regarded as a piece of folly, *to the Greeks fooliſhneſs*, 1 Cor. 1. 23. they could not imagine a crucified God, or ſo little affection in God to an only Son, as to let him be put to Death, and an infamous Death too: But alas! they had more unreaſonable notions of their gods than this could poſſibly appear to be: 'Tis true their notions are exploded out of the World, but we may thereby ſee how unreaſonable men are in the rejecting the Goſpel upon any Principles whatſoever. They talk of their *adulterous* Gods, their cheating *Mercury*'s, hectoring *Mars*'s, and luſtful *Venus*'s, and of Gods wounded in Battels. Is not a dying God for the ends of Virtue, more reaſonable than an adulterous God for the ends of Vice? Is not a God pierc'd for the happineſs of Mankind, and preſervation of Humane Nature, more reaſonable than a God wounded in skirmiſhes? Is it not as reaſonable to be believed that God ſhould become man, as a man become a God? which was a notion frequent among them in their Deifying men; but none now have ſuch groſs conceits of the Divine Majeſty. But as ſome ſcarce own the Being of a God, ſo they quite diſown the deſign and reaſonableneſs of the Goſpel, which is as ancient as the World within a few Hours, tranſmitted from one Age to another by a ſucceſſion of Promiſes, frequency of Prophecies, all centering in, and receiving their accompliſhment in Chriſt: So that if any will receive the ancient teſtimonies of the Prophets, which no reaſonable man can deny (there being more clear evidence of the antiquity of the Books of the *Old Teſtament*, than for any writing whatſoever, own'd by the *Heathens* to have ſomething Divine in it, and preſerv'd by the *Jews*, Enemies) or that which they repreſented, and repreſented ſo clearly, that whoſoever ſhall read of a *Meſſiah to be cut off after ſixty two weeks*, Dan. 9. 26. *from the building of the Temple, and that to make an end of ſin*, to make reconciliation for iniquity, to bring in everlaſting righteouſneſs, to put an end to any Prophecy of the *Meſſiah* (the *Jews* not being able to ſhow one Prophet ſince the crucifying of Chriſt) Whoſoever ſhall read the 53 *of Iſaiah*, of the *tender plant without comlineſs, deſpiſed and rejected of men, acquainted with grief, carrying our ſorrows, bearing iniquity, oppreſt and not opening his mouth, making his grave with the wicked*

wicked, and the rich in his death, making his ſoul an offering for ſin; and after having *a Portion divided with the great, becauſe he pour'd out his Soul to Death.* Whoever ſhall read the Prophecy of one pierc'd, one born in *Bethlehem, whoſe goings out were from everlaſting*, Mic. 5. 2. and afterwards conſider the ſtory of our Saviours Life and Death, cannot reaſonably deny that this is the very perſon deſcrib'd in the Prophecy; * whoſoever ſhall conſider the Prophecies of the deſtruction of the City of *Jeruſalem*, and the Sanctuary with a Floud of deſolation, *Dan.* 9. 26. after the *cutting off the Meſſiah*, and ſee that People now without a *King*, without a *Prince*, or *High-Prieſt*, an *Image*, an *Ephod*, without a Sacrifice, *Hoſ.* 3. 4. more years than ever both their Temples ſtood, muſt reaſonably conclude it a fruit of their own wiſh, that the bloud of him whom they would not own as their *Meſſiah, might be upon them and upon their children*, Mat. 27. 25. One great reaſon men do not believe the Goſpel, or believe in Chriſt, is, becauſe they are unacquainted with the Prophetick part of Scripture. *Buxtorf* in his *Synagoga Judaica* Conjectures this is a great reaſon of the *Jews* obſtinacy, they are ſo intent upon the Law, that they ſcarce mind the Prophets; and Chriſt himſelf in his rebuke of his Diſciples intimates this, *Oh fools, and ſlow of heart to believe all which the Prophets have ſpoken*, Luke 24. 25. To deny a Goſpel that hath been propagated with a glorious ſucceſs, confirm'd by a train of Miracles, acknowledg'd in the Writings of the *Heathens* that liv'd in the Primitive Times, witneſs'd by the Bloud of Martyrs, and thoſe of the wiſer and learneder ſort, who could not all ſurely be a parcel of Melancholy Fools! And ſhall this have no better a reception, than if it were a meer *Romance*, and an impertinent Fable? Common reflections upon our ſelves after this revelation, will lead us to think ſome divine ſtamp upon it. 'Tis obvious to a conſidering Rationaliſt, that man is not upon a right *baſis*, that he is ſtrangely amiſs, that it is inconſiſtent with the goodneſs and holineſs of God, to let man come in ſuch a poſture at firſt out of his hands. He ſees how little he can determine any thing with certainty in his underſtanding, that he hath not that affection to God, which nature will teach him he ought to have, that he doth not glorify God as his own reaſon will inform him he ought to do; he muſt conclude, that if ever divine goodneſs hath deſign'd and reveal'd a way for the reſtoration of man to his ſervice, the reſtoration of the World to the end of his glory, for which it was created; he can find nothing that doth propoſe it, promiſe it, and aſſure it, but the Goſpel. But let ſuch that diſown the Goſpel conſider (and though perhaps there are none here that opinionatively are Infidels, yet there is no man but hath ſome motions ſometimes againſt the authority of the Goſpel, as well as Atheiſtical thoughts againſt the Being of a God, which need ſometimes ſome conſideration to ſtop the Tide) I ſay, let them conſider, that thoſe things they prefer before the Goſpel, are not in their own account of any great, and durable worth, they cannot attend any beyond the Gate of Death; ſome thing there is of concern in another World; the opinions they entertain, have as little ground of certainty, as any thing elſe which the Goſpel doth not declare. The beſt account of things, with the moſt likely reaſon that ever was extant, is in the Scripture; for there is nothing ſeems to be wanting for the glory of God, and the duty and happineſs of a Creature: and therefore 'tis but a reaſonable propoſal that we ſhould entertain that, and conform our judgments and practices to it; till we meet with a better account, that makes more for the divine honour, and the Creatures welfare. If any Scheme more ſatisfactory for ſuch high and glorious ends can be propos'd; tis fit it ſhould be entertain'd. But till ſuch an one be found out, and have as many, and as manifeſt Confirmations as this hath had; 'tis reaſon that till then this ſhould have the pre-eminence. Who that were under a raging Diſeaſe would not uſe the beſt Remedy he could find, till he met with a better? For as it is unreaſonable for any man to deny that Debt of Obedience he owes to God as Creator; ſo 'tis unreaſonable to deny a rule to guide him in the way of Obedience to, and worſhip of God, till he can find one more rational in it ſelf, more honourable for God, and more ſerviceable to the Creatures intereſt. Is it not unreaſonable to require the ſame evidence in things of Faith as in matters of nature? is it not unreaſonable to deny that which hath ſtronger arguments to back the authority of it, than what can be drawn from ſence and

* *Sic illæ manus, ſic era jerubat.*

reaſon, for the proof of the being of any thing in the World? Is it not unreaſonable for us to follow our own humours, fancies, purblind reaſon, groping for happineſs in other things, while we refuſe the way that hath the cleareſt Characters upon it of any thing in the World? It were worth our knowledge, what Religion ſuch men would have, who will not believe the matter of the Goſpel, a Religion 'tis ſuppoſed they would have if they own the Being of a God; for a religious worſhip is a natural conſequence from ſuch an acknowledgment: The worſhip of the *Heathens* cannot but appear ridiculous; there is not a manto be found, unleſs among the more ſtupid ſort of Nations, that will Apologize for that. The *Jewiſh* cannot according to the rules of that Religion, be practiſed; for they cannot Sacrifice, ſince they have no Temple wherein to perform that ſervice. Beſides, Sacrifices being practis'd in all Nations, for the expiation of ſin, it cannot be ſuppos'd, that the bloud of any Creature can make atonement for the ſin of the Soul, or outward purifications by Water, waſh off the impurities of an immaterial Spirit. The *Mahometan* is too ſenſual for any rationaliſt to embrace. There is none then left but the Chriſtian to be embrac'd: the great Command of that, is Faith; it forbids all thoſe ſins, which moral nature loaths, and Unbelief beſides. The rule of it is the Scripture, and whatſoever is not according to that, whatſoever worſhip or doctrine men Coin, that is not according to that rule, is not Religion, is not Worſhip, 'tis no Revelation of God.

(2.) *No leſs irrational is it in thoſe that own the Goſpel to be a divine revelation for ſuch high ends, and do not in heart and practice ſubſcribe to the goodneſs and methods of it.* For men that hear the language of God, pretend they believe the voice of the Goſpel to be the voice of God, that Chriſt is the Son of God, that he ſhed his bloud for a ranſom for Souls; yet not to accept of this ranſom, to ſlight the benefit of it, not to conform to one of thoſe conditions upon which it is offer'd; not leave a Luſt for Chriſt, or forgo a pleaſure for him; to believe no more than agrees with their humour, intereſt or fancy; this is a moſt unworthy Carriage to God, and to a mans ſelf, to pretend one thing and do another; to profeſs an acknowledgment of it in our underſtandings, and refuſe a ſubſcription to it with our wills. 'Tis a thouſand times better for a man to ſtrip himſelf of the name of a Chriſtian, than to have a practical Unbelief inconſiſtent with the truth of a Chriſtian. With what Face can a man profeſs Chriſt to be his Lord and Maſter, and yet regard not any order he gives? The *Heathens* will ſtand up in judgment againſt ſuch a Nation, for they will confide in their Idols, believe and conform to their Oracles. *All people will walk every one in the name of his God*, Micah 4. 5. and ſhall we deal worſe with God, than Heathens did with Idols? Shall we believe wicked men? Why elſe do we make contracts and bargains? Shall we believe the Earth? why elſe do we ſow? Shall we believe the Winds and Waves? why elſe do we traffick? And is it not more reaſon to give credit to an Infallible God? 'Tis a great madneſs not to come up to the terms of that, which we confeſs is ſeal'd by the bloud of Chriſt, confirm'd by the power of Miracles, proclaim'd by the Apoſtles, admir'd by the Angels, and confeſt too by the Devils themſelves to be from God. What more unreaſonable than to profeſs that Chriſt was appointed by God to remove our Miſeries, relieve our Wants, purchaſe our Happineſs, expiate our ſin, procure our Peace, which we could not find a way our ſelves to obtain, had we been befriended by the wit of Angels; yet not comply with any one condition upon which he offers thoſe tranſcendent bleſſings? Profeſſion of him without a ſound Faith in him, is like the *Phariſees* garniſhing the Tombs of the Prophets, while they hated the Redeemer they Propheſied of. Gilded *Bibles* will not ſerve the turn with leaden hearts. And is it not as unreaſonable in an humble Soul to doubt of Mercy? Surely as unreaſonable as in an impenitent Sinner to preſume upon it. What hath God commended more than his Mercy? What pleaſeth him more than an humble confidence in it? What offends him more than for ſuch an one to diſtruſt it? Have we not in Chriſt the greateſt encouragements to Faith and Confidence, ſince he is ſo near us, of the ſame nature with us, and came from Heaven on purpoſe to *take not the nature of Angels, but the ſeed of Abraham*, *Heb.* 2. 16. and felt the *miſery of our nature*, Heb. 2. 18. to the very end that he might have compaſſion on us, and hath offer'd himſelf up as a Sacrifice for our

ſins?

ſins? Shall not then that Unbelief, that kicks againſt thoſe foundations of hope, and diſparages that which hath letters of commendation from Heaven, be accounted an unreaſonable thing?

2. *'Tis alſo ingrateful.* What elſe is it, to fly in the face of that love, which hath wrought out the way for us by Blood? To ſlight him that would relieve us, wound him that would cure us, to live as if Redemption had never been wrought, and diſobey him for ſhowing love to us is an ungrateful Phrenſie. When the *Jews* preferred *Barabbas* before Chriſt, and *Judas* valued thirty pieces of ſilver above him, was it not an ingratitude as well as an indignity? And is it not as great, to value a Soul-murdering luſt above him, to be allured by a beaſtly pleaſure to offend him, rather than by the Heart-Blood of the Son of God to pleaſe him? How often do we ſee, when the Sun riſeth to comfort the drooping Earth, the Earth ſends out vapours and miſts, as if it ſcorn'd any aſſiſtance from that Heavenly Body, and would ſtrip it both of its life and influence, ſo neceſſary for the Fruit it bears, and the Inhabitants it nouriſheth? Do not men ſend out the black Vapours of their Enmity and Unbelief, at the appearance of the Sun of righteouſneſs, as if they had a mind to choak in him all ſentiments of kindneſs to them? Is not this unworthy, to diſhonour him that would honour us, ſmite him who hath been wounded for us, pierce the Heart of him who hath bled for our Health? for *by his ſtripes we are healed*, Iſai. 53. 5. as if the Cup he had drunk for us, were not bitter enough. What wounds he received, were for the ſatisfaction of Gods juſtice, which was arm'd againſt him; what wounds our unthankful Unbelief gives him, is to the diſparagement of that ſatisfaction. God did not ſtick to ſend his Son, but the World ſticks at receiving him. The World is loſt in *Adam*, by the Blood of his Son *he finds them when they do not ſeek him*, Iſai. 65. 1. and the unthankful World will not receive him when he offers himſelf to them, nor refuſe it with a common civility, not ſo much as a *No I thank thee* in the caſe, which is common among men upon refuſal of an offer'd kindneſs.

3. *'Tis inexcuſable.* There is no plea for it. The *Jews* had ſome plea for theirs; he that was cloathed with infirmities, and had no outward form or comlineſs, nor any beauty and glory according to their expectations, might better indeed be *deſpiſed and rejected of them*, Iſai. 53. 2. 3. What plea can we have, ſince he hath ſhaken off his infirmities, aſcended to Heaven in his Majeſty, hath propagated his Goſpel, and hath been honour'd one time or other in every part of the then known World. They were under a Law of riddles, could not well tell the meaning of the types that repreſented him; nor were the things the *Prophets* ſpake, clear to themſelves, 1 *Pet.* 1. 10, 11 much leſs to the People. The curtains now are open'd, the vail remov'd, the dusky cloud hath ended in a clear Day; yet the ancient *Iſraelites and Patriarchs* had many of them ſo much Faith, as will render our Unbelief without any ground of Apology. If thoſe that liv'd under ſhadows, and the ſtar-light of Ceremonies, had ſo much ſight, and ſo much *Faith*, as is reckon'd, *Heb.* 11. and propos'd to us for an example and encouragement to run our race, and *lay aſide that ſin* of Unbelief, *which doth ſo eaſily beſet us*, Heb. 12. 1. what plea can we have for our Unbelief, ſince the Sun of righteouſneſs hath ſcatter'd the ſhadows of the night, clear'd up the face of the Heavens, accompliſht what they believ'd and wiſh'd for, deſtroyed him that had the power of Death, rooted up the foundation of the Devils Empire, and *brought life and immortality to light through the Goſpel*? 2 *Tim.* 1. 10. Their Faith under ſhadows will render our Unbelief under ſubſtance, inexcuſable.

4. *How great will be the miſery of Unbelievers!* The greatneſs of the miſery will be proportionable to the greatneſs of the ſin; 'tis a ſin both againſt the Law and againſt the Goſpel; by the Law we are bound to believe God, and whatſoever revelation he makes; we are bound to truſt him as he is a God of truth: By the Goſpel we are bound to believe, that Chriſt came into the World to lay down his life as a ranſom. If the breach of the Law makes us eternally miſerable, the rejecting the Goſpel makes the wound the deeper, and the ſmart the ſharper: no man refuſeth the remedy, but he ſharpens his wound. If the ſins of men, who have no knowledge of the Goſpel, condemn, how much more ſhall

the ſins of thoſe who ſin both againſt Law and Goſpel, have a ſeverer recompence of reward, for neglecting Salvation, and ſo great Salvation? Heb. 2. 2, 3. *How ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt was ſpoken by the Lord?* Refuſing the Covenant of Grace, he puts himſelf upon the Tryal by a Covenant of Works; and what hope an exact law often tranſgreſt can give a Malefactor, is eaſy to imagine: Millions have periſhed by it, none can be ſecure in it. *There remains no more Sacrifice for ſin,* if this be ſlighted, *Heb.* 10. 26. They are not in ſo good a ſtate as they had been, if Chriſt had never died; but worſe, for they have his bloud to anſwer for, as well as ſins againſt the natural and written Law; and render themſelves utterly unworthy of that grace they diſparage. Becauſe of this, the *Jews* were broken off, the refuſing this Corner-ſtone was the cauſe their Foundations were tore up, and they hurl'd down from being a people to become the reproach of the World. Though God puniſhed them for their ſinful Idolatries, yet he never rejected them till they rejected his Son; and then *wrath came upon them to the uttermoſt,* 1 *Theſ.* 2. 16. And our Unbelief comes not ſhort of theirs, but exceeds it. *If we deny Chriſt, 'tis juſt he ſhould deny us,* Mat. 10. 33. 'Tis an equitable Law, to have the ſame meaſure meted to us, that we mete to others. If Unbelief oppoſe God, no wonder God will oppoſe and puniſh Unbelief. No man can imagine, but that God will be ſenſible of the wrong done to his bleeding Son, and our dying Redeemer. How can he be regardleſs of the contempt of his glorious nature, and let a final indignity to his Majeſty paſs with impunity? An inditement will be brought againſt ſuch by every abus'd attribute of God; all will condemn them, ſince all have been condemned by them, not one will appear as an Advocate for them; holineſs muſt hate him that is filthy, and will not be otherwiſe; truth will be glorified in the Execution of the Goſpel threatning, ſince the Sinner would blemiſh it in not reſting upon the Promiſe, and obſerving the Precept; Juſtice will puniſh ſuch as will not accept of the ſatisfaction appointed to be applyed by Faith; Wiſdom will frame a Hell for them that deſpis'd the great Maſter-piece of it: Power will be glorious in keeping them for ever under that puniſhment, and burning up the ſtubble, that would riſe up againſt it. As there is a Power to ſave, ſo there is a *glorious power* to deſtroy, 2 *Theſ.* 1. 9. when Wiſdom, Holineſs, Juſtice, Grace, Truth ſhall not be own'd in the glory of them in Chriſt, they ſhall make themſelves glorious upon him to the coſt of the Unbeliever; for God hath a ſoveraign right to the glory of his Attributes; ſince the Creature will not actively honour him, God will make him paſſively to glorifie the perfections diſparag'd by him. The bloud of Chriſt ſhed by this ſin, in regard of an implicite approbation, cryes with as loud a Voice to God for Vengeance, as *Abels* bloud did againſt *Cain*, and to as good purpoſe; for he that heard the Voice of the one, will not be deaf to the cry of the other. It ſpeaks the language of mercy to him that receives it, and the roaring of Juſtice to him that refuſes it.

2. Uſe of *Exhortation.*

Let us be ſenſible of the malignity in this ſin. It being a ſin againſt the Goſpel, we ſhould be more ſenſible of it, than of ſins againſt the Law. Thoſe are tranſgreſſions againſt a rule, this a tranſgreſſion againſt a rule and a remedy. There is more reaſon we ſhould be ſenſible of this, than if we had ſhed the moſt innocent blood, raviſh'd the chaſteſt Bed, or made an explicite compact or Covenant with the Devil; theſe are ſins mankind generally frown at, and think ſuch perſons fit to be thrown out of the Society of Mankind. Yet behold here an evil worſe than all thoſe ſingly or jointly conſider'd in themſelves; theſe are againſt the ſoveraignty of God; but not as this, a trampling upon the bloud of his Son, infinitely above the moſt innocent Creature: Thoſe againſt the authority of God, this againſt his Commanding Authority, and his condeſcending Grace; thoſe againſt common ſentiments of nature, this againſt ſpecial revelations of a rich goodneſs. A Murderer ſlays a Man, an Unbeliever Crucifies a God; a Thief robs a man of Worldly Goods, an Unbeliever ſtrips a God of his greateſt glory; an Adulterer defiles the Bed of his Neighbour, an Unbeliever defiles a Soul which is courted to be the Spouſe of God. Beſides, Unbelief is the breeder and fomenter of ſuch ſins, which are committed by any under the light of the Goſpel.

1. *Believers*

1. *Believers ought to be ſenſible of it.* True Faith is always attended with a ſenſe of Unbelief, a wearineſs under it, a longing to be rid of it. The poor man in the Goſpel own'd his *Faith*, and yet confeſt his *Unbelief* with tears in his Eyes, *Mark* 9. 24. And are there not heaps of infidelity lie in our Breaſts? Is not the power of God ſometimes diſtruſted? His goodneſs unregarded? Is Chriſt valued according to his tranſcendent worth? Do we always reliſh the excellency of the Goſpel? Do we never value and love a Creature almoſt at the ſame rate we do the Creator and Redeemer? Are we not often more forgetful of God than we are of our ſelves? Is not the word and oath of God too little ſometimes to prop up a tottering Faith? Are we not often more confident of men than we are of Chriſt? and beſtow more credit upon the promiſes of men than we do on the promiſes of God? Do we always pay as much reſpect to God as we do to our ſelves, as we do to men that ſhall die? How often do we find Chriſt complaining of the littleneſs of his Diſciples Faith, and the ſlowneſs of their hearts to believe, which were the only Chriſtian Church then in the World? And are any of us yet got beyond the merit of ſuch rebukes? Are there no ſcents of this ſin in the moſt cleanſed Veſſels? Have not the beſt here a partial Unbelief? and can there be one Grain of it in the heart without a proportionable ſinfulneſs of it? The leaſt Unbelief hath the ſinful nature of Unbelief, as well as the leaſt grain of Poyſon hath the nature of Poyſon. So much as we want of a perfect Faith, ſo much we ſtrip God of the glory of his nature, blemiſh his truth, aſperſe his Wiſdom, ſlight his Goodneſs, diſgrace his ſufficiency, ſnatch away his delight; ſo much as we want of a perfect Faith, ſo much we pierce the Redeemer, null the work of his mediation, undervalue the price of Redemption; ſo much we deny thoſe choice affections which engag'd him in the undertaking, and were illuſtrious in the Execution; ſo much we deny the excellency of his perſon and deſign; ſo much we grieve him, ſo much we diſhonour him. If all this be clearly in a total Unbelief, 'tis in ſome degrees in a partial Unbelief, and every act of it. And ought this to be ſuffer'd in the heart without ſenſe, ſhame, confuſion and deep humiliations? Let us pour out our tears for it, as we have pour'd out our Saviour's bloud by it. The fat of a Sacrifice, which was a part without ſenſe, was to be conſum'd by Fire; ſo ſhould we endeavour that our inſenſibleneſs ſhould be wholly burnt up by the ſpirit.

2. *Thoſe that are yet in a ſtate of Unbelief ought much more to be ſenſible of it.* That we may not deceive our ſelves, and raiſe hopes contrary to the word; to bleſs our ſelves when God curſeth; without a ſenſe of this, there is no meeting can be between Chriſt and us. 'Tis as much a bar to any gracious work in our Souls, as it was in the days of his fleſh, to many *mighty works* in his own Country, *Mat.* 13. 58. Every man that ſits under the Goſpel, is bound to believe the divine truths reveal'd therein: He is bound to believe his infection by original ſin, and that the Curſes of the Law are due to him. He is bound to believe, that God hath ſent his Son to be Crucified for the ſins of men that believe in him; that repentance and turning from ſin, is a neceſſary duty; he is bound to repent, forſake ſin, and with a contrite heart caſt himſelf upon Chriſt, expecting Salvation from him, and reſolving ſincerely to obſerve his Commands, renounce his own Righteouſneſs, and rely upon his Power; and therefore ought to be ſenſible of this obligation, and of that which is contrary to it, and keeps him from performing it. A ſenſe of this ſin will lead the way to a ſenſe of all the reſt: this once quell'd, the other expire; the Death of the Mother Viper is the deſtruction of the young Litter.

(1.) *Chriſt was moſt ſenſible of this ſin in others*; ſhould not we then be ſenſible of it in our ſelves? It was a great part of his *ſorrow*, that men refus'd him, and would not accept of him, and Salvation by him, *Luke* 19. 42. It made him ſigh more pathetically, and made him ſpeak as if he were weary of all his pains, *Luke* 9. 41. *Oh faithleſs generation, how long ſhall I be with you?* His anger was for the moſt paſt rais'd againſt this, and this only, and ſtill it muſt upon the ſame account be more painful to Chriſt than all the Thorns which were upon his Head, and wound him more deeply than the Nails did his Hands and Feet: ſhould we not then write after our Maſters Copy?

(2.) *'Tis a ſin eaſy to be ſlipt into by a Believer.* Man is born with jealouſies of God, which cauſe a diſtance, and render our particular cloſing with him more difficult.

difficult. Sin in the nature makes us ſuſpect every approach of God to be for our hurt, *Luke* 5. 8. *Depart from me, for I am a ſinful man*: the beſt have not been free from unbelieving ſtarts againſt God; *David* had a deſperate reflexion on God, 1 *Sam.* 27. 1. that he ſhould *one Day periſh by the hands of Saul.* Though God had aſſured him of the poſſeſſion of the Kingdom, and daily experiences of Gods Providence in his preſervation under the purſuits, and Armies of *Saul*, might have confirm'd him, yet he fear'd that ſome of the ſtones flung at him, might reach him; and make him uncapable of the deſigned Royalty. *Aſaph* too in regard of his ſpiritual condition, queſtions the mercy and faithfulneſs of God, *Pſal.* 77. 3, &c. 8. *Is his mercy clean gone for ever, doth his promiſe fail for evermore?* The Interrogation is at leaſt a queſtioning of it, becauſe *v.* 10. he acknowledgeth it to be his *infirmity*, which he would not have entitled his ſubſcription to the eternal mercy of God, and the truth of his Promiſe: We ſhould therefore be ſenſible of that Unbelief, which yet remains in our natures, that we may be preſerv'd againſt the encroachments of it.

(3.) *No man can labour for Faith, till he be affected with the ſinfulneſs of Unbelief.* The ſence of this is the firſt ſtep to Faith: We cannot have a ſight of the amiableneſs of a moral Virtue, till we are ſenſible of the deformity of the Vice which ſtands in oppoſition to it. A conviction of the ſinfulneſs and miſery of Unbelief, will make us endeavour after the Grace and Happineſs of Faith.

(4.) *Nor can any reformation ſecure us, while we remain inſenſible of the evil of this.* Conviction of other ſins leaveth a man in his natural ſtate as it found him; all men that are not ſenſible of this, though convinc'd of all their other guilt, are in a ſtate of ſin; 'tis the work of the Spirit to convince men of it, if they do not believe. Reformation takes away the ill ſavour of our lives, which made us ſtink above ground; yet the life may be reform'd, and the ſtate not chang'd, but be as deplorable as before. Though Atheiſm and Prophaneneſs may be left, yet a man by that is no more a Member of Chriſt, and of the Family of God without Faith, than he was when he was beſmear'd with his groſſeſt Vices; no more than the moral *Jews* were, to whom Chriſt denounceth *a dying in their ſins, becauſe of their Unbelief*, John 8. 21. The guilt of all former ſins cleaves to the Soul under a new life, till upon Faith in the Blood of Chriſt it be wip'd off. We are ſtill in Gods Debt-Book, without one farthing of our ſcore croſs'd out; for God muſt have his ſatisfaction either from Chriſt or our ſelves: he hath none from Chriſt for us while we remain in Unbelief, 'tis not applyed to us or pleaded for us; no remedy for this Diſeaſe, but in the Blood of Chriſt, and no way of having that Blood ſprinkled upon us but by Faith. Reformations garniſh our lives, but the Soul remains ſtill unſanctifyed, if Unbelief raigns; that clears the outward rubbiſh, but doth not cleanſe the inward ſink: No true ſanctification without Chriſt, for *in him* we are ſanctifyed, 1 *Cor.* 1. 2. Faith only is the band that unites us to him, whereby we get cleanſing virtue from him. As Faith only ingrafts us into Chriſt, ſo Unbelief alone keeps us off from that bottom; as by this engrafting, our actions become good, ſo without it, our beſt actions are bad. An ignorant Heathen may as well *pleaſe God* as a painted Unbeliever, *Heb.* 11. 6. this ſin makes us utterly uncapable to pleaſe God. The World is apt to lye under this error, becauſe they have amiable qualities in the eye of man, they think they have no ſpot in the eye of God; but alas, this doth render us more deform'd in the eye of God, than all outward reformations can render us beautiful.

2. *As we ought to be ſenſible of it, ſo we ſhould watch againſt it.* This is a Leſſon for Believers. 'Tis eaſie to diſtruſt God, our own Hearts have dealt treacherouſly with him, and therefore we think he will requite us in our own kind. Let us watch againſt the firſt motions of it, becauſe the Devil by them endeavours to draw us to it; as all good works ſpring from Faith, ſo all evil works from a defect in it. If there be a diſturbance in the Heart, other Members cannot well do their Office. Habitual Faith lays the firſt ſtone of a Heart ſanctification, *their hearts purifyed by Faith*, Act 15. 9. and every act of Faith raiſeth it higher. So much of Unbelief, ſo much of Impurity: watch therefore againſt every thing that may weaken the foundation of your ſanctification. Unbelief only makes us ſink under a temptation: *Jacob* wreſtled with an Angel, or with the

the Son of God; yet ſtill kept up his Faith in Gods Promiſe againſt the *fear* of his Brother, and became a Conquerour, *Gen.* 32. 24. *&c. Hoſ.* 12. 4. * *Jacobs* fight was a corporeal conflict, becauſe his thigh did ſhrink with his wreſtling; but it was alſo a fight of Faith: why elſe ſhould the *Angel* ſo value a corporeal wreſtling, as to give him a new name thereupon, and call him *Iſrael*, becauſe he had prevail'd with God? Beſides, who can think a poor mortal could overcome an Angel with an aſſum'd body in a corporeal wreſtling? It was an internal conflict of the ſpirit of *Jacob* with God, and the external wreſtling was only a ſymbol of the inward conteſt. As he wreſtled againſt a man by the ſtrength of the Body, ſo he wreſtled againſt diſtruſt by the ſtrength of his Spirit. For *Jacob* hearing of his Brother *Eſau*'s march againſt him, and remembring his cruel threatning upon his foreſtalling the bleſſing, he was afraid of the ruine of himſelf and Family; and conſequently that the promis'd Seed ſhould be extinguiſht; and therefore wreſtleſs with God upon the account of his Promiſe, deſiring him to defend his Family from *Eſau*'s Fury. Unbelief ſinks us under Devils, Faith makes us wreſtle with God. In caſe of any fall into ſin, watch againſt this *maſter ſin.** Though our fall calls for ſorrow, it calls not for Unbelief. To throw off an humble Faith, is to gratify the Author of ſin, the Devil, by deſpair and Unbelief, but doth not pleaſe him that wrought the Redemption; this is to heap a Mountain of ſin upon the former. If a man ſin, 'tis not ſaid preſently, we have a Devil to deſtroy, but an *Advocate* with the Father, who is *the propitiation for our ſins*, 1 *Joh.* 2. 1. Watch therefore againſt every ſtirring of it upon all occaſions, and the more, ſince you have found how gracious Chriſt hath been, and that your former Unbelief could not diſpute away his grace, and ſend it back to Heaven from whence it came. Let not a diſtruſtful heart have more credit with you than a Saviours Promiſe. And that we may watch againſt it, let us think meanly of our ſelves. He that eſteems himſelf ſomething, will quickly eſteem Chriſt as nothing. Regard the things of the Goſpel as the moſt ſubſtantial things, of the greateſt moment. Let the word dwell more richly in us, than the notions of Nature. Meditate often on it. Reſt not upon the knowledge we have by Education, conſider things in their reaſons, not by intereſt or affection, without Scripture reaſon; work ſuch arguments upon the mind, as may ſtrengthen the aſſent to the word; weak conſents of will ſpring from imperfect aſſents in the underſtanding. The deeper truths are in our underſtandings by an explicite, and formal, and renewed aſſent; the warmer and ſtronger will they be in our affections and will; every wind or violent ſtorm will blow down a Houſe that is weak in its foundation. There is an *aſſurance of underſtanding* precedes the *acknowledgment of the myſtery of the Goſpel*, *Coloſſ.* 2. 2. The fuller the aſſurance of underſtanding, the cloſer the affiance of the will: a floating Cork cannot be ſtable. Be well acquainted with the nature, terms, and riches of the Covenant of Grace, the mediation of Chriſt, his Offices, the ends and fruits of his Death. This is the way to watch againſt Unbelief, ſo great a Sin. This is neceſſary. As Chriſt will do no more Miracles without Faith, ſo the Devil can do no miſchief without Unbelief. The more of Faith, the cloſer our Union, and the fuller our Communications.

3. *Let ſuch as are in a ſtate of Unbelief, endeavour to come out of it.* We ſhall then lay by the moſt offenſive ſin, the object of Gods greateſt hatred, the diſhonour of his Attributes, the main prop of the Devils Empire. We ſhall not till then, pleaſe him, nor will he ſheath his Sword, nor open his Bowels. We then approve of the Counſel of God, who is as tender of the honour of his Son as of his own. For he will have *all men honour the Son as they honour the Father*, Joh. 5. 23. It will be the beſt return we can make to Heaven for the Meſſage or Joy Heaven hath ſent to us in the Goſpel. The ſucceſs of the Goſpel in the heart doth chear the heart of Chriſt in his Exaltation, as well as the news of it did in his humiliation, *Luke* 10. 21. *he rejoyced in ſpirit.* This is the way to add another Throne for him to ſit upon (as every believing heart is) inſtead of pulling him from what he had. None but an Unbeliever is deſpis'd by God; no man but an Unbeliever ſhall ever taſt of his fury. Hath not God often by his ſpirit intreated us to conſider what is for our Peace? Hath he not met us, and inſtead of offering to kill us, as the Lord did to *Moſes*, he hath open'd his heart, ſhew'd us the wounds of

his

* *Zanch.* in Hoſ. 12. 4. p. 185.

* *Tho. Goodw.* MSS.

his Son, deſir'd nothing of us, but that we would believe he had a deſign of kindneſs for us, and that we would give him ſuch an entertainment as his affection doth deſerve; that we would give credit to his aſſertion, and walk according to it? He complains only of your drawing back from him; he never quarrels with any man for ſucking the Breaſts of his goodneſs: his only grief is, that you will not come, that you might have life: and can the ſpurning his grace be a means to our bleſſedneſs, or this deſperate ſin inſtate us in the glory of Heaven? Shall the Lyons be aſhamed to tear *Daniel*, and an Unbeliever not aſham'd ſpiritually to tear his Redeemer? Shall the Ox know his Owner, and Man not know his Crucified Saviour? Shall the ſtones rend in pieces at his Death, and our hearts ſtand unſhaken at his ſufferings for us? Doth not God denounce a wo to them that remember not the afflictions of *Joſeph*? Can any leſs be expected by thoſe that increaſe the afflictions of Chriſt, and kick againſt the greateſt deſign God had to honour himſelf? Doth not our nature gaſp for a felicity? Is it not the ſole inquiry of man, *who will ſhew us any good?* and when the Goſpel preſents us with the moſt ſatisfactory bleſſedneſs, ſhall we reſiſt it, and ſhut our Eyes againſt the light that would conduct us to bliſs? If we will diſhonour God by Unbelief, we ſhall vilify our hopes; were the Goſpel of no concernment to us, yet Unbelief in regard of the Author of it, were a ſin worthy of the ſharpeſt reproof. A Belief of him we owe to him as Creatures; but when it is of the greateſt moment to our Souls to believe the Goſpel, as that whereupon depends eternal happineſs or miſery; ſhall any of us that acknowledge it to be of God, that have been bred up in the midſt of its light, be ſo cruel to our Souls, as to make light of the conditions of it? 'Tis unreaſonable, as it diſhonours our Creator, for whoſe glory we were made; as it diſgraceth our Redeemer, by whoſe bloud we are ranſom'd; Uncharitable to our ſelves by murdering our Souls, to which we owe the greateſt care. Or dare any perſiſt in this way, and venture Heaven and Bleſſedneſs upon a conceit that the Goſpel is not true? What hurt can there be in believing it? An eternal miſchief may be in refuſing it. There is no diſhonour to God by believing it; we own one God by acknowledging it; we own whatſoever is comely, and praiſe-worthy, by the rational ſentiments of Mankind, in regard of the Precepts. By caſting it behind our backs, we hazard our ſelves, if it may be true; we deſtroy our ſelves, if it be abſolutely true. A reſolution to perſiſt in Unbelief, is ſuch, that no man in his wits would ever think of.

4. *Let ſuch as are got out of the ſink of this ſin, bleſs God and prize their Faith.* God only diſpers'd that Cloud of Darkneſs which had ſeiz'd upon you, and drew you out of that mire, hateful to Heaven, wherein your hearts were ſoakt. What a Gulf hath God deliver'd you from! He might have left you in that ſtate, ſo reproachful to himſelf, and ſo dreadful to you. Prize your Faith above all your Treaſures; above all keeping, preſerve and ſtrengthen it. Before, you could not but diſpleaſe him, now you may be a pleaſure to him; before, you Warr'd with every perfection of his nature, now you join iſſue with him in the exalting of them. By this you are intereſted in the fruit of his glorious Counſels, the Bloud and Mediation of his Son, the glory of his Attributes. By this he ſnatcheth you from a League with Hell, ſets you above the Head of the Captain of Unbelievers; knits your hearts to himſelf, and fits you to be Monuments of his Grace, to be placed with him for ever in Heaven.

A DIS-

A DISCOURSE OF THE MISERY OF UNBELIEVERS.

John III. 36.

He that believes on the Son, hath everlasting life; and he that believes not the Son, shall not see life, but the wrath of God abideth on him.

THese words are a part of the Discourse of *John Baptist* to his Disciples, which contains a Summary of the Gospel, and treats of the dignity of Christs Person. The occasion of the Discourse is a question stated between the Disciples of *John Baptist*, and the *Jews* about Purification, v. 25. *there arose a question between some of Johns Disciples and the Jews about purifying*; what the *question* was, is not fully and plainly recorded: some think the Ceremonial Purifications appointed in the Mosaick Law, were the subject of the contest. But the next *verse* (v. 26.) intimates the question to be concerning the Baptism of *Christ*, and *John Baptist*, which of them was the most efficacious for Purification; some preferred *Johns* Baptism, in regard of his priority of time, he being first sent to Baptize, and in regard of Christs receiving Baptism from his hands: the other might assert the Baptism of *Christ* to be as purifying as the other, because of the many Miracles wrought by him to confirm his Mission; which seeing the Baptist wanted, (for *he wrought no miracles*, John 10. 41.) *Johns* Disciples being jealous of their Masters Glory, and troubled at the lessening his authority, in the heat of their contest address themselves to *John*, to be an Arbitrator in this affair, as being best able to judge of that for which he was commission'd, v. 26. *and they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness; behold the same baptizeth, and all men come to him.* The contest it seems had engendred in their hearts an envy against Christ, because of the multitude of his Followers above what their Master had, who they saw was decreasing upon the others rising, as the light of the Stars is obscur'd by the appearance of the Sun. They frame their relation to *John* with a contempt of Christ, and a charge against him, as if they intended to incense their Master against our Saviour. The contempt is in the Title

they give him; when they ſpeak of their Maſter, 'tis *Rabbi*; when they ſpeak of Chriſt, 'tis *he that was with thee beyond Jordan*; not vouchſafing to name him. How apt is man by nature to have low and mean thoughts of Chriſt in his heart! The charge here is double:

1. *Uſurpation. He baptizeth*, he invades thy Office, and takes upon him that function, which belongs properly to thee, and after he ſeem'd to enter himſelf thy Diſciple by receiving Baptiſm at thy hands, now is ambitious of an equal authority with thee, without a Call, or any Order from thee, and Baptizeth in his own name.

2. *Ingratitude. He to whom thou bareſt witneſs*, and by that Elogy gaveſt him an Authority among the People, who rely'd upon thy word; now he endeavours to obſcure thy glory, and hath forgot the obligation he had to thee, by giving him ſo worthy a Character. They thought *John*'s commendation of Chriſt aroſe from his humility, and not from a knowledge of the excellency of his Perſon. And they urge it with the ſucceſs of Chriſt, *all men come to him.* He makes ſo great a progreſs, that he will draw from thee all thy Diſciples, and diminiſh that honour thou haſt gain'd among the People. By this means they endeavour'd to enflame the *Baptiſt* againſt our Saviour, and cauſe him to change his note, and give ſuch a Character of him, as might leſſen his growing reputation. But they found their expectation defeated by the modeſt anſwer *John* returns to them.

Obſerve,

1. *How do pride and paſſion often ſway in the hearts of Profeſſors!* The *Baptiſts* Diſciples fear any diſgrace of their Maſter ſhould redound upon themſelves, and therefore endeavour to embroyl him in contention. The Diſciples of Chriſt were not free from the like taint, when they were angry with one mans caſting out Devils, becauſe *he did not follow them*, Luke 9. 49. *John* by his humility rejoyces at the appearance of Chriſt, *v.* 29. But his Diſciples Pride robs God of his preſent praiſe for ſending the *Meſſiah*; we can never value any mercy of God, while we value our ſelves too much. What need have we to lay ſhackles upon the pride of nature, to watch over our Paſſions, and reſtrain them within due bounds, that they may be ſerviceable to God, and not to Satan? Grace muſt be upon its guard againſt the deſigns of the old *Adam* in us. The Devil directed ſtrong Engines againſt the *Baptiſt*, in the hands of his Diſciples; enough to batter him, without abundance of Grace, and an awakened exerciſe of it.

2. *How often have pride and envy been the ſprings of the Churches Calamities!* Theſe two have been the Incendiaries of the Church as well as of the World. Pride in *Adam* over-turn'd the worſhip of God in the World juſt after the Creation; and Envy in *Cain* made the firſt diviſion after the Promiſe, which led him to murther the holieſt Man, and afterwards drave him out from the preſence God. How little did thoſe poor Diſciples think, that in this they imitated the fallen Angel! He envyed God a ſervice from Man, and thoſe envy Chriſt a glory from the Creatures. How far will Envy proceed, if God do not ſtop it? Envy in *Cain* at the appearance of his Brothers Sacrifice, firſt broacht his Brothers Bloud.

* *Communitus.* * 3. *How forward are men to be drawn from Chriſt by an admiration of the gifts and graces of the Saints!* They admire here the ſervant above the Maſter; how long hath it been that the value ſet upon the Saints, thruſt almoſt out any eſtimations of the mediation of Chriſt? Prayers to the Virgin are become more numerous, than ſupplications to the Son of God.

4. *How dangerous is contention about ungrounded opinions!* Had not *John* interpos'd, with what animoſity againſt Chriſt had his Diſciples hearts been filled upon this conteſt? The Weeds would have grown ſtrong, and taken deeper rooting, without a ſpiritual prevention. What is *Johns* Anſwer to this report? Religious, humble, and modeſt, v. 27. *John anſwer'd and ſaid, A man can receive nothing except it be given him from Heaven*; He is not inflam'd with any Pride and Paſſion, but aſcribes to God the glory of his Soveraignty, and to Chriſt the dig-

* *Illyric.* nity of his Perſon. * The words of *John* may be form'd into this argument, Every one is to be honour'd in the place wherein God hath ſet him; God hath placed him, you complain of, in the higheſt dignity: You are therefore to count

him

him for your Lord, and me for his Servant. Do not think that that person you charge, doth invade this Office without a Call; he could not have this success, without the singular Providence of God; you must regard the Author and Original; things are not in our own Dispositions; whatsoever blessing is receiv'd, is dispens'd by a Soveraign Authority; Do not think therefore, that I will arrogate that honour to my self, which God never assign'd me.

Observe,

1. *God is the soveraign author of all good to men,* James 1. 17. *Every good and every perfect gift is from above, and comes down from the father of lights.* All comes originally from him, whatsoever the Chanels of conveyance are, as Rivers from the Sea, whatsoever Veins of Earth they are strain'd through; all our Springs are in God. Rest not then upon any thing below, though it be never so choice a mercy, 'tis from above: Dart your Eyes upward to the Spring; what is not the source of our blessings, should not be the prop of our Souls. Trust in other things hath a quite contrary effect to Trust in God; the more we trust other things, the sooner we lose them; the more we trust God, the fuller we enjoy him. God will strip us of the comfort we take in them, when we strip him of the glory due to him. Praise God alone for any mercy; 'tis not fit the Creature should run away with the praise of that, which we enjoy at the cost of Heaven. What stock could any have, if God had not set them up? Fear not man. whatsoever is from above shall prosper. If God gives the Gospel, man cannot stop the progress of it. Heaven is able to maintain its own Grants. It wants no more a power to preserve it than goodness to bestow it.

2. *The suggestions of Satan, and our own corrupt hearts to pride and envy, are to be bridled by the consideration of the soveraign disposal of God.* This is the intent of the *Baptists* Answer. How loose and shaking would those Lusts be in our hearts, if we were practically setled in this truth, That all dispensations are the fruits of the divine Soveraignty? In envying man, we envy God the disposal of his own gifts; we invade his propriety, as if we had been Gods Partners in his own possession; we would bring God down to our humours, and make our fancies the rule of divine actions. We intrench upon his wisdom, as though he were not wise enough to dispose of his own goods; as though he should have askt our Counsel, before he made a distribution of what is solely his own. 'Tis a presumption to prescribe Laws to our Lawgiver. 'Tis contrary to his goodness, as if we would ty the hands of his universal goodness, that it should run only into our Cisterns. The consideration of the soveraignty and wisdom of God, would hinder us from being envenom'd by this fiery Dart.

3. *Every man ought to be content in the place where God has set him.* The will of our Soveraign ought to be our rule; we are not our own Carvers; let us rather bless God for what we have, than murmur that we have no more; since all are his gifts, he can better chuse for us, than we for our selves.

4. *How doth the wise God defeat the Devil and extract the greatest good from his worst intentions, and the sins of men!* The Devil by Gods conduct doth us good against his will. His tempting those Disciples, is the occasion of this excellent summary of the Gospel, which we might have wanted, had the Devil restrain'd his temptation. The Passions of those Disciples are the occasion to produce the fullest testimony out of the mouth of *John*, of the Dignity of Christs Person, the truth of his Commission, fitness for his work, the necessity of address to him, the means of enjoying the benefits purchas'd by him. Thus the Devil tempted Christ to conquer him, and God order'd it for fitting of our Saviour to relieve us with more compassion from an experimental sence of his subtlety, and our misery. *Joseph's* slavery in *Ægypt* by his Brothers sin, is the preservation of the Church in *Canaan*. And the Crucifying the Son of God, the redemption of the World. Why should we distrust God, who can use the sins of men to clear up the way of Salvation, both to our selves and others?

After this introduction, the *Baptist* more particularly instructs them, v. 28. *Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him,* and opposes to their ambitious emulation his former testimony of Christ, and the Doctrine they had heard from him, acknowledging him the *Messiah*, and him-

ſelf but the Herald or Harbinger to prepare the way before him. I have often told you, as well as others, that *I am not the Chriſt*, intimating thereby that he it was, whoſe glory was to outſhine that of all the former Prophets, ſince he was the grand Prophet promiſed to the Church. He retorts upon them their accuſation of the ingratitude of Chriſt to him, ſince I have given him ſuch a teſtimony as you well remember, that I did but baptize with Water, but one coming after me was to baptize with the Holy-Ghoſt; 'tis he you complain of, is the perſon I meant; 'tis he to whom God hath given the ſpirit not by meaſure; 'tis he that is the Lamb of God, that takes away the ſins of the World; you cannot think I ſhould be ſo Fooliſh, as to deny my words. If you had reſpect for me, and good will to your ſelves, you would have believ'd me and believed in him, ſince it is neceſſary for you ſo to do.

Obſerve,

How hard a matter is it to change the falſe opinions we have erected? Theſe Diſciples had entertain'd a notion that their Maſter was the *Meſſiah*; they dreamt of an Earthly advancement by him, though he had made Declarations to them, and in their hearing, to a Committee ſent from the *Sanhedrin*, that he *was not the Chriſt*, Joh. 1. 19. 20. yet that ſentiment ſtuck in their Heads. Pride makes men foſter opinions againſt the glory of God, when they ſeem to conduce to their own intereſt; we are loth to ſubmit our reaſons to the wiſdom of God. Man is a Creature naturally apt to hold faſt any thing, but divine truth. Bran will remain in the ſieve, when the fineſt flower will drop through. The Diſciples of Chriſt would not part with the ſweet thoughts of an earthly grandeur, under their Maſter, though he had ſo often given notices of his violent death. Let us examine every thing well by the word, before we lodge it as a notion in our Heads, and meaſure every propoſal by the reſpect it bears to the glory of God, as well as to our own advantage.

He proceeds further to ſhew the difference between Chriſta nd himſelf, (*v.* 29. *he that hath the bride is the bridegroom, but the friend of the bridegroom, which ſtands and hears him, rejoyceth greatly becauſe of the bridegrooms voice; this my joy therefore is fulfilled,*) as much as there was between a Bridegroom, for whom the Spouſe is adorn'd and prepar'd; and a Friend which ſerv'd him in that occaſion, who rejoyceth that he hath contributed to the ſatisfaction of his Friend. I have prepared the people as a Spouſe for him; 'tis to him therefore they are to have recourſe, him they are to love and honour; and it is my joy that I have rendred him any ſervice according to the Commiſſion I receiv'd from Heaven: intimating thereby, that they ſhould follow his example, and be ſo far from envying the glory of Chriſt, which they imagin'd to be the obſcurity of his, that they ſhould rejoice, as he did, in hearing the Bridegrooms Voice. Some underſtand it of the Marriage between the divine and humane nature of Chriſt; the Divine being the Bridegroom, the humane the Bride, which the divine nature aſſum'd into union with it ſelf. Moſt underſtand it of the Marriage of Chriſt with the Church, which was promiſed.

Amyraut in loc.

Obſerve,

1. *Some evidence of the Deity of Chriſt.* He is the Bridegroom that eſpouſeth the Church to himſelf. A thing promiſed by God to be done only by himſelf, *Hoſ.* 2. 16, 19, 20. 'tis *Jehovah*, the Lord ſaith, *I will betroth thee unto me for ever*, Jer. 3. 14. The Scripture often compares the union of the Church with God, to that of a Marriage, and never gives the name and quality of the Spouſe of the Church, to any but the true God.

Daillee in loc.

2. *The end of Chriſts coming into the world.* To form a Church, to make a ſpiritual Marriage between himſelf and the Souls of men. The Church was not fit for his embraces, being defil'd, polluted, of a corrupt extraction; but Chriſt takes fleſh, makes *himſelf a ſacrifice* for her, pours out his own *bloud to waſh her*, and render her fit to ly in his Boſom, *Eph.* 5. 25, 26, 27. What love is this, to bring filthy man into a perpetual band of love with him! He bore our ſins that defil'd us, he is ſenſible of our afflictions that trouble us, he communicates his goods to enrich us, he took our nature that he might communicate his own, he is become one nature with us, that we might become one ſpirit with him. Never did

did loving Husband do so much for his Spouse as Christ for his Church. How should we love, honour, serve, and adhere to so good a Saviour, and pay him that Reverence and Faith which is due to him?

3. *Ministers are and ought to be the servants of Christ, to wooe for him*, to perswade men to be espoused to him, by declaring their misery without him, their happiness with him, his willingness to entertain them. They are Instruments to bring them to Christ, and after they are brought, to perswade them to keep the Conjugal Covenant with Christ. This ought to be our highest desire, and our chiefest joy; *this my joy is fulfill'd*, saith *John*, since I have now attain'd the end of my Embassy.

He then comes to make this conclusion, quite contrary to the intention of his Disciples, and resolves to exercise his Humility where they would have excited his Pride, *v.* 30. *He must increase, but I must decrease.* He must grow up in Authority; the opinion that I am the *Messiah* must fall, that he may be own'd to be the only person of Gods designation. The Person of Christ could not receive an increase, being infinitely great and glorious: Nor was there any diminution of the dignity of the *Baptist*, who lost nothing, but gain'd much by the appearance of our Saviour; his Glory increas'd with his Humility, and his honour of being the forerunner of Christ remain'd, though his Office expir'd; but the increase and diminution was in regard of the exercise of their Offices, (the Moon is to rule the Night, and the Sun the Day) and in the opinion of the People, who ran after *John* as the *Messiah*, who must learn that the honour of that Office only belong'd to *Jesus* *. *John* decreased, as the Stars may be said to do when they are obscured by the Sun; not that their native light is taken away from them by the presence of the Sun, and they lighted up again as a Candle, when the Sun sets; but because men need not the light and direction of the Stars in the midst of the Sun Beams *: *Christ* then increaseth in our Hearts, when our knowledge of him, affection to him, and valuations of his Person, rise to a taller stature in our Spirits.

* *Daillée* in loc. p. 450.

* *Illyric.*

Observe,

1. *All the glory, greatness, and righteousness of men, ought to vail to the glory and honour of Christ.* We should become nothing for Christs honour, as Christ became a Worm for our benefit. The *Baptist* was willing to be obscur'd, that Christ might fill the World with a Spiritual and Divine Glory; 'tis observable, that a little after this, *John* was cast into Prison by the Providence of God, when his Authority did clash with the Authority and Glory of Christ in the esteem of the People; that the *Baptists* Disciples being deprived of their Master, might fly to the *Messiah*, whose Messenger their Master was: 'tis a comfort in the afflictions of Gods Servants, that they make to the glory of Christ as well as the benefit of their Souls. What *Herod* and *Herodias* did, out of enmity to *John*, God ordered for encreasing the Authority and Glory of the *Messiah*. Let us never value any thing as a comfort, that is a rival with our Saviour.

The *Reasons* why he must increase, he delivers from *v.* 31. all which he lays down also as grounds of Faith to build that conclusion on, which he makes in the *Text*, and contains the marrow of the Gospel.

1. *In regard of the difference of their Originals*, v. 31.
2. *In regard of the manner of the communications of their Doctrine*, v. 32.
3. *In regard of the authority of his mission*, v. 34.
4. *In regard of his excellent fitness*, v. 34, & 35.
5. *In regard of the special relation between the Father and the Son, and the special affection of the Father to him*, v. 35.
6. *In regard of the full power given him over all things.*

1. *In regard of the difference of their Originals*, v. 31. *He that comes from above is above all, he that is of the Earth is Earthly, and speaks of the Earth.* He is from above, Heavenly in his Original; I am of the Earth, Earthly, born according to the Law of *Adam*, by natural Generation; what I speak therefore, is mean in comparison of the Declarations, which shall be made by one of so illustrious a Descent *. As his Original is from above, so his Authority is above all; but I am meerly of a humane descent, and have nothing in my nature but what is common

* *Amyraut* in loc.

common to Mankind. I have made no other Revelations, than what other men have made by the influence of God upon them; but he of whom I ſpeak, is above all, in the dignity of his Perſon, the excellency of his Office, the height and clearneſs of his Knowledge, the purity of his Graces, the extent of his Authority. 'Tis fit therefore that I ſhould *decreaſe*, that he ſhould *increaſe*; Earthly things are to give place to Heavenly; his being from above, notes his divine Original, as the others being of the Earth, notes his Earthly Original. 'Tis not ſaid, He was above, but is above all. He loſt nothing of the rights of his dignity, by aſſuming our humanity; he was above all in reality, though a worm in appearance.

Obſerve,

1. *The Deity of Chriſt is aſſerted*, in regard of his *original*, *he comes from above*: In regard of his *dignity*, *He is above all.* In regard of his Original, he is oppos'd to all men, who are from the Earth in regard of Generation. He was firſt in Heaven, before he was upon the Earth; he could not come from above, if he were not firſt above. * 'Tis not therefore meant of his miraculous Conception only made by the Power of Heaven, and not from any Earthly Cauſe; becauſe the Fleſh of Chriſt was never in Heaven, when it was Conceiv'd by the Holy Ghoſt, in the Virgins Womb; nor till after his Reſurrection, when he aſcended in his humane nature far above the Heavens. Though *Adam* was form'd immediately by the hand of God, yet it was never ſaid, that *Adam* deſcended from Heaven. But he is called earthy, 1 Cor. 15. 47. *The firſt man is of the earth earthy, the ſecond man is the Lord from Heaven.* If there had been nothing Heavenly in Chriſt but his Conception, he might be called Earthy as well as *Adam*. Nor can it be meant only in regard of his gifts; for the gifts of *John Baptiſt*, and all the Prophets were from above, from the Father of Lights; yet he calls himſelf Earthly, he diſtinguiſheth himſelf as he was by nature, from what he was by Grace; *John* was from Heaven in regard of his *office*, from Earth in regard of his *original*. But Chriſt was from Heaven in regard of Original as well as Office. He comes from above, not by a change of place, for his divine nature fills all things; but in regard of manifeſtation, diſcovering his Divinity, which before was manifeſt only in the Heavens, as God is ſaid to deſcend from Heaven, when he manifeſts himſelf in ways either of ſignal mercy or juſtice. * In regard of his dignity, he is above all, above all Creatures, and therefore God. None but God can be above all, and have the title of Supremacy; as much above all Angels and Men, as the Heaven, from whence he came, is above the Earth, to which he deſcended, for the manifeſtation of himſelf in our fleſh; it could not be ſaid of any Angel that he was above all. If therefore Chriſt be above all, we muſt pay that reverence and veneration to him, that is due to his Deity, and infinite Superiority. He that is above all, muſt have our affections and our ſervices above all things, according to the excellency of his Perſon, and dignity of his Office.

Daillé in loc. P. 453, 454.

Daillé in loc. P. 455.

2. *The higheſt Saints muſt be ſenſible of original corruption.* The being of the Earth is not only *meant* by *John* of his humane condition, but his corrupted condition; as he deſcended in a way of ordinary Generation from *Adam*. Behold here *one greater than the Prophets*, Mat. 11. 11. the immediate Harbinger of the Redeemer of the World, honour'd with an imployment above any that went before him, to prepare the way before the *Meſſiah*; a burning and ſhining Lamp, one ſanctified in the Womb, rejoycing at the approach of a Saviour before he ſaw the Light, acknowledging the depravation of his nature, as he was the Son of *Adam*; humbling himſelf under the conſideration of it. Was there ever any elevated Soul but complain'd of it? *David* in the Old Teſtament, of his being *ſhapen in iniquity*, Pſal. 51. 5. *Paul* in the New, groaning under *his body of death*. Were this more in our thoughts, Pride would not be ſo fluſh in our hearts and actions. * *John* expreſſeth here his humility by conſidering himſelf as Earthly, which includes the miſeries that follow an Earthly Extraction, *viz.* Corruption, Blindneſs, Rebellion againſt God. He doth not aſſert his Baptiſm, and the Doctrine he preacht, to be Earthly. They were from Heaven, and our Saviour gives that teſtimony of him; but he pronounceth what himſelf and all men are in and by themſelves, not what they are by the gift and grace of God.

Ulyric. in loc.

3. *Where*

3. *Where is perfection to be found?* When ſuch a perſon as *John*, the greateſt among thoſe born of a Woman, endued with ſuch honour, as to be the *Herald* of the King of Glory, confeſſeth himſelf *Earthy*, and *ſpeaking of the Earth*, *i. e.* his words ſavouring and ſcenting of the corruption of his nature. Shall men of a leſs ſtamp ever lay claim to that, which ſo humble, and holy a perſon, one ſo Character'd by Chriſt could not challenge? If ſuch a burning and ſhining light were not the poſſeſſor of a perfect ſtate in this life, where is the man, that is inferiour to him in his other Titles, that can count himſelf ſuperiour to him in this?

4. *The Goſpel and word of Chriſt is worth credit.* 'Tis not the word of a corrupted man, but of an Heavenly Off-ſpring. Who ſhall we hear, if Heaven can find no credit with us? Are we fit to enjoy the happineſs of the place, if we will not receive the Precepts of it? He is from above, he is above all, his words cannot be falſe, while Heaven is true.

2. Reaſon. *The manner of the knowledge of Chriſt, or the communication of the doctrine to him*, v. 32. *what he hath ſeen and heard, that he teſtifies. John* was inſpir'd, but our Saviour had not only heard but *ſeen* what he teſtified; and in this reſpect he is ſuperiour to all men. The Prophets ſaw the things upon Earth, Chriſt hath ſeen them in Heaven. They ſaw them in Streams, Chriſt in their Fountain; they ſaw the Image of ſome things, but Chriſt hath ſeen the eternal models of all. He was in the Boſom of the Father, and drew all that he knew from the depths of infinite Wiſdom. Yet though the things he ſpeaks, are ſo plain and clear, few receive his teſtimony. So great a Perſon, ſo fully underſtanding the myſteries of God, cannot find a reception among men; very few believ'd in him, like the gleanings of a Vintage after the gatherings of the Grapes.

Obſerve,

1. *The fitneſs of Chriſt for his prophetical Office.* He hath ſeen things in the Boſom of the Father, heard things from the mouth of the Father, he hath them not by Revelation; but, as the Son of God, was intereſted in the debates and reſults of the Trinity. He was *by the Father, when the foundations of the World were laid*, and the courſe of all things Order'd, *Prov.* 8. 27, 28, 29, 30. nothing is unknown to him, that is known to the Father: As he only knows him, ſo he only hath ability to declare him. The things which *Paul* ſaw were unutterable, he wanted ability as well as authority to declare them, 2 *Cor.* 12. 4. Chriſt hath both, he hath *ſeen* and *heard*, and *can* and *did teſtify*, what he ſaw and heard; it was his Fathers mind he ſhould do ſo. How worthy is God of all our praiſe for his Wiſdom in appointing, and his love in ſending a Perſon ſo fully accompliſht, to make known his eternal Counſels concerning the Pardon of Sin, and conferring eternal life on the loſt Sons of *Adam*? How inexcuſable doth it render the conditions of thoſe that will not hear his Voice, believe his Word; ſince he witneſſeth the things he hath ſeen and heard, in and from his Father?

2. From thoſe words, *no man receives his teſtimony, the paucity of Believers is aſſerted*; few in compariſon of thoſe that receive him not. Let not the general Unbelief of men diſcourage us from Faith. It was foretold by the *Baptiſt*; forewarn'd forearm'd. The Devil is the God of this World, he influenceth moſt men, Chriſt is a Mediator for thoſe that are not of this World. All in the World enjoy ſome benefits of his Mediation, but not the ſaving benefits of it. 'Tis dangerous to go with a multitude. Let no man plead, ſuch wiſe and learned men are of this or that opinion. If we follow the example of the moſt, we cannot be Believers.

The *Baptiſt* makes a digreſſion to deſcribe the nature of Faith, and the excellency of it, *v.* 33. *he that hath receiv'd his teſtimony*, there is the nature of Faith, *hath ſet to his ſeal, that God is true*; there is the excellency of Faith.

1. *The nature of Faith.* 'Tis a *receiving the teſtimony of Chriſt in the certainty of it, and in the extent of it.* The teſtimony of Gods *promiſes* to encourage us, of his *precepts* to direct us, of his *threatnings* to awe us, and make us adhere faſter to him: A reſting in this teſtimony as certain, as the Center of our Souls, the only foundation of our hopes. God is the ultimate object of Faith, Chriſt the immediate object of Faith. Chriſt gives the teſtimony, God is the ſubject of that teſtimony.

mony. When the witneſs Chriſt gives of the things he hath ſeen and heard, is received to be reſted in as the ground of our hope, and the rule of our walk, this is Faith.

2. *The excellency of Faith.* It owns the truth of God, *he ſets to his ſeal, that God is true.* A *Metaphor* taken from contracts, to which men teſtify their approbation by fixing their Seal. Thus we honour God, when we ſet to the Seal of our Faith, to juſtify the truth of his word. No man that owns a God, did ever abſolutely doubt of his veracity. But the truth here meant, is the fidelity of God in performing the Promiſes of the Goſpel, in ſending the *Meſſiah:* he owns God to be as good as his word, in ſending a perſon every way compleat for the Office he had undertaken, to effect our Redemption. God Seals his Covenant to us in the Bloud of his Son, and by Sacraments; Faith is a Sealing the Counterpart to God. We acknowledge his truth in what he hath done, and rely upon his truth in what he hath promiſed yet to do; and the hearty acknowledging his veracity, in what he hath already perform'd, is the ground of our relyance on him, in what is yet to be perform'd. If we believe not the firſt, we cannot reſt upon him for the latter. We cannot honour God more than by owning his truth. The glory of it is the deſign of the whole Scripture, from the firſt promiſe to the cloſe of the Book. He that denies the manifeſtation of Gods truth in his Son, either opinionatively, or practically, denies the authority of the whole Book, makes God as bad as the Devil, accounts *him a* greater *Lyar* than any Creature, 1 *John* 5. 10. As Faith gives God the greateſt honour that a Creature is capable to render; ſo Unbelief fixeth the greateſt diſgrace upon him.

3. *In regard of the authority of his miſſion*, v. 34. *he whom God hath ſent, ſpeaks the words of God.* He is ſent of God, which is alſo an encouragement to Faith in him: The Prophets were ſent of God but as *Servants*, Chriſt as a *Son*; he came out from God as a Beam from the Sun, the Prophets came from God as matter kindled by a Sun Beam; he was ſent by God with an immenſe fulneſs of Spirit, the Prophets were ſent by God with ſome parcels of Grace. The firſt act of Faith is to believe that God hath ſent him, *John* 17. 21. *That the World may believe that thou haſt ſent me.* He ſpeaks the words of God, ſo did the Prophets; Chriſt *always* ſpeaks them, the Prophets ſometimes, as they were inſpir'd according to the pleaſure of God. Whatſoever Chriſt ſpeaks, is the Word and Will of God: The Prophets ſpake to the Ear, Chriſt can ſpeak with efficacy to the Heart; he can give Eyes to ſee, Ears to hear, and a Heart to underſtand; he ſpeaks to the Ear, and imprints upon the Heart. * He ſpeaks the Word of God with ſuch an evidence, and certainty of truth, than which, if God himſelf ſhould appear, there could not be greater.

* *Amyraut in loc.*

4. *In regard of his excellent fitneſs.* Another motive to Faith, *for God gives not the Spirit by meaſure to him*, v. 34. He hath the Spirit in the full ſource, the Prophets in ſome little ſtreams; he poſſeſſeth all the treaſures of the Spirit, the Prophets ſome grains and leſſer parcels. This was the foundation of his fitneſs, for the diſcharge of his Prophetical Office, as he was to ſpeak the *Words of God*, *Iſa.* 61. 1, 2, 3. The fulneſs of the Spirit he had not at the firſt beſtowed upon him, in regard of the gifts of it (though he had the fulneſs of it for the ſanctification of his humane nature) but it was communicated to him proportionably to his age and private ſtate, whence he is ſaid to grow in Wiſdom, *Luke* 2. 52. But when he was to enter upon the diſcharge of his Office, it was given without meaſure at the time of his Baptiſm, and this inward donation of the Spirit of God to the Perſon of Chriſt, was ſhadow'd by the appearance and deſcent of the likeneſs of a Dove upon him, to which the *Baptiſt* might refer in this expreſſion.

Obſerve,

1. *Chriſt hath an abundant fitneſs from God for the diſcharge of his Office, and an abundant fulneſs for his People.* God did not meaſure to him a certain quantity of the gifts and graces of his Spirit, but pour'd it upon him without ſtint: Beſides, the fitneſs of Chriſt, by virtue of the hypoſtatical Union, whereby the Divinity ſupported the Humanity in the whole work, there was a fitneſs by the grace of Unction, when he was *anointed with the Oyl of gladneſs above his fellows,*

lows, *Hebr.* 1. 9. The end of giving the ſpirit in ſuch a fullneſs, was to communicate to his people, that we might *receive of his fullneſs*, Joh. 1. 16. It was given not as a Treaſure, to be preſerv'd in a Cabinet, but as a Fountain, to ſend forth freſh ſtreams for ſupply. Our *Joſeph* hath the Corn, not only for himſelf, but the ſupply of the People, that come to him. And thus is Chriſt fitted to be an object of Faith; he only is fit for this, that hath abundance of ſpirit; a fitneſs to relieve us, a fulneſs to ſupply us; our Faith were elſe in vain, no man would truſt in a perſon, of whoſe ability as well as ſincerity, he were not aſſur'd. He is faithful in ſpeaking the words of God, he is able in having the ſpirit of God without limitation. * And there is good reaſon it ſhould be ſo, becauſe there is a ſpecialty between God and him, the relation of Father and Son. He hath choſen us according to his pleaſure, for the glory of his name; but he is the Son of God, and therefore the object of his unſpeakable love. *Hence is the* 5 *and* 6 *Reaſon*, *viz.*

* *Amyrat* in loc.

5. *In regard of the ſpecial relation of God to him*, as a Father, and his *affection* to him, *v.* 35.

6. *In regard of the full power given him over all things*, *v.* 35.

Obſerve,

1. *God has a ſpecial love to Chriſt in his office of Mediatorſhip.* He loved him from Eternity, as he was his Son by Eternal Generation; he loves him as Mediator, by ſpecial Conſtitution; and bears this love to him as Mediator, as thoſe words are underſtood, *Joh.* 17. 24. *For thou lovedſt me before the foundation of the World*, and the words in this *verſe* are meant of a love to him under this conſideration. The gift of all things to him, and appointing him Heir of all things, is a fruit of this affection to him, as undertaking the work of Redemption. God loved him in his Perſon, he loves him in his Office; he is his *beloved Son*, as he is ſent as a Prophet to be heard and obeyed, *Luke* 9. 35. He loves him for undertaking our Cauſe, for interpoſing for our Peace. As he was the *Son of God*, he was *hæres natus*; as he is the Son of God *in our nature*, he is *hæres conſtitutus*, *Hebr.* 1. 2. He is the principal object of Gods love, he loves none but in him, as he *choſe* none but *in him* by his Eternal Decree, *Eph.* 1. 4. Who can we then truſt better than him who poſſeſſeth the love of the Father? We approve of the Fathers affection to him, by beſtowing our Faith and Love upon him. How highly do we pleaſe God, when our affections are pitch'd upon the ſame object with his, and run to the ſame term? If he love the Son, he will love every one that loves him, and hate every one that contemns him. How comfortable is this love of the Father to Chriſt as Mediator! He loves all for whom Chriſt doth exerciſe this Office, all that believe in him; and his love is as unchangeable to the one as the other. Our ſecurity is founded upon the love of God to the Son, which is immutable, and conſequently to all that are embraced in that Office by him. God will not repent of what he confers upon us, becauſe he gives it for the love he bears his Son, which love redounds to his Seed. As that love will never fail, ſo his grace and favour to a Believer will never fail.

2. *Chriſt is entruſted with all things neceſſary to our ſalvation.* Some therefore interpret it, *he hath given all things to man through his hand*, he hath the poſſeſſion, but for the Believers uſe. God hath given all things into his hand, all Creatures to rule them, all Treaſures to beſtow them, all Power to protect his People; he hath given him the World of Men and Angels to govern, the World of his Elect to redeem; he hath put all things under his feet, and made him the *head over all things for the Church*, Eph. 1. 22. The conſequence of the *Baptiſt* in the next Verſe, of Believers *having eternal life*, would not be valid, if he had this power only for himſelf, and not for their uſe. How comfortable is this! things were given into the hands of *Adam*, for his own uſe and his Poſterity; but he loſt them, undid himſelf, and drew with him all that were in his Loyns. They are now given into the hands of Chriſt for our uſe, who cannot loſe them, and therefore we cannot be loſt if we believe in him. 'Tis our happineſs they are in his hands, and not in our own; in the hands of one who cannot loſe them by ſin, as *Adam* did, becauſe of the permanent holineſs of his nature, having the ſanctifying graces of the ſpirit without meaſure; nor by the craft and power of the Devil,

becauſe of his infinite ſuperiority above him, and having the enabling gifts of the ſpirit without meaſure: His humanity was oppos'd, but not conquer'd; he hath an holineſs infinitely diſtant from ſin, and a wiſdom to defeat the ſubtlety of the Serpent.

We know alſo where to go for the Alms we want; Chriſt is Gods Almoner to us, and our Advocate to God; a Mediator between God and us; he hath a Commiſſion to *aſk*, and a Promiſe to *receive*, Pſal. 2. 8. We may be ſure to receive if we believe; the unchangeable God will ſtand to whatſoever his Son doth; he will not diminiſh his love to his Son, nor deny his own grant to him. The gift given, is without Repentance in the Father, and the management of the truſt without deceit in the Son: We have not what we want, becauſe we go not to the Officer God hath appointed for diſtribution; a treaſure is depoſited in his hand, but for want of Faith we want the Comfort. We diſhonour the wiſdom of Gods choice, as well as the pleaſure of his Will, and deny the Authority our Saviour is inveſted with, by neglecting him, and not believing in him. Oh wonderful goodneſs! to put our concerns into the ſure hand of his Son, which were loſt by the weak hands of *Adam*.

Upon all this Diſcourſe, *John Baptiſt* founds this concluſion, *v.* 36. *He that believes on the Son, hath everlaſting life, and he that believes not the Son, ſhall not ſee life, but the wrath of God abideth on him.* Though all power be given to Chriſt, and he hath authority to diſpenſe the treaſures of God, whereof everlaſting life is the chief, yet none can expect to enjoy it but upon the condition of believing in him: 'Tis very reaſonable, that whoſoever expects the bleſſings he is intruſted with, ſhould aſſent and conſent to Gods choice of him, and the conditions of enjoying them.

The *Text* is made up of a *motive* to Faith, and a *diſſwaſive* from Unbelief.

1. *The motive* is drawn from the reward *everlaſting life*; ſpiritual life *de facto*, eternal life *de jure*; one *in hand*, and the other *in hope*, Rom. 8. 24.

2. *The diſſwaſive from the miſery*, which is *double*:

1. *Excluſion from life*; *ſhall not ſee*, or *enjoy life*, or ſhall not have ſo much as the leaſt ſence of it.

2. *Permanency of wrath*; *the wrath of God abides on him.*

Thus after the deſcription of Chriſts Perſon, Dignity, and Power, the *Baptiſt* directs his Diſciples, who at firſt made the complaint of our Saviour, to a belief in him, by the moſt forceable arguments: He being ſo great as I have deſcrib'd, can give eternal life to his followers, and being ſo dear to God as he is, the wrath of his Father will remain upon his rejecters; and therefore if the happineſs of eternal life be deſirable, and the terrors of Divine wrath formidable, be ſure that you receive his teſtimony, that you may acquire the one, and eſcape the other.

He notes the ſpecial and immediate object of Faith in both his concluſions; *believes on the Son*, and believes *not the Son*; Chriſt as the Son of God, and ſent by God, is the object of our Faith.

The word tranſlated, *believes not*, is ἀπειθῶν, which ſome render, He that *obeys not*; the word properly ſignifies diſobedient and obſtinate, but in the Scripture it is often render'd as it is in the Text, *Unbelieving*: which is not without precedent in *Heathen* Authors *. It may well be render'd, *he that believes not*, becauſe 'tis oppos'd to believing in the firſt part of the Verſe, and may be meant of final Unbelief, where there is not a ſimple ἀπιστία, but an obſtinacy and unperſwadableneſs againſt the Goſpel. 'Tis not ſaid the wrath of God *ſhall come* upon him, but *abides* upon him. Either,

* *Stephanus Theſaur.* cites *Heſychius* explaining ἀπειθὴς in *Sophocles* by ἄπιστος.

1. *To ſhow mans miſery by nature.* Every man is born in a ſtate of wrath, and remains under wrath, unleſs ſome expiation be made for his ſin. Now ſince there is no relief againſt this ſtate, but by the Blood of the Son of God, which was ſhed for propitiation; if this be refuſed or neglected, the Soul lies under that curſe Original Corruption plac'd him in, and which he hath ſince frequently merited by an addition of many actual ſins. The debt due to the Law muſt be paid, either by believing in him who hath paid it, or by ſuffering it in our own perſons; 'tis Faith only makes us paſs from that Death our natural ſtate

hath

hath subjected us to, unto that life which God hath provided in and by his Son, *Joh.* 5. 24. *He that believes, is passed from death to life.*

2. Or *to distinguish it from the momentaneous wrath which sometimes lights upon a Believer*, which is called *a little wrath*, Isa. 54. 8. There is a wrath which breaths upon a man like fire, which doth not destroy but refine; but this is a permanent wrath, which punisheth and preserveth the subject for ever under it. 'Tis a wrath that will not pass away, whereby the Eternity of punishment is at least implyed; it shall never depart from him. In other expressions of Gods anger, there may be a mixture of tasts of comforts; but here wrath encompasseth, and overflows like a Sea of Gall, without a tast of joy, o a touch of blessedness.

The Doctrine I shall insist on is this: Continued, and final Unbelief renders a man infallibly an object of the eternal wrath of God. The Communication of the life of God was broken off by the sin of man, to which we are restored only by Faith in the Redeemer; and without Faith we are at a distance from God, the Fountain of Life, and remain under that wrath the state of nature put us into. As Faith unites us to God, so Unbelief separates us from God. Whatsoever righteousness there is in a man without Faith in Christ, is vain and perishing; 'tis as stubble, or a paper Wall, which cannot defend any man from the flaming Sword of Gods Justice. 'Tis of no efficacy of it self to Eternal Life; it may render the wrath and punishment less sharp than anothers, but cannot remove it, and put a man into a state of Life. 'Tis not all kind of Unbelief, or dissent from some particular truth, that subjects a man to eternal wrath; but Unbelief that despiseth the Son of God, that refuseth to receive his testimony. 'Tis by this, men perish under the Gospel, and not for want of Declarations of divine goodness, or want of provision in Christ. Those that refus'd the invitation to the Supper, so incens'd the King, that he pronounceth an irrevocable sentence against every man of them, *that they should not tast of the dainties he had provided*, Luke 14. 24. And our Saviour in the direction to his *Apostles* for preaching the Gospel, orders them this *Theme*, Mark 16. 16. *He that believes and is baptized, shall be saved; but he that believes not, shall be damn'd*, as the immutable Decree of God, concerning the state and condition of Mankind, as to Life or Death; the latter follows upon the former; for if he that believes shall be saved, then the contrary to Salvation will fall upon the Unbeliever; and not only a bare privation of Salvation, and exclusion from the blessed Vision of God; but a sharper sentence of misery, according to his ingratitude, in refusing the riches of divine grace, offer'd to him in the Gospel.

I shall *premise two things.*

1. *Unbelief is not the only sin that damns.* Other sins will condemn as well as that. *Adams* first disobedience was the ground of *Adams* Condemnation. Man was condemn'd by the Law, before Christ was promised in the Gospel. The World had come short of the glory of God, before Christ took the infirmities of our nature for suffering. He came to save, which supposeth man in a state of Damnation; he came to redeem, which supposeth man in a state of Captivity; he came to bring us to God, which supposeth our distance from God; he was Incarnate to free us from the Law, which supposeth our being under the Curse of it.

2. *Yet 'tis that sin without which no other sin would damn a man that hath heard the Gospel.* If a man be found guilty of Felony, for which the Law allows him the mercy of the Book; if he can read, he prevents the sentence of Death; if he cannot, he sinks under the penalty of the Law: his Felony, and not his ignorance, is the meritorious cause of his Execution. The Case is much the same; Men are Condemn'd for other sins, which misery would have been prevented by Faith; yet it differs in this, that Unbelief is our sin; 'tis our duty to believe, since God hath authority to reveal his truth, and command us to acknowledge it; but the Prisoners not reading, is his misery, not his Crime. * The sickness a man lyes under would not have kill'd him, if he had taken the Physick offer'd him; though the Disease were mortal in it self, it might have been expell'd by that Sovereign Remedy. The refusal of the Medicine may be counted the formal, or moral cause of his Death, though the Disease be the procuring or natural Cause

* *Gerhard.* har. mon. c. 179.

of it. A Malefactor is caſt into Priſon for Treaſon, a Pardon is offer'd and refus'd; had it been accepted, he had not undergone the penalty due to his crime. No ſin could deſtroy us, if Unbelief did not reign in us. Faith would inſtrumentally remove the guilt of all other ſin. Upon the embracing the Expiatory Sacrifice of the Goſpel, our other Debts would be Cancell'd; upon a refuſal, our guilt ſtands upon Record, and charged upon us in full vigour, and receives a greater aggravation, by the rejecting the moſt obliging Revelation of God, and counting the remedy for ſin in the merit and ſatisfaction of Chriſt, a triſle. Other ſins condemn *meritoriouſly*, and this *formally*, ſay ſome. Though all graces are in a Believer, yet his Salvation is principally aſcrib'd to Faith in the rank of Grace, *Eph.* 2. 8. *By grace you are ſaved through Faith.* So though a man be guilty of all ſins, yet his Condemnation is attributed to his Unbelief. The guilt of the moſt monſtrous enormities would not be laid to any mans charge, if he did by Faith and Repentance turn to God; and the moſt glittering Righteouſneſs, with Unbelief, will not prevent his being fuel for wrath. Who are excluded from the Boſom of *Abraham?* the Sons of the Kingdom bred up and nouriſhed among the Ordinances of God, but neglecting or refuſing a Saviour. And who are entertain'd there? *Gentiles* beſmeared with the mire of Idolatry, yet expiated by the Mediator they believed in, *Mat.* 8. 11, 12. 'tis upon the occaſion of the Faith of the *Centurion*, that Chriſt ſpeaks of the happineſs of the Gentiles, and miſery of the *Jews*. Men ſtrangers to God for ſo many Ages are engrafted by Faith, and prepar'd for Heaven, while thoſe entruſted with the Oracles of God, are diſinherited by Unbelief, and made Veſſels of wrath. In regard of merit, every ſin is the cauſe of Condemnation; in regard of Execution, Unbelief is the ſole Cauſe. * *Shimei* reviles *David*, is Pardon'd by him, and his Pardon renewed by *Solomon*, but with a condition that he ſhould not go out of *Jeruſalem*; he breaks this Condition, is according to *Solomon*'s word Executed. The true Cauſe of his Death, is his reviling of *David*; had he not been guilty of that, *Solomon* had had no ground of offence, nor had impos'd any condition upon him. But when he violates that condition, and goes out of *Jeruſalem*, againſt the Command of the King, *Solomon* takes occaſion to puniſh him for his former Crime. *Shimei* might have avoided the puniſhment, by obſerving the condition commanded. Men are Condemned by the Law, and Executed by the Juſtice of it; the Condemnation of the Law would not take place, if Faith, the Cure of guilt, had poſſeſſion of the Heart. No ſin can condemn, if Faith be preſent; and no righteouſneſs can ſave, if Faith be abſent. While Unbelief remains, all ſins are retain'd; when this is remov'd, all ſins are remitted. All that periſh, periſh either *by* or *for* this not believing; thoſe to whom the Goſpel is not reveal'd, periſh by reaſon of their not believing, through ignorance; 'tis by reaſon of that, the wrath of God abides on them; and when there is but one Medicine to Cure a Diſeaſe, the ignorant Patient periſheth for want of the knowledge of it; the knowing Patient periſheth for want of applying it. * This the Schools underſtand, when they ſay, the *Heathens* that never heard of Chriſt, periſh *ratione infidelitatis*; thoſe that hear of him, periſh *propter infidelitatem, in a ſtate* of infidelity, though not *for it.*

* *Barlow* on Tim. part 2. p. 94.

* *Vines* ſupper, p. 362.

For the evidence of this *Doctrine*, let us conſider ſome Propoſitions.

1. *All men by nature are under condemnation.* The inſenſibleneſs of this, is the cauſe of Unbelief; and without a due conſideration of this, there can be no entertainment of the Goſpel. Chriſt himſelf preacheth this Doctrine, *Joh.* 3. 18. *He that believes on me is not condemn'd, but he that believes not is condemn'd already, becauſe he hath not believed in the name of the only begotten Son of God.* He *is condemn'd already*, not *ſhall be*, but *is*, *i. e.* he is in a ſtate of Condemnation. The Sentence is pronounced by the juſtice of God againſt every Son of *Adam*. *Death paſſed upon all men, for that all have ſinned*, and *judgment came upon all men to condemnation*, Rom. 5. 12. 18. All the branches of *Adam* were adjudg'd to eternal Death, by that Law, which he, by his original Apoſtaſie, tranſgreſſed, and they, by their repeated offences, have further violated. All are the Children of wrath, all are become guilty before God. *Curſed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. 3. 10.

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The whole race of Mankind was bound up in that Sentence pronounc'd againſt *Adam*, upon tranſgreſſing the Law, which God had Enacted, *Geneſ.* 2 17. *Thou ſhalt dye the Death*: by the ſame act of juſtice which caſt *Adam* out of Paradiſe, were all his Poſterity expel'd. We are an accurſed Generation by the Covenant of works; our Hands and our Heels are lifted up againſt our Soveraign Lord; we are utterly naked of Original Righteouſneſs; all the ſins we have committed, have every one damnation at the Heel: We are expoſed to the curſes of the Law, the fury of God, the ſcoffs of the tempting Serpent; there is but an inch between us and devouring Flames; all are condemn'd, though all are not yet executed; God yet gives reſpite to man to lay hold upon his mercy in the Goſpel. If a man dye without Faith in the Son of God, he is as ſurely undone, as if he were under the full execution of all the threatnings of the Law at this inſtant. He is *condemn'd already*, i. e. he hath the cauſe of condemnation in himſelf, the ſharp points of the Law are full againſt him. As a Malefactor in the Gaol for ſome Capital Crime, may be ſaid to be condemn'd already, in the nature of the offence he hath committed, by the equity of that Law he hath violated. There is a double condemnation, one by the Law, another by the Goſpel; all men are in nature condemn'd by the firſt, all Unbelievers by both; they are condemn'd at the Tribunal of the Law for tranſgreſſing it, and even at the mercy-ſeat of the Goſpel for rejecting it: none are exempted from it but by Faith in the Goſpel, which is the only way to eſcape the ſeverity of the Law. When a man appeals from the Tribunal of the Law, whereby he ſtands condemn'd, to the Throne of Grace, wherein mercy ſways the Scepter dipt in the Blood of Chriſt, caſting himſelf upon the merit of that Blood, and reſolving to obey the voice of a Redeemer; he comes forth from his Priſon, and the darkneſs of Condemnation, into the light of life. He is *condemn'd already*: Every elect Perſon is thus in a ſtate of Condemnation, while he remains in a ſtate of Unbelief; for if there be *no condemnation to them that are in Chriſt*, Rom. 8. 1. then there is nothing but condemnation to them that are yet out of Chriſt; and if a man depart out of the World in that ſtate, he for ever lyes under the irrevocable ſentence of the Law, for ever curſed, becauſe for ever guilty; And the reaſon is rendred, *becauſe he believes not in the name of the only begotten Son of God*: He refuſeth the only remedy God hath provided, and excludes himſelf from the Life, Salvation, Righteouſneſs, and Happineſs which Chriſt hath purchaſed, and therefore lies under the judgment of the old Sentence, by refuſing the Grace of the new Adminiſtration, and acquires a new guilt; for the more excellent the Perſon that is neglected, the only Son of God, the greater puniſhment is deſerved. * He further deſcribes to us, that Faith, which brings us out of that natural condemnation, he doth not ſay, becauſe he hath not believed that the only Son of God is come into the World, which is a Faith that many reſt upon; this would exclude only abſolute infidelity, and diſſent from the Doctrine of the Goſpel, but *becauſe he believes not in the name of the only begotten Son of God*: He receives not his Word, relys not upon his Office, ſubmits not to his Authority, for *Name* ſignifies this, and much more in Scripture. A man may believe the Son of God is come, yet place no confidence in him, nor pay any Obedience to him: A man may believe ſuch a man to be a *Phyſician*, and able to cure, but if he uſeth not his medicine, he ſhall be never the better for his skill.

* *Muſcul.* in loc.

2. *Man being thus naturally condemned, his Unbelief binds all his guilt upon him*, John 8. 24. *I ſay therefore unto you, that you ſhall dye in your ſins; for if you believe not that I am he, you ſhall dye in your ſins.* In the Illative, *therefore*, he notes their natural condemnation, becauſe they were *of this World*, v. 23. And there is no remedy to prevent this Death, but to *believe that I am he*, the *Meſſiah*, the Perſon appointed to bruiſe the Serpents Head, appointed to be the Saviour of the World. *All ſins are ſealed up in a bag*, Job 14. 17. recorded with a Pen of Iron, and the point of a *Diamond*, Jer. 17. 1. Every Inditement remains in force, nothing but Faith in the Blood of Chriſt can cancel the Writing, deface the Seal, take the accuſation off the File. * *Unbelief* therefore locks all other ſins like ſhackles upon the Conſcience, which otherwiſe by the help of Chriſt

* *Reynold's* Life of Chriſt, p. 496.

Chriſt might eaſily ſhake them off; all Men's violations of the Law ſtick to them, and the wrath due to them hangs over them. When a Prince pardons all Miſdemeanours by his Proclamation upon eaſy conditions, and ſwears, that if there be not an acceptance of it, the refuſer ſhall anſwer the Law for all his guilt: If a man will not ſue out his Pardon, will not perform ſo eaſy a condition, he continues the weight of all his former guilt upon him. The firſt promiſe was made after the fall, to take away the guilt of tranſgreſſions againſt the *firſt Covenant*, *Heb.* 9. 15. If the Promiſe be not receiv'd, the Mediator applyed, the guilt of thoſe tranſgreſſions endures. We are condemn'd upon the breach of the firſt Covenant, and can only be reſtor'd to a ſtate of life, by embracing the new. Sin remains in its vigour, as a Diſeaſe upon a Patient, by refuſing the only *Phyſician* able to Cure it. It faſtens guilt the more, becauſe it is an approbation of all the iniquities committed againſt the Law; and encreaſeth the guilt of thoſe ſins he was guilty of before, becauſe he manifeſts a greater fondneſs of them, a ſtronger unwillingneſs to part with them. It leaves the Unbeliever naked to the ſtroke of divine juſtice, without a refuge to cover him. He that refuſeth ſhelter againſt a potent Adverſary, expoſeth himſelf to his fury. There is no pleading the Covenant of works, that hath been tranſgreſt, and proclaims only puniſhment not Pardon: nor the Covenant of Grace, the Sanctuary of that he refus'd to enter into. So that he is not only as a *Heathen*, in the ſame condition as if Chriſt had never ſuffer'd, in regard of want of relief; but in a worſe, in regard of ſharpneſs of puniſhment: he hath not only no more title to happineſs than if Chriſt had never died, but a ſtronger title to puniſhment becauſe Chriſt did die. His ſin remains in more vigour againſt him, becauſe the only remedy is refus'd by him. The weight of guilt is not remov'd, and the hour of puniſhment is reſerv'd for ſuch an one.

3. *The Covenant of* Grace, *in the hand of a Mediator, is the laſt Covenant that God will make.* The times of the Goſpel are called the *laſt times*, *the laſt dayes*, *Iſay* 2. 2. *Hebr.* 1. 2. no other relieving adminiſtration is intended by God, or can be expected by us; this contains the whole and utmoſt *counſel of God*, about the Salvation of men, *Act.* 20. 27. An *Anathema* is poured out againſt any *that preach another Goſpel*, Galat. 1. 9. *no more ſacrifice remains for ſin*, Heb. 10. 26, 27. There is but one Sacrifice for expiation, but one Mediator for Interceſſion, but one ſpecial Officer appointed by God, under whoſe Wing we can be ſafe. 'Tis a Covenant of infinite Grace, there can be none above it, becauſe there cannot be grace above infinite. There can be no refuge but in mercy; if mercy refuſe, what can ſtep in for our relief? Mercy is the only Bar to Juſtice; if the Bar be removed, what ſtop to the overflowing Sourge? This Covenant is ſetled, that no man ſhall enjoy the benefit of the ſatisfaction the Surety hath made, without the conditions of Repentance and Faith. If this Law ſtand of force, it cannot be ſuppos'd that there can be any Salvation without a ſatisfaction for the breach of this Covenant, as well as a ſatisfaction was neceſſary for the breach of the firſt; for the honour of God will as much or more require a ſatisfaction for the breach of this, as being a greater contempt of him, than for the breach of the firſt Covenant, wherein the contempt of him was leſs, and ſo many Attributes were not diſparag'd by it. This ſatisfaction muſt be by a ſtronger Surety than our ſelves; for our ſelves, we are as unable to return a recompence for the violations of the ſecond Covenant, as we were to do it for the firſt. So ſtrong a Surety we cannot have, unleſs the Son of God ſhould be ſent to ſuffer again, only upon this condition, that the Sinner ſhould be diſcharg'd without any thing done on his part: But as to the firſt, the ſufferings of the Son of God muſt never be repeated; he was to bear ſin but *once*, his ſecond appearance is to be *without ſin unto ſalvation*, Heb. 9. 28. the Salvation of Believers, the Damnation of Unbelievers. No more Sacrifice remains for any ſin in the World. Nor, ſuppoſe Chriſt were ſent to bear ſin, and be again the chaſtiſement of our Peace, after the violations of the ſecond Covenant, it cannot be upon ſuch terms, that upon the account of his ſufferings, without any thing done on our parts, we ſhould be diſcharged. It ſeems not congruous to the honour of God, to ſend his Son to ſuffer again, or if he did, to impoſe no conditions upon thoſe that ſhould enjoy the benefit of thoſe ſufferings.

ſufferings. There can be no leſs requir'd than is now, which is no more than the *receiving the atonement*, Rom. 5. 11. a conſent to it, and acceptance of it. Nor is it conſiſtent with the holineſs of God, to diſcharge men upon the ſuffering of a Surety, who will perſiſt in that ſin for which the Surety ſuffer'd, and make uſe of a Saviour to be free from ſuffering, but not free from offending. No more is requir'd now; in this conſiſts Faith and Repentance; and no leſs can reaſonably be thought to be requir'd, if Chriſt ſhould again be expos'd to ſuffering. What leſs can any Prince, any man require, for any favour he doth, but acceptance and gratitude? So that though the tranſgreſſion againſt the Covenant of works is reliev'd by the Covenant of Grace; yet the tranſgreſſions againſt this can have no relief but in it. For it is the laſt, and if it were not, you cannot ſuppoſe any Covenant to ſucceed upon lighter terms than the Grace is offered in this. To ſuppoſe a Covenant without conditions, is as much as to ſuppoſe man to be Created without a rule of Obedience; and this is to ſuppoſe God without an exerciſe of his Soveraignty, and a Creature without ſubjection; both which are Impoſſible.

4. *'Tis impoſſible, according to the Oeconomy of the Goſpel, that an Unbeliever can be ſaved by mercy.* A man muſt either be ſaved by juſtice or mercy; by juſtice he might in the firſt Covenant, had he not provoked it; by mercy in the ſecond Covenant, he may, if he doth not refuſe it. Now juſtice cannot ſave him in the firſt Covenant, becauſe he wants a righteouſneſs of his own; mercy cannot in the ſecond, becauſe he will not accept the conditions of it, which is, the receiving the righteouſneſs of another. Other ſins offend juſtice, but this provokes mercy, which is the ſevereſt Attribute, when provoked, as the ſweeteſt, when receiv'd. 'Tis not fit indeed that mercy ſhould ſave an impenitent, Unbelieving Sinner. God having appointed a Mediator, for the content of his mercy, as well as the ſatisfaction of his juſtice, (that mercy might not complain for the ſevere deſtruction of Mankind) and mercy fully acquieſcing in the reaſonableneſs of the conditions of Faith and Repentance, propos'd in the Goſpel; Juſtice and Mercy having met together upon thoſe Articles, and ſtruck hands in a full Agreement, 'tis not fit Mercy ſhould entertain an Unbelieving Sinner, who refuſeth the terms infinite Mercy hath been ſatisfied with, in the compact between its ſelf and Juſtice. If Mercy ſhould offer to embrace ſuch a one, it would not be true to its own condition: As if Juſtice ſhould not puniſh the tranſgreſſions of the Law, it would not be true to the Law, and conſequently not true to its ſelf, becauſe it is the rule of the Law. Mercy to ſuch an one after this agreement, would be an unequitable Mercy. We muſt not fancy a weak and diſhonourable Mercy, a God unrighteous in his acts of compaſſion. Mercy cannot but be offended, to ſee the conditions it gain'd in its Suit, and which it was fully contented with, deſpis'd, and trod under foot. Mercy can no more ſave any that remains an object of revenging Juſtice, under the firſt Covenant; than Juſtice can condemn one that is an object of Mercy, by receiving the bloud of the ſecond. The Attributes of God cannot invade one anothers rights. 'Tis fit he ſhould be left to the hands of Juſtice, that will not ſtand to the terms and Covenant Mercy made for him.

(1.) *This is not conſiſtent with the truth of God.* When God made the Law, he annext Promiſes and Threatnings, and his truth was bound to make them good upon the ſutable behaviour of man: though we find only a threatning upon record, yet that implyes a promiſe, *Gen.* 2. 17. If Death be threatned upon tranſgreſſion, life is implyed upon Obedience. But when man broke the Law, Truth was engaged on the ſide of Juſtice, and had nothing to do in a legal way with Mercy; for man by his ſin had rendred himſelf fuel for Juſtice, and had entail'd upon himſelf the horrour of the threatning. But in the work of Redemption, Mercy and Truth, which ſin had ſeparated in regard of any joint acts towards man (asking truth to be a ſecond to the juſtice of God) met together, *Pſal.* 85. 10. Theſe Attributes which were ſever'd, were joined again in an indiſſoluble knot, Mercy to the Sinner, and Truth to the threatning; Mercy took mans part, and deſired Peace; Juſtice took the Laws part, and requir'd puniſhment: neither Mercy nor Juſtice could loſe their nature; ſin had ſever'd them, Chriſt reunites them, and truth now is engag'd on both ſides. If an Unbeliever therefore in that

ſtate

ſtate thinks to be ſaved, Mercy and Truth muſt be ſever'd; but this happy Union cannot be diſſolv'd for the ſake of Rebels againſt both. * As the Power of God, though infinite, is regulated by his will; ſo the mercy of God, though infinite, is regulated by his truth: he hath made Faith an unalterable condition of the Covenant; and God cannot deny his Covenant, becauſe he cannot deny himſelf. The truth of God is engag'd to damn ſuch a man more than before; 'tis as well engag'd to make good the Evangelical threatning, as it was before to make good the legal. Juſtice will condemn both by Law and Goſpel; 'tis reaſon, that Juſtice ſhould ſatisfy it ſelf upon that man, as far as he is able to give ſatisfaction, who will not be contented with that which infinite Juſtice was ſatisfied with. Mercy will condemn him; that hath no reaſon to afford any relief to that man that deſpiſeth the Evangelical conditions which fully pleaſed it, and re-united it with Juſtice and Truth. God hath confirm'd thoſe terms by an Oath, *that thoſe that believe not, ſhall not enter into his reſt*, Heb. 3. 18. * But he never took an Oath, that he that obſerv'd not the Covenant of Works, ſhould not enter into his reſt. Though *Adam* was under a Covenant of works in his innocent ſtate, yet he was not in ſuch a ſtate, as to be under an utter impoſſibility of Salvation upon the tranſgreſſion of it, becauſe God had provided a remedy in his Son. But he is now under an Oath to puniſh every man that doth finally reject that remedy. The higheſt truth cannot deny one tittle of his word and Oath.

*Bolton Direct. for walking with God, p. 387.

* Hooker's Effectual Calling, p. 366.

2. *Nor is it conſiſtent with his wiſdom.* 'Tis not agreeable to the wiſdom of a Prince, to be reconcil'd to any Rebels, that will not ſuffer themſelves to be reduc'd to their former Obedience.

If God ſhould change his diſpenſation, it muſt be becauſe the terms are too hard, or the benefits not valuable enough; neither of thoſe can be, the conditions are moſt reaſonable, the benefit the moſt precious, that God in the conjecture of any Creature can give. It had been no act of Wiſdom to ſend his Son to ſatisfie his juſtice, if mercy ſhould be ſo cheaply proſtituted; if Rebels could enjoy the favour, while they cheriſhed their Rebellions; if the purchace ſhould be given to thoſe that diſhonour'd the purchaſer, and ſalvation confer'd upon thoſe that contemn'd the Saviour. The wiſdom of God would ſuffer in undervaluing the meritorious Blood of his Son, if he confer'd the ſame favour upon thoſe that deſpiſe it, and thoſe that eſteem it, and plac'd ſwine that trample his Jewels in the dirt, in the ſame happy condition with thoſe that lodge them in their deareſt affections. What ground of praiſe for that manifold wiſdom, ſo much celebrated in Scripture in the miſſion of Chriſt, if any could be admitted into Heaven, without Faith in him, and love to him? God would declare his Death, to be rather an act of cruelty to him, than kindneſs to us, ſince if any were ſaved without Faith in him, it would be evident, that his death was unneceſſary, ſince we could be as happy without him, as by him.

(3.) *Nor is it conſiſtent with the honour of Chriſt.* The very end of Chriſts Death is croſſed by Unbelief. He ſuffer'd the puniſhment due to our ſins, that ſin might not reign in us, as well as that the puniſhment might not reign over us. What benefit can we reaſonably expect by his Death, if we will not believe in him, and renounce our ſin, which is contrary to the end of his Death? God would act contrary to the end of our Saviours Death, in giving to the Goats the benefits his Son purchas'd for the *Sheep*, John 10. 15. and beſtowing upon his Enemies what he deſign'd for his *Friends*, John 15. 13. and ſprinkling that blood upon thoſe that tread it under foot, which was ſhed for the *gathering together the ſons of God*, Joh. 11. 52. and imputing the merits of it to impure Wretches, that was intended for the *purifying a peculiar people unto himſelf*, Tit. 2. 14 When Chriſt died only for Believers, in regard of the actual communication, and application; 'tis a diſparagement unto him, and a making his Death in vain, to let the deſpiſers of it have an equal ſhare in the benefits of it, and make it as much a Savour of life to them that will not value it, as to thoſe that do. What King that offers reconciliation to Rebels, by the interceſſion of his Son, demanding the conditions of a truſt in his Son, and Obedience to him; promiſing them not only upon it, the pardon of their crimes, but the inveſting them with new favours, would not diſhonour his Son, as well as himſelf, if he admitted any one perſon of that rebellious pack, without

without that truſt and obedience to him upon which the pardon was offer'd. Let us then appeal to our own Conſciences, and ask them the queſtion, whether they think it comely and worthy of God, to ſave any againſt his word, his Oath, his threatnings, the intention of the Death of Chriſt, againſt all thoſe terms upon which he is profer'd to man?

(4.) *Juſtice cannot but puniſh an Unbeliever.* As Goodneſs cannot but ſmile upon an innocent Creature, Mercy cannot but hold open its arms for a believing Penitent; ſo Juſtice cannot but flame out againſt an obſtinate Rebel. As Goodneſs would not be Goodneſs, if it rejected an holy Soul, Mercy would contradict its own nature, if it thruſt back a Penitent Believer, the proper object of it; ſo Juſtice would be Injuſtice, if it ſpared a final Unbeliever. And as the *firſt, viz.* to act contrary to his goodneſs, is impoſſible in the nature of God; the *ſecond, viz.* to act againſt his Mercy, is impoſſible in the ſetled method of God; ſo the *third*, to act againſt his Juſtice, is impoſſible in the nature of God, ſay ſome, with much probability; but certainly impoſſible, according to the revealed will of God. As the holineſs of God cannot but hate ſin, ſo the Juſtice of God cannot but puniſh it; it would be ſome degree of love to impurity, wholly to ſpare it. That God ſpares a Sinner for a time, is for the manifeſtation of his Patience, but eſpecially upon the account of the mediation of Chriſt; for as by him the World was Created, ſo after ſin, by his mediation it did conſiſt; without this the World could not have ſtood under the Curſes of the Law. But to ſpare an obſtinate Rebel for ever, would evidence an approbation of his ſin, as well as an affection to his Perſon. God therefore having manifeſted, that he will have ſin puniſhed in the Sinner, or the Surety, and that he will not pardon it without ſatisfaction; the puniſhment of an Unbelieving Rebel will be as unavoidable, as the puniſhment of Chriſt after he had enter'd himſelf as our Surety. Since God did not ſpare the Son that he loved, when he would ſtand in the ſtead of Sinners, can he ſpare the Unbeliever that he hates, when he ſlights the Son that he infinitely loves, and thereby dares the Juſtice of God which he hath ſeen ly ſo heavy upon the Son of his affection? Could any diſpenſation from ſuffering have been granted, his only Son, a ſpotleſs Surety, ſhould have enjoyed the benefit of it; but that could not be in regard of his immutable Juſtice, after he was accepted by him in that quality. Since it was neceſſary his only beloved Son ſhould be expoſed to ſufferings for the remiſſion of the ſins of others; 'tis as neceſſary the final Unbeliever ſhould be expos'd to dreadful puniſhments for his own tranſgreſſions, and the ſlighting ſo great a remedy. * The juſtice of God is inflexible in the puniſhment of ſin, when the Sinner remains obſtinate and impenitent: the inflexibility is declar'd in the ſufferings of Chriſt, which were neceſſary for remiſſion. And though his ſufferings, and the ſatisfaction thereby, were of infinite value, yet they are wholly uſeleſs for the eternal benefit of thoſe that wrap up themſelves in their infidelity and impenitence; Faith and Repentance being requir'd as neceſſary conditions for the enjoyment of the fruit of theſe ſufferings. When this mediation and ſatisfaction of Chriſt is wholly refus'd, or not embrac'd upon the terms on which it is offer'd; the only bar to the inundation of Gods juſtice is taken away, whereby the Soul lyes naked to the over-flowings of it.

* *Amyraut* ſur. 6. Heb. p. 108, 109. improved.

(5.) *That perſon which was the offer'd Saviour, ſhall be the judge and condemner of ſuch as neglect the terms of ſalvation by him.* What Sanctuary can an Unbeliever have, when the Mediator of Mercy appears as the inflicter of puniſhment? *He appears the ſecond time to the ſalvation only of thoſe that look for him*, Heb. 9. 28 *. (that affectionately look for his appearance) of thoſe whoſe ſins he bore upon the Tree. Chriſt did never obtain any Peace and Pardon for thoſe that perſevere to the end in their infidelity. Such Chriſt is ſaid not to know, *Mat.* 7. 23. *I never knew you.* Not to pray for, *Joh.* 17. 9. *I pray not for the world, i. e.* for ſuch as remain in their ſin, and are ſeparated from God by their Unbelief. God hath promiſed to make all his Enemies his Footſtool; and as he hath confer'd upon him a power of asking for his people, ſo he hath given him a power of deſtroying his Enemies, and committed all judgment to the Son, *Pſal.* 2. 8, 9. *Thou ſhalt break them with a rod of iron*, is the fruit of Chriſts asking of God. As he gives him bleſſings for thoſe that truſt in him, *v.* 12. ſo he gives him judgments for thoſe

* ἀπεκδεχομένοις, *that affectionately look for him as one friend for another.*

that ſet themſelves againſt him. Gods Mercy will not relieve any that are mortally wounded by his Son; and he that gives Chriſt the whole World upon asking, will not contradict him in his ſevereſt acts of daſhing his Enemies like a Potters Veſſel. As he had a love to ſhed his bloud, ſo he hath a wrath to burn them that kiſs him not with a kiſs of homage. They are ſo far from having any ſhare in his interceſſions for mercy, that they have a dreadful intereſt in his pleas for wrath. He indeed pray'd upon the croſs for the forgiveneſs of ſome, he prays alſo for indignation to be pour'd out upon others, *Pſal.* 69. 23, 24. 'Tis the cry of him to whom they give *gall for meat*, and in his thirſt, *Vinegar to drink*, *v.* 21. His bloud hath a Voice for the forgiveneſs of ſome, and for the puniſhment of others; it hath as loud a cry againſt them that undervalue it, as it hath for them that do apply it. He cannot intercede for any but upon the account of his bloud; his interceſſion is no other than the voice of his bloud which ſpeaks in Heaven. His bloud will no more ſpeak for them that ſlight it, than *Abels* bloud did for *Cain* that ſhed it. It *ſpeaks better things than the bloud of Abel*, but only for thoſe that are *come to the Mediator of the new Covenant, and the bloud of ſprinkling*, Hebr. 12. 24. Nay Chriſt is not able to ſave any but thoſe that believe. He is *able* to ſave, but with a reſtriction; *Thoſe that come to God by him*, Heb. 7. 24, 25. *Not able* morally; as it is ſaid, 'tis impoſſible to *renew* Apoſtates from the Goſpel *to repentance*, Heb. 6. 4. 6. Not but that God can by his abſolute power renew one that doth totally apoſtatize from the profeſſion of the Goſpel, but in regard of his wiſdom and righteouſneſs, it is impoſſible. So Chriſt is able to ſave none but thoſe *that come unto God by him*. God hath put ſuch a limitation in the Covenant, agreed between himſelf and our Saviour; thoſe only are to be juſtified that have the *knowledge of his righteous ſervant*, Iſa. 53. 11. He ſaves only his Seed, thoſe that are begotten to a lively hope, by the Reſurrection of Chriſt from the dead. He can ſave only thoſe that are his Members, and Faith only gives us an union to Chriſt, and ſo entitles us to Salvation. Chriſt can never run counter to his Goſpel, and bleſs them whom the Goſpel Curſeth, or ſave them whom the Goſpel condemns. This would be a contradiction, to confirm the Covenant by his Death, and break it by his Life. To walk according to the Counſel of God when he was in the fleſh, and defeat it when he is upon his Throne. He that gave Mercies according to mens Faith, when he was upon the Earth, will not give Salvation to Unbelief, ſince he is aſcended into Heaven. His uſual Language was, *Be it unto you according to your Faith.* Go in Peace, *thy Faith hath ſav'd thee.*

(6.) *That which makes the ſin againſt the Holy Ghoſt unpardonable in this World, makes final Unbelief unpardonable in the other. A denial of Chriſt* is join'd with the ſin againſt the Holy Ghoſt, *Luk.* 12. 9, 10. Not that Unbelief, and the ſin againſt the Holy Ghoſt are the ſame; for the one is pardonable in this life, and the other not. The ſin againſt the Holy Ghoſt is, I ſuppoſe, accounting Chriſt an Impoſtor, or a total Apoſtaſie from the Doctrine of the Goſpel, after ſome approbations of it, and taſts of its ſweetneſs in the underſtanding, *Heb.* 6. 4, 5, 6. But the final Unbelief of thoſe that ſit under the Doctrine of the Goſpel, puts them in the ſame ſtate with the other, *Mark* 3. 28, 29, 30. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation: becauſe they ſaid, he hath an unclean ſpirit.* * "*All manner of ſin and blaſphemy ſhall be for-*
* *Amyraut ſur.* 6. Heb. p. 114, &c. "*given unto men*, *Mat.* 12. 31. *i. e.* may be pardon'd, there is nothing in the "Oeconomy of God to hinder it. The tranſgreſſion againſt the Law was a tranſ-"greſſion properly againſt the Father, to whom the Creation is aſcrib'd, and who "ſetled the Law upon that occaſion: Nothing in the wiſdom of God repugns, "but that the pardon of this kind of ſin may be preſented to men, and a Re-"deemer may be appointed to make a ſatisfaction to the Father for it, and the "benefit of it may be enjoy'd by men, upon their turning to God from whom "they had revolted (and upon leſs conditions than this, no benefit could reaſon-"ably be expected by it, as was ſhown before.) As Creation is aſcrib'd to the "Father, and conſequently the Law, ſo Redemption is appropriated to the Son, "and conſequently the Goſpel; by his ſufferings he paid the price, and by his "reſurrection he receiv'd the diſcharge, and an approbation of his ſufferings, and "of the conditions upon which the fruit of them was to be receiv'd by men. Un-

"belief

" belief is a sin properly and immediately against the Son; as Christ is the im-
" mediate Object of Faith, so he is the immediate Object of Unbelief. The sin
" against the Father is clearly more pardonable, according to this dispensation,
" than the sin against the Son, because here is a satisfaction made to the Father
" for the sins against the Law. But though it be made and offered to men, yet
" they may give no respect to it, and by reason of the natural darkness of their
" minds, not understand the high concern of it. But when the Spirit doth by a common work enlighten their minds, and make them in some measure see the comeliness, excellency, and necessity of the things the Redeemer hath done and suffered; if after this they prefer their trifling pleasures before him, and will finally deny him in opinion, profession, or practice, what help can be expected? The justice of God required satisfaction by Blood for the breach of the Law, because the Law was, *in the Day thou eatest thereof thou shalt dye the Death*; the Son therefore relieves men by his Death for transgressions committed against the Father. The Law of Christ requires belief in the satisfaction he hath wrought, Faith is called therefore, *Faith in his Blood*, Rom. 3. 25. The Spirit presseth men to accept of this satisfaction made by the Son, doth accompany the ministry of the Word, gives some touches to men, instils some motions into them, and this frequently; for the Law of Christ is not as the Law at the Creation was, the very Day wherein thou neglectest, or refusest to accept of this satisfaction, thou shalt dye the Death; the patience of God concurs with the offers made by Christ, and gives time of respite; and the Spirit falls in to inform men of their undone condition, and perswade them to comply with the design of God: If then the new order of the Father, the satisfaction of Christ, the perswasions of the Spirit in the Word are all set at naught, what help can be looked for? There is not a fourth Person to step in with any operations. The whole Trinity and their personal operations are particularly offered and slighted; the mercy of the Father, the satisfaction of the Son, and the importunity of the Spirit; since therefore there is no other God, no other Father, no other Son, no other Spirit superiour to those, no other World under the Government of another God, that any man can transport himself into (as a man may do upon the Earth, pass into one Country, when he hath offended the Laws of another) where is there any relief? It must be in acting those methods over again, exposing his Son again to suffering, and that doth not consist with the Wisdom and Majesty of God: But suppose he should do so, there is as little hopes that a man will accept of it then as now, considering the natural enmity against God. And upon the same account, that he should dye a second time, there would be no end put to the re-iteration of his sufferings: Besides (as was said before) the conditions cannot be more favourable; for God hath condescended to the lowest terms that you can suppose, not only an infinite Majesty, but a Prince, nay, an inferiour Person can condescend unto, in the case of the revolt of a Subject or Servant. But the Scripture concludes the contrary; and therefore there must be a new Scripture, a new Declaration of God, to give you intelligence of any design of God to reverse the sentence of this. When the Law was broke, he made but one promise of the Seed of the Woman; and all the other Promises in the Word, are but Streams flowing, and Chanels cut from this Fountain; upon the breach of that Law the Redeemer stood between consuming Vengeance, and the offending Creature, and God was willing to repair the breach of the first Law, by the Grace of a second, and sent his Son to close the gap, and re-unite Him and his Creature: But where is there any provision made for the retrieving the final contempt of this? No Revelation of God ever acquainted us with one counsel, or thought of God about it; 'tis denyed by the mouth of our Saviour. If there were any other remedy, the wrath due to the contempt of this would not *abide*; but because it abides, therefore there is no remedy.

To conclude this and the rest; a man can expect no relief from any Attribute of God: A man must have a bar put to it, either by justice or mercy; by justice he cannot, because he despiseth that wherewith justice was satisfied, and puts from him that screen God placed between the flames of his wrath, and the fuel of a Sinner: By mercy he cannot, for he hath sinn'd against the highest

pitch of it, and refus'd the terms wherewith Mercy is contented. The wiſdom of God cannot relieve him, for he hath rejected that which was the Birth of an higher Wiſdom than ever was diſcover'd in the Creation. His Wiſdom is as much bound to keep up the honour of his Juſtice and Truth, as the honour of his Mercy. Shall he have it from Patience? Patience and long-ſuffering are not in the very notion of them, eternal but temporary. Shall he fly to goodneſs? Juſtice is a part of Gods goodneſs; for he were not good, if he were not righteous. The truth of God to ſuch is a very comfortleſs Attribute, that turns the edge of all the threatnings againſt him, who hath deſpis'd his veracity in his promiſe. Is there any more hopes in the power of God? 'Tis that people frequently talk of, God is ſufficient and able: 'tis true, he is able to do more than any Creature can conceive. But though God hath a natural power, he hath not, we may ſay, a moral power after his word is paſt; he would not be juſt, if he uſed his power againſt his truth; as we would not count a man juſt, who would do that by ſtrength, which he could not do with honeſty. The great reaſon of mens ſecurity is their ſingling out one Attribute of God, without conſidering the concurrence, and combination of the reſt.

* Burgis Vindiciæ Legis, p. 262.

(7.) *The Law ſtrengthens the ſentence of the Goſpel againſt an Unbeliever.* * The moral Law condemns every man that doth not believe what God reveals. We are to have no other Gods before him, nor ſet up any graven Image, nor fancy any way and means of Salvation, than what God hath Ordain'd. The Goſpel reveals the object of Faith, the Law then ſteps in and enjoins an entertainment of it, becauſe it is the revelation of God. Chriſt tells the *Jews* that *Moſes* accus'd them, *Joh.* 5. 45. *Do not think that I will accuſe you to the Father, there is one that accuſeth you, even Moſes, in whom you truſt, i. e.* There is no need for me to charge you before God, you have one whom you think is your Defender, will be your Accuſer, for not believing in me. *Moſes i. e.* the *Law of Moſes*, meant properly of the Ceremonies prefiguring him, and the Prophecies in the Books of *Moſes* predicting him. But the Law taken ſingly for the Law of nature, enjoins to believe whatſoever God diſcovers; and the condemnation of men for Unbelief will be by the Law of nature, not as ſingly conſider'd in it ſelf, becauſe it can ſo condemn only for the neglect of what it diſcovers; it doth not diſcover Chriſt the object of Faith, and therefore of it ſelf cannot condemn for the neglect of Chriſt; It judgeth men only for the violation of the immediate precepts of it; nor can the Conſcience of the beſt *Heathen*, that never heard of Chriſt, accuſe him for not enquiring after Chriſt, nor ever did, which doth accuſe him for the breach of thoſe rules which are evident by the light of it. But it condemns in concurrence with the Goſpel; when the object of Faith is diſcover'd by that, and the evidence appears to be of divine Authority, the Law of nature urgeth the command to believe, both as we are bound to believe, and obey the ſupream Governour; and alſo to preſerve our ſelves. And as it ſtrengthens the command, ſo in the condemnation it ſtrengthens the ſentence: the Law is quickned and ſpirited more by the Goſpel in its Curſes againſt an Unbeliever. He muſt needs be miſerable, which is condemn'd by the Law, for the violation of its immediate Precepts, and condemn'd by the Law, in concurrence with the Goſpel, for the refuſal of that.

(8.) *God hath diſcover'd his anger more againſt this ſin of Unbelief, than any, both in his own Children, and in the Jews.*

[1.] *In his own children upon an act of Unbelief.* *Moſes* was barr'd out of *Canaan* for one act of diſtruſt of God; and he whoſe Prayers had prevail'd for the reprieving a murmuring Nation from deſtruction, was not heard for himſelf becauſe of his Unbelief. God refuſeth in the leaſt to liſten to him, but commands him ſilence, when he did but deſire to go over *Jordan*, to ſee the good Land, *Deut.* 3. 26. *Let it ſuffice thee, ſpeak no more to me of this matter.* This reſolution God backt with an Oath, *Deut.* 4. 21. The reaſon is expreſt to be, *becauſe he believed not God, to ſanctify him in the eyes of the children of Iſrael*, Numb. 20. 12. *Moſes* had not ſuch a firm Faith, but he did ſometimes ſtagger at thoſe great things which were predicted to him. But this act of diſtruſt being publick, ſtriking the Rock when he ſhould have but ſpoken to it, might have encouraged the infidelity of the

the people, to which they were prone enough, without the example of their Governour, to support them in it. This Unbelief of *Moses* kindled Gods anger against him. Before, God patiently bore all his excuses, when he first *appointed him* to deliver his people *Israel*, and answer'd his Pleas, *Exod.* 3. 11. *Exod.* 4. 1, 10, 11, 12. But when after all he desires God to stretch out his own hand, as he had promis'd, *Exod.* 3. 20. *I will stretch out my hand*, * which is the meaning of *Exod.* 4. 13. *Send by the hand of him whom thou wilt send*; send by that hand that thou wilt send or stretch out; stretch out this hand of thine, for the hand of man is not able to perform it, wherein saith Dr *Lightfoot*, he denied the mystery of Redemption, which was to be wrought by a man, the Godhead going along with him; Upon this, *the anger of the Lord was kindled against him*, v. 14. But his Unbelief still took its Progress, in taking *Zipporah* and his Children along with him, which he would not have done in that condition, had he believed the promise of God, *Exod.* 3. 12. that the people should come to that place where he then was in *Midian*, and serve God upon that Mountain. Had he believ'd that Promise, he would have left them still with *Jethro* till his return. For this distrust God sought to kill him, *Exod.* 4 24. and not for the delay of Circumcision, as some think, since God bore with the Israelites in the Wilderness so long in the neglect of this Ordinance, because of their frequent Travel. If a particular distrust of God doth so incense him against his People, how must a Gospel Unbelief enflame him, which is a refusal or neglect of his Son, and the riches of his grace in him?

* *Lightfoot's* Gleanings on Exod. 4. 24.

[2.] *In the misery of the Jews.* Why were they broken off from the root? Because of their *Unbelief*, *Rom.* 11. 20. Not the Crucifying of Christ, which was but a fruit of this sin: had they believ'd after that guilt of bloud, they had enjoy'd the fruits of the mercy of God, by their Faith in the Redeemer. This was the sole reason their Ancestors were shut out from the typical *Canaan*. Not for their murmuring, Idolatry, and multitude of provocations, but for their Unbelief the root of the other sins; no mention is made of their other Rebellions, this only is the ground of Gods Oath against them, *Heb.* 3. 18, 19. *So then we see that they could not enter in because of Unbelief.* What priviledges had those people who are now cut off for this Sin? They were chosen to be Gods Inheritance and Portion, his Vineyard, his Spouse; he had *chosen them above all people upon the face of the earth, to be a special people unto himself*, Deut. 7. 6. Them he had *known of all the families of the earth*, Amos 3. 2. He was their Lawgiver and their King, had nourish'd them in his Bosom as a Father, conducted them into *Canaan*, prescrib'd them a peculiar form of Worship, secur'd them from their potent Enemies round about them; overturn'd *Ægypt* for their deliverance, gave *Æthiopia* for their ransom, defeated the designs of their Enemies against them. When God sent Enemies to oppress them for some grievous crime committed against Heaven, as when they fell into Idolatry, and fill'd *Jerusalem* with the bloud of the Prophets, and for that were carried Captives to *Babylon*, yet after they repented and sought his Face, he was gracious to them, repented him of the evil, restor'd them to their Inheritance, rebuilt their Temple, made their Enemies to be their Friends, provided a succession of Prophets to acquaint them with his will, yea left them not without Prophets in the time of their greatest desolations. He had besides this chiefly promis'd the *Messiah* to this Nation, of the Seed of their Fathers. His first intention of sending him was to *them*, *Mat.* 15. 24. the *word of God was first to be spoken to them*, Act. 13. 46. Christ did come of them according to the flesh, liv'd among them, distil'd his Doctrine in person for three years space upon them, when he taught the *Samaritans* but *two days*, John 4. 40. chose the *Apostles* out of that Nation that were to spread the Gospel over the World. But since they would not believe in the *Messiah*, neither by his own Sermons, nor the Sermons of the *Apostles*, their own Land hath spued them out. They are expos'd to the Miseries of the World, the derisions of men, their *Temple*, and with that their main worship destroyed. And though they have sought him in their manner, a longer term of years than ever they were a people, before the coming of Christ (they came out of *Ægypt* about the Year of the World 2470. were destroyed about the Year 3990. So that there were about 1520 Years from the time of their coming out of

of *Egypt* to the Deſtruction of *Jeruſalem*) yet they have no voice to relieve them, no Prophetical Meſſage to comfort them, the Face of God is vail'd from them, as their Hearts are vail'd from him, no Nation hath been deſtroyed for them as before, but they are harraſt by all, not the leaſt dawn of deliverance appearing to them; all the Covenants and Agreements made with their Fathers, ſeem at preſent to be cancell'd, and from their rejection, God took occaſion to call the Gentiles, and to engraſt the wild Olives into the Covenant of Salvation. The deſtruction of their City was remarkable; God pickt out one of the moſt merciful *Emperours* that ever ſway'd the *Roman* Scepter, to be the inſtrument of his juſtice, rather than ſome notorious Tyrant ſteep'd in Blood, and flesht with Slaughters, that the Puniſhment might more evidently appear to be the hand of Heaven, and not the effect of the cruelty of man. * This *Heathen Emperour* took notice of the anger of God againſt them, by many Prodigies, ſo that he ſaid, he fear'd God would be angry with him, if he ſhould ſpare them; and when he ſaw the Blood ſpilt in *Jeruſalem*, and the heaps of Carcaſes, he lifted up his Eyes to Heaven, calling God to witneſs, that it was none of his work and deſign to have ſo much Blood ſhed. *Eleven hundred thouſand* periſhed by the Sword and Famine, *ninety thouſand* were ſold for Slaves; never was the Hand of God ſo heavy upon any People, as upon them, and this for their Unbelief. And whereas their other Captivities were not above *twenty*, *thirty* or *forty* Years in the Book of *Judges*, and *ſeventy* Years in *Babylon*, they have now lain above *one thouſand ſix hundred Years*, as a forlorn and forſaken People; *wrath is come upon them to the utmoſt*, 1 Theſſ. 2. 16. he hath ſet on *fire the foundations of the Mountains*, and ſpent his Arrows upon them, *Deut.* 32. 22, 23. What did their Adoption, their Glory, the Law, the Divine Oracles depoſited among them, the Promiſes to the *Patriarchs* profit them, after their Unbelief? If God ſpared not the *natural branches*, ſhall he ſpare the ſtrange branches that believe not? *Rom.* 11. 21. How ſharp will his Eternal Wrath be upon the Unbeliever, ſince his Temporal Wrath upon the *Jew* hath been ſo dreadful? He will *pour out his indignation*, and his wrathful anger ſhall take hold of them, *Pſal.* 69. 24. This diſcourſe about the *Jews*, proves our Saviour to be the *Meſſiah*, as well as the provocation of Unbelief. This puniſhment muſt be for ſome grievous Crime, greater than the cauſes of their other Captivities. After their return from *Babylon*, they were not guilty of Idolatry, or the ſlaughter of the Prophets, till Chriſt came, whom they uſed worſe than any of the Prophets that went before him; and all this is come upon them, not ſimply for the crucifying Chriſt, but *not knowing* or believing *the things which concerned their peace*, Luke 19 42. And they are in that deſtruction ſet forth as an example of the Eternal wrath of God upon all final undervaluers of Chriſt, and neglecters of the things that concern their Peace, as well as *Sodom* and *Gomorrha* in their temporal puniſhment, and deſtruction of their Bodies by Fire from Heaven, are ſet forth for an example, *ſuffering the vengeance of eternal fire*, Jude 7. In the *Scripture* there are always ſome things of a greater and eternal concern, coucht under the Hiſtorical part of it. Who in reading the ſtory of *Melchiſedeck*'s coming to congratulate *Abraham* for his Victory, would have thought him to be ſo great a type of Chriſt, had not *David*, Pſal. 100. and after him the *Apoſtle*, Heb. 7. inform'd us of it? Who would have regarded the deſtruction of *Sodom*, but as an effect of Gods temporal juſtice, had not the Apoſtle here inform'd us of its being a type of Eternal Fire? In like manner this deplorable deſolation of the *Jews*, is but a type of the miſerable deſtruction of Unbelievers to Eternity, whatever priviledges they might have enjoyed on Earth, and howſoever dear to God they might have imagin'd themſelves.

* *Ficinus* de Relig. Chriſtian. c. 29 p. 51.

2. *Why doth final Unbelief render a man infallibly the object of the wrath of God.*

1. *Becauſe of the greatneſs of the ſin.* 'Tis greater than any breach of the Covenant of Works can be.

(1.) *'Tis a more manifeſt enmity to Gods Government of the World.* When the Covenant of Works was tranſgreſt, God as the Rector, requir'd ſatisfaction by Death and Blood, according to the tenour of the violated Law, and as a tender

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der Father provided a Surety to give a ſufficient one, whereby to preſerve his own rights which had been invaded, and relieve his Creature which had been ruin'd. In not accepting the Surety God hath procur'd, we deny him the honour of his Soveraignty, and the reſtoration of the rights of his Government. We count him unworthy of any ſatisfaction, maintain our Rebellion againſt him as juſtly grounded, and account our ſelves innocent when we are criminal, ſince we will not own the ſatisfaction he hath procur'd, as if no ſatisfaction were due to him; which muſt imply, that either we account our ſelves no Offenders, or God none of our Governour, or that we are able to make him a requital our ſelves, which is alſo a contradiction to his rights of Government, ſince he hath an authority to appoint what ſatisfaction he pleaſeth, according to the Law which was ſetled by him, and broken by man. Since God provided a Surety for us, wherein he could acquieſce, he had a double right, both as *Rector* and *Benefactor*, to appoint what conditions ſhould be perform'd by the Creature, before he ſhould be admitted to the benefit of this Charter he had ſeal'd by the bloud of his Son. The not accepting theſe conditions is a manifeſt injury to him, as he is his Governour, and a gracious Governour, becauſe it is againſt not only a Soveraign Command, but a Command of Grace; 'tis as much his Command to us to believe, as not to commit Murther and Adultery; and the breaking this Command, ſpeaks more of enmity to him, than the breaking the others. He hath ſetled it as an eternal Law, and his full reſolve, that *all men ſhould honour the Son, as they honour the Father*, John 5. 23. That every man without exception ſhould honour the Son in the work of Redemption, as the Father in the work of Creation; and *he that honours not the Son, honours not the Father which hath ſent him.* He that denies the honour of Faith to Chriſt, denies the honour of Homage and Fealty to God, and diſparageth the Government of his Father, who as Rector of the World appointed him, and under the ſame quality accepted him. Chriſt is the immediate repreſentative of God, the Image of the glorious God; the Laws of God and the Laws of Chriſt are the ſame, *Pſal.* 2. 3. the Cords and Bands belong jointly to *the Lord* and *his Anointed*; to reject the Laws of the one, is to violate the authority of the other. What is done againſt the repreſentative, is againſt the majeſty of the perſon repreſented by him. The Lord and his Anointed can no more be ſeparated in there authority, than they can in their eſſence. *If the Father be in the Son, and the Son in the Father*, John 10. 38. the reproach caſt upon the one redounds upon the other, as well as the entertainment of the one is ſaid to be the reception of the other, *Mat.* 10. 40. *He that receives me, receives him that ſent me.* If God pleads the cauſe of his Servants, if thoſe who riſe againſt *Moſes* are ſaid to ſpeak againſt God, *Numb.* 21. 5. and the *murmurings againſt him* are called the *murmurings againſt the Lord*, Exod. 16. 2, 7. and the *rejecting of Samuel* was a rejecting the Government of God, 1 *Sam.* 8. 7. Can leſs be ſaid of the neglect of him whom God hath ſent, not as a Servant from a Lord, but a Son from a Father? What greater evidence of a rooted enmity can there be againſt the Soveraignty of a Prince, than after multitudes of Rebellions, tenders of gracious terms, a long ſeries of invitations to accept of him, a deſire that they might be reſtor'd to the happineſs they had forfeited; after all this, not to be reduc'd to his Sceptre? The caſe is the ſame with us, God hath provided all means neceſſary to our reſtoration; nothing is wanting but our own concurrence with it; the enmity is the greater, ſince there is no failure on Gods part, ſince he hath done more than he was bound as a Creator to do, or had need to do; and is it not juſt, that obſtinate Rebels, who will not obſerve the rules of his Government, ſhould fall under the rod of his wrath?

(2.) *'Tis a high ingratitude.* The tranſgreſſion of the Law was againſt the authority and goodneſs of God; this againſt his authority, and againſt a goodneſs of an higher elevation, ſpringing up in bowels of compaſſion, ſpreading its arms wider than in Creation, and offering to confer a more excellent and durable happineſs. 'Tis againſt the tenders of remiſſion in the bloud of the Son of God, which in the firſt tranſgreſſion man had no knowledge of: (for there was nothing of Grace mention'd in the firſt Covenant) And who will not judge it more criminal in it ſelf, to ſlight or neglect the Grace of a Prince in Conjunction with his authority,

authority, than to violate only the authority of a Prince in breaking his lawful and juſt Command? would it not be a crime worthy the indignation of all men, if twice, thrice, nay innumerable times, the ſincereſt tenders of the greateſt good ſhould be refus'd? who would have compaſſion for ſuch a refractory Perſon? Is not Unbelief the more horrible crime in them, who acknowledge Chriſt for the Son of God, the Mediator between God and them, whereby they are ſo far from rendring it in the leaſt manner excuſable, that they highly aggravate it?

[1.] Conſider *the greatneſs of the mercy.* God prevented us by his love, 1 *John* 4. 10. *Not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*: Procur'd a ſurety for us, who valued our Redemption above the pleaſure of the Body he aſſumed, and appointed him for us when we had a deſire to perſiſt in our Rebellion; not only after we had offended him, but when we were in actual offences ſtill againſt him, *Rom.* 5. 8. *when we were yet ſinners*; not only when we had ſinn'd, but when we were *ſtill* adding one crime to another: And this Surety hath expended his treaſures to purchaſe our deliverance, hath ſubmitted to Death to prevent our ſuffering of it; he hath *aboliſhed death, and brought life and immortality to light through the Goſpel*, 2 Tim. 1. 10. He deſtroyed Death that had a power over us by the immutable ſentence of the Law, took away the right it had, deſpoil'd the Law of its power to condemn us, by condemning ſin by the effuſion of his Blood on the Croſs, whereby the Law had acquired a right of condemning us, and diſcover'd the way to an immortal life, which we were eſtranged from by the darkneſs of ſin, brought a Meſſage of Peace from the boſom of the Father, whereby we might be eternal gainers. 'Tis ſuch a free mercy, that if it had not been manifeſted, not God but we ſhould have been the only loſers; no mercy like it, no mercy can exceed it, no other mercy can equal it; *ſo God loved the World, that he ſent his only begotten Son*, John 3. 16. A *ſo* beyond expreſſion, a *ſo* beyond imagination, nothing can ſurpaſs it but the ſending him again to ſuffer, and this only would be in circumſtantials of repetition, not in the eſſentials, and nature of the mercy.

[2.] *From hence meaſure the greatneſs of the ſin.* The height, depth, length, and breadth of the mercy, is the only rule to meaſure the dimenſions of the ſin againſt it by. The ſtronger and louder the bowels of mercy are, which are ſlighted, the greater and blacker is the ſin of deſpiſing him: The goodneſs of God in procuring, and the grace of God in accepting a ſurety, are denied by this ſin. Every act of it contemns the proviſions of Grace, and contentments of Juſtice, the attendances of Patience, the tenderneſs of Bowels, and the ſatisfactory Blood of the Son of God. Is it not a ſtrange carriage, that when God is ſo merciful to offer remiſſion, man ſhould be ſo obſtinate as to refuſe it? and would rather dye in his ſin, hateful to God, and miſerable for himſelf, than live by the Son of God, ſo acceptable to God, and beneficial to man? And when beſides the outward preaching of the Goſpel, there have been, by the common Grace of the Spirit, ſome inward ſtirrings and approbation of the terms, which yet have vaniſhed into a non-compliance. The frequenter thoſe motions, the greater the ingratitude, added to the debts of all other ſins contracted before. This unthankfulneſs for ſuch a benefit, is alledged as the cauſe of mens condemnation, *John* 3. 19. When *light is come into the World, men love darkneſs rather than light.* When God hath provided a way to remove the guilt of their Sins, the World will not part with the pleaſure and profit of their ſins. Can there be a baſer requital than to be a partner with *Judas* in betraying him, with *Pilate* in condemning him, with the *Jews* in crucifying him! What do we elſe but approve of all the barbarous uſage he met with from the *Jews*, when we deſpiſe his Authority in his Evangelical command, refuſe his Perſon in his gracious proffers, and undervalue his ſufferings by not applying them?

Is not then a dreadful Puniſhment of this ſin very righteous? By the Law of Nature, the greater kindneſs a Creature receives, the greater Puniſhment he doth deſerve if he prove ungrateful. Since Goſpel Grace exceeds all the benefits of Creation, 'tis reaſonable that the neglects of it ſhould be attended with the greater Puniſhment. When men will refuſe the acceptance of it, and conformity to the will of God, which can only fit them for true happineſs, a fuller meaſure

of

of wrath is due to them that slight the fullest expence of mercy. Justice would not be justice, if it us'd not them with the greatest severity, that abuse Grace with the greatest indignity; what is greatest in the rank of sins, deserves the greatest misery in the rank of penalties. The greater benefit is confer'd, the greater guilt is contracted by the neglect, and a stronger subjection to Punishment in the order of justice. If it be a crime deserving a severe reflection, to outrage an innocent Person that never did us wrong, 'tis much more to spurn at a person who hath laid the foundation of our greatest good, and offereth that good to us upon the easiest terms. Such a Carriage to a Prince, would be a greater indignity. How unconceivable a crime is it then against the King of kings, the Lord of Glory, God blessed for ever, under all those unexpressible circumstances of innocence in his person, flames in his affection, kindness to the last drop of Bloud, and continued Patience in waiting for our receiving the atonement! The Rebellion of all other sins is wrapt up in this, *Joh.* 15. 22. *If I had not come, and spoken unto them, they had not had sin*; so the Gall of all other miseries is distill'd into the punishment due to it. 'Tis fit the Furnace of wrath should be heated, to answer the flames of love, which have been shooting towards them.

[3.] *Tis a sin against a clearer and fuller light and undeniable revelation.* The Gospel hath been first publisht by the Son of God in Person, spread over the World by his *Apostles*, and their Successors, as the Commissioners of Christ, entertain'd by multitudes in all Ages since, transmitted to us in Writing, deliver'd down to us by the contentions of our Ancestors for the Faith, and the bloud of Martyrs; nothing we believe in the World, but it is upon less reason than we have to believe this: the belief of other things for which we have little reason, and in some no reason, will aggravate our Unbelief of those great things, for which we have so much reason.

(1.) *Heathens have had a less light, and abus'd it, and shall not escape punishment.* This way of argument the *Apostle* useth *, *Rom.* 1. 16, 17, 18, 19. to assure Unbelievers of a dreadful vengeance; though the design of the Gospel be nothing but righteousness, life and salvation to the Believer, yet it breaths as much wrath against the neglecter, as it doth happiness to the Embracer, and without any charge of injustice upon God. For others who had a less light than that of the Gospel, which discover'd to them the power and eternity of God, it rendred them without any Apology for themselves. The closing their Eyes against that natural light, or abusing of it, and keeping natural truth in unrighteousness, *i. e.* lying in their sins against all the beams of light from the Creation, will subject them to eternal punishment. The *Heathens* had nothing but the dim light of nature, the effluxes of divine patience, but they could not read the Covenant of Grace in the motions of the Heavens, and orderly Seasons of the Year: they could not behold the Sun of righteousness in the material Sun in the Firmament; the Heavens discover'd the glory of a Creator, but not the grace of a Redeemer. There were Characters of divine Wisdom and Power in the frame of the World, but nothing of his grace and pardoning Mercy. Therefore they are not Condemn'd for not believing in Christ, since a Mediator was not made known to them. They were bound to no more than *Adam* was, but *Adam* was not bound to believe a supernatural mystery till God had reveal'd it: And it cannot be expected, that they who never had an account of Christ, should believe in him. *How can they believe in him, of whom they have not heard?* Rom. 10. 14. and if they be under an impossibility of believing for want of a Revelation, how can they be Condemn'd for not believing? But the Sentence against them is grounded upon their despising the Voice of the works of nature; the common mercy of God and his Patience manifested in them, whereby he called them to some reflection upon themselves, and repentance for their iniquities. * Since the Law of nature was given man as a rule in Creation, they shall be examin'd whether they have done the things agreeable to the Law, written in their Consciences; and they shall be judged according to the several measures of the light of reason, which they had: for it cannot be suppos'd, that the barbarous Nations that lived in a thick darkness, and had not the advantage of a polite, and learned Education, to improve their reasons, shall have the same measure of judgment with those who had the waterings and dress-

* *Irenæus* contra Catech. Racov. §. 37. Parag 4.

* *Amyraut.* in Symbol. Apostolic. p. 222. changed.

ſings of a ſounder Education. (But neither one nor the other ſhall be judg'd according to the Goſpel, which exacts Faith in the Redeemer.) And according to this rule not a man of them can eſcape; and if it were the only rule to try all men by, not a man from *Adam* to the laſt that ſhall be born upon the Earth by natural Generation, can avoid the juſt Condemnation of God; becauſe not a man of them but hath one way or other, and that ſeveral times tranſgreſt that Law; for all are become guilty before God.

(2) *The Jews have had a leſs light than thoſe under the Goſpel, though clearer* than that of the *Heathens*, and upon the abuſe of this they ſhall not eſcape. The *Jews* who dyed before the coming of Chriſt, ſhall be tryed according to the Law of Nature expreſt in the *Decalogue*, and that particular Law of Ceremonies given to them, wherein the Mediator was vail'd. The Jews had the Goſpel Printed in Types and Allegories, wrapt up in the pillar of a Cloud; Chriſt was not come in the Fleſh, nor the Spirit pour'd out upon the World, they could not ſee the Beauty of a Redeemer for the ſmoak of their ſacrifices, nor have a full proſpect of his Face through the Grates and Lattices of the Ceremonies. * There were alſo different meaſures of light among them, which may mitigate the condemnation of ſome, but not be a ſufficient bar againſt a ſentence of Death. For thoſe of the *Jewiſh* Religion, that did not believe in thoſe Promiſes or Prophecies of the *Meſſiah*, in the time of the firſt entrance into *Canaan*, ſhall not have ſo great a Puniſhment as thoſe that lived after, when clearer Prophecies were added. All judgment ſhall be according to the meaſure of light afforded, according to the meaſure of it God expects a ſutable return; for *to whomſoever much is given, of them ſhall be much required*, Luke 12. 48. Nor ſhall thoſe that dyed in the Wilderneſs, or firſt entred into *Canaan*, have ſo light a ſentence as thoſe of the old World, with whom the Spirit of Chriſt ſtrove, but upon the account of one ſingle Promiſe given to *Adam*; whereas the other had an increaſe of Promiſes to *Abraham*, deliverances to themſelves, an addition of Types to repreſent the things promiſed, and the intention of them to their Eyes, which were ſtronger and more unanſwerable grounds upon which the Spirit did ſtrive with them in thoſe times. Thoſe of the *Jews* who had the leaſt light of Revelation, ſhall have a ſmarter Puniſhment than the Heathens, who had the ſtrongeſt light of Nature; *Tribulation and anguiſh upon every Soul of man that doth evil, of the Jew firſt, and alſo of the Gentile*, Rom. 2. 9. As the *Jew* had the priority in Priviledges, ſo he ſhall have in the anguiſh prepar'd for the wicked. And many of them in the Days of Chriſt in the Fleſh neglected him, not ſo much wilfully as out of ignorance, and prejudicate opinions of a conquering *Meſſiah*. If they could eſcape upon the witneſs of *Paul*, or rather upon the witneſs of the Holy Ghoſt, they ſhould find relief; *Paul* would not deny his own writing, nor the Holy Ghoſt his own enditing, 1 *Cor.* 2 8. *Had they known it, they would not have crucified the Lord of Glory*: No nor Chriſt his own teſtimony upon the Croſs, that *they knew not what they did*, *Luke* 23. 34. But can we call the Holy Ghoſt, or the Redeemer to witneſs for us, if we believe not?

* *Amyraut* in ſymbol. Apoſtolic. p. 226.

(3.) *We have a clearer light than any of them had.* It was indeed by his *own Son* that God ſpoke to the *Jews*, Heb. 1. 2. but he did but begin to ſpeak it; the ſtronger confirmations were afterwards by the gifts of the Holy Ghoſt pour'd out upon men, *Heb.* 2. 3, 4. *God bearing witneſs from Heaven* to the truth of his Doctrine. We have the Light of Nature to anſwer for, we are bound to this as much as the *Heathen*, they had no more of the Light of Nature than we have; the *Jew* had leſs underſtanding of the Ceremonies than we have, they ſaw the *Types*, and we have the manifeſtation of the *Subſtance*, we have Chriſt in a plain Letter and fairer Print; we have the light of *Heathens*, the light of the *Jews*, and a glorious light ſuperadded to both thoſe.

Now 'tis according to this light God doth proportion the Puniſhment of Unbelievers under the Goſpel. The judgment according to the *Apoſtle* reſpects *two* ſorts of Perſons, 2 *Theſſ.* 1. 8. *Thoſe that know not God*, and thoſe *that obey not the Goſpel of our Lord Jeſus Chriſt*. The *Heathens* that knew not God, when they had light enough in the Creation to know him: And they that obey not the Goſpel, whether vail'd or open; as vail'd, it takes in the Jews before Chriſt; as open, it comprehends

comprehends all to whom the Gospel is Preach'd. The question shall be askt such persons, whether they did believe in the name of the Son of God, as the only Mediator; and those that shall be convinc'd of a final Unbelief, or Disobedience to the Evangelical Declarations, shall incur the more grievous Condemnation: Because to the transgression of the Law of nature, will be added over and above, the transgression of a special Command of God, respecting their recovery, according to the rule of Justice it must exceed the Condemnation of the rest: Since they have liv'd in the Bosom of the Church, and besides the neglect of that common to them with the *Heathen*, have rejected the Mediator made known to them, and not to the *Heathen*. If the light of the darkest of them be sufficient to convict them before God, without any excuse; much more must the light, reveal'd by the word, aggravate the guilt of men, that close their Eyes against it. They have not only the discoveries of God in nature, but the discoveries of God in Grace to answer for. The more excellent the truth is, that is disobeyed, the greater the sinfulness of the disobedience, *Hos.* 8. 12. *I have written to him the great things of my law, but they were accounted as a strange thing.* If the choicest Revelation that God ever made, did not aggravate the punishment, why should the *Apostle* say, 2 *Pet.* 2. 21. *It had been better for them not to have known the way of righteousness*; if they were in the same condition, wherein they were before they knew it? But how reasonable, and righteous is the misery of those, who have not only had the outward Declarations of the Gospel, but some common illumination of their minds, some motions of the spirit, some approbations of the Doctrine? If *Paul had mercy*, because his Unbelief was *in ignorance*, what mercy can they expect whose Unbelief is with knowledge? 1 *Tim.* 1. 13. Not that his ignorance deserv'd a Pardon, for who can ascribe any merit to ignorance? The Crucifying of Christ, the most horrid wickedness that ever the World saw, heaps not that guilt upon men whose hands were red with his Bloud, that Unbelief doth upon men, who in opinion pretend to acknowledge him. The Crime of the one was extenuated by their ignorance, and the Crime of the other aggravated by their knowledge; as also by the frequency of the impressions made upon them by the word. Well then, if *Heathens* shall be Condemn'd, who had only the material Heavens, and the sensitive, and insensitive Creatures upon the Earth preaching to them, who had only God in his works; and the *Jews* who had God speaking to them in legal Ceremonies; what will become of those who have had the Voice of God, Christ, and redeeming Bloud calling to them in the word, and neglected all?

(4.) *This sin is a refusal of the only way of expiation of sin.* When the Law was violated, a relief was provided in the Gospel. Because the Law utter'd not one syllable of forgiveness, the transgression of the Law was not an offence against pardoning Mercy, as the Unbelief of the Gospel is. This relieving Mercy could not have appear'd in the World, in a contradiction to the justice of God; this (to speak according to the manner of men) would have made a War in the divine nature, without the Sacrifice of the Son of God in our nature. For because he assum'd not the nature of Angels, the fallen Spirits are expos'd to the rigours of Justice, without any relief of Mercy. If *Adam* had truly repented of his Crime, he could not have obtain'd Pardon without the satisfaction of the Law, which was as silent in the command of Repentance, as it was in the Declaration of a Pardon. When therefore there is a remedy provided, and no other remedy but this, nor can be any other remedy, since no valuable Sacrifice can be imagin'd for the taking away of sin but this; those that neglect it, render themselves uncapable of security, by shutting themselves out of the only refuge. * In all humane contracts, a promise is only receiv'd, by assenting to, and believing it. Though something may be taken from a man unwilling to part with it, yet nothing can be given to a man unwilling to accept it; what right soever is transfer'd by the Donor, in a way of promise, is established by the others assenting to it. If a Prince promises a Courtier a gift upon the performance of easy conditions, and he will not believe the word of the King, nor perform the reasonable conditions; the promise is not only void in it self, but the Prince justly offended with his behaviour. Had the terms of the Covenant been very hard (provided they

* *Illyric.* de Fide, p. 125. §. 31.

they had not been impoſſible) the Damnation had been juſt, had they been willfully neglected; but they are as reaſonable as can be, Repentance and Faith. Is it not fit the Juſtice of God ſhould be acknowledg'd in its Equity, and the Holineſs of God in its Beauty, by a ſenſibleneſs of our Crimes; his grace in its freeneſs by an acceptance of its proviſion; and his Soveraignty acknowledg'd by the payment of an homage to him? Who would not count that Rebel a ſufferer by a double Juſtice who refuſeth the pardon of his great Rebellions, which he might have only for the acceptance of it, a ſenſibleneſs of his offence, and a ſincere promiſe of his utmoſt ſervice? They are ſuch reaſonable conditions, that the honour of God as well as the honour of a Prince, would not be provided for, or have a ſalvo without them. If men will ſell themſelves to the ſlavery of a condemn'd ſin, and a Conquer'd Devil, they can charge none with boring their Ears to a perpetual miſery, but their own folly. He that will choſe to die by the ſting of a *fiery ſerpent*, rather than live by the ſight of the *brazen one*, can impute his ruine to no other but himſelf.

Chriſt hath made an expiation for ſin, quencht the flaming Sword that ſtopt the entrance into Paradiſe. If men will not ſet their feet in that way, nor make any enquiries after it; if they caſt behind their back all exhortations to it, and never conſider them in their minds; upon whom can they charge their deſtruction, but upon themſelves?

If a man be in love with his miſery, and will not ſtoop to him that would relieve him; if he prefer his guilt before the expiation, his deplorable condition before a Saviour, his filthineſs before a righteouſneſs, 'tis juſter that he ſhould periſh by the ſin he choſe, than be happy by a Saviour he refus'd. His own act is in the nature of a Confeſſion of the equity of Gods Sentence; ſince God hath linkt the Goſpel and everlaſting Life ſo cloſe together, that the one cannot be receiv'd or refus'd without the other. They *judge themſelves unworthy of everlaſting life*, by putting away the Goſpel from them, *Acts* 13. 46. He tacitly declares, that he would rather have God angry with him, than pacifyed, when he refuſeth the only means of a reconciliation. And the Juſtice of his puniſhment is evident by the value of the propitiation which he refuſeth, it being that which was the Salvation of all the ancient Believers, before the oblation of the Sacrifice; valuable enough to be the Salvation of Devils; That which was ſo prevalent with God in our Saviours firſt conſent to it, as to turn the tribunal of Juſtice into a Throne of Grace. That bloud which ſprinkled upon the Soul can turn the edge of the Angels deſtroying Sword, that pure and ſpotleſs Sacrifice which is the Feaſt of God in Heaven, which is daily preſented to him by our Saviour in his Office of *Advocacy*, 1 *Joh.* 2. 1, 2. Can there be leſs Juſtice, than to inflict Damnation upon thoſe, who willfully neglect that which hath been the only way for the Salvation of Millions, and might be efficacious for theirs, if they would accept of it upon Gods terms. Nay, they impoſe upon themſelves a neceſſity of Damnation, who caſt away the means of Salvation; How can his Chains be knock'd off that ſlights Redemption? How can he be waſht that ſtops by his infidelity the bloud of Chriſt from flowing out upon him? What Diſeaſe can be heal'd, if the only proper remedy for it be not applyed? Is not he as much guilty of his own Death that rejects a Medicine, tears a Plaiſter off from his Wounds, as he that cuts his own throat with a Knife? They have but the fruits of their own willfulneſs, and muſt at laſt ſubſcribe to the Equity of Gods Judgment, becauſe the deſert of it was their own choice.

3. *What kind of miſery this is.*

'Tis,

1. *Inevitable.* The *end* of the Enemies of the Croſs of Chriſt is *Deſtruction*, Phil. 3. 19. The righteous hath a *ſure reward*, Prov. 11. 18. the unrighteous muſt have as ſure a Puniſhment: *Periſhing from the way* is the abſolute iſſue of the *kindling of his wrath*, Pſal. 2. 12. Death will certainly enter in at that Door; there is no more poſſibility of eſcape, than for a man mortally wounded in a vital part, to avoid Death entring in at his Wound. Every man muſt render an account before the Judgment Seat of Chriſt; ſhall men render an account of their time, wealth, the abuſe of the faculties of their Souls, and members of their Bodies?

Bodies? and shall they not as certainly render an account of that which is more precious than all these, the Grace of God, and the Blood of Christ offer'd to them, and injur'd by them? Is there any shelter from the all-seeing Eye of God in the Caves of the deep, or under the Mountains of the World? Poor *Adam* sought it in the thickets of Paradise, but was forc'd to come out at the Call, *Adam where art thou?* Gen 3. 9, 10. What refuge can be imagin'd? The Covenant of Grace is the City of refuge against the pursuit of the Covenant of Works, that is our *Hope* under our fetters for the breaches of the Law, *Heb.* 6. 18. where can we fix an Anchor of Hope, to secure our selves from the storms of this? The *Apostle* puts the question indeed, *How shall we escape, if we neglect so great Salvation?* Heb. 2. 3. But the resolution of it was above his invention, he knew not one tittle of encouragement in the whole Book of God, though no man better acquainted with it: What do I speak of the *Apostle*? The Holy Ghost himself, who indited what the *Apostle* did write, knew none. The transgressions of the Law subject men to a desert of Condemnation: But this sin exposeth men to a necessity of Damnation, since all the methods of God for procuring remission, have been rendred useless, by the refusal of that merit that purchas'd it, and that mercy that appointed and offer'd it; when justice condemns in the Law, a liberty of appeal is reserv'd to mercy in the Gospel; if mercy in the Gospel condemns for want of the conditions necessary to the enjoyment, what reserve is left? No way of relief but by injustice, which is not to be found in the Divine Nature *. After man had wounded himself, and sunk down at the feet of the Law, a Promise was clapt in as a Plaister; but is there a syllable in the whole Scripture of any other remedy? It never yet thought of any other security; God never reveal'd any other for the repair of his own honour, which suffer'd by sin; and why should the Creature imagine any other for his own recovery? Yes; but we know not but God may have a reserve in his own Counsel. Certainly men that pretend to believe the Gospel, must have some such conceit, they could not else be such desperate Enemies to themselves, as not to labour after a thorough work of Faith. But would any but a prodigiously mad man run the hazzard of such a conceit? What footing can such an imagination have after all Gods declarations to the contrary? If the Laws of a King threaten an unavoidable Punishment for a Crime, would not that man be a *Bedlam*, that would venture the transgression of it upon Hopes of a reserve, when he finds not a syllable in the Law for such an encouragement, but the whole design to the contrary? Necessity of State sometimes is a bridle to restrain the Punishment of an offender; but the eternal Order of God is so constituted, that there can be no necessity upon him, for the advantage of Heaven or Earth, to remit the Punishment of a final Unbeliever.

* Whom Oyl and Ballom kill, what Salve can cure? *Herbert.*

Consider,

[1.] *'Tis a God who hath past his Word.* God never speaks, but he intends to perform; his Words shall stand before mens imaginations of security; his conditions he will not alter: He cannot save such men, his Oath stands in the way, his repeated Declarations are a barr against it; what greater obligations than an Oath, and the Oath of God, which is a swearing by himself? and *as sure as I am God*, and *as sure as I live*, I will do such a thing? Shall God deny his own Deity for a Rebels security, *Heb.* 3. 18. *To whom sware he, that they should not enter into his rest, but to them that believed not?* They shall not enter into a Gospel state to have the benefits of Christ, who is the rest of God. Since the Scripture is written for our instruction, it concerns every man in a state of Unbelief, and assures them, if it be final, they shall not set a foot within the Gates of Heaven. God never passeth his Oath, but to confirm what he is resolutely bent to perform; he swears to the Promises, that the Believers may have strong consolation; he swears to the threatning, that Unbelievers may have dismal apprehensions. Some humbled Souls think God is not so merciful as he declares; he swears to expel their doubts; presumptuous Persons think God is not so just; he swears to expel their vain conceits. This sin eyes us as it were the hands of an omnipotent mercy from saving such a one. The *Apostle* intimates, that God is not able to save without Faith, (*Rom.* 11. 23. *If they bide not still in Unbelief, they*

shall

ſhall be grafted in, for God is able to graft them in again) in aſſerting that God is able to graft the *Jews* in upon their Faith. God is not morally able to do any thing againſt his Word, and Setled Methods of his Grace: And becauſe God hath paſt his Word, and denounc'd thoſe judgments which he executes, he is ſaid to *ſlay men by the word of his mouth, and the breath of his lips*, Iſai. 11. 4. and the *ſharp ſword* wherewith he *ſmites* the *Nations*, goes out of the *mouth* of Chriſt, *Revel.* 19. 15.

(2.) *God hath promiſed to take the Puniſhment of final Unbelievers into his own hands.* The revenge of injuries done by one man to another, belongs to God, and he will recompence them; the vengeance for injuries done to his Son, doth as much belong to him. He values the Obedience of Chriſt in his Death too high to ſuffer men to ſlight it without the recompence of a certain indignation; and who can avoid the *recompence he will inflict*? Heb. 10. 30, 31. What ſanctuary can there be againſt the wrath of an all-knowing God, who hath promiſed Chriſt to take the work into his own hands, and be the deſtroyer of all his Enemies? *Pſal.* 110. 1. *Sit thou on my right hand, until I make thy Enemies thy foot-ſtool*; he will employ all his power againſt them; this power is aſcrib'd here to the Father, not that the Son is unable to conquer his Enemies, but to ſhow his mighty affection to the Office of Prieſthood he had ſetled his Son in, and his reſolution to maintain the rights of it, and revenge any indignity offer'd to it; alſo becauſe acts of Power are aſcrib'd to the Father, as acts of Wiſdom to the Son. God cannot be true to his Son, nor true to himſelf, having paſſed his Word to his Son, and publiſht that Word to us, unleſs he puniſht Unbelievers. This is part of the honour God intends him, wherein he will take pleaſure as well as in ſeeing him ſit gloriouſly at his right Hand: And this he had aſſur'd men of before, that he would require exactly an account of their refuſal to liſten to the Words of the *Great Prophet* which ſhould ſpeak in his Name*: And leſt any think, that though it be unavoidable, if they fall into the hands of the Living God, yet they may have ſome ſhelter from his fury; no, the right hand of God, his hand of ſtrength and power, ſhall find out the Enemies of Chriſt in their moſt ſecret receſſes, *Pſal.* 21. 8. *Thy hand ſhall find out all thy Enemies, thy right hand ſhall find out them that hate thee*; none ſhall eſcape the being hurl'd into a fiery Oven by the power of his hand. The *Pſalm* was anciently applyed by the *Chaldee Paraphraſt* to the King *Meſſiah*; who can reſcue the Soul that is graſpt in the wrathful hand of God? What Champion can keep off the blow, unleſs it be one that can match God in ſtrength and power? Nor will God be diverted by the crys of obſtinate Rebels, when he was not perſwaded by the ſtrong crys and Prayers of Chriſt, to take the Cup of ſuffering out of his Hand.

* Deut. 18. 19. אֲדַרֵשׁ I will diligently require it מֵעִמּוֹ אָנֹכִי I my ſelf.

Beſides, though Chriſt be clad in his Prieſtly Garments, he hath *feet like braſs*, as if they *burnt in a Furnace*, heavy and hot to trample upon his Enemies, *Revel.* 1. 13, 15. He hath *Eyes like a flame of fire* to find them, and *Feet like braſs* to cruſh them; ſo that upon all accounts the miſery is unavoidable. The condition of the *Heathens* renders them inevitably miſerable, for being *without Chriſt* they are *without Hope*, Eph. 2. 12. Faith in the Promiſe is the foundation of the Hope of bleſſedneſs; no freedom without it from the ſentence of Death, to which the Law hath adjudged us; no freedom from the Spiritual Death, which ſin hath ingender'd in us. 'Tis as inevitable as the miſery of Devils; they periſh becauſe they have no Mediator, and men periſh becauſe they will not receive a Mediator.

2. *Speedy miſery.* As Chriſt is a ſwift help, ſo he is declar'd to be a *ſwift witneſs* againſt the unrighteouſneſs of men, *Mal.* 3. 5. God is quick in his judgments where the Goſpel is contemn'd; the *Black*, *Red*, and *Pale Horſe*, Plague, War, and Famine followed the Heels of the White Horſe, to cut off them that would not be conquer'd by the Rider on it, Rev. 6. 2, 4, 5, 8. God is more quick and ſevere in his juſtice under the Goſpel than before; the former times before the exhibition of Chriſt were the times of Gods Patience, wherein *God winkt at the times of ignorance*; but if his command of Repentance and Faith be neglected, nothing is to be expected but a ſevere *judgment*, Acts 17. 30, 31. As he hath reveal'd his righteouſneſs

righteouſneſs *from faith to faith:* So he hath *reveal'd his wrath from heaven*, Rom. 1. 17, 18. When he made a promiſe of the effuſion of his ſpirit in the times of the Goſpel, *Joel* 2. 28, 29. he couples with it a threatning of judgments, as the fruit of the contempt of the Goſpel, *v.* 30, 31. *I will ſhow wonders in the heavens, and in the earth, bloud and fire, and pillars of ſmoke, before the day of the* LORD, *i. e.* from the time of the pouring forth the ſpirit, and the contempt of his Grace there ſhall be a confuſion in all parts of the World where the Goſpel is contemn'd, and that in a conſtant Succeſſion, till the great day of the Lord. We may know to what cauſe to aſcribe the turning of the Sun into Darkneſs, and the Moon into bloud in a Nation. The ſame reaſon of the ſpeedineſs of judgment, holds in the caſe of a particular perſon; whoſoever bears *thorns and bryers is nigh unto curſing*, *Heb.* 6. 8. the good Earth is ſaid to be bleſſed by God, but the bad Earth is not ſaid to be curſed, that we may not deſpair; but nigh to Curſing, that we may haſten our fruitfulneſs. It cannot be long before the power of God will vindicate his injur'd Mercy, and deliver men up into the hands of Juſtice, to anſwer for the violations of his Law, and contempt of his Grace. The time of Gods waiting is bounded in narrow limits. The life is a ſhort vapour, which appears awhile and quickly vaniſheth. What are a few Days or Yeats, yea, or *Methuſalems* Age to keep off the Plague which ſhall laſt for ever? Unconceiveably leſs than a Grain of Sand, compar'd with the whole Maſs of Heaven and Earth, if pounded into Duſt.

3. *Sharp miſery.* It *abides*; the firſt Wound is not ſo ſmart as a conſtant gnawing of a Vulture. As the *Apoſtle* could imagine no way to eſcape it, ſo he could not imagine any way to expreſs it, *Heb.* 10. 29. *Of how much ſorer puniſhment?* He leaves it to every mans fancy to ſcrue it to the higheſt. So ſore, that the Malefactor ſhall feel it without being able to declare the torture of it. And thus *Peter* leaves it to men to imagine, ſince he was unable to expreſs it. 1 *Pet.* 4. 17, 18. *What ſhall the end be of thoſe that obey not the Goſpel?* and *where ſhall the ungodly and ſinners appear?* We can no more conceive the terrour of the wrath due to this, than we can conceive the grandeur of that love which hath been abus'd, and the dignity of the perſon of his Son, which is injur'd by it. The moſt ſcorching receptacles in that fiery Oven ſeem to be reſerv'd for Unbelievers, *Luke* 12. 46. *The Lord will appoint him his portion with the Unbelievers.* A *vengeance* is due to ſuch, *Heb.* 10. 30. which is not a ſimple puniſhment, but one with rigour. It knows no mitigation, not a drop of a Water will be allowed to temper the devouring Flame. Hell would rather ſolicit for a further addition of wrath to one that deſpis'd the only begotten of the Father; a mans own Conſcience will tell him, 'tis rather below than above his demerit. Though the puniſhment of ſin againſt the Law was a ſeparation from God, yet this ſeparation may admit of degrees; one may be further caſt from God than another, into the depths, and loweſt Dungeon of Hell. The young man was in a nearneſs to the Kingdom of Heaven, yet not in it, but in a ſtate of alienation from God.

(1.) *God takes the puniſhment of ſuch into his own hand.* God will be a *conſuming fire*, Heb. 12. *ult.* Fire is the ſharpeſt of all the Elements, inſinuates into every part of combuſtible matter, and the wrath of God into every part of the Soul. It devours with an invincible force whatſoever it lays hold on. Though God be full of goodneſs and mercy to them that believe, yet he is like a conſuming fire to thoſe that ſcorn the Covenant of his Son, and with no leſs, but much more fury will he conſume the ſlighters of that, than he did the deſpiſers of the old adminiſtration. This ſin puts God upon the diſcharging all his fury. The breath of his mouth, that before invited men, ſhall blow the fire, *Iſa.* 30. 33. *The breath of the Lord as a ſtream of brimſtone doth kindle it.* 'Tis not a ſimple puniſhment but wrath *abides*, the wrath of an infinite God, infinitely underſtanding to invent, and of infinite power to inflict the bittereſt pains; which muſt be more ſharp than any in this life, becauſe all the bars of patience which ſtopt the overflowing ſcourge, and the long ſuffering of God upon the account of the mediation of Chriſt, ſhall abſtain from any further exerciſe. It muſt be as ſharp as juſtice arm'd with infinite power can render it, according to the capacity of the ſubject. What cannot Omnipotence do? As when the Covenant is receiv'd, God

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is our God in the employment of his infinite perfections for us; ſo when the Covenant is outraged, God is our Judge in the employment of his infinite perfections againſt us. Patience ſhall not ſtir a Finger, Mercy will look contemptibly upon them. When the firſt Covenant was broke, Juſtice puniſhed, and Mercy reliev'd: when the ſecond is finally deſpis'd, Juſtice inflicts the puniſhment, and Mercy contemns the ſufferer. That Mercy which call'd them, will laugh at their Calamity, *Prov.* 1.24, 26, 27, 28. 'Tis not vindictive Juſtice, but tender Mercy, which calls men to repentance. 'Tis not vindictive juſtice men will ſeek in their diſtreſſes, but pity and compaſſion from their Judge. But that Attribute whereby God ſtretched out his hand in kindneſs; that Attribute which men in their anguiſh will call upon for relief, will not only be ſpeechleſs, but mock when their fear comes. As Juſtice joins hands with Mercy in the pardon of a Believer, upon the ſatisfaction of Chriſt; ſo Mercy will join hands with Juſtice for the puniſhment of an Unbeliever, that either ſpurns at it, or neglects it. Juſtice ſhall hurl them in, and Mercy roul the ſtone upon the mouth of Hell. Mercy will mock them, and mocking is none of the lighteſt ingredients in the puniſhment of a Malefactor. How heavy muſt that Condemnation be, which is pronounc'd by a Mercy turn'd into Fury! Since God inflicts it, the puniſhment for the neglect of his Grace will be ſuted to that Joy he had in the effuſions of it. We may meaſure his anger againſt the Rebels by the delight he had in his Son for undertaking the work of redemption, and the joy he expreſt upon his performing it. No greater honour could he beſtow upon his return to Heaven, than the ſeating him at his right hand, giving him power over all the Angels; more terrible judgments then muſt fall upon them that deſpiſe the Prieſthood of Chriſt, ſo acceptable to God, which ſhall by the Decree of God, like *Aarons rod*, the type of it, flouriſh for ever.

(2.) *It will be ſuted to the greatneſs of what hath been contemn'd.* As much as the Covenant excels the other in Grace and Glory, ſo much ſhall the vengeance for the deſpiſing it, exceed the puniſhment due to the tranſgreſſion of the other. A hainous ſin deſerves intolerable Plagues. Sins againſt the light of nature, are of a meaner tincture than thoſe againſt the Goſpel. There was *a death without mercy* for the tranſgreſſion of the Law of *Moſes*, Hebr. 10. 28. compos'd only of the ſhadows of this; muſt there not then be an addition of vengeance to thoſe that make light of the ſubſtance? The puniſhment in order of Juſtice muſt be ſuited to the greatneſs of the Crime. As it is a total injuſtice to let a Crime paſs with impunity, ſo it is a partial Injuſtice to let it paſs with a puniſhment leſs than its merits. The dignity of the perſon injur'd, the Son of God, and God in him, greatens the Crime, and conſequently the puniſhment. With what an infelicity muſt ſuch an indignity to God be attended? We are not only to anſwer to Juſtice for the violations of an holy Law, but the expence of a tender Mercy; and if an offence againſt God, as the Author of our being, deſerves at the hands of an infinitely offended Majeſty, a juſt recompence of reward; much more muſt the rejecting the tenders of his Grace, whereby as a Fountain of goodneſs he would ſend forth richer ſtreams of happineſs than at the Creation. We abuſe that which we had not the leaſt right to demand, nor God the leaſt obligation to give. Some things the nature of God obligeth him unto. God might chuſe whether he would create man; but when he reſolves to create a rational Creature, the holineſs of God obligeth him to create him holy: he may chuſe whether he would make a Covenant of Grace; but when he hath made it, his nature will not permit him to ſtart from it. God might chuſe whether he would offer Grace, and therefore the freer the Grace, the blacker the abuſe of it, and the ſorer the puniſhment due to it. As there were liberal ſhowers of Grace, there ſhall be fuller Vials of wrath; as Grace to the utmoſt, ſo wrath to the brim. The Devil who had not the leaſt ſhare of created wiſdom, by his abuſe of it, render'd himſelf moſt accurſed; and men by the abuſe of Grace, render themſelves moſt abhorred by God. As where ſin hath abounded, Grace is ſweeter; ſo where Grace hath abounded, and is not receiv'd, wrath is ſharper, and the heat of wrath is proportion'd to the flame of love. And as it is againſt the greateſt mercy, ſo 'tis againſt a greater evidence of Gods Holineſs and Juſtice in the death of his Son. The end of the death of Chriſt was that

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God might shew himself just, Rom. 3. 26. *that he might be just*, *i.e.* known to be just, now after this publick discovery of his Justice, this sin is a daring his Justice more than any sin under the Law; then there was only a verbal Declaration of the Justice of God; but in the Death of Christ, the highest sensible demonstration of it to the Sons of men.

(3.) *It will be suted to the excellent rewards of Faith.* As the rewards of Faith are so great, that neither Ear hath heard, nor heart can conceive; so must the Plagues for Unbelief answer the greatness of those. The reward of *Adams* Obedience appears not to be any other than a continuance in that happy state in Paradise, wherein he was Created; wherein it is like he might after some tryal of his Obedience, have been confirm'd by the Grace of God, as the Angels are in their glorious estate in Heaven. As his reward seems not altogether to be the same which is promised in the Gospel, *viz.* a being with Christ for ever to behold his Glory: So the punishment threatned upon his transgression of the Command, is not the same with the punishment threatned in the Gospel; and though it was more than a temporal Death, or a separation of Soul and Body, which seems to be too light a punishment for an offence against the infinite majesty of God, and would not have answer'd the enormity of the Crime (could the pain of a few hours satisfy God for a sin, whose guilt and filth would be perpetual without pardon and Sanctification?) Yet it was not so bitter a Death as is threatned upon the breach of the new Covenant; for all punishment follows the measure of the ingratitude and greatness of the obligation, which was not the same in his sin as it is in ours; and therefore it is expresst by the addition of death unto death, 2 *Cor.* 2. 16. *The Savour of death unto death*; a Death with more pangs super-added by the Gospel to the Death inflicted upon *Adam* by the Law. As those that have believ'd in the name of the Son of God, and walked according to that Faith, shall be eternally freed from all the Curses of the moral Law, and the dreadful threatnings sprinkled in the Gospel; so those that shall die in their Unbelief, shall for ever lie under the Curses of the one, and the executed threatnings of the other. We find that as the promises in the old Testament were not so spiritual, and clear, respecting for the most part the Land of *Canaan*, and temporal goods; so the threatnings are not so sharp, respecting for the most part temporal losses, and outward Judgments. As the Joys of Heaven were under that dispensation, vail'd under temporal Promises; so the terrors of Hell were vail'd under temporal Curses. But in the Gospel there are clearer Promises of an eternal Glory; and answerable to them, there are more dismal threatnings of an eternal loss. There is *utter darkness* to answer an *inheritance in light*; a *never-dying* worm to answer to *everlasting* joys; *Rivers* of Brimstone to answer to *Rivers* of Pleasures; an eternal separation from God, and the everlasting Society of Devils to answer to an eternal Communion with God, and the blessed Angels.

(4.) *It will be suted to the knowledge, or means of knowledge men had.* The *Heathens* will have a single Condemnation for not improving the Light of Nature; the *Jews* a double, for neglecting that Light, and the instructions of the Law; a treble Condemnation remains for them that neglect both these, and the discoveries of Grace more glorious and plain, than Nature or Law with a richer manifestation ever could be. The damnation of the first will be a pleasure to the miseries of the last, who will have more than an ordinary damnation. To have Christ and his Blood Preached to men, engenders more knowledge than the instructions of the Heavens, and the Creatures of the Earth; with a Conscience guided by a dimmer light. *Tyre* and *Sidon* shall have a lighter sentence than *Chorazin* and *Bethsaida*; they might have reformed upon less means, when those were not converted by greater, *Mat.* 11. 21, 22, 23, 24. *Tyre* a place of knowledge, famous for excellent Arts, from whence a greater part of the *Grecian* learning was deriv'd; a place of notorious Idolatry, whence the *Jews* had sometime drawn the contagion; a place of great *Pride* and *Luxury*, threatned with grievous Plagues by God, *Ezek.* 26. yet this place, though sinning against much natural knowledg, shall fare better than the Cities of *Judea*. *Sodom* the stain of mankind, a place soakt in the dreggs of villany, who sinn'd against an eminent deliverance bestowed upon them for the sake of *Lot*, and also against many admonitions

monitions from that perſon, who could not but teſtify the vexation of his righteous Soul for their wickedneſs, that would have committed wickedneſs with the Angels, and that when they were under the judicial hand of God ſtriking them with blindneſs, guilty of thoſe abominations which likely not a man in *Capernaum* was guilty of; yet this Hell upon Earth ſhall have a milder Hell at the Day of Judgment, than unbelieving *Capernaum*, a place that had often given entertainment to Chriſt in the Days of his Fleſh, blaſphem'd not his Doctrine when they heard it, nor aſcrib'd his Miracles to the Devil when they ſaw them, as the *Phariſees* did, yet thoſe for want of Faith ſhall be more inexcuſable than the other; the one offended againſt the Light of Nature, the other againſt the Light of Grace, publiſht by the mouth of the only Son of God. The means of Grace men have had, will ſharpen the ſting of Conſcience to pierce more deep. *The word ſhall judge men at the laſt day*, Joh. 12. 48. The Doctrine of Grace, and the inſtructions of the Goſpel, ſtruck in upon their minds, ſhall riſe up in their Conſciences, as ſo many witneſſes againſt them: * And though ſuppreſt here by unrighteouſneſs, ſhall, like fire buried in a heap of aſhes, ſparkle again, and make their Conſciences as a fiery Oven, as the expreſſion is, *Pſal.* 21. 9. and engender a more enflam'd Hell within them, than all other miſeries can without them. Every Principle of truth, whether approv'd of or no, ſhall be as the ſting of a *Scorpion*; all which meeting together, ſhall render them more ſelf-tormented Creatures, than the worſt of the *Tyrians*, or the moſt villanous Rakehell in *Sodom*, though there were no outward pain or miſery to afflict them.

* *Reynolds on Hoſea*, Serm. 7. p. 158.

Well then. 'Tis a ſore puniſhment; *then* will he ſpeak to men in his wrath; when? when they *take counſel againſt the Lord, and his anointed*, and *caſt away his cords from them*, Pſal. 2. 5. he will *ſwallow them up in his wrath*, Pſal. 21. 9. The Curſes of the Law brake men in pieces, but the rejected Son of God in the Goſpel, like a ſtone from an high aſcent, grinds them to powder, *Mat.* 21. 44. So that it had been happy for them if grace had never appear'd to them, ſince they have gain'd nothing by it but a more ſtinging Damnation.

4. *Irreverſible wrath*; It *abides*, permanent, not tranſient, not a volatile but a fixed wrath. As it is fire for ſeverity, ſo it is *unquenchable* for duration, *Mark* 9. 43, 45. There is no more recovery from it, than there is for a man ſhut up in a red hot Oven. If it be reverſible, 'tis only ſo by God; all the Creatures in Heaven and Earth, in a joint Combination, can not blow away the fire that is *not blown* by man, as the expreſſion is, *Job* 20. 26. God hath declar'd himſelf to admit of *no remiſſion without bloud*, Heb. 9. 22. what hopes then, unleſs another Redeemer can be provided to match Chriſt in as valuable a ſatisfaction, by the price of his Bloud? This hath already been accepted as ſufficient by the Father, ſeconded by the Holy Ghoſt in his ſollicitations, as an Advocate to men to accept it. But ſuppoſe it were poſſible to offer an infinite ranſom to God, for the recovery of our Souls; How is God oblig'd to accept that, ſince that which he hath appointed and accepted, hath been refus'd? There was no obligation upon him to appoint and accept the firſt, it was purely an act of Grace; there can be as little, or leſs upon him to accept a ſecond. He might have exacted the Sentence of the Law, that the Soul that ſins ſhall die, and never have granted any to ſtand in the room of the Sinner; and ſo he may ſtill, if we conſent not to what he hath approv'd. The ſufferings of men for tranſgreſſions muſt be as bitter as the ſufferings of Chriſt, the Law requires it, but they muſt be more durable than his, in regard of our impotency for ſatisfaction; this impotency being Eternal, the ſuffering muſt be of the ſame duration; and though Chriſt ſuffer'd for the tranſgreſſions againſt the firſt Covenant, and the temporary tranſgreſſions againſt the new, yet he ſuffer'd not for final Unbelief and impenitency. *After death the judgment*, Heb. 9. 27. the embracing the Sacrifice of Chriſt is limited only to this life, no offers are made after Death; *The axe is laid to the root of the tree*, in the time of the Goſpel, *Mat.* 3. 10. Patience under the Law ſuffer'd the Tree to ſtand, Juſtice under the Goſpel brings the Axe to the Root; and what is not fit for the Building, is reſerv'd for the Fire. A Tree cut off from the ſtock cannot be faſtned on again to grow; and it is not a way-faring, but a *dwelling with everlaſting burnings*, that every Unbeliever is adjudged unto, *Iſa.* 33. 14. But ſuppoſe God ſhould give a reſpite, and

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restore a man to life, and to hear the Preaching of the Gospel, what assurance is there that men would comply with the truths of God, if they had the habits of their old sins as strong in them as before? Is it not too frequent to break solemn Vows, as easily as *Sampson* snapt in pieces the Cords that bound him, and that while they have been sensible of the gnawings of Conscience? If men believe not *Moses* and the *Prophets*, nay, a *greater than Moses and the Prophets*, they would not believe the report of one licensed to come from the place of torments; and as little believe, or quickly forget, their own feeling.

Use. First of information.

1. *May we not see and admire the patience and goodness of God towards us?* Doth the wrath of God abide upon every Unbeliever; doth he lie under the Iron Mace of the Law, ready to be crusht every moment, if God speaks the word; hath a Sword edg'd with the bittereſt Curses, hung over our heads by the brittle thread of a frail life? What if God had let the Iron Mace fall upon us, and broken the thread, and made us possess the wrath that we had merited, not only by nature, but by our Infidelity? This Patience would not have waited on us one moment, had not that Christ we despised, interposed himself for our reprieve, and presented the merit of his bloud to stop the floud of divine fury. How have we been beholding to that God, whose Grace we have abus'd, in bearing with us, and to Christ, whose Bowels we have spurn'd, in solliciting for us, while we were kicking at him? none of us but have been mightily beholden to God for his Patience, and some no question for a Pardon. How hath *riches of goodness and forbearance*, waited upon us without any regret, to *lead us to repentance*; while we have stood it out in Rebellion, *Rom.* 2. 4. He did not reckon with us for our Debts, and by his long suffering stopt the vengeance that long'd to seize us. Had not our natural corruption render'd us fit to be clapt up in his Eternal Prison, when we were in our Cradles; and our perverſity expos'd us to a greater punishment, when we have stood out in the maintaining of our Forts against him? His Threatnings continually pointed at us, yet are not put in Execution upon us. 'Tis not that we were not fuel fit enough for his wrath, 'tis not that he was ignorant of our Crimes; for none but he, no not our own Consciences, knows what scores of talents we were indebted, and what demerit there was in every act of sin. Has he not arrested some who were less in his Debt, put others Bonds in suit, and let ours ly by? Had he snatcht away any present Believer in his former state of infidelity, his condition had been eternally deplorable. Blessed be God for unwearied Patience, that hath hitherto repriev'd us, and blessed be God for over-powering Grace, that hath secur'd any of us from that wrath which is due to infidelity.

2. May we not take notice of *the extream folly and madness of those that remain in a state of Unbelief?* 'Tis folly in the judgment of our Saviour, for he couples *fools and slow of heart to believe*, in the rebuke he gives his Disciples, who had already some principles of Faith in them, though buried under the clods of some prejudicate opinions, *Luke* 24. 25. So folly, and disobedience, or Unbelief (as the word is sometimes rendred) are put together, *Tit.* 3. 3. *Foolish and disobedient.* To follow any sin, upon which misery is entail'd, is a senceleſs Course; but to ly in this, which stakes us down to that misery, is as great a madness as it is a sin. As the loss of the Soul is the most dreadful loss, so the neglect of the Soul is the most unreasonable neglect. Men that will deliberate and toss things of a Worldly concern in their Heads, will not employ time in the consideration of the things of another World; nay, will not so much as inquire into the corruptions of nature, or provisions of divine Grace; and have their excuses ready fram'd to put back any invitation to the true path of their own happiness, as in *Luke* 14. 18. As if they had enter'd a League offensive and defensive, with the pleasures, profits, and lusts of the World against God.

(1.) *Is this because any question the truth of the Christian Religion*, and think the Maxims of it to be meer Fables? which perhaps may be in the secret of many hearts, though the way lies not plain for an outward expression. Are you sure it is not of a divine stamp? Suppose it were not, is it any prejudice to your happiness? You are exhorted by it to live virtuously. This is that which *Philoso-*

phers by the light of reaſon have prized and practiſed. No man diſhonours God by receiving a Doctrine, ſo far as it obligeth to ſuch a Carriage; is there any thing in the whole Scheme which makes to the diſhonour of the Deity? Doth a Trinity ſeem too myſterious? Some *Heathens* did not think it incredible, ſince ſomething of that nature hath been publiſht by them, deriv'd from thoſe that had, mediately or immediately, converſt with the Scripture. Do we underſtand the nature of Angels, yea the nature of our own Souls; and what the diſtinction of the faculties are? and ſhall we preſume to deny a Doctrine linkt with ſo many others highly agreeable to the reaſons of men, becauſe it is above our reach, as the nature of God is infinitely more than the nature of Angels? Or doth the Death of the Son of God ſeem unreaſonable? Is there any thing in it diſparaging the honour of God? Is not his faithfulneſs to his Law, his love to his Creature, the purity of his nature, and hatred of ſin, mightily manifeſted hereby? Is it repugnant to reaſon, that a divine perſon may voluntarily aſſume a body, be in a low condition for a time, in that nature which he aſſum'd, that he may be happy in that nature for ever after? or is it a thing altogether unknown among men, for one to anſwer for the faults of another, by an exceſs of Friendſhip? But if thoſe things which you will not believe, prove to be true at laſt, that the Son of God hath ſuffer'd by God's appointment for the expiation of ſin, that thoſe that believe in him, and reſign up themſelves to his Government, ſhall receive the benefits of it, and none elſe; what a madneſs will you then think your ſelves guilty of? There is nothing in the whole frame of the Chriſtian Religion, can make againſt your real happineſs (ſuppoſing it were not true.) But if it be true, the opinionative or practical ſlighting of it, expoſeth you to a moſt unexpreſſible miſery. If the things reveal'd prove true, when it is too late to gather the bleſſed fruit of them, will a bottomleſs Lake, a perpetual ſtinging Conſcience be balanced by a few tranſitory pleaſures on Earth? Is it not an unreaſonable folly to deny a Doctrine you cannot demonſtrate to be falſe, and be in danger to feel a miſery, that you cannot demonſtrate but it may come upon you, rather than comply with thoſe Doctrines which cannot do you any prejudice in the great concerns of your Souls, ſuppoſing they were not true? 'Tis a folly utterly to deny them till you can demonſtrate there is no ſuch thing as a Redeemer; that the Scripture is not the word of God; that no ſuch condition as Faith is requir'd of men. But let me ask the *queſtion*, is there nothing that troubles your Conſciences ſometimes? Have you not ſome fears in your retirements? (if ſuch men have any retir'd inſpection into themſelves) do you believe thoſe fears ſpringing up in your Conſciences to have any ground or no? If you think them groundleſs, why do you trouble your ſelves with them without a Cauſe? Why can you not expel them? If there be any juſt cauſe for them, and that they haunt you whether you will or no, why do you not look after a remedy? Would you not your ſelves account that man mad, who lying under a troubleſome diſtemper, would inquire after no Medicine.

(2.) Or *is the reaſon of this neglect, becauſe you expect happineſs from ſomething elſe?* No man in his right wits can build his felicity upon any Earthly Foundation; ſcarce any ſort of rationaliſts ever did; in God was felicity placed by them. 'Tis as great a folly to expect happineſs from any thing elſe, as to expect water from dry Aſhes, or a heap of Gold from a burden of Straw. And can any more rational method be framed to bring us to God, than what Chriſtianity affords us? But ſince we acknowledge the truth of the Chriſtian Religion, and the Authority of the Scripture, can we propoſe any good to our ſelves, by neglecting the Grace of God offer'd in it? Do you think Chriſt a Sun of Righteouſneſs? do you acknowledge that he is the purchaſer of Bleſſedneſs, and God the Fountain of it? Why then do any fooliſhly neglect the rejoycing in, and walking by that light, and drinking of thoſe ſtreams? Would you not laugh at that man that would turn his back upon the Sun, to warm himſelf by a Candle, as though there were more heat to be expected from that, than from the other? Would you not ſtand aſtoniſhed at one that ſhould thruſt away a rich Wine from him, to drink of a miry puddle? What we blame in others, we may charge our ſelves with in ſpiritual things. To keep a diſtance from the Fountain of Life, is the way to continue in a perpetual Death. How can we expect to benefit our ſelves by any thing, when we de-

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ſpiſe or neglect the only Fountain wherein God hath placed Salvation? What good can be propos'd to our ſelves by reſting upon any thing elſe, but the ſtrengthening our Fetters, gratifying our grand Enemies, and binding over our ſouls to a perpetuity of wrath? Mercy will be diſpleas'd, God more provoked, and reigning ſins ſtrengthened to bring Damnation.

(3.) *Is it not a folly to neglect a neceſſary happineſs which you may have?* 'Tis not only offer'd, but preſſed; God importunes you, your Conſciences goad you on. It comes near to you, the divine mercy of the Goſpel encompaſſeth you round. Can there be a greater folly than to ſtarve when we may have Bread? to be willing to be Shipwrackt in our own Bottom, rather than to paſs into another Veſſel for a certain ſecurity? What do you think of *Adam*, do you count him wiſe for preferring an Apple before the delights of *Paradiſe*? Let us put our ſelves in the ſame rank, if we prefer a Feather before a Pearl, and endleſs miſery before an happy immortality. No folly like that, to affect to be damn'd rather than be ſaved, when Salvation may be procur'd, in ſome reſpect, upon eaſier terms for us, than ever Damnation can. Who can deſerve a better Character than that of a Fool and Madman, whoſe Soul is not awakened to mind Eternity by the Sword of Juſtice that glitters in his Eye; but rather dares the ſharp edge to do its worſt, and this upon vile terms to gratify ſome Swiniſh affections? If our natural enmity to God, as Governour of the World, hinders us from complying with his kindneſs, yet ſelf preſervation ſhould make us fear and endeavour to avoid his wrath; and no folly like that, to prefer our enmity to another before the ſecurity of our ſelves. 'Tis an unreaſonable folly, and inſenſibleneſs, not to come up fully to the terms of that Religion we expect Salvation only by.

3. *A Believer muſt be infallibly happy, if an Unbeliever be infallibly miſerable.* The ſame word that aſſures the deplorable ſtate of the one, aſſures the bleſſed eſtate of the other: The remiſſion which was conditional in the declaration, is upon Faith made abſolute, becauſe the condition is perform'd; what was profer'd to all upon the condition of believing, *If you believe, you ſhall have eternal life*, is made abſolute upon believing, *you believe, therefore you have eternal life.* If the Faith of Believers under the Old Teſtament, were ſaving in that obſcurity, our Faith under a clearer light, and more certain manifeſtation, muſt be much more ſaving: Salvation is as much the iſſue of Faith by Gods order, as Damnation is the iſſue of Unbelief; 'tis called therefore a *believing to the ſaving of the Soul*, Heb. 10. 39. It takes hold of the Mercy Seat, and hath both the veracity of God, and the pleas of Chriſt to defend it, and keep its hands from being knockt off.

(1.) *Is not that man happy who hath an union with Chriſt?* Who is tranſplanted from *Adam* the condemn'd head by Law, into Chriſt the juſtified head both by Law and Grace? Shall a member of Chriſt periſh any more than the head? or can the head be happy without the members? Was his natural Body only concern'd in that Prophecy, that not a Bone of him ſhall be broken; or ſhall his myſtical Body fare worſe than that? Can Hell ever be the dwelling place of that which is the *habitation of Chriſt*? Eph. 3. 17. Shall wrath ever pierce into the intimate receſſes where Chriſt reſides? Shall the *living waters* which *flow* out of the *belly*, John 7. 38. (which is nothing but the Spirit receiv'd by believing) ſtream any where but to the *Ocean* of bleſſedneſs? The fatneſs ſuckt from the Olive-Tree, *Rom.* 11. 17. is not to render any, combuſtible matter for wrath, but a preparation for glory. Oneneſs with Chriſt renders a Believer in a manner as ſafe as Chriſts righteouſneſs doth himſelf; how can a Believer miſs of happineſs, ſince by his Union with Chriſt he is united to God, who is infinite bleſſedneſs in his nature, and the only felicity of his Creature?

(2.) *Is not he infallibly happy, who hath every thing remov'd that may render him eternally miſerable?* Juſtice is ſtopt from any inundation upon ſuch a perſon, ſince he anſwers the terms wherewith juſtice was ſatisfied. It would not longer retain the name of Righteouſneſs, if it acted ſo high a piece of unrighteouſneſs as to deny its own agreement, and refuſe the Plea of that ſatisfaction it hath already accepted, and demand the Debt Chriſt hath already paid. The Tribunal of Juſtice is to Faith chang'd into a Throne of Grace, where Juſtice and Mercy

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ſit both together, *juſtifying* and embracing a Believer, *Rom.* 3. 26. for ſuch Chriſt hath fixed a *Rainbow* about the Throne of God, (as was elſewhere obſerved) an Emblem of Peace, *Revel.* 4. 3. to ſhow his mindfulneſs of the Covenant when he comes to judge upon his Throne. That whereby any Son of *Adam* is condemn'd, is ſilent in regard of a Believer. The Law can no more plead its Curſes againſt the bloud of the Redeemer. Honey comes out of the Belly of that *Lyon* inſtead of its fiery terrors, ſince Chriſt pronounceth a freedom from guilt; for juſtification is at the inſtant of a ſincere believing, *Joh.* 3. 18. *He that believes on him, is not condemn'd: Is not* in the preſent tenſe. He is not in a ſtate of Condemnation, therefore in a ſtate of Juſtification. Sin alſo (which is the Corner ſtone, and foundation of Hell) hath receiv'd a deadly wound, and is every day more feebly gaſping; for Believers *walk not after the fleſh, but after the ſpirit*, and *therefore there is no condemnation* to them, *Rom.* 8. 1. The venom of his nature is cur'd, as well as the guilt contracted by ſin; the biting of the old Serpent infected the bloud of Mankind with a Serpentine Venom, ſo that every man may in ſome ſort be ſaid to be the Seed of the Serpent; but by Faith the guilt is not only taken away, whereby we become obnoxious to God, but the venom of our nature which corrupted the maſs of bloud.

(3.) *Is not he infallibly happy, whoſe perſon and ſervices are accepted by God?* Eph. 1. 6. If Faith in Chriſt makes any an amiable object of Gods love, it muſt certainly make him a prepared ſubject for Gods Glory. How can God make a perſon eternally miſerable, with whom he is well pleaſed? As Juſtice cannot but thunder againſt an obſtinate Rebel; ſo Mercy cannot but embrace a Penitent and believing Supplicant, who brings a righteouſneſs before God, that pleaſeth him infinitely more than the whole World. He that ſtands unblameable before God, by the righteouſneſs of his Son, cannot be eternally miſerable by his own ſin. What tender Father can condemn his own Child? Such a relation doth Faith make between God and the Soul, by a double title both of Regeneration and Adoption, *John* 1. 12. Sonſhip is upon *receiving* of Chriſt, *He that truſts in the Lord, mercy ſhall compaſs him about*, Pſal. 32. 10. Mercy twines about every part of him.

(4.) *Is not he infallibly happy, whom Chriſt, who is the judge of the World, neither can nor will condemn?* As he is not able in regard of the unalterable method of God to ſave an Unbeliever; ſo he is not able in regard of the ſame method to condemn a believing Perſon. The order of God is ſetled, and this is the rule of his proceeding; when he comes to judge, flaming *vengeance* is to be render'd to thoſe *that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt*, 2 *Theſ.* 1. 8. neither of which Characters a Believer falls under. He is by Covenant to juſtify men by the *knowledge* of himſelf, *Iſai.* 53. 11. or by Faith in himſelf; will Chriſt violate the Covenant of Redemption ſo ſolemnly made? would he proceed ſo far as to confirm it on his part by his Death, to break it by his life? walk according to the Articles of it when he was in the fleſh, and defeat it when he is upon the Throne? He cannot but be as willing to beſtow Mercy upon Faith now he is in Heaven, as he was when he was upon the Earth; and his Language was then, *be it unto you according to your Faith*, not only let that Diſeaſe be remov'd, or that Mercy granted, but intimating by that general grant the eſtabliſhed order of his Father, that Faith ſhould not be denied the higheſt bleſſings that can be given.

(5.) *Is not he infallibly happy whom God cannot condemn, neither in regard of his truth, nor in regard of the honour of Chriſt?* Not in regard of his *truth*, ſince all the Promiſes in the Book of God belong to Believers, becauſe they are *yea and Amen in Chriſt* their Head. God hath ſpoke it, and will never repent of what hath paſſed from his Lips, *Pſal.* 2. 12. *Bleſſed are all they that put their truſt in him, i. e.* in his Son; and God wants no more a faithfulneſs to make good his word, than he wanted mercy to paſs his word. His truth, which was before on the ſide of Juſtice, is now ſecond to his Grace, and ſtands as firm to make good the Evangelical Promiſe to him that performs the condition, as it is engag'd to make good the legal and Evangelical threatnings upon them that want it. He puts the intereſt of men in the hands of Chriſt, *that the promiſe might be ſure to all the ſeed*, Rom. 4. 16. Nor in regard of the *honour of Chriſt*; If God cannot ſave an Unbeliever, who croſſes the end of Chriſts Death, without diſparaging the undertaking of his Son, he cannot

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according to his eternal Order destroy a Believer, who answers the ends of it, without the same reflection. It would not be a just dealing with him in the rights of his purchace, to refuse the benefit of it to those that answer the conditions of enjoying it, and place the sheep that hear his Voice in the same Calamity with the Dogs that snarl at him. Shall the bloud of his Son be shed for the *gathering together the Sons of God*, Joh. 11. 52. and not sprinkled on them? God is more in love with the person of his Son, and more pleas'd with the bloud of his Son, than to cast a dishonour upon the one or the other. The honour of God is as much concern'd in saving every Soul that bathes it self in the bloud of the Redeemer, as in condemning every one that tramples upon it.

(6.) *Is it possible that he should be miserable, who designs and endeavours to glorifie God according to his own direction?* How can we glorifie God but by Faith, since man by his Fall had made himself unfit to glorifie him any other way? This honours God more than *Adam* could, had he stood in innocency, who could never have return'd God an higher honour of his perfections, than he could have glean'd and collected from the Creature; whereas, this owns him in his glorious manifestation in his Son, and returns him an acknowledgment of the more glorious expence of his Grace, and fuller display of his Excellency: He that trusts in Christ, *is to the praise of the glory of God*, Eph. 1. 12. Is it possible God should put that Soul to the greatest misery, that endeavours to bring him the greatest Glory? Faith kills the enmity in the Heart towards God; and shall a God of infinite love, who inspir'd the Believer with all the Faith and Love he hath, cherish enmity in his Breast against one that lodgeth him in his dearest affections, and destroy his own production? Who can imagine that a God of infinite goodness should be behind hand with his Creature in affections?

Well then, *the salvation of a Believer stands firm*; Hell and Wrath shall not touch those that are anointed with the Blood of Christ, and shelter'd in so inviolable a sanctuary. *Adam* might sooner have been condemn'd in his innocent estate, than a Christian in a believing state, since God hath besides a single word, laid upon himself great obligations by frequent repetitions of his Promise by *all the Prophets*, Acts 10. 43. and besides, hath confirmed it by the Blood of his Son. Again, as the Punishment of an unbelieving Rebel, is as unavoidable as the Punishment of Christ, after he enter'd himself as an undertaker for us; so the salvation of a penitent Believer, is as certain as the acceptation of Christ, after he perform'd what as a Surety he undertook for. He hath unlockt the Gates of Heaven that were shut till the shedding of his Blood. The Angels Sword that guarded *Paradise*, turns every way to let a Believer in, as it turn'd every way before to keep a Rebel out from the Tree of Life. The vail of the Temple was rent in twain by the force of the Cross, whereby there was a view of the Holy of Holies. A Believer hath a prospect of Heaven while he lives, and an entrance into it when he dyes; *'tis through his name if we believe in him, that we receive remission of sins*, Acts 10. 43. he that hath remission cannot lye under Damnation.

4th Use is of Exhortation. *Be sensible of it.*

1. *Be sensible of the misery.* Let every Unbeliever consider, that he hath the character of a condemn'd person upon him; for without Faith Christ speaks no more comfort than the thunders of the Law, but more terror than all the curses of that can speak. The *Text* speaks it plain, *He shall not see life, but the wrath of God abides upon him*; *Pœna damni* in the first, *Pœna sensus* in the second; there is a God of Life, a Heaven a place of Life; but he shall never see the face of God with comfort, or enjoy the satisfactions of Heaven. The deprivation of the Heavenly *Canaan*, when a man comes to understand it, must much more affect the Soul, than the deprivation of the Earthly *Canaan* affected *Moses*. How sad will it be to be hurl'd from a Pinacle of Prosperity, to a Dunghil of Poverty in a moment; what do you think were the sentiments of *Adam*, when on the suddain he found himself fallen from a serene state into a Sea of horrors? Such will be the thoughts of men, when they see themselves cast from Heaven for want of Faith, who before seem'd to be in the Suburbs of it by an external Profession. Men are naturally now secure, and have rather a Faith in

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their own hearts, than a Faith in Chriſt, and cry Peace in ſpite of God, who proclaims a Curſe, *Deut.* 29. 19. *Bleſs himſelf in his heart.* But with what rage will Conſcience at length laſh and ſpring up a perpetual Hell within them: that will condemn upon a Death-Bed, as Gods Viceroy, and God at laſt condemn as the ſupreme Governour, that will ten thouſand times more gnaw an *Unbeliever* for his infidelity, than the worſt *Heathen* for all his other ſins. The nearer a man is to happineſs, the more afflicting is the loſs of it; and the more tormenting, when it is for a vile and an unlovely luſt. How I am expell'd from the preſence of God, who lately had a Door open'd to it, by the bloud of the Redeemer? Juſtice locked not the Door of Heaven upon me, till I turn'd my back upon it, and pull'd it after me. That which might have made me as happy as an Angel, I refus'd willfully, to make my ſelf as miſerable as a Devil. This will be the ſad lamentation of a man obſtinate, under the preaching of the Goſpel. How great will the miſery be, when Juſtice ſhall plead the diſhonour of God, and Mercy charge thee with the abuſes of his Grace? When all the Attributes of God ſhall purſue him, whom a little before they waited to receive; when Chriſt who would have been a ſtone of building, ſhall be a ſtone of bruiſing, and ſhall cruſh by his wrath thoſe that would not be woed by his Mercy; when he ſhall appear in the Majeſty of a Judge, he will cut the hearts of thoſe that deſpis'd him in the quality of a Saviour. Thoſe that have been only under natures light, without the leaſt twinkling of the Goſpel, will be in compariſon of ſuch in a ſtate of innocency, and under a more eaſy Damnation. As Chriſt ſhed not his bloud in vain, was not exalted in vain, pleads not in Heaven in vain; ſo he is not intruſted with a power in vain; *all power is given* him *in heaven and earth*, in purſuance of the Goſpel, upon which he founds the Commiſſion of the *Apoſtles*, and aſſures them of his *aſſiſtance* in their work, *Mat.* 28. 18, 19. either for the happineſs of the entertainers, or the miſery of the neglecters; to break in pieces by his Rod, thoſe that will not bow down to his Scepter: for in refuſing our ſelves the happineſs of Salvation, we refuſe Chriſt the glory of his Death, and the honour of his Authority. And conſider, the more Chriſt is reſiſted, the deeper will the condemnation be. When we find *Cain* ſinking under the Load of the bloud of an innocent perſon, murther'd by him once, and ſee men whoſe hands have been imbrewed in the bloud of wicked Wretches, to be in Hell alive, when their Conſciences are awaken'd to a conſideration of their guilt; what will it be then to be many a time, as by every act of infidelity, guilty of the bloud of Chriſt? Nothing but wo can remain for that man, who hath the bloud of Chriſt ſo highly valued by God, pleading againſt him. 'Tis greater than all the miſery which can happen in this life. If we are ſick, ſickneſs is but a deprivation of health: if poor, the Poverty is but the deprivation of wealth; but if Unbelievers, we deprive our ſelves of God, and of our ſelves: The good we loſe by it, is a greater good than we can loſe by any worldly miſery. We offer the higheſt violence to our ſelves, and reject the true felicity of our nature, by refuſing an adherency to God as the chiefeſt good, and to Chriſt as the only way to the fruition of him. Faith only kept *Davids heart from fainting*, *Pſal.* 27. 13. Unbelief then can be no Cordial for any in a dying hour; ſince by refuſing a Saviour he makes himſelf utterly uncapable of Salvation.

2. *Be ſenſible of the equity, and juſtice of this miſery.* We can never be affected with any pronounc'd woes, unleſs we firſt judge God juſt; and truly the puniſhment is as deeply merited at the hands of God, as his kindneſs in his Son was undeſerved by us. If Juſtice might equitably puniſh men for breaking the Laws of the Creator, it might much more puniſh them for ſlighting the overtures of an appeaſable Creator, and the performances of an appeaſing Redeemer; and what is more reaſonable than to have that inflicted upon men, which was inflicted upon the Saviour they make ſo light of?

(1.) *There is no want on Chriſts part.* There hath been by him ſatisfaction enough for the payment of our Debts, and merit enough for our reſtoration to our happineſs: He hath done all things neceſſary for the ſalvation of the World; he hath expiated ſin, which plung'd it into miſery; he hath preſented his Death to God as a ſacrifice of infinite value, ſufficient for all the World, and by open-

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ing the Throne of Grace, hath given liberty to approach to God, and sollicite him for the application of the benefit he hath purchas'd; he hath also purchased the Spirit, sent him into the World to renew his sollicitations to men, who seriously calls them to the partaking of this Salvation, and declares it to be a thing very agreeable to him, that men should come in to him. He came not intentionally to condemn any man, *John* 3. 13. For *God sent not his Son into the World to condemn the World, but that the World through him might be saved*; to proclaim the riches of the Grace of God for the salvation of men: But in regard of the event indeed he is their judge, to which men provoke him by their obstinacy, whence it is said, *John* 9. 39. that *he came to judge the World*, i. e. in regard of the event. As the intention of a *Physician* in prescribing soveraign medicines for the mastering the Disease, is to heal the Patient; but if the Patient neglects those restoratives, and swallows poyson in their stead, this is not the *Physicians*, but the *Patients* fault. The title of our Lord Jesus in his first coming, was Saviour, not Judge; he presented men with that which might warrant them from condemnation; but if they will not rejoyce in their happiness, they exclude themselves from the benefit; and by not embracing the ransom God hath provided, they expose themselves to pay that satisfaction in their persons which the Law exacts. The satisfaction of Christ they cannot plead, because the conditions of it are not embrac'd: they must therefore pay what the Law demands, which would else be insignificant, and the honour of Gods justice would suffer in their safety: When therefore every offer of Mercy, shall accompany men to the Tribunal of the Judge, and this charge be heard from his mouth * ; I have redeem'd you by my Blood, and you have trod it under foot; I have invited you to Faith and Repentance, but you would rather wallow in the excrements of sin; I have called you by the motions of my Spirit, and you have prov'd Rebellious; I have encourag'd you by Promises of great reward, but you made no account of them; wherein have I been wanting? With what face can any man now lay the fault upon God? As when a King proclaims Pardon to a Rebellious City, upon the condition that they yield up themselves to his Son; as it is equity that those that surrender themselves, should have the promised benefit; so it is just, that those that wilfully resist so easie and reasonable a condition, should fall under the threatned penalty; they have no reason to charge their ruine upon any want of clemency in the King, since the proffer was made to all, but upon their own obstinacy, because they perish by their own folly.

Tarnov. in loca p. 311.

* *Pont.* Meditat. part 1. medit. 14. p. 94.

(2.) *No want of evidence and declaration of the salvation purchased.* If there were not sufficient arguments to work upon mens understandings, nor perswasive motives to induce their wills to embrace it; if there were not a demonstration of an invincible necessity of their Belief, their condemnation for infidelity would not appear to be just: But there is sufficient evidence, light is come into the World, and hath expos'd to the view of men the treasures of Grace and Glory, the most alluring motives to prevail upon their wills; but their affections cary them to error and darkness, upon which the Scripture lays the cause of mens *condemnation*, John 3. 19. and calls it a *self-judgment*, Acts 13. 46. *You judge your selves unworthy of everlasting life.* * Ignorance sometimes excuseth, either when the things we are ignorant of we are not bound to know, as what is the just magnitude of the Sun; or when they are not sufficiently reveal'd, as who *Melchisedec* was; but when that which concerns our clear duty, and choicest happiness, is with a full evidence of truth set clearly before our Eyes, is it not our own fault if we regard them not? Such an ignorance is affected and voluntary, and leaves a man in judgment without excuse; and is so far from diminishing the fault, that it rather aggravates it: Why are any ignorant when the Doctrines of the Gospel have been represented to them, and it was their undeniable duty to know and receive them? If the Sun shines upon the World, and discovers the treasures of the Creation, if men will shut their Eyes and will not behold them, is that the fault of the Sun, or of the men?

* *Daillé* sur. Jean 3. Serm. 10. p. 39, &c.

(3.) *Tis a voluntary and wilful refusal, and therefore a consent to the punishment.* Unbelievers are excluded from Heaven, and locked up in misery by their own consent; not formal and explicite, but virtual and implicite; they voluntarily

neglect the performance of thoſe conditions, upon which a right to Heaven is founded; and willingly continue in that ſtate which ſubjects them to eternal miſery. Whoſoever refuſeth the conditions, refuſeth by that act the priviledges which depend upon thoſe conditions; he that will not pay a Pepper-Corn *per annum*, for an Eſtate of a conſiderable value, when it is all the rent demanded, wilfully deprives himſelf of the right of Tenancy. He that will not ſue out the pardon of his Crimes upon eaſy conditions enjoin'd him, deprives himſelf of the benefit of the Princes Proclamation, and juſtly periſheth, becauſe, as the conditions are the fruits of the greateſt mercy in the Prince, ſo the refuſal is a demonſtration of the greateſt hatred in the Rebel. Thoſe that choſe to gratify *Satan* in his triumphs over them, rather than pleaſe Chriſt who hath bled for them; periſh by their own willfulneſs. The Scripture chargeth it upon this ſcore; Chriſt would gather men, but *they will not*, Mat. 23. 37, 38. God doth not deſtroy *Iſrael*, but *Iſrael deſtroys himſelf*, Hoſ. 13. 9. The Holy Ghoſt in the cloſe of the *Canon* of the Scripture lays it there, *Revel.* 22. 17. *Whoſoever will, let him take of the waters of life freely.* If any man will, he may have it; if he hath it not, 'tis becauſe he doth not will it; and he that doth not will it, doth conſequently will the waters of Death; and what is more reaſonable, than that thoſe who will not accept of a tender'd Salvation, ſhould not enjoy it? The whole deſign of Scripture is to publiſh Gods willingneſs to impart the fruits of the death of Chriſt; and upon the cloſe the Holy Ghoſt puts the queſtion, whether they will partake of them or no. As much as to ſay, God hath diſcharg'd himſelf: Let men look to it, they will be found at laſt the willful cauſe of their own ruine.

Obj. *But we have no ſtrength of our own to will, God only gives Faith.*

Anſ. God may urge us to believe, we are bound to be obedient to whatſoever is his declar'd will, as a rule for our Obedience. He gave *Adam* ſtrength to believe whatſoever he reveal'd; he is no more bound to repair that ſtrength (but where he pleaſes) than he was bound to ſend Chriſt to redeem, after man by his revolt had plung'd himſelf in miſery. He may require of man the honour due to him, and is bound to beſtow no more upon man, than man can challenge as his due. 'Tis true, when God would create a rational Creature, the holineſs of his nature doth oblige him to create him holy; but his holineſs doth not oblige him to repair man, who hath forfeited all to Juſtice, and had his bleſſings ſeiz'd into the hands of his offended Lord. God is not therefore bound to turn every mans, or any mans will. Yet the refuſal of Gods gracious tenders is in every Unbeliever willful, becauſe he makes not uſe of that ſtrength which was left in him, after the fall, by the mediation of Chriſt. There is indeed an utter impotency in man as fallen, you find no footſtep of one good thought, one good inclination in *Adam* after his fall; he had no mind to approach to God, to implore his Mercy: inſtead of confeſſing his ſin, he *palliates it*, Gen. 3. 9, 10, 11, 12. Conſcience forceth him to acknowledge it, not to charge himſelf humbly, but to diſcharge himſelf upon God, he mentions not the name of God with any reſpect in all that Diſcourſe. Thus man conſider'd in *Adam*, purely as fallen, hath not one thought morally good. So that the *Apoſtle* might well ſay, that *we are inſufficient of our ſelves to think a good thought*, 2 *Cor.* 3. 5. But there is ſome reſtor'd power by the interpoſition of Chriſt, as he is *the light that enlightens every man that comes into the world*, Joh. 1. 9. whereby he may have ſome thoughts and inclinations materially good, if he will follow the conduct of that common light; he hath a faculty to think of what God reveals; he hath ſometimes ſome kind of velleities, but he doth not improve and purſue them. He puts by thoſe things when they are repreſented to him by the ſpirit of God; he cannot endure to have his thoughts dwell upon them, and is unwilling to direct his affections and inclinations to a divine object. The corrupt habits in his will wholly ſway him another way. If a man were willing and God unwilling, if he did ſeriouſly ſeek God and call upon him, (as he might direct his cryes to God, as well as to Creatures) and God had ſaid, he would give him no ſhare in Chriſt, then man had reaſon to complain. But it may be truly ſaid, that no man at the day of Judgment can, with a full witneſs of Conſcience, ſay, Lord I have ſought thee to the utmoſt of that power thou didſt vouchſafe to me after the fall. I would have believ'd in Chriſt. I pray'd for Faith

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with ſtrong cryes and tears; many a time I went to Ordinances with a deſire and hopes to have it beſtowed upon me; I have waited at thy Gates for the moving of the ſpirit upon the waters of my Soul; I have griev'd that I have not been ſeiz'd by him, and thou wouldſt not beſtow Faith upon me: can we think any man can ſay ſo at the laſt day? Without queſtion, no Unbeliever can have that Plea; his own Conſcience will fall in with the Judge, and charge his Unbelief upon a *would not*.

(4.) *This voluntary refuſal is out of affection to ſome unworthy luſt.* And this reaſon clears the equity of Gods Juſtice in their puniſhment. If Toryes and Robbers will not accept of a Pardon, becauſe they would live idly by their rapine, and pilfering their Neighbours, rather than content themſelves with ſome honeſt employment, they encreaſe by ſuch a Carriage, the Equity of that Juſtice which ſhall be arm'd againſt them. This is the Caſe *Joh.* 3.19. *men love darkneſs*; they will not believe, becauſe they will not be hindred from breaking the divine Law without any regret. No queſtion but many would receive the Goſpel for the benefit of remiſſion which it offers, but not for the mortification of the old man with its luſts, which it enjoins. A true Believer rejoyceth in the benefit of Pardon by the Goſpel, and taſts the ſweetneſs of that Doctrine; but embraceth it as well for the renewing Grace of it, for the unlooſing his Chains, changing his ſpiritual Death into a ſpiritual Life, and an heart imprinted by ſin into an heart engraven with a new Law: for he embraceth Chriſt for the main ends of his Death, which were a reſtoration of the holineſs as well as the happineſs of nature; to *purify a peculiar people to himſelf, zealous of good works*, as well as to *redeem them from all iniquity*, Tit. 2. 14. The Unbeliever is quite contrary, and neglects a Saviour becauſe he would retain his ſin; he would be willing to have Chriſt for a Pardon, but without a Yoke. But doth not ſuch a frame put an end to all diſputes againſt the equity of Gods Juſtice? Is it juſt that he that will not have a reſtoration of Gods Image, ſhould have a reſtoration to the felicity of Paradiſe, to live for ever with the Original? Or that he ſhould be exempted from the miſery due to his ſin, who would retain his violent inclinations againſt the honour of God, and practically declare he would rather loſe all the fruits of the bloud of God, than the pleaſures of ſin? And will not the Conſciences of many men charge them with this at the laſt Day, and force them to ſay, Lord, I had ſome apprehenſions of the truth of thy word, and the neceſſity of Chriſt, yet I was loth to forſake a beloved *Dalilah* for them. I was willing to believe in him for Salvation, but not to conform to him in Obedience; fleſhly and ſpiritual Luſts engroſt my will which ſhould have been inclin'd to thee.

(5.) *The dignity and peculiar deſign of the perſon propos'd, clears the juſtice of the puniſhment.* The Son of God, and his deſign peculiar for man. If a Prince ſhould take a great Journey to deliver a Gally-ſlave from his Fetters, and he refuſe acceptance, would not all men judge him worthy of the Chains he loves? Or if a King ſhould go a thouſand Miles in much hardſhip to court a naſty Beggar, and receive a refuſal, would not all men count her worthy of perpetual Rags, and fordidneſs? The caſe is the ſame here. The deſign of Chriſt was peculiar for man: Devils are excluded: A reward was promiſed him, pardon and juſtification was promis'd as a reward to him, which he being innocent in his own perſon was not capable of, and therefore was peculiarly intended as a gift to man.

Let every man then in an Unbelieving ſtate be ſenſible of the equity of this miſery he expoſeth himſelf unto. Be ſenſible that Chriſt hath not been wanting: That there is ſufficient revelation of the will and kindneſs of God, that your refuſal of him is voluntary and wilful, and with the greateſt indignity, undervaluing him by low and baſe affections, and ſuch a perſon who is of infinite dignity, and intended his kindneſs peculiar for man; and therefore he that will willfully refuſe ſo rich a Sacrifice of Gods proviſion, for the ſatisfaction of his own juſtice, cannot but acknowledge it reaſonable to be made a Sacrifice himſelf to that juſtice he hath offended. An eternal miſery is merited by him who rejects a God of infinite goodneſs, a Chriſt of infinite value, and an Heaven of infinite duration.

3. *Let your ſence of Unbelief riſe up to a deteſtation of it*, and a labouring after Faith. Why ſhould God be kept out of the exerciſe of his Soveraignty, and

Chriſt hinder'd from the rights of his purchace? Why ſhould not the Redeemer have the things that belong to him, ſince he hath *bought us with a price*, 1 *Cor.* 6. 19, 20. Put not off the Seaſons of Grace. Let us not harden our hearts againſt the offers of Mercy, leſt we come ſhort of the promiſe, as they did to whom the Goſpel was preacht in Types, becauſe they *mixed not the word with Faith*; they looked upon the typical part, and looked not beyond it to the thing ſignified, *Hebr.* 4. 1, 2. If they entred not into reſt becauſe they believed not a Goſpel in Types, how ſhall we be admitted into reſt, if we believe not a Goſpel in ſubſtance, ſtript of the obſcuring ſhadows? As there was no remiſſion, unleſs Chriſt had ſhed his bloud, ſo there is no participation of that bloud without applying it by Faith. 'Tis to this the ſpirit preſſeth us; 'tis pity to reſiſt ſo comfortable a Sollicitor. Can we behold a Saviour bleeding upon the Croſs for our ſecurity, and not give him the ſmall honour of the Faith he requires? Chriſt as Crucifyed doth not ſave us, but Chriſt as believed on. Though the fire hath a warming property, yet we muſt approach to it if we will partake of its heat. Though a Medicine hath an healing vertue, yet it is not healing as it is in the Glaſs, but as receiv'd in the Stomach. We partake not of *Adams* Contagion but by natural Generation; we partake not of Chriſts holineſs but by ſpiritual Regeneration, the form whereof is Faith. Without Faith we continue under the power of *Satan*. There are but two Kingdoms, the *Kingdom of darkneſs*, and the *Kingdom of Chriſt*, *Coloſſ.* 1. 13. Unbelief ſubjects us to the one, and Faith eſtates us in the other. If Faith *quencheth the fiery darts of Satan*, Eph. 6. 16. Unbelief expoſeth us as a mark to every Arrow. The longer any man continues in Unbelief, the more unfit will he be for Faith: the natural hardneſs will grow into judicial, and the ſtone we bring with us into the World, more Rocky, more inſenſible of the ſtrokes of the Law, or the Balſom of the Goſpel. As walking unworthy of the light of nature provokes God to *give men up* to a ſenſual brutiſhneſs, *Rom.* 1. 21. So oppoſing the light of the Goſpel, provokes God to give men up to a ſpiritual Deviliſhneſs. The more ſpiritual the diſcovery of Grace, the more ſpiritual are the Judgments upon neglect. No duties are acceptable without Faith. 'Tis as impoſſible to pleaſe God by the humbleſt Devotions without Faith, as it is to get to Heaven by the moſt ſoaring righteouſneſs without Chriſt. God ſmiles upon nothing unleſs offer'd to him *in the name of his Son*, Coloſſ. 3. 17. and who can offer any thing in his name, that hath not Faith in his Bloud? *Without Chriſt we can do nothing*, *John* 15. 5. without Union to him which is only cauſed by Faith, whole heaps of Sacrifices are Cyphers, and amount to juſt nothing. God did not enjoin *Adam* Prayer, Confeſſion of ſin and Sacrifices at the firſt meeting after the fall, till he had utter'd the Promiſe of a Mediator as the object of Faith, whence all thoſe other duties were to flow, which were natural to him in a ſtate of innocence, or inſtituted with a particular reſpect to the Mediator, and preſent ſtate of *Adam*. Faith was to be the ground of his Obedience; for having by his Apoſtaſie render'd himſelf unable to obey any, he muſt firſt believe, that he might have a new ſtrength, and a new principle of Obedience to other Commands. Which evidenceth the vanity of thoſe men that depend upon a ſelf-righteouſneſs, and a formal ſet of Duties, without regarding the Mediator of Gods appointing. No duty acceptable without Faith. Faith render'd *Abels* Sacrifice more excellent than *Cains*, and made it accepted, while Unbelief render'd the other fruitleſs. Miſeries attend this ſtate in this Life, which prepare for the miſeries of a future. Let us therefore embrace the Grace of the golden Scepter, leſt we be cruſht by the weight of the Iron Rod, and kiſs the Son, leſt we feel his wrath. *He that believes on the Son hath everlaſting life; and he that believes not the Son, ſhall not ſee life; but the wrath of God abideth on him.*

A DIS-

A DISCOURSE Shewing who are UNBELIEVERS.

John 6. 64.

But there are ſome of you that believe not: For Jeſus knew from the beginning who they were that believ'd not, and who ſhould betray him.

AFter Chriſt had diſcours'd of the neceſſity and advantages of Faith in him, whereby a right to eternal life is acquir'd, *v.* 47. He declares himſelf to be *the bread of life*, more excellent than the *Manna* their Fathers eat in the Wilderneſs, which was not able to ſecure them from the invaſion of Death. But, *this*, ſaith he, *is the bread which came down from heaven*, v. 50. as if he had pointed to his own Body in the ſpeaking thoſe words; and not only the *living bread*, that have life in my ſelf, but the enlivening Bread which *came down from heaven to give life* to the Sons of men, *v.* 51. and this Bread is *my fleſh, which I will give for the life of the world*; when this fleſh ſhall ſuffer and become a Sacrifice to God, if it be eaten by Faith, it ſhall be capable to communicate life to as many as do ſo. But the *Jews* who heard him, had carnal Conceptions of this Diſcourſe of our Saviour, and rais'd matter of ſcandal from that, which ſhould have been a ground of their Faith, *v.* 52. *How can this man give us his fleſh to eat?* How can the eating the fleſh of a man be a thing agreeable to God, and an efficacious means to gain eternal life? Chriſt then perceiving their hardneſs, and ignorance, and their miſinterpretations of his Speech, underſtanding that of an oral eating, which they might by his former Diſcourſe have underſtood figuratively of believing in him; he doth more poſitively aſſert what he had ſpoken before, and that by a ſtrong aſſeveration, which ſome think to be in the nature of an Oath among the Jews, *v.* 53. *Verily, verily I ſay unto you, except you eat the fleſh of the ſon of man, and drink his bloud, you have no life in you.* 'Tis an undoubted truth, that I am only able to give you life; and beſides, if you believe not in me, 'tis impoſſible that ever you ſhould have any life in you; but if you do believe, *Eat my fleſh and drink my bloud*, by, or in believing, whoſoever he be, of what quality and condition ſoever, he *ſhall have eternal life*; and to this end, that he may compleatly enjoy it, *I will raiſe him up at the laſt day* from the dead; for whatſoever your Fathers did before eat or drink, *Manna*, and the *water from the rock*, was neither meat nor drink indeed, but types of me, of my fleſh and bloud; which is the true meat, and the true drink to enliven you and preſerve you in life; and, you know, the food you eat, and the drink you drink, are united to your Bodies, ſo as to become a part of your ſelves, yet not ſo perfectly, but there is a decay

Amyraut in loc. through all the Verſes.

decay again, ſo that there remains nothing of that nouriſhment you have took before, but other muſt ſucceed in the room to keep up your Bodies in good plight; but the meat and drink which I give, are of another kind; for they are the cauſe of an inſeparable Union, and inviolable Communion, *v.* 56. *He that eats my fleſh, and drinks my blood, dwells in me, and I in him*; natural food not remaining always in the Body, doth not preſerve without freſh meals: But this meat continues in its force and vigor, perpetually uniting the Soul to me, and me to it. The ſource of this life is in the Father, who hath communicated a power to me, to enliven thoſe that have Communion with me; ſo that if any one believe in me, he ſhall live by me, becauſe the ſpring of life in the Father, is communicated to me as the Head, and by me conveyed to all thoſe that are members of me by Faith: We are united by Faith to Chriſt, and therefore not united to him as God, or as God Man, but as God Man Crucified, and riſen again for us, *v.* 56. And though you have a great opinion of the *Manna* God ſent down to your Fathers, and it was indeed a great Miracle, and Mercy, and a confirmation of the Miniſtry of *Moſes*, yet you can take no great pleaſure in that, ſince thoſe to whom it was particularly communicated, were not preſerv'd from Death, and did not live for ever, which this Bread I ſpeak to you of, will certainly effect in you, *v.* 57. *Theſe things*, ſaith the Evangeliſt, *he ſpake in the Synagogue, as he taught in Capernaum*, v. 59. publickly, and in the midſt of his Enemies, declaring thereby his Power, that he knew when he pleas'd, how to repreſs the violence of his adverſaries, and reſtrain their fury from breaking out againſt him. *v.* 60. Now after Chriſt had ſpoken theſe things, the multitude were ſo far from being ſatisfied, that even ſome of his *Diſciples*, who had before heard him in other diſcourſes with much contentment, are offended at this as a ſtrange diſcourſe. * They could not conceive how the Fleſh of Chriſt could be eaten, and his Blood drank, ſince the Law forbad them to drink the Blood of any Creature; nor how his Body, if ſlic'd into many pieces, could ſatisfie ſo great a multitude, that were deſirous of Eternal Life; nor could they conceive that his Body was better than *Manna*, whereof the Scripture ſpeaks ſo highly, and which way ſoever their reaſons turn'd, they could not conceive the meaning of Chriſts Words, and therefore ſaid, *this is a hard ſaying* *; 'tis incredible, no ſober ear can endure ſuch diſcourſes as theſe, or yield any aſſent thereunto. And though out of ſome veneration of Chriſt, they did not ſpeak this publickly, and enter into a diſpute with him about this argument, yet Chriſt who knew the motions of their Hearts, and what thoughts they had of his diſcourſe, obviates this offence, remitting them to his Reſurrection and Glorification, *v.* 62. *What and if you ſhall ſee the Son of Man aſcend up where he was before*, and aſſerting his own Deity: * the import of it is this; have you ſuch carnal conceits of my diſcourſe, as to underſtand the eating my Fleſh, and drinking my Blood, of an oral eating? When you ſhall ſee that this Fleſh ſhall aſcend to Heaven, you will ſee your error, and find it impoſſible to chew my Fleſh with your Teeth; and then you will underſtand, that that which you conceive was not my meaning, but that it is to be meant of a ſpiritual eating and drinking, *i. e.* in believing; and therefore be not troubled at this diſtance of my Body from you at that time; for if you believe, I ſhall ſtill make good my Word, and promiſe of Life to you, for it is the Spirit whom I ſhall ſend after my aſcenſion into Heaven, who ſhall communicate this Life to you, by ſanctifying and purging you, *v.* 63. *'Tis the ſpirit that quickens, the fleſh profiteth nothing; the words that I ſpeak to you, they are ſpirit, and they are life*: ſhould you eat my Fleſh in that manner which you weakly imagine, it would profit you nothing, neither for the comfort of your Souls, nor Reſurrection of your Bodies; you therefore very much abuſe me, and abuſe your ſelves, to put ſuch a conſtruction upon my Words, for *the words I ſpeak are ſpirit and life*; they are ſpiritual, and ought to be underſtood ſpiritually, and he that receiveth them in a ſpiritual manner, will find them to be the means of life, and aſſurance of life to him, and a continual ſeed and principle of Eternal Life in him. But it is to little purpoſe, that I ſhould thus comment upon and explain what I have ſaid, ſince *there are ſome of you that do not believe*, and will not believe in whatſoever manner the Doctrine of the Goſpel ſhould be propos'd

* *Firm* in loc.

* *Brugens* in loc.

* *Ammat* in loc.

to

to you: *v.* 64. Upon which the *Evangeliſt* adds a remark and obſervation of his own concerning the Deity of Chriſt, that being his principal ſcope in writing this Goſpel, which appears to be his purpoſe *in the beginning* of his diſcourſe, *chap.* 1. and therefore he records thoſe ſpeeches of Chriſt, wherein his Deity is plainly aſſerted or implyed; and upon ſeveral occaſions in the whole Book points us to thoſe things, which may manifeſt the truth of it, whereof this is one.

Obſerve,

1. *How blind is man naturally in the things of God?* How hard is it for us to underſtand ſpiritual truths, not by reaſon of their obſcurity, but our own corruption, wherewith the Eyes of our minds are blinded, and our underſtandings darkned? Had an *Heathen* underſtood the diſcourſe of Chriſt in this manner, he had been more excuſable than thoſe *Jews* that were taught from Heaven, had the *Meſſiah* been wrapt up in their Types, might have learn'd ſomething of him by the *Paſchal Lamb*, the Ceremonies whereof might have inform'd them of this Doctrine; the Lamb ſignified Chriſt, the killing it ſignified the Death of Chriſt, the eating of it ſignified Faith in his Blood, and thereby a participation of him, and conjunction with him; but they being bewitcht with an opinion of a worldly grandeur, neither regarded the Type of him in the Lamb, nor the diſcourſes he frequently made to them. How few of the *Jews* underſtood the meaning of the Types of the *Meſſiah*? Nay, how little can we give a full account of the Analogy between the Type and the Antitype, ſince they have both met together?

2. *How apt are we to have carnal imaginations of ſpiritual things, and look upon the Word of God with falſe Opticks?* What reaſon had thoſe People to imagine that our Saviour, whom they ſaw without ſpot, whoſe actions manifeſted his tenderneſs and kindneſs, who was an exact obſerver of the Law, ſhould Preach a neceſſity of their being *Cannibals* and Man-eaters, and propoſe to them the drinking the Blood of a Man, when the Blood of any Creature was forbidden in the Law to be ſwallowed by them, and which none but the moſt barbarous Nations have ever practiſed? What need of Prayer and importunity for the Spirit, and diligent enquiry to make us have right Notions of the Words of God? The Spirit quickens, the light of the Spirit is only efficacious to give us an underſtanding of the Goſpel.

3. *The Deity of Chriſt is here aſſerted*; thrice in the ſpace of four Verſes, *v.* 61. *Jeſus knew in himſelf that his Diſciples murmured at it*; he never heard their voice, nor was inform'd by the report of others; he knew it by the Divine Nature, communicating that knowledge to his Humanity; *he needed not that any ſhould teſtifie of man, for he knew what was in man, John* 2. 25. He did not only know that the *Jews* which were his Enemies, were offended, but that his Diſciples murmured at it; he knew the motions of the Hearts of his open Enemies, and his unbelieving followers; not the Heart of any in the multitude was lock'd up from his notice; he knew it in and by himſelf, not by another. And *v* 62. *The Son of Man aſcends up where he was before*: He was in Heaven before his Incarnation, he therefore had an exiſtence before his Incarnation; he aſcended into Heaven in his Humanity, where he was before in his Divinity. * Chriſt God-man is one Perſon; the Son of God and the Son of Man is one Chriſt, in regard of the Unity of the Perſons: he tells us, while he ſpake on Earth, he is in Heaven, *John* 3. 13. the Son of God on Earth *in ſuſceptâ carne*, the Son of Man in Heaven *in unitate perſonæ*; he was in the Earth, yet in Heaven at the ſame time. If he were a Creature, it were not poſſible that he could be in two places at one and the ſame time. Every Creature hath a limited eſſence, and a limited place, he cannot be in it and out of it at the ſame time: * If he be on Earth and in Heaven at the ſame time, 'tis certain that he is God of an infinite Eſſence, and by conſequence eternal; ſince the reaſon of time is the ſame with that of place, an infinite nature can no more be bounded by time, than it can be limited by place. If he were before in Heaven, it could not be in his Fleſh that he took of the *Virgin*, he could not be exiſtent in Fleſh before he had Fleſh; he had no Fleſh but from the Virgin, for he was *made of a woman*, Gal. 4. 4. It muſt be then

* *Aſtius* in loc.

* *Daillée* ſur. 3. Jean 13.

then in another nature, wherein he was exiſtent in Heaven before he was incarnate on Earth; there is no other nature but the Divine, Angelical and Humane; Angelical nature he had not, *that nature he took not*, therefore was not of it, *Heb.* 2. 16. The humane nature he aſſum'd at the time of the ſtanding of the Jewiſh Temple: it muſt be by the divine nature then wherein he was in Heaven before. A *third teſtimony* there is in the *Text*, *for Jeſus knew from the beginning who they were that believ'd not, and who ſhould betray him.* From the beginning, *i. e. ab æterno*, ſaith *Ferus*. He did ſo indeed as God; or from the beginning, *i. e. ab initio converſationis diſcipulorum*, Luke 1. 2. *As they deliver'd them to us, which from the beginning were eye-witneſſes*, ſo *Brugenſis*: from the beginning of any ones following him; his divine nature communicated to his humanity their ſentiments and ſecret opinions of him. The knowledge of thoughts is a perfection peculiar to the Deity: man may conjecture, God only knows them. * He knew alſo who ſhould betray him, when *Judas* had not then the leaſt thought of ſuch an action, or any intention to it; nor doth it appear, that he had that deſign, till the High Prieſts had diſcover'd their reſolution for his Death; yet Chriſt knew before that he ſhould do it, before *Judas* knew that he would do it; As he knew *Peters* denial of him before ever *Peter* thought of ſuch a thing, and predicted it to *Peter*, when *Peter* was reſolv'd againſt it: when Chriſt foretold it to him, then it was, *I will not deny thee, though I ſhould die with thee*, Mat. 26. 35. But afterwards, his Speech, *I know not the man*, verified the certainty of Chriſts foreknowledge.

* *Muſcul.* in loc.

There are ſome of you that believe not.] He brings upon the ſtage the true reaſon of that offence they had taken at his words: He charges not their ignorance, but their Unbelief. He doth not ſay, there are ſome of you that underſtand not, but he dives into the cauſe of their dulneſs, they did not believe. The Fountain of the wrong notions men have of the word, is their want of Faith. And this he ſpeaks to his Diſciples; many of them murmur'd at him for this Diſcourſe, *v.* 60. *many of his Diſciples.* They might join themſelves to Chriſt upon many motives, either becauſe of the greatneſs of his Miracles, expectation of preferment from him in his temporal Kingdom they looked for, out of the deſire of novelty, a natural curioſity, perhaps from a wearineſs of the legal Diſcipline, or for gain as *Judas* did. Some kind of Faith or profeſſion they had, for they were *Diſciples.* * But when the Unbelief is greater than the aſſent, ſuch a Faith is eſteem'd as nothing; 'tis a Faith that will be eaſily laid aſide upon a ſmall occaſion, and another profeſſion taken up in the room of it, as they did, *v.* 66. *many of his Diſciples went back, and walked no more with him*; and though they did follow him for a time, yet all that time of their following him, they had the principle of Apoſtaſie in their Unbelief, though it broke not out into act.

* *Schlifling.* in loc.

The *obſervation* that I ſhall handle, lyes plain in the words.

Doctrine. *Many under the preaching of the word, and that ſeem to be profeſſors, are real Unbelievers.* There may be a profeſt aſſent, when there is not a firm one, or at leaſt a full conſent; a painted Faith, without any ſound perſwaſion of the truth of thoſe things in the heart; many ſtand idle in the Market, and gaze upon the Commodities Chriſt ſets to ſale, but open not their hearts to receive the Trea ſures, that are open'd to them. That Prophecy concerning the miſerable reception he hath in the World, is of a ſtanding and laſting truth to this day, that *there is no beauty in him that we ſhould deſire him*, that *the faces of men are hid from him*, that *he is deſpis'd and not eſteem'd*, Iſa. 53. 2, 3. It was verified in our Saviours time, *John* 12. 37, 38. and is not ended in ours. There is a ſecret Unbelief in the hearts of men, which is not expreſt with their tongues, but writ in their actions, *Luke* 7. 30. *They rejected the counſel of God againſt themſelves*, *Calvin* takes εἰς for ἐν; *In* themſelves; there was not an open Declamation againſt *Johns Baptiſm*, but a ſecret diſlike of it by an inward Pride ſwelling up in their minds. There are not only many dead ſtakes in the Hedge, but ſome Flowers upon the Hedge, which are not part of the Garden, or tranſplanted into it, as their proper ſoil. Thoſe that have the deepeſt engagements to God, are often the greateſt rejectors of Chriſt. There was not a Nation which own'd in their worſhip the unity of God, but the Jews: No Nation expected

pected and long'd for the redemption by the *Meſſiah* but they. No Nation had the Promiſes of him but they; they had more particular obligations to Chriſt than any, they were his own, *Joh.* 1. 11. they were conducted by him through the Wilderneſs, were entruſted with his Oracles, heard his Word, all other Nations were in regard of them none of Chriſts. The whole World indeed belonged to him by the right of Creation and Government; but in regard they had not ſuch particular obligations to him as the Jews, they are not here call'd his own. Yet thoſe that long'd for him, wiſht for his Coming, inſtead of receiving him with the greateſt welcome, rejected him with the greateſt ſpite; as though he that came to redeem them, and perfect the kindneſs ſhown to them in the firſt adminiſtration of the Covenant with them, had deſign'd nothing but their ruine. And ſo now, Chriſt is more contemptible among his own than among ſtrangers; he is not ſo much wrong'd and ſlighted among *Heathens* that have not known him, as among thoſe to whom the Goſpel is preach'd.

I ſhall ſhow,

1. *That it is ſo.*
2. *Who are they that are Unbelievers.*
3. *The cauſes of this Unbelief.*
4. *The Uſe.*

1. *That it is ſo.* In this I ſhall conſider *Unbelief* in *general.* Not only as it is a non-acceptance of Chriſt, or a refuſal of him, but as it is a denying credit to any Revelation of God; and therefore when it is generally granted, that God doth make Revelations of his will, and it was a notion own'd by men naturally, and that men do not naturally comply fully with ſuch Revelations as from God; 'tis no wonder that men are ſo often found to be guilty of the refuſals of Chriſt, ſince there is nothing in nature that can make any diſcovery of him, or aſſiſt our belief in him, the whole ſtream of nature being againſt it; yet when ever the Scripture ſpeaks of Unbelief, it intends this reſiſtance of Chriſt in his perſon, or ſhadows repreſenting him, or Promiſes concerning him. But that many or multitudes under the word and common profeſſion of Chriſtianity are Unbelievers, is evident, becauſe;

1. *The Scripture always accounts the faithful but few.* The Scripture mentions but *two* of *Adams* race at one time, and one of them *Cain* an Unbeliever, and the Head of the Unbelieving World after; and in nine Generations from *Seth*, the World was ſo corrupted, and Gods ſpirit ſo ſtriven againſt by that Generation, that he pronounceth of it, that *all fleſh had corrupted their wayes*, Gen 6. 3. 12. and only *Noah* was found with whom he would eſtabliſh his Covenant, *viz.* that he ſhould enter into the Ark, and rely upon God in a way of Faith and Obedience, which was a type of the eternal ſecurity men have in Chriſt the true Ark. That Covenant made with *Adam* in the Promiſe of the Seed of the Woman, was rejected by the whole World, and there was none in the Earth that own'd it, and with whom God would eſtabliſh it, but *Noah.* This was the Covenant of Grace under the ſhadow of the Ark, as the Sun under a Cloud. It was for their Unbelief in the Mediator, that the old World was condemn'd to periſh in the Waters. For the great work of the *ſpirit of Chriſt, by which he preach'd to them in thoſe days*, 1 Pet. 3. 18, 19. is againſt this ſin. Chriſt hath not only ſuffer'd by the Unbelief of men in theſe laſt times, but from the beginning. So that if his Divinity had been as capable of ſuffering as his humanity, he had ſuffer'd by the violence of men in former Ages, as well as in the latter; for the old World ſpar'd him not, but provokt him by their incredulity of his promiſe. Of ſix hundred thouſand *Iſraelites* there are but two expreſly mention'd, that believ'd in Chriſt, ſhadow'd under the promiſe of entering into *Canaan.* It was their Unbelief in Chriſt made them uncapable *of entring into reſt*, Heb. 3. 19. for the Apoſtle diſcourſeth there againſt Unbelief in Chriſt, and brings the miſery which fell upon their Anceſtors as a motive againſt it. A remnant only in the time of *Ahab*, in that populous Nation; about *ſeven thouſand* among a great multitude; for the *ten* Tribes could not well be fewer than *Judah* and *Benjamin*, who were in one Army *one hundred and eighty thouſand* choſen men, 1 *Kings* 12. 21. And in the *Apoſtles* time the caſe was much the ſame, for which he cites this paſſage out of

the *Kings*, Rom. 11. 4, 5. *There is a remnant according to the election of grace* λεῖμμα, a ſmall piece out of a whole Cloth. Chriſt is a Stone of ſtumbling, a Rock of offence, even to the Houſe of *Judah* and *Iſrael*, the only Church God had in the World, *Iſai.* 8. 14. and Believers ſo rare among them, that they were as Wonders and Prodigies which are not often ſeen, *v.* 18. In the days of his Fleſh few believed in him: *John Baptiſt* affirms, that *no man receives his teſtimony*, John 3. 32. no man comparatively to thoſe that refus'd him; the number of Believers being as a few grains of a Commodity ſcatter'd out of a Scale. A few of the common People believ'd in him, and but one *Nicodemus* and *Joſeph* of *Arimathea* of the higher ſort: But the generality of the *Jews*, to whom both the Promiſe and Offer of the *Meſſiah* were made, are charg'd with unwillingneſs to come under his wing, *Mat.* 23. 37. with fooliſh excuſes to abſent themſelves from his Feaſt, *Luke* 14. 18. with a reſolute reſiſtance againſt his Call, *Mat.* 22. 3. and ſome that were very forward, and in general ſeem'd to accept of all his terms, and to be content to do whatſoever he required, when it came to the puſh did ſtrike off and went away grieved, as the young man, *Mark* 10. 17. 21. *Judas* profeſt and Preach'd him, and had not a mite of Faith in him; and ſome at the laſt ſhall plead their propheſying in his Name, caſting out Devils, and doing many wondrous Works in his Name, who were never united to him by Faith, nor ſhall ever raign with him in Glory, *Mat.* 7. 22, 23. And when *he comes at laſt*, though there may be a fair Harveſt of Profeſſors, there will be a Famine of Faith, *Luke* 18. 8.

2. *Unbelief is natural to man*, and therefore 'tis no wonder that many under the Preaching the Goſpel, and that ſeem to be profeſſors, are Unbelievers.

(1.) *There is an enmity in nature to the Grace of Faith in Chriſt.* Since in a ſtate of Nature men are in conſtant Arms againſt God, they have no natural inclination to give credit to any revelation of God: Men do not uſually believe their Enemies, or truſt them without a caution. Since we firſt left God, 'tis natural to us in all ſtraights to have recourſe to ſenſible Objects; and becauſe we once left him, we are loth to return to him, becauſe our natural Pride refuſeth to charge our ſelves with the folly of our firſt revolt. Man deſpiſeth Chriſt, *Iſai.* 49. 7. *Thus ſaith the Lord to him whom man deſpiſeth, to him whom the Nation abhors.* Man in his fallen eſtate would have a bottom of his own to ſtand upon; he is abhor'd by *the Nation*, i. e. by the Nation of the *Jews*, called *the Nation*, as being more peculiarly under Gods Conduct, the Nation to whom he was peculiarly ſent; and therefore when Chriſt came, 'tis ſaid there was *no man*, none to anſwer his call, *Iſai.* 50. 2. no man naturally: And this is not ſo much from a dulneſs of underſtanding, as a natural diſaffection. Since man can underſtand things that are abſtruſe, and with a livelineſs ſearch into thoſe things which are pleaſant to his nature, and eaſily believe them; his not believing the myſteries revealed by God, is from the reluctancy of his nature againſt him, and unwillingneſs to aquaint himſelf with thoſe things which may over-rule his ſenſuality, and natural inclinations to pleaſure. A man may ſooner ſuffer for a truth of Chriſt than believe, becauſe there may be many motives in corrupt nature, to perſwade a man to ſuffer for an opinion, as a repute of conſtancy, courage, an affectation of a fame (ſuch a vanity as acted that perſon that burnt *Diana*'s Temple, that he might not be forgot in the World); yea, a man may in diſtruſtfulneſs of Gods Providence be weary of his life, and be deſirous in ſome creditable way to be ſtript of it, but Faith finds no aſſiſtance in Nature; Pride can be no encouragement to it, as to ſuffering, 'tis a Grace which wholly empties a man of himſelf, lays him in the Duſt, ſuffers not any ambition of a Righteouſneſs of his own, ſtrips him of all his own Excellency. Since Pride is a mans darling in Nature, every thing that lays it low, is abhor'd by Nature. There is as great an oppoſition between the Heart of Man and the Myſteries of God, as there is between Fire and Water. Our reſiſtance of the Spirit is natural, the Holy Ghoſt never overcomes without *ſtriving*, Gen. 6. 3. the principle of the Fleſh oppoſeth that of the Spirit in a good man, much more in an unrenewed Heart; nay, there is an enmity in the Heart againſt the truth of Chriſt, becauſe it is truth, *John* 8. 45. *Becauſe I tell you the truth, you believe me not.* * Not that men think that

* *Muſcul.* in loc.

they

they hate the truth, when they reject Christ; but they are led by an instinct of the *Devil*, who is their Father, and the Father of Lies, against the truth, as there is something in it that doth not please their natural affections: As those that are prone to contention, cannot indure the counsels of Peace, because they are the counsels of Peace; and those that are given to drunkenness, cannot endure admonitions to sobriety, because they tend to sobriety; so when men love lyes by Nature, and the power of the Devil their Father, they hate any thing that tends to Divine Truth.

(2) *The attendants on faith are against the grain of nature, Unbelief therefore and the attendants on it are suitable to nature.* No man is naturally willing to part with a dear member, a right eye, mortifie carnal affections, deny his dearest self: nay men are hardly brought to consider the things of faith, examine themselves about the nature of faith, they are drawn to the touch-stone as hardly as a man to some sharp punishment. Who is naturally willing to crucifie that which is incorporated with him, the flesh; to deny what is dearest to him, himself? If the Apostle delighted in *the Law of God after the inward man*, Rom. 7. 22. An unrenewed man by the rule of contraries delights in the Law of sin after the inward man; (sin hath the chief fort in his soul) and he that doth so, is as unwilling to have it slain, as to lop off one of his principal limbs or fling his whole estate into the Sea. Hence Christ pronounceth it *hard for a rich man*, or one that trusts in his riches, *to enter into heaven*, Mat. 19. 23, 24. We are naturally enemies to holiness, which is the fruit of faith, and therefore to the Person of Christ, as holy, which cannot, because of his Holiness, be embraced by one deeply in love with sin. The Laws of Christ are too spiritual to be entertain'd by a carnal mind; his ways too strict to be trod by a loose spirit. The inward as well as the outward man must come under his Scepter; And this is a hard task, the stomach swells against it. The righteousness of Christ is a thing without us; 'tis counted a dishonour to us to be beggars at anothers door for happiness; there must be a righteousness also within us, and against this the whole legion of devilish corruptions riseth up in arms. Not any part of the train belonging to faith, that nature can look friendly upon: we are unlike God, and we naturally hate every thing that would render us conformable to him.

(3) *Corrupt reason is an enemy to faith, and a friend to unbelief.* The life of sense is the first life we live, after that a life of reason which forestals faith; reason is the supreme principle in a man before faith sets footing; it manageth all the actions, and therefore opposes that which would impair part of its Soveraignty. Therefore the oppositions that are made to the Gospel, are call'd reasonings against the knowledge of Christ, which are strong holds, 2 *Cor.* 10. 4, 5. *Pulling down strong holds, casting down imaginations, λογισμὸς reasonings.* Reason exalts it self, and will not submit to revelation, unless it finds marks upon it suitable to its own principles. Not that God doth impose upon men: But whenever he hath made a new revelation of his Will, he hath attended it with signs and undeniable evidences that it was of Divine Authority. But after once 'tis manifest that the revelation it self is from God, the principles and doctrines delivered in it are not to be cited and tryed at the bar of our reason Yet as man sets his will against the Law of God, so he lifts up his reason against the wisdom of God. As enmity to God in the will is as natural to man since the Fall as the will; so contradicting reasonings against the knowledge of Christ are as natural as his understanding. As it is impossible a man can be a rational creature without understanding and will, so it is impossible he can be a carnal man without prejudices in his mind and disaffections in his will against God, *Rom.* 8. 7. *The carnal mind is enmity against God, 'tis not subject to the law of God, neither indeed can be.* Unbelief therefore is natural to man. Therefore when God subdues the soul to the obedience of faith, it is in a way of conquest, captivating the reasonings and thoughts of the mind to Christ. Besides, reason is the excellency and glory of man: the more rational men are, the more they are in esteem; and it is not easie to part with a dignity in submission to that which the heart naturally counts foolishness. *Adam* by his affecting to know as God, hath convey'd a Principle to men, whereby they think themselves as wise as God. Thus they in the *Text*

cenſur'd Chriſts diſcourſe by their own miſtaken reaſon, believ'd him not, and at laſt departed from him.

(4.) *The common Unbelief of men in things evident to ſenſe, manifeſts the naturalneſs and eaſineſs of it in the higher Myſteries more remote from ſenſe.* This is clear'd by that one inſtance of mens flattering themſelves into hopes of a perpetual life on earth. Though they ſeem to aſſent that they ſhall dye, yet how doth the whole courſe of many mens actions ſpeak another language, and give the lye to themſelves; acting in the extremes of their lives, as though they were to linger out an unlimited term of years? If we do not ſeriouſly believe that, whereof we have every day freſh objects, and undeniable teſtimonies beating in upon our ſenſe, how naturally inclinable muſt we be, not to believe that which is at a diſtance from us, and whereof we have not ſuch immediate ſenſible demonſtrations? *If we believe not earthly things, how ſhall we believe heavenly?* Joh. 3. 12. If we believe not things that are agreeable to the light of Nature, that ariſe from the dictates of our own conſciences, but manifeſt our own unbelief of them by a practice quite oppoſite to them, how ſhall we believe the heavenly things Chriſt acquaints us with? How ſhall we believe thoſe things which are not ſeen by a natural light, that have no foundation in the nature and reaſon of men, but are purely to be diſcern'd by the light of Heaven? What hath ſome foundation in Nature is far eaſier to be believ'd, than what hath only ſupernatural revelation for its bottom. The Goſpel is a remedy which neither men, nor Angels could find out; a way which man in the ſtate of innocence was not acquainted with, nor in a ſtate of corruption without ſpecial diſcovery.

(5.) *We have naturally jealouſies of God.* Since enmity to God was planted by the *Devil* in the nature of man, no friendly act can paſs from the creature to God. Without a change of Nature, ſuſpicions of God do as naturally ariſe in the heart, as fire aſcends upward, or a ſtone falls downward. Who in a ſtate of diſtance from, and contradiction to God, can readily believe, that God ſhould love men ſo much as to give his Son for thoſe he had no need of, that were lumps of vanity, and enemies to his Glory? And yet if he would give his Son for them, that it ſhould be to a death ſo painful and ſhameful? * The fear that *Adam* had, when frighted at the voice of God, he hid himſelf among the trees of the *Garden*, hath remain'd in part with his poſterity, when they reflect upon their crimes. We meaſure the Nature of God by the qualities of our own; and becauſe we are not forward to remit mens offences againſt us, we are apt to imagine that God hath not clemency enough to pardon the faults committed againſt him. Hence it is that perſons deeply humbled under a ſenſe of the Curſes of the Law, are ready to lick up the duſt under the feet of Chriſt, and beholding an abſolute neceſſity of him, are with much ado brought to believe. Though the deſign of God in ſetting out Chriſt for a propitiation be declar'd to them, the ſufficiency of his Merit, the acceptation of it by God, the fruits others have found of it, that the deſign of Chriſts coming was to eaſe thoſe in that condition, yet they are hardly induc'd to lay aſide thoſe jealouſies they have of God. For this cauſe perhaps God doth not put us off in his promiſe with a ſingle *I will betroth thee unto me:* But repeats it *three times* to aſſure us of his reality, *Hoſ.* 2. 19, 20. How doth *Abrahams* incredulity break out after a ſpiritual promiſe, *Gen.* 15. 1. *I am thy ſhield, and thy exceeding great reward. And Abraham ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs?* As much as to ſay, I would have deeds, and not words; I have had ſuch promiſes before, yet they are not perform'd. After Gods diſcourſe with him, 'tis ſaid *v. 6. he believed in the Lord*, after this ſecond repetition of the promiſe. But when it was declar'd to him before, we have not that remark upon him that he believ'd. And God complains of this carriage, *Hoſ.* 7. 13. *I have redeemed them,* אפרם I will redeem them, 'tis my purpoſe to redeem them by my Son, as ſome underſtand it, *yet they have ſpoken lyes againſt me*; they think I have no good intentions towards them, but thoughts of evil. We think him falſe when he is true, and cannot lye: we think him an enemy when he is a Friend. We are apt to think God hath deſigns upon us, and wants ſincerity in his Propoſals. So after the deluge, though God had promis'd that he would no more drown the World, the People would not believe it, but would be erecting a

Tower

* *Daillé* ſur 3 Jean Serm. 9. p. 344.

Tower to preſerve them from ſinking again in thoſe mighty Waters. Though *Noahs* Sons were at that time living, had known the promiſe of God, and they had often ſeen the Rainbow, the ſign of that Covenant in Heaven; yet *Gen.* 11. 4. *Let us build us a City and a Tower whoſe top may reach unto Heaven, and let us make us a name leſt we be ſcatter'd again upon the face of the whole earth.* If this were the reaſon, as ſome think it ſhows, that they were as Unbelieving of the Promiſe of God after the Deluge, as the old World had been of his threatning before it. But it is evident in the *Iſraelites*, for whom God had done as much as might be to bind them to a Belief of him, he had ſhower'd Plagues upon their Enemies, and miraculous Mercies upon themſelves, fed and water'd them in the Wilderneſs; yet they apprehended God had a deſign upon them to deſtroy them, and were ſcarce ever free from expreſſing their Jealouſies by their murmuring, till at laſt their Unbelief was a Bar to their entering into *Canaan*, and the utter ruine of that Generation.

(6.) *Affecting to ſtand by a righteouſneſs of our own is natural to us, and therefore Unbelief is natural.* *Adam* was to have lived upon his own righteouſneſs, in the ſtate of Innocence; ſince we are fallen this relique of nature is in us, to deſire to riſe by our own ſtrength. We would find matter of acceptance and acquittance in our ſelves. Some throw themſelves upon a heap of external duties, as the *Heathens* had recourſe to their Sacrifices, thinking to appeaſe God by the bloud of Brutes: and Believers themſelves are ſometimes too apt to cling as faſt to their inherent Graces, as to Chriſt himſelf, (*we have forſaken all and followed thee, what ſhall we have therefore*, Mat. 19. 27.) And ſet Chriſts Crown upon that Head. What pains had the Apoſtle to work the *Romans* and *Galatians* from their own righteouſneſs. A deſire of a legal juſtification is inbred. This might be the caſe of them in the Text, when Chriſt would take them off from their admir'd ſhadows, to feed only upon him the ſubſtance; to eat his fleſh and drink his bloud, to believe only in him for eternal Life. Sure I am, the *Jewiſh* Nation ſplit themſelves to ſhivers upon this Rock, in a calm Sun-ſhine of the Goſpel, in endeavouring the eſtabliſhment *of their own righteouſneſs, and not ſubmitting to the righteouſneſs of God*, *Rom.* 10. 3. This ſeems to begin early. Before the Floud it is uncertain, whether Idolatry was ſet up in the World, or whether after the Floud, before the confuſion of Languages; but reſting upon their ſervices, and neglecting the Promiſe of the Mediator ſeems to be that wherein their Unbelief did conſiſt. * The Patriarchs, *Adam*, *Seth*, &c. had the promiſe of a Mediator, and of pardon of ſin in him, and had external Rites and Modes of Sacrificing deliver'd to them by God as ſigns of the Promiſe and props of their Faith; theſe Rites and Sacrifices, they, *i. e.* the old World kept up and perform'd, without conſidering the doctrine of the promiſe and faith: and it is likely that they entertain'd an opinion, that by thoſe Ceremonies they did merit the favour of God, and pardon of ſin. This is likely to be *Cains* miſcarriage, he did offer to God, but without that faith which ſeaſon'd *Abels* Sacrifice, *Heb.* 11. 4. his eye therefore was not fixed upon the promiſed ſeed, but probably expected Gods acceptance of his offering and favourable return to him upon the account of the offering it ſelf. The *object* of the Worſhip was the ſame, *Cain* brought his offering to the Lord, *Gen.* 3. 3. the difference was in the Sacrifice and in the inward principle of offering. His offering did not repreſent the Mediator, as a bloody Sacrifice would have done; the principle of his offering was not faith in the Mediator; for though he deſir'd to be accepted, yet he deſir'd that acceptation without reſpect to the promiſed ſeed. After the Deluge, the boldneſs of men grew to a greater height, they fram'd other Deities, and ſo departed from the knowledge of the true God, and the promiſe of a Redeemer. And ſo likewiſe after *Moſes*, when Ceremonies were inſtituted to be *memento's* of a Mediator, the multitude, though they profeſt their belief in the promiſe of a *Meſſiah*, and were the only Church God had in the World, yet were forgetful of the intent and deſign of this promiſe, and reſted not upon it for the free pardon of their ſins for the ſake of this Mediator; but fancied that their ſins were forgiven for the ſake of the Rites and Sacrifices under the Law. After the Goſpel ſhone upon the World, yet the Profeſſors of it were very inclinable to expect a juſtification by their own works:

* *Melanct.* loc. octav. p. 230. 23. r.

works: To oppoſe which was the great deſign of the *Apoſtle* in his *Epiſtles* to the *Gentile* Churches. And afterward men profeſſing the Chriſtian Religion ſwerv'd from the main principle of it, and expected to gain pardon by Monaſtick Vows, Oblations in the Maſs, Interceſſions of dead men, rather than by Chriſt. So that this Principle of a ſelf righteouſneſs and dependance upon external ſervices, with a neglect of the Mediator, being the thing God contended with the *Jews* for, as well as their Idolatry, before the Incarnation of Chriſt, and with others after his Death and Reſurrection, and this being an evil which runs in ſtream of nature, we may well ſuppoſe it to be the main thing which was the the cauſe of the wickedneſs, and the deſtruction of the old World, ſince it is not clear that they had fram'd any Idols to worſhip. And ſince bare-fac'd Idolatry is exploded among us, this principle of a ſelf righteouſneſs is more ſpiritually lurking in us, whereby we invalidate the redemption by Chriſt.

(7.) *The naturalneſs of Unbelief is evidenc'd by the difficulty of believing under the higheſt means, and greateſt teſtimonies of a divine authority.*

[1.] *The eloquence of Chriſt was admirable*; Grace was in his Lips: ſince he was both the word of God, and wiſdom of God; his words were enough to divide the Soul, and break the Rock; they were like a Hammer to bruiſe, like a gentle ſhower to mollify; yet how few were either broken by his thunders, or melted by his lightnings? He acquainted them with the truth, yet they did *not believe*, Joh. 8. 46. His Miracles were ſtupendous, and above the united force of men and devils; they were undeniably the *works of his father*, Joh. 10. 37, 38. yet they believed not. *Nicodemus* who had ſome reſpect for him, and inclinations to him, thinking him a *prophet come from God*, Joh. 3. 2. underſtood no more the Doctrine of Faith in Chriſt, and a new Birth, after Chriſts explanation of it, than he did at the firſt Declaration, *v.* 9. *How can theſe things be?* He was a man of eminency, and in *Iſrael too*, v. 10. It had been no wonder if one of the common people had been ignorant, or a great *Heathen* Philoſopher bred up in the ſink of Idolatry, ſhould neither have underſtood nor believed. But a Maſter, a Doctor in *Iſrael*, a Reader of the Prophets, ſo lately taught by *John Baptiſt*, who was ſent to prepare him for the Doctrine of the *Meſſiah*, not to believe that which was clear in the Prophets, is a Declaration of the natural ſtupidity of men in the things of Chriſt. It was but a little Faith the *Apoſtles* had, who were conſtant attendants upon Chriſt, Spectators of his Miracles, Hearers of his inſtructions, and thoſe more plainly deliver'd to them than to the multitude. * How often doth our Saviour upbraid them with the ſlowneſs of their hearts to believe? The Death and Reſurrection of Chriſt are the two neceſſary foundations of our Redemption, the one of his ſatisfaction, the other of his diſcharge; yet his Diſciples were hardly brought to believe either of theſe: and though Chriſt did plainly aſſert both, eſpecially the certainty and neceſſity of his Death, in ſeveral Diſcourſes with them, yet *Peter* who had the greateſt inſight into the myſtery of Chriſt, preſum'd to rebuke him for ſpeaking of ſo incredible a thing as the Death of him, who by his own confeſſion was the Son of God. And for his Reſurrection, though he had often aſſerted it ſhould be in as plain words as might be, and fixed the time, within three days, yet they had not the leaſt thought of it, and when it was reported to them that he was riſen, they had not Faith to believe it, though confirm'd by Witneſſes of their own Company, whoſe honeſty they knew to be without exception; and it was ſo great, that he gives them a ſharp rebuke for it, *Mark* 16. 14. *He upbraided them with their Unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.* After the *Apoſtles* were riſen to a great height of Faith, they found it difficult to perſwade men with all the miraculous aſſiſtances of the Holy Ghoſt. That firſt great Miracle of the *deſcent of the ſpirit upon them*, Act. 2. 6-11. wherein the majeſty and power of God, and the divine authority of Chriſt, were evidently manifeſted, in endowing poor Fiſhermen with the gift of Tongues, who were never out of the Confines of *Judæa*, were skill'd in no Language but their own, could now ſpeak not one or two Languages, but many, not thoſe of the Neighbours, but thoſe of the greateſt diſtance, with which Nations they could not have had any Commerce; yet what an unreaſonable conſtruction do the Unbelieving *Jews* put upon it, *v.* 13. *theſe men*

* *Davenant.* de juſtitiâ, Cap. 16. p. 282.

are

are full of new wine. No reaſon could ſecond their reproach; ſuch an exceſs had rather hinder'd their ſpeaking plainly in their own Tongue, than furniſht them with an ability to ſpeak ſenſe in Languages they never before underſtood. Unbelief invents fooliſh reaſons againſt that which hath the cleareſt reaſon to ſupport it. Are our Souls leſs over-grown with an enmity to God? Is Unbelief leſs natural to us than it was to them under the power of ſo many Miracles, the Miracles of Chriſt, when they call'd him a Wine-Bibber, and the Miracle of the deſcent of the Spirit, when they aſſert the Heavenly gift to be the effect of Drunkenneſs? If it were not ſetled in nature, what is the reaſon that among multitudes to whom the Goſpel was preach'd, ſo few embrac'd it, though the things propos'd were in themſelves deſirable, and ſuted ſo well in reſpect of the bleſſedneſs promis'd, to the natural appetites of men? It was the complaint, that *few believ'd* their *report.* In all Ages many, nay moſt have been ſo far from embracing Chriſt, that they perſecuted the Goſpel and Profeſſors of it. He hath been deſpis'd not only by the blinder ſort of people, but by many of the moſt elevated underſtandings in earthly affairs: By the *Jews* too, who had the promiſes of the *Meſſiah* made to them, who expected him about that time, who had ſo many Prophecies decyphering him, which all had their accompliſhment in his perſon; who were amaz'd at the Miracles wrought in his Life, and thoſe which attended him at his Death; and can Unbelief now be leſs natural to us who have thoſe things by report, than it was to them who were Eye-Witneſſes of them? I might add alſo, that the production of Faith by an Almighty Power, is a teſtimony of the naturalneſs of Unbelief. For were it not ſo, there would be no more need of the arm of Omnipotency to be reveal'd in the engendring this grace in our hearts, than in furniſhing us with any humane ſcience, for which we have a natural capacity in our underſtandings. Since Faith cannot be infuſed but by an Almighty ſtrength, Unbelief cannot be diſpoſſeſſed but by the ſame power, and therefore is rooted in our Nature, and friendly embraced by it. 'Tis therefore obvious enough, I hope, that ſince the *Scripture* hath told us of the paucity of Believers in all ages, and that the exceeding naturalneſs of it to us is ſo great and plain, it muſt be granted, that there may be in this age and among us, as great a number of Unbelievers under the preaching of the Goſpel, and among Profeſſors too, proportionably, as there have been in other ages and places of the world.

2. *Who are Unbelievers.*

No queſtion but there are many among us inwardly guilty of a notional Unbelief, many more guilty of a practical. We have no open Idolatry among us, I mean thoſe of the *Proteſtant* Party in oppoſition to the *Romaniſts*; yet is there not an inward practical and interpretative Idolatry in the converſations of men? There is not an abſolute Atheiſm, or a plain and open denial of a God, yet there is a *denial of him in works*, *Tit.* 1. 16. As God, ſo Chriſt, may be denied in works under a profeſſion of him. The teſtimony of works is deeper and clearer than that of words; the frame of mens hearts is rather to be meaſur'd by what they do, than by what they ſay. As ſuch men therefore are more notorious Atheiſts, who believe a God and walk contrary to that belief, than thoſe that deny the Being of a God, and do thoſe things which are more agreeable to the Laws of God than the other; ſo thoſe are more notorious Unbelievers that profeſs an aſſent to the Doctrine of Chriſt and Faith in him, than thoſe that deny his Perſon and Office, and yet walk in ways more correſponding with the ſtrictneſs of his Precepts. All that profeſs faith in Chriſt, without the vital operations of Faith, are Unbelievers. We can no more ſay a man believes, who hath no eſſential act of Faith, than that a man lives, who exerciſeth no function of life. There may be a nominal life with a real death, like thoſe of *Sardis*, *Revel.* 3. 2. a faith in appearance without a faith in reality. There may be an abhorring of Chriſt with the Soul even by *Judah*, *Zach.* 11. 8. *My ſoul loathed them, their ſoul alſo abhorred me.* 'Tis as impoſſible there can be faith without fruits, as that a tree can live without bringing forth fruits proper to its kind. There is no queſtion but thoſe are Infidels, that have an opinionative contradiction againſt the Goſpel, who are *a gainſaying* people, as the *Jews* are termed, *Rom.* 10. 21. who at this day call the New Teſtament *a heap of lyes* בְּלִיּוֹן אָוֶן. * Such that may be of

* *Clarks* Sermons, p. 113. out of *Matthew Paris.*

of that *Popes* mind, *Gregory* IX. who is reported to have called *Moſes* and *Chriſt*, as well as *Mahomet*, *tres Baintatores*, the common Barreters, or Incendiaries of the World. And as little are they to be counted Believers, that eſteem the Chriſtian Religion no better than a certain ſuſpicion of *one Jeſus being dead, who is affirmed to be alive*, Act. 25. 19. that have ſome floating imaginations of the truth of it, but not a ſetled certainty. Thoſe that reſiſt the grace of God: That value Chriſt no more than a dog doth a heap of ſpices or a bag of delicate perfumes: Thoſe that ſtrike the blood of the Lamb of God upon their threſholds to be mixt with the dirt of their feet, which they ſhould ſprinkle upon the poſts of their doors, the faculties of their ſouls.

But to wave theſe at preſent. Let us conſider thoſe that pretend to be Diſciples of Chriſt.

1. *How many that go under the Name of Chriſtians are ignorant and inconſiderate?* He that is not rooted in ſpiritual knowledge, can never be rooted in faith: they that ſee not the beauty of Chriſt, can never account him a fit object of truſt. Faith can never be the daughter of ignorance. Only thoſe that *know* Chriſt, will *put their truſt in him* (Pſal. 9. 10. *They that know thy Name, will put their truſt in thee; for thou Lord haſt not forſaken them that ſeek thee*) and that know him to be one that doth not forſake them that ſeek him. Belief is an intellectual act; how can any believe till they know what they are to believe? The object muſt be known, before any faith can be exerciſed about it. If we would believe a man, we muſt firſt know him to be a perſon of credit. The ground muſt be known to be firm, before any man will truſt the weight of his body upon it. We muſt know God in his ways ſo as to judge him faithful, before we can rely upon his promiſe. *Sarah judged him faithful that had promiſed*, Heb. 11. 11. If there be no light in the mind, there can be no motion in the will: *He that walks in darkneſs, knows not whither he goes*, *Joh.* 12. 35. nor what to lay hold on for his ſupport. How can they be counted Believers, that know not what Chriſt is, what Offices he is inveſted with, that cannot give an account of the Doctrine of Chriſt? That never conſider'd the Nature of a Chriſt, the neceſſity of a Saviour, the corruption of their Nature, the immortality of their Souls, the Judgment to come; who have only ſome looſe thoughts of theſe things, and therefore cannot have but a looſe and ſhadowy faith at the beſt, which is an Unbelief in the account of Chriſt? And are there not many among us, that underſtand not what Chriſt, and a ſpiritual Righteouſneſs is, that know not their own wants, and ſo cannot value Chriſts worth?

2. *How many receive not the Goſpel upon a Divine account?* There are ſeveral outward Engines which move men to profeſs the Chriſtian Religion; Authority of Magiſtrates and Superiors, Education and Cuſtom, reſpect to ſome perſons valued by them. Some are Chriſtians, becauſe Chriſtianity hath been handed to them from their Anceſtors, and can give no other reaſon why they are ſo, but becauſe they were bred up in it. The Religion of the *State* is the rule alſo of many mens Religion: what elſe ſhould make thoſe Tribes of *Iſrael*, who were fond of the Temple-worſhip in *Solomons* time, turn ſpeedy Votaries to the *Calves at Dan* and *Bethel* under *Jeroboams* reign, and at laſt revolt totally from God? Such a founded Chriſtianity is no more ſufficient to denominate any man a Believer, than a flock of ſheep uſed to the voice of the ſhepherd from their firſt yeaning, and to follow his whiſtle whereſoever he goes, can upon that account be ſaid to be rational creatures.

[1.] *The motives of this Faith are meerly humane.* The object of Faith is divine, but the motive humane; the Faith therefore produced by it cannot be divine: the effect cannot be of an higher nature than the cauſe. This belief is as vain as Chriſt declares the Worſhip to be which is *taught by the precepts of men*, Mat. 15. 9.

* *Ungind. Tom. 1. p. 323.*

* Though they have the *material* object of Faith, yet they have not the *formal* object which is the Divine Authority or Truth revealed in it. They take it up from cuſtom and the inſtructions of their childhood; but not from the true motive of faith. As ſome men may perform acts of moral vertue, not from principles and motives of vertue, and ſo may do a *righteous* act, though not *righteouſly*; ſo thoſe have the object of faith without a principle of faith, and pretend a belief of

of the truth, but not believingly. The material part of Christianity without the formal, is just like a carcass which hath the matter of a man, but not the enlivening and quickening soul. Though they hit upon the profession of the true Religion by some humane inducements, this makes them no more Christians, and Believers, than if a company of wandering cattle gone astray from their owner, should break into some ground belonging to their true master in that place whither they are run, should be understood to do it with an intention to come into their masters possession, it being an act of chance in them, and not of choice. 'Tis not the excellency of Christ, but the happiness of an education, the piety of Parents and Magistrates, the birth and not the judgment makes them Christians: they are Believers by conformity, not by principle. He that embraceth the Christian Religion upon such slight, or wrong grounds, is so far from being a Believer, that he rather sins, because he doth not use his reason *God hath endowed him with, aright in the things of God*; was the speech of a Philosopher, whose new notions have been thought to minister too great an occasion to the Atheism of our times.

Cartes prin. Philos. Respon. ad secundas object. p. 78, 79.

[2.] *This kind of Faith hath no stronger a foundation than the belief of any Heathen or Idolater in the World.* The same motives that excite the *Papists* to observe the Superstitions and Idolatries of *Rome*, a *Heathen* to adore the Idols of his Country, a *Turk* to cry up the divine authority of *Mahomet*, a *Jew* to hate the Lord of Life, because they have receiv'd those ways of profession from their Ancestors, and have suckt them in with the milk of their Infancy; such and no higher motives have common Christians for their Faith in Christ. The same arguments which make others refuse him, make them profess him, and had they been educated in any of those ways, they would have been as fond Adorers of Idols, as now they are Professors of Christ, and would have been as ready to drink Bloud as Wine, as Sheep will follow their first Leader into a Slough, as well as a fat pasture. This is no better than to be *Heathens* in *Christianity*, since they both agree in the same inducements of their Faith, which can be no more called a true Faith, than the *Athenians* Altar *to the unknown God*, could be call'd a true worship, *Act.* 17. 23. they worshipped they knew not whom, and they knew not why. This is an Unbelieving Belief, and a Childish Christianity, if it proceeds no further. True Faith may be usher'd in this way; as the Faith of the *Samaritans* was by the report of the Woman, testifying that *Christ had told her all that ever she did*, John 4. 39. But afterwards was transplanted to another ground, and set upon a stock of knowledge, v. 42. *Now we believe, not because of thy saying, for we have heard, and know, that this is indeed the Christ, the Saviour of the World*; And indeed was a greater Faith than we find at that time in the *Apostles*; for they believe him not only to be the *Messiah*, and a Saviour of the Seed of *Abraham*, as the *Apostles* did, but of the World, acknowledging thereby the whole World sunk into misery, under a necessity of a Redeemer, and this *Jesus* to be the person appointed by God for the redemption of it.

[3.] *Such a belief is rather a disparaging of God and Christ, than a believing in them.* If we embrace divine truths out of affection or interest in persons, or parties, and for the sake of the instruments which convey them, rather than of God who reveals them, we believe not in God but in man, our Faith terminates in the Publisher, whether Parent, or Magistrate, or Neighbour; not in God. If the motive of our Belief is not the authority of God, but the influence of some Creature on us, or because wise, learned, and holy men believe it, we *postpone* the credit of a wise and holy God to that of a wise and holy Creature, and ascribe a greater veracity to that than to the Creator. So that though the matter of our Faith be divine, yet the manner of our acknowledging discredits the authority and faithfulness of God. As if we believe this, or that divine truth deliver'd in the word, not because it is there deliver'd, and hath the stamp of Gods Authority upon it, but because it is in it self undeniable to principles of reason, we believe our selves rather than God, and thereby reproach and dishonour him, by setting our reason, not as a Subject to him, but a judge of him, and what he dictates. The Creation of the World is a matter of Faith reveal'd in the word, *Heb.* 11. 3. *By Faith we understand*, &c. 'Tis also a truth assented to by reason.

But if we acknowledge the Creation of the World only upon the account of reaſon, and not in reſpect of the revelation of God, God accounts it not as an honour to him, for it is not a reſpect to the word of God, but to our own rational principle. To believe therefore a divine truth upon humane grounds, is to regard man as more infallible, true, and honeſt than God himſelf. As we are to obey becauſe God Commands, though men may command the ſame things too; and if we perform a thing meerly becauſe our Superiours enjoin us, though it be a divine command alſo, and part of the Law of God, 'tis not an Obedience to God, but to our Superiours: ſo when we believe a divine truth reveal'd to the World by God, not upon the credit of God, but the credit of the perſons that acquaint us with it; 'tis not a Belief of God but of man: as if a Maſter orders his Servant to go upon ſuch an Errand, and he chearfully and willingly goes, becauſe he hath ſome buſineſs to do that way by the bye; this chearfulneſs ariſeth not from a principle of Obedience to his Maſter, but from the opportunity of ſerving his own turn. As it is thus in Obedience, ſo it is alſo in the belief of men. Alſo when men will aſſent to no more of the Articles of the word than what is made clear to them by natural reaſon, as well as Scripture-arguments, this is not a Faith. Though they believe ſome of the Fundamentals, yet if they believe not all thoſe that are fundamental, they truly believe not any one; becauſe if they did believe one upon account of the Divine Authority revealing it, they would believe all. For as it is a certain *Maxim*, He that *breaks one Law of God, breaks the whole*, Jam. 2. 10. becauſe he deſpiſeth the Authority commanding; ſo he that diſcredits one Article of Faith, believes not any, becauſe he undervalues the Authority revealing one as well as the other. Though the materials of Faith be divided into many things, even as many Truths as are reveal'd, yet the foundation and motive of Faith is but one, *viz.* the *Authority of God:* As though the Law be divided into ſeveral commands, yet the Authority commanding all, is one and the ſame. He that refuſeth a belief to any one Article, though he doth not deny all, yet he believes none with a Divine Faith; for if he did believe any one with a Divine Faith, he hath the ſame reaſon to believe every one, becauſe the ſame Authority runs through the veins of all, and is as infallible in one as another. If we receiv'd any one Truth as teſtified by the Spirit of God, we ſhould receive all the Truths the Spirit witneſſeth to. Thoſe that are charg'd in the *Text* with unbelief, might believe many things that Chriſt ſaid; for they are called his Diſciples: but not receiving them from him as a perſon appointed by God, as the *Meſſiah*, they are ſaid not to believe; all their faith in other things was no faith.

Let us then try our our ſelves by this, what are the *motives* of our profeſſion of Chriſtianity? If they be meerly humane, we are Unbelievers in our believing, and are the Diſciples of men, not the Diſciples of Chriſt. A profeſſion now cannot lay ſuch claim to ſincerity, as thoſe ſudden converſions to and acknowledgments of Chriſtianity could in the primitive Times; becauſe then the Civil Power did not countenance it, no carnal intereſt could encourage them in it, none but inward and ſpiritual motives could prevail upon them for the owning of it. But ſince it hath been deliver'd to us through a long ſucceſſion of Ages, and 'tis become, in part, our outward intereſt to be external Profeſſors of it, the profeſſion is not ſufficient to entitle a man a Believer, unleſs his *motives* be as divine as theirs.

3. *All thoſe who do not diligently ſeek after that which is propoſed in the Goſpel, come into this rank of Unbelievers.* As the *Pſalmiſt* argues the Atheiſm of men from their *not ſeeking God*, Pſal. 14. 1, 2. and the *Apoſtle* the unrighteouſneſs of men from the ſame ground, *Rom.* 3. 10, 11. So the Unbelief of men may be demonſtrated from their non-inquiry after Chriſt, the benefits offer'd, and the precepts enjoyn'd by him: When we have no valuations of it, when the Goſpel is not eſteem'd as the richeſt Jewel, the ſweeteſt dainties, the moſt raviſhing comforts; when it is not ſought after with ardent affections, 'tis not thought worthy of acceptation by the whole man. Can he be ſuppoſed to believe he hath a Soul, who never minds it? Or can he believe that there is a Saviour, who can go whole months and years without inquiries after him? He that is deſperately

rately ſick and wounded and hears of an infallible medicine without imploying all his induſtry to procure it, is either in love with the wound, or doth not believe the medicine ſo ſovereign as is reported? Can we believe that to be neceſſary for us, that we have no heart to think of? Whoſoever is more diligent in things of an inferior concern, ſuppoſeth them in his judgment more capable to adminiſter ſatisfaction to him than the things of Chriſt. Can we be call'd Believers, if we be no more moved than ſtones with the purchace and promiſe of Chriſt? *Inſenſibleneſs* and *Unbelief* are inſeparable companions, *Act.* 19. 9. they were *hardned* and *believed not*. If we were inform'd of a place full of all earthly advantages, and rich commodities at an eaſie rate, how ambitious would men be to ſet out Ships to be intereſſed in the Trade, or at leaſt inform themſelves of the truth of the report? If men did believe the Goſpel, and the rewards of another world, could they ſit yawning, with folded arms, without making inquiries after them? Would they not be full of great undertakings for them? How can our underſtandings be fully poſſeſs'd of the goodneſs of that, which our wills do not ardently purſue? If our minds believe it, why do not our wills embrace it? What bar is there between the underſtanding and the will? In other things the laſt judgment of the mind is follow'd, what that pronounceth good, the will is preſently upon the track of; what makes the ſtop here, if the Goſpel were aſſented to? The order of Gods working is according to the order of Nature; the underſtanding firſt enlightned, then the will inclin'd. If then the will be not inclin'd to the things of Chriſt, the underſtanding was never fully prevail'd upon to aſſent to the Truths of Chriſt. Belief among men is a vigorous act that makes them govern themſelves according to their perſwaſions; and why ſhould it be leſs in matters of Religion? If *Paul* believe the knowledge of Chriſt ſo excellent, he will *preſs forwards towards the mark*, Phil. 3. 8, 12, 14. He will follow after, he will thruſt through a crowd of temptations to gain Chriſt. Can we then be ſaid to believe that Chriſt hath expiated our ſins, calm'd the wrath of God, ſtands ready to knock off our chains, and hath prepared a bleſſed reſidence in *Paradiſe*, without ſeeking the enjoyment of ſuch neceſſary benefits? The ſottiſhneſs of the *Jewiſh* Rulers is a picture of that which will be in ſome men to the end of the world. They ſent a Committee of their *Sanhedrin* to *John Baptiſt* to know whether he was the *Meſſiah*, *Joh.* 1. 19. they were perſons of Authority and Learning among them, *Prieſts and Levites*, they were ſent from *Jeruſalem*, from the great Council, to know what his calling was, *Who art thou? John* told them he was not the *Meſſiah*; but that the *Meſſiah* was come, and among them, *whom they knew not*, v. 26. Now it is ſtrange that thoſe men who expected the *Meſſiah* about that time, and came to *John* for that end to know whether he was the perſon, (for when they ask't him, *Who art thou?* He anſwered, *I am not the Chriſt*, v. 20. intimating that the intent of their coming to him was to know whether he was the Chriſt;) ſhould not ask him where the *Meſſiah* was, who was this perſon that he ſaid was among them, and greater than he? how they ſhould know him that was ſo near to them, and how he himſelf knew him? But they depart without asking one ſyllable of this nature, which *John* gave them ſo full an opportunity to inquire into, as if they were reſolv'd to reject him before they knew him. They are imitated in the world to this day. If we ſeek him with looſe affections, 'tis a ſign we have only ſome ſuſpicions of the neceſſity of him, not a certainty: a faint ſearch ariſeth from a weak conjecture.

4. *Prophane perſons are unqueſtionably Unbelievers.* A Diabolical life and a believing heart are contradictions. No man can with any reaſon lay claim to a Faith in Chriſt, who prefers the pleaſures of the world, before the ſweetneſs of a Redeemer; that which is an offence to him, before that which is his delight; the weight of ſin, before the yoke of Chriſt. How can they believe in Chriſt that are carried down with the violent current of their own luſts, and regard not one tittle of his Law? If Faith be full of good works, a ſcarcity of them implies an emptineſs of Faith.

(1.) The proper effect of Faith is to *puriſie the heart*, Act. 15. 9. where therefore the kennel of the life, and ſink of the heart are not purified, there is no Faith. What wants the eſſential effect, hath nothing of the cauſe. If *unfeigned*

faith be always attended with a *pure heart*, and *good Conſcience*, 1 *Tim.* 1. 5. then that Faith which is attended with an impure heart and a defiled Conſcience, is a counterfeit Faith. If a good man fall into any ſin, there is firſt a flaw in his Faith, the ſoundneſs of that would prevent the Diſeaſe of ſin; hence Chriſt prays, that *Peters* Faith might not fail, implying, that if that kept firm, he would give no kindly glance to a temptation, to Curſing, Swearing and denying his Maſter. Let no man boaſt therefore of his Faith, if it leaves him in the mire of Vice. 'Tis an Idol of Faith, ſuch an one that the *Apoſtle* calls but a Carkaſs of Faith, *James* 2. 26. a *dead* Faith, nay ranks it with the Faith of Devils, who believe and tremble, who have no benefit by it, but a ſenſe of Damnation before the time. Is it not a Faith worſe than that of Devils? They have a belief with a fear; ſome boaſt of a Faith in Chriſt, but a want of fear. A prophane Faith, an adulterous Faith, a drunken Faith, are contradictions.

(2.) *He that commits ſin, is of the devil*, Joh. 1. 3. 8. not of Chriſt. He that is under the Devil's Empire never was Chriſts ſubject by believing. The Language of their practice is the ſame with that of the evil ſpirits; *What have we to do with thee thou Jeſus of Nazareth? Not to believe the truth*, and *have pleaſure in unrighteouſneſs*, in the unrighteouſneſs of nature, in the unrighteouſneſs of practice, are made one and the ſame thing, 2 *Theſ.* 2. 12. The knowledge of Chriſt makes men at leaſt *eſcape the pollutions of the world*, 2 *Pet.* 2. 20. This is the loweſt degree; whence the conſequence is clear, that thoſe that are bemir'd with the pollutions of the World, have not the knowledge of Chriſt. We have no acquaintance with Chriſt, if we cheriſh thoſe works which Chriſt came to diſſolve and melt away by his bloud; and go about to ſettle the Soveraignty of the Devil againſt the authority of the Redeemer. Can you imagine him to be a loyal Subject, who gives himſelf that Character, when you ſee him with arms in his hands againſt his Prince and Country? Nor is he a Chriſtian, whatſoever he may call himſelf, who is a Rebel againſt Chriſt his Soveraign. Such are loth to be thought to doubt of the truth of the Goſpel, but their lives proclaim that they do not in the leaſt doubt of the falſeneſs of it. Is it poſſible that thoſe ſhould believe that God ſent his Son to dy for them, who will not let a Luſt die to ſalve his glory in the World? A deſcent to brutiſhneſs can never be an aſcent to Chriſtianity; a filthy Swine may as well be a Believer, as a ſenſualiſt in that ſtate; *as brute beaſts they corrupt themſelves*, walking in the ways of their own heart. Whatſoever ſome of the *Philippians* might profeſs, yet making *their belly their God*, the *Apoſtle* affords them no better Character than *Enemies to the Croſs of Chriſt*, *Phil.* 3. 18, 19. 'Tis not opinion, but practice diſtinguiſheth a Chriſtian from a *Pagan*. Vile Luſts are appropriated to the *Gentiles* as their *will*; they are not the qualifications of a Believers will, 1 *Pet.* 4. 3. No man can receive Chriſt, but he muſt receive him as a *Refiner*, *Mal.* 3. 3. with the bloud of ſprinkling, which purgeth the inwards of the heart, as well as the Skirts of the Converſation, and ſets an edge upon the Conſcience againſt every thing that is contrary to the plain precept of Chriſt, and brings the thoughts and deſires under his Law and Yoke. Prophane men are the Diſciples of *Epicurus*, not the Diſciples of *Jeſus*: 'Tis as impoſſible for a man to be an inviſible Believer, and a viſible Atheiſt, as to be a Man and a Toad at the ſame time.

5. *All that live in a conſtant omiſſion of known duties* (though they are not guilty of the groſſer open ſins) *are Unbelievers.* * Every omiſſion of good, or Commiſſion of evil, is not an evidence of poſitive Infidelity (who could then have the noble title of a Believer?) but when the omiſſion is a conſtant courſe. As every actual omiſſion is a fruit of partial Unbelief, ſo all habitual omiſſions are ſigns of habitual Unbelief, when they are not accompanied with a ſelf-condemnation in the caſe, and reſolutions of reforming for the future. How can we be ſaid to believe in Chriſt, if we own not the power of that Religion he hath inſtituted, and the holineſs of it in the duties it requires, as well as the pleaſure of it in the priviledges it beſtows? When our ſloth will not permit us to riſe at Chriſts Call; when our thoughts do but now and then hit upon him, as a Bird upon a Branch; when his ſervice is a vile thing in our Eyes; when we can with as good a heart overlook duties as perform them; when we make other things our buſineſs, and

* *Jacksons* Quarto changed.

and the Precepts of Chriſt our burden, is this a Believing on him? Faith fights againſt all iniquity, and obeys not God by parcels and retail. He that cannot endure the injunctions of the Goſpel in the fulneſs and extent of their holineſs, is an Unbeliever, 2 *Pet.* 2. 21. *they turn from the holy commandment*, becauſe of the purity of its commands, and the univerſal obedience it requires; there is an enmity to it in the hearts of men. The Goſpel is a *doctrine according to Godlineſs*, 1 Tim. 6. 3, 4, 5. If we do not conſent to the Godlineſs of it, but dote about queſtions and curioſities; if we receive the light of it into our heads, and not the Religion of it into our hearts, we are deſtitute of the truth, know nothing, believe nothing. If we make light of what God commands, we are no more Chriſtians than the moſt ignorant *Indian* and *Heathen* in *America*: we are not ſo good as a *Jew*, who believes the Old Teſtament, practiſeth thoſe Duties it enjoins, and the legal Rites which he ſuppoſeth ſtill in force; worſe we are, if our hearts be not moulded according to the form of the Goſpel: for Chriſtianity is not a ſpeculation, or a dead notion, but an active principle, maſtering every faculty of the ſoul; as active in the will, as it is clear in the underſtanding. He is more an Infidel that aſſents to the truth of a Propoſition, and the Doctrine of the Goſpel, and yet denies obedience to it, than he that denies the Divine Authority of it, yet walks morally, and performs the duties incumbent upon him to man; becauſe he in ſome meaſure doth that which he denies, the other denies that which he doth profeſs: the one's denial is verbal, the other's real; one hath a moral Conſcience, the other a *vain Religion*, Jam. 1. 26. Habitual ſins are evidences that we are not implanted in Chriſt by faith, but ſtill under a Covenant of works, *Rom.* 6. 14. *Sin ſhall not have dominion over you, for you are not under the law, but under grace.* The reign of any one ſin in the heart, whether of omiſſion or commiſſion (though it be not of the groſſer ſort markt by the world) is inconſiſtent with that Faith which intereſts us in the Covenant of Grace; for true Faith expels ſin from the heart, as a candle doth darkneſs from the Lanthorn wherein it is placed. All the Doctrines and Propoſitions in Chriſtianity do in their own nature lead to an holy practice: the Articles of the Conception, Incarnation, and Life of the Son of God are incentives to be like our great Head and Maſter. The Goſpel frees us not from the natural obligation upon us as creatures to obey God; nay Chriſt by his death could not free us from it, becauſe the Law of Nature is immutable and perpetual. As by his death he did not free us from being creatures, ſo neither could he free us from the obligation which lies upon us as creatures, but the ſatisfaction Chriſt made to God increaſeth the obligation; for whereas before we were to obey God as creatures, we are now bound to obey God as redeemed creatures; therefore he that is as diſobedient to the precepts of Chriſt, as if Chriſt had never died, hath not a Faith in his Bloud, nor any ſenſe of the obligation of it. * How is it poſſible a man ſhould believe Chriſt to be the true Prophet of God, without embracing his Doctrine? How can we believe him to be an High Prieſt dying to expiate our ſin, without loving him, reflecting often upon our ſin with ſorrow, and ſhowing our gratitude in a courſe of habitual obedience? How can we believe him to be a mighty and gracious King, without reverencing and fearing him? How can we believe the Goſpel to be a Divine Truth, without devoting our ſelves to that holineſs which it enjoins under the penalty of never ſeeing God without it? We cannot be perſwaded of his Divinity without giving credit to his Doctrine, nor believe his Doctrine without conforming to his Law. If therefore the will of Chriſt be contemned in any one thing, we may be aſſur'd we believe not the Goſpel of Chriſt. If we would put ſuch baſe conditions upon him, as to have a reſerve of any one luſt in our hearts, we diſlike his Terms, diſown his Royal Dignity; and though we would acknowledge him our Saviour, we make him an inſignificant Lord. If we have no love to him and his commands, we have no Faith in him.

* *Daillé* ſur 3 Jean, p. 792.

Therefore they do not believe

(1.) *Who wholly neglect the means of Grace.* He that rejects his Word rejects his Perſon, becauſe he rejects all the means of the diſcovery of himſelf, which he after his Aſcenſion left upon the Earth. What his Meſſengers declare according

cording to his Order and the Rule of his Word, is as if he himſelf declared it; whence the *Apoſtle* tells the *Epheſians*, 1 Eph. 1. 17. that *Chriſt preached peace to them*; not by himſelf, for he was never in Perſon there; but by his *Apoſtle*: thoſe that contemn all the means God hath appointed, may be rationally thought not to believe any one Article of Chriſtianity, though they uſurp the name of Chriſtians. By the ſame reaſon that Faith purifies the Heart, it puts a man upon all thoſe means which may promote that purification, and encreaſe the vigor of a Divine Life. They that will not know the *joyful ſound*, have no mind to walk *in the light of Gods countenance*, Pſal. 89. 15.

(2.) *Who never look into the Scripture.* Have they a Faith in Chriſt, who have no mind to know his Will? What a contempt of a Prince would it be, to neglect the reading a kind Letter from him, or a commanding Order? The Goſpel brings men to Obedience by its promiſes and threatnings, as by moral inſtruments, 2 *Cor.* 7. 1. *Having thoſe promiſes, let us cleanſe our ſelves.* If we never look into them, 'tis a ſign we have no mind to believe them, or be under the influence of them: When the credit of them is weakned, the efficacy of them is loſt; for no moral inſtrument can work without an aſſent to it. Who can be ſaid to believe in Chriſt, that hath no mind to underſtand his Doctrine, and read the Records of his Will? What little credit hath God with us, when we do not conſtantly take hold of that Cord, which God lets down from Heaven to fetch our Souls up to him? The Belief of an Eternal Life is little or none, if the *Scriptures* are not *ſearched*, which point out the way to it, *John* 5. 39. He that will not dig into it, doth not imagine any treaſure laid up in it, and believes not any thing of a Legacy of Grace in the Will and Teſtament of Chriſt, that flings it at his Heels, or only reads it as a ſtory and a thing of courſe.

(3.) *Who never pray to God, or content themſelves with formal and cuſtomary addreſſes to him.* This Sin of Unbelief, being in its own nature *a departure from God*, Heb. 3. 12. a total neglect of any approach to him, or an unwillingneſs to have any Commerce with him, teſtifies this Sin to be predominant in the Heart. He ſcarce believes there is a God, that will not offer him a ſpiritual Sacrifice, and give him in this duty the glory of all his Attributes. Prayer is the firſt act of Faith, the vital act of the new Creature; a *ſpirit of grace and ſupplication* are inſeparable, *Zach.* 12. 10. God gives not one without the other. A ſtill-born Child is a dead Child; a prayerleſs Chriſtian is a dead Chriſtian, that hath nothing of the Life of Faith; crying is natural to a Child, 'tis not learn'd by art. Where there is a full aſſent to the truths of the Goſpel (which is the firſt act of Faith) it engenders a vehement appetite for the benefits of it. Prayer is nothing but a reducing this appetite into act, and propoſing it to God; the total omiſſion of it, or conſtant ſlight performance, is a ſign of a diſſent from the Goſpel. We cannot but be zealous for thoſe things we believe to be true and neceſſary; but when we think the benefit will not recompence the pain and labour, we ſhall be cold and dull. Where there is a performance of this duty out of natural Conſcience, but a faintneſs and languiſhment in it, 'tis a ſign of too great a predominancy of it, *Luke* 18. 7, 8. Chriſt ſpeaking of Prayer, and *crying day and night*, adds, that he ſhould ſcarce find *Faith* on the Earth at his *ſecond coming*: they ſhould be grown dull in Prayer, out of a Belief that God would not avenge them.

(4) *Who never exerciſe any ſerious ſorrow for ſin.* Where there is a Faith in Chriſt, there will be a delight in his Law; and a delight in his Law cannot be without a reſentment of the violations of it. 'Tis impoſſible he can ſeriouſly believe that Chriſt came to expiate the Sin of the World, the Sin of Nature, and the ſtreams of it, that is not affected with the evil of that Sin which put Chriſt to ſuch ſorrow. As the Spirit of Grace and Supplication are inſeparable, ſo a *look upon Chriſt*, and a *mourning for ſin*, are undivided Companions, *Zach.* 12. 10. the ſence of the ſweetneſs of Chriſt, is not without a bitterneſs of Soul. Every Believer imitates Chriſt; if Chriſt groan'd under it, he will groan for it; he will look with a wet Eye upon all corrupt propenſions to that which is contrary to him. If a true Believer would not have a Luſt live, he cannot but mourn, that notwithſtanding all his pains he cannot make it utterly dye. No man can believe that Chriſt dyed upon the occaſion of Sin, and condemn'd Sin by his Death,

that

that doth not grieve that ever he cheriſhed ſuch an Enemy to Chriſt, and lament alſo that it is not throughly Executed as well as Condemn'd. If we believe he is riſen, ſhould we not bewail our Clogs, which hinder us from following him in a Reſurrection to a newneſs of Life? Faith and Love are inſeparable, both in habit and act. *Peters* Faith flagg'd before he denied his Maſter; his Love did not revive, till his Faith was out of its ſwoon, and both joining together preſently engendred a mourning for his ſin: and we ſcarce find *Paul* in his higheſt exerciſes of Faith, without humbling reflections upon his former ſin.

6. *All that are wholly ſunk into worldly affections, are Unbelievers.* He that hath an high opinion of the Worlds fulneſs, hath an opinion of Chriſts emptineſs. Where mens longings are moſt for the goods of the World, they are little or nothing for the benefits of the Goſpel; they cannot amount to that hungring and thirſting, that vehemency of deſire for the benefits of redemption by Chriſt. Would not he neglect the leſſer things, that believ'd greater? Can any man be very earneſt to be temporally bleſſed, who believes Chriſt came to purchaſe an eternal happineſs? Would any man ſpend his time in the making of Puppets, that believ'd that with as much earneſtneſs he might gain a Crown? Who would ever rake Dunghills, that believ'd a ſubſtantial treaſure might be poſſeſs'd at an eaſier rate? Who would ever ſell his Birthright for a Meſs of Pottage, that believ'd it to be an excellent priviledge? Who would drink of a Puddle, that did believe a Fountain acceſſible to him? He cannot be a Believer, that values every thing above that Chriſt he pretends to believe in; That thinks vain riches, or pleaſure worthy of induſtry, and over-looks the bloud and righteouſneſs of Chriſt; I appeal to any, whether ſuch can be accounted Believers. A filthy Swine may as well claim the Title. The *Apoſtle* joins the Swiniſh Belly-Gods and the Covetous Earth-Worms together, among the profeſſing *Philippians*, as *Enemies to the Croſs of Chriſt*, Phil. 3. 18, 19. Can Enemies to the Croſs of Chriſt be Believers in a Crucified Saviour, who is the formal object of Faith? Earth is the furtheſt diſtant from Heaven, and Earthy affections at the greateſt diſtance from Chriſt. *Job* approves the ſincerity of his truſt in God, by not *having confidence in the things of the earth*, as well as in avoiding the common *Idolatry* of the Age, *Job* 31. 24, 26. All our revolts from God ariſe from two Cauſes, Unbelief of the bleſſings of the Goſpel-Promiſe, and *deceitfulneſs of ſin*, in regard of the goods of this World, *Heb.* 3. 12, 13. * To turn from God infers that there is not a Belief that he is an infinite Good, ſufficient for our happineſs, and to be valued above all other things; and to turn to the Creature, as if that were the ſource of our bleſſedneſs, implies a deceitfulneſs of ſin in the underſtanding, *i. e.* wrong opinions of God and Chriſt, and the things of this World. He that doth not make God his chiefeſt good, but placeth his confidence in any thing elſe, is an Unbeliever; and he doth not make God his chiefeſt good, that thinks any thing can make him happy without God, or that thinks God alone cannot make him happy without Earth. If Earthly things be preferred before ſupernatural objects, 'tis eaſy to conclude ſuch an one underſtands not the excellency of that which he ſo ſlights. No man but will judge him ignorant of the virtue, and worth of a Diamond, that believes a braſs Ring to be of greater value, or chuſeth a *Briſtol* Stone before it. 'Tis as impoſſible to believe in Chriſt, and rely upon the World, as to love God and the World in an equal Supremacy; the love of this is inconſiſtent with the love of God, 1 *John* 2. 15. If *Moſes* had preferr'd the pleaſure of the Ægyptian Court and Kingdom, before the reproach of Chriſt, it had been ſufficient evidence of no Faith in the Meſſiah, *Heb.* 11. 24, 26. Well, do we believe that the leaſt Particle of glory is better than the Empire of the whole World, and yet will not deny our ſelves the leaſt pleaſure for Heaven? Do we labour without ceaſing, and with a World of trouble, for a little Worldly pelf? this could not be, if we did believe the excellency of Chriſt, that he came to over-come the World, and hath writ contempt upon it both in his Life and Death.

* *Muſtretat in loc.*

7. *Diſtruſters of the providence and promiſe of Chriſt, and murmurers at his proceedings.* There is a conſtant murmuring and diſtruſt which ſhows the reign of Unbelief, as a partial murmuring ſhows a relique of it *Pſal.* 106. 24, 25. *They believed*

believed not his word, but murmured in their tents: As if it were more deſirable to be under the *Egyptian* ſcourge than Gods protection in the Wilderneſs. This was partial in *Abraham*, his Faith falter'd in the Courts of *Pharaoh* and *Abimelech*, when he would ſave himſelf by a lye, owning *Sarah* to be his Siſter who was his Wife. But it is from a total Unbelief, when there is a deſpondency without ſeeking to God, when the heart faints, and the hands are not lifted up, when men can weep and howl under their afflictions, as totally undone, and be ſhut up in a perpetual ſilence towards Heaven like a ſenſleſs ſtake; when they venture upon ſome forbidden path for their remedy, and move Hell rather than Heaven for their relief. This was the poſture of the heart of *Jobs* wife in that blaſphemous advice to him, *Job* 2. 9. *Curſe God and dye*; or a bloudy mockery of him, if the words be tranſlated, as ſome do, * *Bleſs God and dye*, you have ſerved God indeed for a fine reward, you had beſt go on bleſſing him ſtill, and meet with death for your pains. But are you ſo brutiſh as not to diſcern Gods diſaffection to you, who elſe would never have reduc'd you to thoſe extremities? And by the like temptation *Satan* hoped he ſhould be our Saviours conqueror, *Mat.* 4. 3, 6. *Command theſe ſtones to be made bread.* The Voice from Heaven which told you, you were the Son of God, was a meer illuſion: can the Son of God be expos'd to ſuch a condition, as to live in a Deſart without refreſhment for his hunger, and repoſe for his body? Would a good father refuſe bread to his famiſht child? If you are therefore the Son of God, for whom the Heavens were opened, and upon whom the Holy Ghoſt viſibly deſcended, turn thoſe ſtones into bread to appeaſe your hunger: thus he tempted him to impatience with his heavenly Father. Promiſes are not believ'd where there are diſputes againſt Providence, and an unwillingneſs to wait upon God for his wiſe conduct of affairs, and ſucceſsful event. Faith crucifies diſcontents, and Unbelief arms them againſt God and others. When the Soul is out-witted by the ſmalleſt croſſes, and queſtions the Providence of God upon every occaſion, as though he had left the government of the World to Chance and the Power of men, he hath little evidence to ſhow for his Faith. How can we think Chriſt ſtor'd with a fulneſs to redreſs our neceſſities, if upon every light diſappointment we murmur againſt him, and complain of his want of truth and love? How can any truſt him with their immortal Souls, when they will not truſt him with their periſhing concerns? Can we believe he has ſhed his bloud for the expiation of our ſins (the greateſt affair his Divine Perſon could undertake) if we cannot ſubmit to him for our earthly comforts? If we reſign not our ſelves to his Wiſdom for the management of theſe, we ſhall hardly believe his Merit ſufficient for the purchace of other. This being the fruit of too much anxiety, which is but the ſtream of this poyſonous fountain, evidenceth a man as little a Believer, as a *Heathen* who knows nothing of the proviſion made by Chriſt. By this Chriſt diſtinguiſheth the *Gentiles* from his Diſciples, *Mat.* 6. 31, 32. *Take no thought, ſaying, What ſhall we eat, and what ſhall we drink, and wherewithal ſhall we be cloathed; for after all thoſe things do the Gentiles ſeek.* If there be then a predominant impatience (which is a fruit of this ſollicitouſneſs, a quality proper to a *Gentile*) it will render the Profeſſor of no higher elevation in Faith, than the *Pagans* who were darkened in their mind, and in the rubbiſh of carnality. We cannot think him a ſufficient ſecurity for that part of us, which muſt run along with Eternity, when we will not truſt him with the little clay we poſſeſs in the world. Little credit can be given to the promiſes of the Goſpel, where there is a prevailing diffidence of his providential care.

* *Durant* Tentat. du Chriſt, p. 213, &c.

8. *Doubters of the Grace of God in Chriſt.* Not every doubt of ſomething contain'd in the Word, before it be clearly known to be in the Word; the *Bereæans* had then merited a diſpraiſe rather than a commendation. If we do not examine things before we embrace them, we may receive we know not what, and we know not why: Nor are doubts for reſolution and clearing things reveal'd tokens of infidelity. *Mary's* queſtion upon the Angels Meſſage to her of conceiving *Jeſus*, who ſhould be called the Son of the higheſt, *Luke* 1. 34. *How ſhall this be, ſeeing I know not a man?* was not a queſtion of Unbelief, but of a deſire of clearer information in the manner how this ſhould come to paſs: Nor are

ſtrong

ſtrong motions of queſtioning the Being of a God, the truth of Redemption, and faithfulneſs and fulneſs of the Promiſe, teſtimonies of infidelity; provided they be abhorr'd and repel'd with an holy indignation; Chriſt had then been an Atheiſt himſelf, and a diſtruſter of the Promiſes made by the Father to him, who was as ſtrongly moved to it by *Satan*, as alſo to *fall down and worſhip* that head of Rebellion, as ever any man was, *Mat.* 4. Nor are thoſe doubts which ariſe at the firſt converſion, and beginnings of Faith, when the ſtate of the Soul is like to that of the twilight, a mixture of light and darkneſs: Nor thoſe which ſometime aſſault ſtrong Believers, as when *Aſaph* doubted whether there were any mercy left in God, when he imagin'd God had barr'd up any motion of his bowels towards him: this was a ſtart of Paſſion, a pang of Unbelief, not an evil heart of Unbelief, his infirmity, *Pſal.* 77. 10. *This is my infirmity.* A Divine Spark may live in a ſmoke of doubt, before it ſprings into a flame; this is a partial Unbelief, becauſe there is *imperfectio actûs.* * But when there is a prevailing doubting of the goodneſs and truth of the Goſpel, which is the property of an abſolute Unbelief; or though this be not queſtion'd, yet there is a doubt of the relation and extent of the Promiſe as to our particular, till the Soul cloſeth with the promiſe of God in the Goſpel, 'tis an Unbelief: 'tis not like *Peter*, who ſtagger'd when he began to ſink, yet caſts a look and ſends forth a cry to Chriſt, acknowledging his ſufficiency, *Mat.* 14. 30. *Lord, ſave me:* But the Soul is like a Ship toſt with the waves of the Sea, without an Anchor, daſhing againſt every Rock and upon every Shelf; it ſtays not on Chriſt in the midſt of thoſe doubtings, but like *Cain* cryes out, *My ſin is greater than I can bear*, Gen. 4. 13. This is an utter rejection of the abundance of Grace, and a ſcanty contracting the infiniteneſs of Gods mercy and Chriſts merit, as though our iniquity were more efficacious than Divine goodneſs. Though this is not ſo openly frequent among us, there being more preſumers than deſpairers, yet this is included in a recourſe to any thing but Chriſt; when we are ſenſible of the fiery tempeſt of God's indignation for ſin, as though there were not ſhadow and ſhelter enough under the wing of the Lord Jeſus, there is not a belief that he is able and willing to ſave all thoſe that come to him, but jealouſies of God and of the Authority and Divinity of the Scripture entertained and cheriſhed, as when we are jealous of a friend, we ſhall be ſo far from believing him, that we ſhall miſconſtrue the plaineſt and cleareſt declarations he makes: As the *Iſraelites* under the promiſe of mercy and experience of a deliverance, imagin'd God intended nothing but their deſtruction, that the mercy of *Manna*, *Quails* and *Water* in the Wilderneſs were the preſages of Gods anger with them. Such habitual doubts and habitual miſconſtructions are evidences of habitual Unbelief. All unhumbled perſons are not only to doubt, but deſpair of the grace of God, while they remain in that condition, and wallow in the mire of the old *Adam.* God doth not require that we ſhould immediately rely on Chriſt without falling out with ſin, nor can there be a relying act of Faith without a reſigning act; but when a Soul is deeply ſenſible of its undone condition, accounts it ſelf guilty before God, and will not reach out a hand to lay hold upon the promiſe of the Goſpel, nor bring a veſſel to receive its Treaſures; though ſuch may be in the way to Faith, yet they are at preſent in a ſtate of Unbelief, confuſion and darkneſs, and at beſt like *Meteors* hanging in the Air, and fix'd no where. They underſtand not the Perfections of God ſhining forth in Chriſt as an object of truſt and confidence. As ſome doubtings are a ſign of little Faith, *Why doubt ye, O ye of little faith?* So habitual doubtings are a ſign of a want of Faith. When we queſtion the whole tenor of the Goſpel and reaſon againſt the deſign and intention of it, we cannot in that act be accounted Believers.

* *Sedgwick* doubting Believer, changed.

We might further inſtance

In *Hypocrites:* No man could be ſo prodigiouſly mad to put on a maſk and perſonate the outward garb of a Convert without endeavouring after the inward frame, if he did believe the declarations of the Goſpel in its Commands, Promiſes and Threatnings.

In *Apoſtates*; that begin in the Spirit and end in the fleſh; who have an *Hoſanna* for Chriſt one day, and upon a turn of the wind, *crucifie him* the next;

that ſeem to value his Bloud in their hearts, and ſhortly trample it under their feet; that take their leave of him when the Sun ſhines hot, or the ſtorms blow hard, and prefer ſin before the reproach of Chriſt, imagining that to embark in the ſame bottom with him is to be caſt away for ever. Such a *generation is adulterous*, Mark 8. 38. they abſolutely violate the Covenant, and declare they have no mind to keep it. When our profeſſions riſe and fall according to a worldly intereſt, 'tis a Faith like the motion of a Weather-glaſs. All indeed who have not the operations of Faith, are Unbelievers. Faith is an active thing, and can no more lye idle than fire in an heap of Tow.

The Third Enquiry is, *What are the Cauſes of Unbelief?*

1. *Original Corruption.* * *From the womb we go aſtray from God*, Pſal. 58. 3. Departure from God is rooted in our nature, it grows with us in the womb, ſprings with us into the world: an evil heart of infidelity is as old as our life. We are as much diſputers againſt the promiſes of God by nature, as we are rebels againſt the Law of God, and have as little relyance upon his Truth, as we have conformity to his Holineſs; as little will to be beholden to his Mercy, as we have to acknowledge his Soveraignty. Our whole man is enmity to him, and the object of our enmity is not one, but all the Perfections of God. The ſtate of our hearts is ſuch by nature, that we are more prone to believe any thing, though an irrational and idle Fable, than the Truth of God; *Adam* did ſo, and our miſery is that we are his children, and exceeding like him. He would ſtand by the ſtrength of his own underſtanding, and aim'd at a ſelf-ſufficiency more than life. He might have eaten of the Tree of Life, which, ſay ſome, was a Type of Chriſt, from whom he was to expect his confirmation, and to whom he was wholly to ſubject his underſtanding: It was by Chriſt as his Head, though not as the ſeed of the Woman, that *Adam* was to be confirm'd in an innocent ſtate, as well as the Angels are by him confirm'd in a perpetual grace and bleſſedneſs. If it be ſo (which I do not aſſert, though it would deſerve conſideration) our Unbelief of Chriſt and the benefits offer'd by him, runs more directly in a bloud, and is more rooted in our nature than any other ſin. 'Tis certain, that the firſt ſin was pride, and unbelief of Gods threatning. But upon this notion, his ſin was a refuſal of Chriſt as the root of his ſtanding to ſettle himſelf upon his own bottom, and not wait for his ſettlement from the Wiſdom of God, by whom he was created. And, as we have declar'd before, the probability of this being the firſt ſin of the Devil, ſo it is not unlikely but that this was the firſt ſin of *Adam*, by the temptation of the Devil endeavouring to engage man in his party againſt the Son of God. But that the *tree of life* was a type of Chriſt, the Scripture ſeems to deny, *Gen.* 3. 22. the reaſon rendred of his expulſion from Paradiſe was, leſt he ſhould eat of the Tree of Life. And God would not have hindred him from acts of Faith on the Seed of the Woman, which he had ſo lately promis'd and propos'd to him as an object of Faith.

* *Sedgwick's Shepherd of Iſrael*, p. 307. changed.

But howſoever this be, there are two effects of the depravation of nature that are the cauſes of Unbelief.

(1.) *Darkneſs of the underſtanding*, Eph. 4. 18. *whereby it is unable to ſee and judge of the ſpiritual objects preſented to it*, as the Eye poſſeſſed by a beam is to exerciſe a viſive faculty. Though a natural object hath ſuch excellent qualities, that if it be underſtood, it will attract the will and affections to it, and open the arms of the other faculties for the embracing it, yet if the mind be ill-diſpos'd and doth not judge of that object according to its merit, it will refuſe it: as offer a man gold and Diamonds, who underſtands not their worth, he will not be allur'd by them: a vitiated mind can as little behold the beauty of ſpiritual things, whereby to embrace them with ſatisfaction. There muſt be a Concurrence of both the plainneſs of the object, and the clearneſs of the mind for uniting them together. Though the Sun ſhines in its glory in the Firmament, yet if the Eye be blind, there is no perception of it, or rejoycing in it. * As the *Apoſtle* ſaith of the *Jews*, *they would not have crucified the Lord of glory, had they known him*, 1 Cor. 2. 8. So men would never reject the Goſpel, were they ſenſible of the excellency of it. What hinders them from ſeeing and acknowledging it, but ſin, which hath blinded their minds? as nothing hinders a man from admiring the brightneſs and luſter

* *Amyraut* Sermon ſur divers Texts, p. 466.

ſter of the Sun, but the want of his Eyes. Vain things are the objects the mind made vain by ſin doth only underſtand, and ſuch things it hunts after for ſatisfaction. Since it is alienated from the life of God, it perceives not the light of God. And this natural darkneſs is too thick and powerful for the light or beams of the Goſpel which ſhine into it, without a ſpiritual illumination, and an opening the inward Eye by the ſame Almighty Power, which can only reſtore the Eye of the Body, when the light of it is wholly extinct, *Joh.* 1.5. *The light ſhin'd in darkneſs, i. e.* upon the dark minds of men, *but the darkneſs comprehended it not.* From this darkneſs of mind ſprings that alienation from the life of God, or that life which we ſhould live by the Faith of the Son of God, *Galat.* 2. 20. So that they do not deſire the ſpirit of revelation, which can only open the Eye, renew them in their minds, and make them capable of diſcerning the excellency of ſpiritual objects. When *Adam* was in innocence, he did not judge rightly of what he ought; there was a flaw in his underſtanding, whereby he did diſſent from the truths of Gods Command: So the corruption of our nature, is firſt and primarily in our underſtanding, and flows from thence into the lower faculties, as many Diſeaſes do from the Head by Catarrhs into the members of the body.

(2.) *Perverſity of will*; Whereby it withſtands the impreſſions of truth, and beats them back as the hardneſs of a Wall doth the Ball flung againſt it, * and runs as much counter to the will of Gods Mercy, whereby he would gratify us, as to the will of his authority, whereby he would have us ſerviceable to him. This is expreſt by the *Apoſtle* in the ſame place, *Eph.* 4. 18. *Through the blindneſs of their hearts, πώρωσιν.* The word tranſlated *blindneſs*, ſignifies properly a *calliouſneſs* or *hardneſs*, and it is ſo tranſlated, *Mark* 6. 52. *They conſider'd not the miracle of the loaves, for their heart was hardned*, and *John* 12. 40. where the *hardneſs of the heart*, which is expreſt by this word, is diſtinguiſht from the blindneſs of their Eyes; there is a calliouſneſs and brawnyneſs in the heart, whereby it is rendred inſenſible of ſpiritual myſteries. The enmity to God is ſeated in the will; 'tis ſeated by the *Apoſtle* in the *mind*, *Rom.* 8. 7. 'tis indeed radically there as liberty is, but formally in the Will. We cannot be ſaid to be Enemies to any with our underſtanding, but in regard of prejudices, principles, wrong notions, which give birth and breeding to that averſion we have in the will to any thing; and the *Scripture* lays our not coming to Chriſt upon the obſtinacy and inflexibleneſs of our wills altogether; which is evident in that when God hath expreſt himſelf in the moſt indulgent manner, offering thoſe bleſſings which man in his lapſed condition is in abſolute need of, which his own reaſon in ſome meaſure informs him he wants, and when his own heart tells him in his retirements he can have no true acquieſcence in any thing below; yet there is a backwardneſs to entertain the Goſpel with choice affections, a refuſal of that with contempt which ſhould be entertain'd with Joy; not only an indiſpoſition in the will to receive it, but a contrary diſpoſition and ſtout heartedneſs againſt it, which makes them *far from righteouſneſs*, Iſa. 46. 12. a love of darkneſs, and reſiſtance of light; that though the word be in part underſtood, the heart is not preſently converted. The Chains of ſin are affected by the Soul, it reſiſts Chriſt when he comes to file them off, loves the bondage of the one better than the ſervice of the other. *'Tis deſperately wicked*, Jer. 17. 9. it hates Chriſt for ſpeaking the truth, for preſſing a return to God; it deſires not the knowledge of Gods ways, and likes not to retain God in its knowledge. From this depravation of the will, it is, that the Goſpel meets with the greateſt oppoſition, when it firſt ſets footing in a place, or is preſented to a perſon; as there is the greateſt cold in a Morning (ſay ſome) about the time of the riſing Sun, becauſe the vapours exhal'd are reſiſted by the Sun Beams, which being not powerful enough to conquer and diſpel them, do accidentally unite and ſtrengthen them. So all the ſin in mans heart rouſeth, and arms it ſelf againſt that Goſpel which would deſtroy it.

* *Sidgwick.*

2. *Inſenſibleneſs of our ſtate is another cauſe of Unbelief.* A congeal'd Soul can no more receive the Goſpel, than frozen Fleſh can take in Salt, whereby it may be preſerv'd. The *Phariſees* would not believe but that they could clearly ſee, though they were abſolutely blind, *John* 9. 40. *Are we blind alſo?*

(1.) *Inſenſibleneſs of our lapſed condition, and the miſeries attending it.* We have

a notion of the Fall of Man, the propagation of his corruption to us by Generation; but the notion in our Minds, and a ſutable impreſſion upon our Hearts, do not meet together: our Heads and Hearts are at a greater diſtance, in regard of the influence of the one upon the other in this caſe, than the Heavens from the Earth. If we underſtood the deplorableneſs of it, it were impoſſible but we ſhould ſeek for a remedy; and when we can find no other to ſatisfie our curioſity, we ſhould acquieſce in the way of the Goſpel as the fulleſt, ſafeſt, and moſt gratifying Medicine. The *Phyſician* is not valued, when ſickneſs is not felt; when we underſtand not our ſelves *poor and miſerable, and blind and naked*, 'tis no wonder that we account the Goſpel fooliſhneſs; and no man can do any other, till he feelingly underſtand what he loſt, and what he contracted by *Adam*. This was the great obſtacle in the *Jews*; they ſo prided themſelves in their noble Extraction from *Abraham*, that they never remembred they were the Off-ſpring of *Adam*, John 8. 33. *We are Abrahams ſeed, and were never in bondage to any man; how ſaiſt thou, ye ſhall be made free?* Do we ſenſibly underſtand how much we have incurr'd the diſpleaſure of the Lord, defeated the end of our Creation, enſlav'd our ſelves to vile Luſts, ſubjected our ſelves to the Devil, the moſt deſperate Rebel againſt God, and the Incendiary of the World? Are we ſenſible how by *Adam*'s tranſgreſſion of the Precept, we as well as himſelf are expos'd to all the curſes of the Law, become guilty before God, as full of a ſtout enmity againſt that God we have offended, as we are full of a thick ignorance how to work out our reconciliation with him? Are we ſenſible that we lye in our Blood, are eſtrang'd from the life of God, and holineſs of God, poſſeſt by a carnal mind, and a perverſe will, overgrown with poyſonous Weeds in our Nature, and jolly with that ſin which is the cauſe of our miſery? Theſe are the things the *Apoſtle* preacheth, *Rom.* 3. before he inſiſts on the Doctrine of Faith; intimating that the only way to Faith was a due impreſſion of that wretched condition by nature; and the great cauſe of Unbelief is an inſenſibleneſs or inconſideration of it; and Chriſt intimates in that ſweet Exhortation, *Mat.* 11. 28. *Come unto me all you that labour, and are heavy laden*, that men muſt feel the weight, and load of the Curſes of the Law, before they will have recourſe to the refreſhments of the Goſpel.

(2.) *Inſenſibleneſs of the ſeverity of Gods juſtice.* We fancy a God made up only of Mercy, without reminding our ſelves of his wrath, and think, that becauſe he hath put Bowels into Creatures, he hath nothing but Bowels in himſelf to the worſt of Rebels. Are we ſenſible of the ſteadineſs of his truth to the word of his threatning, the dearneſs of his honour to him, and the dreadfulneſs of his wrath? Will God make a nullity of his own threatning, bear the affronts of his Creatures, ſuffer the honour of his Law to ly without regard in the duſt, let the Creature triumph in his Rebellion, and add to his former ingratitude new darings of Heaven? How can we forget to mind the puniſhment due to our ſin? How can we think the great God, the pattern of all Excellency in his Creatures, can be guilty of that weakneſs and falſeneſs to his own honour, as to break his word; and that his juſtice ſo heinouſly provok'd, preſently after his goodneſs had put his Creature into a condition of ſerving him, as well as arming againſt him, ſhould tamely put up the injury? Yet this is the true cauſe of Unbelief, we conſider not the power of his wrath (*Pſal.* 90. 11. *Who knows the power of his anger?*) believe him not to be a conſuming Fire, and underſtand not the greatneſs of his anger in ſuch a meaſure as it is to be feared.

(3.) *Inſenſibleneſs of our own inſufficiency to free us from this miſerable condition, and the neceſſity of ſome other remedy, than what our own nature, or all other humane aſſiſtances can furniſh us with.* Are we not naturally inſenſible that we have contracted a weakneſs of our ſatisfying one tittle of the Law? that we can increaſe our debts and pay none, under an impoſſibility of remedying our ſelves, or propoſing a remedy to our offended Creator? Alas! We neither feel our wants, nor know how to find ſupplies. We cannot ſatisfy that juſtice we have provok'd, nor content that holineſs we have diſpleas'd. We know not how to reduce our ſelves to that God from whom we have wander'd, nor regain that Heaven we have forfeited. 'Tis as impoſſible for us to find a place of reſt, to which we might

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invite our Souls to return, as it was for the Dove ſent out of the Ark to find a place where to ſet her foot, while the Waters were upon the Earth. This kind of inconſiderateneſs was the cauſe of the *Jews* Unbelief, they reſted in the ſhell of their Sacrifices, their outward Waſhings, and Purifications, and lifeleſs Ceremonies, which had as little ability to bring them to God, as by nature they had a will to come to him, *Joh.* 5. 45. *Moſes in whom you truſt.* They truſted not in the perſon of *Moſes*, but in the Doctrine deliver'd, and Ordinances enjoyn'd by *Moſes*. What ſinful or innocent creature hath ſo much power or favour as to interpoſe for us? Can any man be able to anſwer the juſt demands of the Law, or ſtop the crys of it by bearing the puniſhment it requires? Can we remove the loads of our guilt, and ſtifle the cries of our innumerable ſins againſt us? If we conſider the nature and circumſtances of ſin, the nature of the Majeſty offended, ſhould we not be ſenſible, that no created ſtrength was able to pay our debts, or bear our puniſhment, and ſecure our ſtanding? But we are inſenſible of this; we naturally think a few outward devotions, a pack of legal ſervices, glavering prayers and heartleſs reformations can make God a compenſation for all the affronts he hath ſuſtain'd from us, retrieve our loſs and uncloud the face of God: and we apprehend not how ſin hath maſter'd our faculties, and rendred them impotent to any perfect obedience, and unable to effect the everlaſting Redemption we abſolutely need.

'Tis this then is another cauſe of Unbelief. We believe not that we ſprang from *Adam*, or elſe we believe not that *Adam* was ſo putrified a root as the Scripture repreſents him to us. And how can the ſecond *Adam* appear beautiful to any who is not ſenſible of the deformity of the firſt, and his own filthineſs by him? Who would look for an Eye-ſalve that believ'd himſelf perfect in the organs of ſight, or ſearch for a treaſure who thinks he hath wealth enough already by him? The want of conviction by the Law, is the cauſe of the want of converſion to the Goſpel. We know not the diſeaſe, and therefore we regard not the remedy. Had we due apprehenſions of this, we ſhould be reſtleſs till we had an account of ſome ſalvation from it, to eſcape the wrath of God which is due to ſuch a ſtate. Let each man of us therefore in our private retirements fancy our ſelves in the ſtead of *Adam*, each woman of us in the ſtate of *Eve*, and conſider what we ſhould have thought after Gods conferring a being upon us with ſo much honour, our committing an offence with ſo much hainouſneſs, and the terrors of conſcience, and fears of puniſhment felt in our ſelves: If we had a full ſenſe as they had, of the bleſſedneſs they had loſt, the miſery they had contracted with what affectionate devotion, and greedineſs, ſhould we encloſe in the arms of our Souls the offended Redeemer with all his conditions? as no queſtion they did the promiſe of the redeeming ſeed, which could only pacifie their lately offended Creator, and calm their ſtormy conſciences.

3. *Pride of corrupted Reaſon.* Hence ariſeth the oppoſition to, and ſlight of the Goſpel in great Wits, and the Princes of the wiſdom of this World. They cannot believe any thing which hath not ſome affinity with the falſe Principles rooted in their minds, nor with the intereſt of their wills and paſſions. They contemn the Revelations of God, becauſe they are not ſuited to the opinions and notions of decrepit Nature. The diſproportion of the Truths of the Goſpel to the Principles of the receiv'd *Philoſophy* made the *Greeks* count it *fooliſhneſs*, in regard of the deſign of the Sufferings of Chriſt which had not enter'd into the heads of any of the Maſters of their Sects, 1 *Cor.* 1. 23.

(1.) *This was the cauſe of the Jews oppoſition to Chriſt.* As the *Greeks* expected a Doctrine ſavouring of the wiſdom of their *Philoſophy*; ſo the *Jews* expected a *Meſſiah* with a magnificent Retinue, and therefore the preaching of a crucified Chriſt was a ſcandal to them, becauſe of the ignominy of the Croſs, contrary to the reaſon or fancy whereby they conducted themſelves in the expectation of him. And the greateſt Wits among them, the *Phariſees*, daſht upon this rock, *Joh.* 9. 40. *Are we blind alſo?* We know the common people are ignorant, but will you charge us with ignorance of the mind and will of God, who are ſo far above their rank? But *v.* 40. Chriſt tells them, becauſe they boaſted of their wiſdom, *their ſin*, *i. e.* their Unbelief *remained.* The pride of their knowledge was the mother

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and nurſe of their incredulity. The opinion of the excellency of the Law given by *Moſes*, above any Revelation whatſoever, fixed them in this ſin. They always fenc'd againſt the edge of *Chriſts* and the *Apoſtles* diſcourſes with their arrogant brags of *Moſes*, Joh. 9. 28. *We are Moſes his diſciples, we know that God ſpake unto Moſes.* The great Doctors of that Nation deride the Son of God, while the people adore him; [the inſolent Diſciples of *Moſes* condemn him as a Seducer, and a Partner with *Beelzebub*, while the ſimple hearted receive him as the great Prophet and Son of *David*, and ſubmit their reaſons to the declarations of God; the wiſe men of the *Jews* crucifie him, while the Wiſe-men of the *Eaſt*, the Shepherds of *Bethlehem*, with the wiſeſt creatures in Heaven the *Angels* rejoyce and worſhip him *.] Men ſwell'd up with an opinion of their Science, are unfit for Faith. This is one of the ſtrong holds exalting it ſelf againſt the knowledge of God. The babes, and not the wiſe and prudent men, conceited of their natural wit, have by the grace of God the fulleſt ſtore of the Myſteries of the Goſpel, while he lets others fall by the ſubtleties of a proud knowledge into the ſnares of the Devil. They will not believe, leſt they ſhould incur a cenſure of folly, imprudence and credulity, though they have a rational ground of believing.

* *Daillé* vingt Serm. ſur 21. Mat. 8, 9. p. 501.

(2.) *No queſtion but this is a ſecret lett in many among us.* Though they cannot in reaſon deny the being of ſuch a perſon as *Jeſus*, cannot but owne his Miracles, Life, Death, and the Wonders wrought by the *Apoſtles*, becauſe the teſtimonies of them are undeniable: Such as believe not this muſt believe nothing, not that there is ſuch a Country as *Spain*, *Eaſt-Indies*, *America*, which they never ſaw; nor believe that there were ſuch perſons as *Alexander* and *Cæſar*, which were Conquerors of Nations, which they have only by report; ſince there are more evidences that there was ſuch a perſon as *Chriſt*, ſuch *Doctrines* taught, ſuch *Miracles* wrought, confeſt by the enemies of the Chriſtian Religion among the *Heathen*, and to this day by the *Jews*. But their reaſons are non-pluſt in the Doctrine, how Chriſt ſhould be the eternal Son of God, of one ſubſtance with the Father, that the Divine and Humane Nature ſhould be ſo miraculouſly united without confuſion of properties, how an innocent perſon ſhould dye for offenders, that God would not pardon by a free act of Grace without a ſatisfaction, that he ſhould exact it of his Son, and by ſo bitter a death as that of the Croſs. Theſe things have no footing in the common receiv'd Principles of Rationaliſts, and men are loth to captivate their reaſons to the obedience of Faith.

But how unreaſonable is this pride of Reaſon, upon which the Unbelief of many is founded? Becauſe we can underſtand ſome things, are our reaſons capable of every thing? Are they as infinite and unlimited in their capacities as God himſelf? Do we not owe that reſpect to our Creator, as to believe he might keep ſome things to be reveal'd at what time he pleaſed, and that the diſcovery of his infinite Wiſdom might exceed our ſcanty comprehenſions? Would not ſuch rational men skill'd in *Aſtronomy* laugh at thoſe that ſhould meaſure the greatneſs of the Sun and Moon and Stars by their eye? If ſenſe be too weak to comprehend the things that belong to reaſon, may not reaſon be as much too weak to comprehend the things that belong to Revelation? If there be ſome things above our ſenſe; why may there not be as many things or more above our reaſon? A mans eye cannot behold that which an Eagle's can. As reaſon cannot comprehend the unbounded Eſſence of God, no more than a man, if he were near the Sun, could graſp it in his arms; ſo neither can it comprehend all the Revelations of God, no more than a man can encloſe all the beams and emiſſions of the Sun in his eye. The infinite Wiſdom of God being infinitely more above our reaſon than the Sun can be above our ſenſe. We have natural proofs that there is a God; but have we capacities to comprehend the infinite Perfections of his Nature? Can we underſtand the depths of his Wiſdom, the luſtre of his Holineſs, the ſteadineſs of his Truth, his boundleſs Immenſity, and the abyſs of his Counſels? We know he is and hath all this; but we know not how, nor the manner of his acting. So we have rational proof that the Scripture is the Word of God, that the Chriſtian Religion is the Revelation of God; but ſhall we therefore think to ſpan and meaſure all the diſcoveries of God in Chriſt? As the Nature of God cannot, ſo neither can the Actions or Truths of God be graſpt in our reaſon, no more

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than the Waters of the *Ocean* can be included in a Nutſhell. If mens reaſon will not own revelation, till they underſtand the manner of all the truths reveal'd, they muſt be Unbelievers for ever. If they were admitted into Heaven in that ſtate with as great a perfection of reaſon as *Adam* had, they could no more have a full view of thoſe things than the *Angels* have of *God*, who (we know) *cover their faces before him*, Iſa. 6. 2. *His ways are above ours, his thoughts above ours*, and his wiſdom infinitely above our reaſon, *Iſa.* 55. 8, 9. Beſides, the natural light of the underſtanding is impair'd by the fall (not to ſpeak of the loſs of that ſupernatural light man had) and men muſt not think to be as apprehenſive, and comprehenſive of the reaſons of things, as if they were in innocence: as if any man could ſee things as clearly with a beam in his Eye, as he could if he had a clearneſs of ſight and a fullneſs of Spirits. Let us not think we can comprehend the revelations of God, till we can comprehend the nature of Creatures: if men could fully underſtand the latter, yet thoſe are but natural things, and will not infer that men can comprehend Heavenly myſteries by Earthly reaſon. Unbelief ſprings not from the incredibleneſs of the object, but the weakneſs of the Eye, and a fooliſh opinion that it is clearer and ſharper than it is. As in the *text*, the things were true which Chriſt ſpake, concerning the neceſſity of eating his fleſh and drinking his bloud, *i. e.* believing in him: But their underſtandings were weak, and could not conceive of them as Chriſt meant them, and were more fond of that they eſteem'd reaſon, than ready to wait ſubmiſſively upon him for further information, though they counted him a Prophet ſent from God, by reaſon of his Miracles, which might have over-rul'd their fooliſh imagination of his Diſcourſe.

(3.) *This pride of reaſon is manifeſt in humbled perſons at the beginning of a gracious work upon them.* How ordinary is it for them to reaſon themſelves from taking hold of the Promiſe of Life in Chriſt, find out witty inventions againſt the Mercy of God, ſupport their Unbelief with pretences of unworthineſs, wreſt the promiſe to a contrary ſenſe to what God intended it, as *Manoah* argued from the *appearance of God*, that they ſhould dy, *Judg.* 13 22. and indulge any ungrounded imagination againſt the Promiſe of God? A corrupt nature and a weak underſtanding meeting with a Doctrine ſo ſublime, render us lyable to miſtake, as the weakneſs of our Eye when the height of an object tranſcends it, is the reaſon of miſconceptions. The tranſcendent excellency of the thing promis'd being in it ſelf ſo glorious, and the Soul finding it ſelf ſo vile, the proffer is as a *dream* to it, as the greatneſs of the deliverance was to *Sion*, Pſal. 126. 1. When men are ſoundly convinc'd of the nature, and evil of ſin, they become vile in their own Eyes, their ſin galls them, the Law terrifies them, the notions of Gods Juſtice are awakened in them, and ly cloſe to them; they are ſenſible of the degenerateneſs and Rebellion of their nature; they think God cannot but hate them, and they expect from him only the ſeverity of a Judge; and when Evangelical mercy is declar'd, it ſeems incredible to them, becauſe it exceeds their nature and diſpoſitions; the greatneſs of the mercy proffer'd makes them ſtagger, they believe not God to be ſo merciful, becauſe they cannot be ſo, (for in all conditions of men, 'tis natural to limit God according to their own petty dimenſions, and not elevate their thoughts to his, but judge of his thoughts by theirs) and although his mercy is above the mercy of a Creature, we are apt to think his nature as uncapable of a largeneſs as our own. Since man is become vain in his imaginations, he is apt to meaſure divine things, according to thoſe principles which are in his own fancy; hence God calls to men to forſake their thoughts, their diſparaging conceptions of him, ſince his *thoughts* were different from theirs, as much as the *Heavens from the earth*, Iſa. 55. 7, 8, 9. He had higher thoughts of good to them, than either they had for themſelves, or could think God had for them. Thus the greatneſs of the proviſion God promiſed the *Iſraelites* in the Wilderneſs, made *Moſes* his Faith dizzy, he could not imagine how God ſhould ſend food for ſuch a vaſt number as *ſix hundred thouſand men*, beſides *women and children*, for the ſpace of a Month, *Numb.* 11. 21, 22. *Shall all the fiſh of the ſea be gather'd together to ſuffice them?* The greatneſs of the thing dazled his thoughts, which were not proportion'd to the mighty power of God, and meaſur'd the infinite majeſty

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by a created line. Such humbled perſons are like the Diſciples, who believ'd not the Reſurrection of Chriſt *for joy when he appear'd* among them, *Luke* 24. 41. there was a twilight of Faith, but obſcured by the darkneſs of reaſon, the ſtrugglings of this obſtructed the victorious breaking out of the other. They had known their Maſter dead, his heart pierced, his body buried, they thought they ſaw him now preſent among them, their joy ſprang up at the ſight, but they could not tell how to believe it was he, againſt ſo many natural ſentiments which might ſtart up in them. Thus poor Souls ſcorcht by the apprehenſions of the Curſe due to their ſins, hearing the greatneſs of mercy, wiſh it were ſo great as it is reported, come after upon a nearer approach to the object to hope it is ſo. But as too great an object diſſolves the ſpirits, the ſtrength of the ſenſe, as the luſtre of the Sun dims the eye, the greatneſs of the ſound deafens the ear; ſo the tranſcendent excellency of the ſpiritual object over-powers the underſtanding. 'Tis this therefore puts God to his Oath, That as he lives he hath no pleaſure in the death of the wicked, *Ezek.* 33. 11. It was after an *objection* made by them, *v.* 10. that *if their tranſgreſſions were upon them*, and they *pine away in them*, how ſhould they then live? 'Tis by an Oath too that he ſettles our High Prieſt, that we might have a ſtrong conſolation, which our ſcanty and ſuſpicious natures, when once awakened, would ſcarce admit of. All this doth ariſe from a fondneſs of our own reaſon, or rather rooted imaginations exalting themſelves againſt the Wiſdom of God, and a natural corruption whereby man is deſirous to darken the Glory of God. To produce therefore and excite Faith, to quell and conquer Unbelief, let us look only to the Word, as God ſends them to the Word who meaſur'd the thoughts of God by their own, *Iſa.* 55. 11. *So ſhall my word be that goes forth of my mouth*; conſult not fleſh and bloud, follow not the *Ignis fatuus* of our own corrupted reaſon, a thing compacted only of earthly vapours. He that ſeduced the reaſon of *Adam* when it was innocent, will much more be able to miſlead ours when deprav'd, and fill'd with a thouſand *follies*. Let all our why's and wherefore's be ſubjected to the Word.

4 *A ſelf-fulneſs and conceit of ability, high opinions of other things, and reſting upon them.* This was a bane of the *Jews*; an outward obſervance, a bodily compliance with the commands of God, they thought enough to bear them out before his exact Tribunal. This was the righteouſneſs of the *Phariſees* which Chriſt would have *ours exceed*, *Mat.* 5. 20. this was the righteouſneſs the *Jews* purſued, whereby they miſſed of the other, *Rom.* 9. 31, 32. Their *ſeeking after righteouſneſs by the works of the Law*, hinder'd their purſuit of it in a way of Faith.

Two things are to be conſider'd in this.

[1.] *Relyance upon outward Priviledges.* The *Jews* bolſter'd up their hopes by their pompous Worſhip, their Circumciſion, the *Law* and Ceremonies preſcrib'd immediately by God to *Moſes*, priviledges granted by God to *no nation* under Heaven beſides, *Pſal.* 147. 19, 20. and upon the account of thoſe, never left, till they had brought the *Meſſiah* to the Croſs and Grave; as they had before reſiſted the Prophets who called them to the obſervation of the Moral Law above the Ceremonial, and commanded them to offer their hearts more than their Sacrifices to God; they dreamt of a juſtification by them, and forgot the kernel. There were four Names poſſeſſed the minds of the *Jews*: * *People*; they thought God was ſo bound to the Seed of *Abraham*, and that his Seed was ſo holy by the holineſs of their Anceſtors, that it was impoſſible for God to reject them, and chuſe another people. The *Law*; they that thought was ſo pleaſing to God, that whoſoever obſerv'd it, was by that acceptable to God, and righteous before him: hence it is, that they ſo often boaſt of, and oppoſe their Circumciſion, and being the Seed of *Abraham* againſt the Prophets, Chriſt, and the Apoſtles. The *Temple*; they imagin'd that God had fixed his perpetual habitation in the material Temple, and was ſo delighted with the ſtatelineſs, and richneſs of that edifice, that he could not be perſwaded upon any account to deſert it, and chuſe a place of Worſhip any where elſe, *Jer.* 7. 4. *Truſt not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe.* They truſted in the Temple as the preſervative of the City, and ſecurity of the Nation from Judgments, and therefore they conſtantly cryed up the *Temple of the Lord*, againſt the threatnings by the

* Λαὸς, Νόμος, Ναὸς, Τόπος. *Illyric.* de velam. Moſis, p. 221, 222.

the Prophets; *Land of Canaan*; they imagin'd this Land ſo delightful to God, that he could not endure to be worſhipped in any other Territory, and fanſied that God was ſo tied to that Order of Prieſthood among them, that he would never ſuffer them to err; and therefore boaſted that the Law ſhould not periſh from the Prieſt, nor the Word of the Lord from the Prophet. This is the veil which is upon their hearts to this day, and darkens their eyes from beholding the excellency of the Goſpel, and the true interpretation of the deſign and meaning of their Ceremonies: they thought it enough to ſacrifice their Oxen, kindle their Incenſe, obſerve their Feaſts, and hold up their hands to Heaven, though fill'd with bloud. Is not man as apt now to pin his hopes upon modes of Worſhip, the baptiſmal Laver, lukewarm Devotions, as if thoſe indeed did propitiate God, wipe off their guilt, and ſecure their ſouls, thus making thoſe things which are means, to be ends, centers, foundations of Bleſſedneſs? Do not the *Papiſts* at this day depend upon *their Sacrifice of the Maſs*, the *Treaſures*, *Interceſſions*, yea the *Carcaſes*, *Bones*, *Rags* of the deceaſed Saints, *Pilgrimages* to Shrines and Sepulchres; as if thoſe were expiations of Sin, and ſatisfactions of Juſtice; the *rod of their ſtrength*; which is an impediment to their ſetling their faith and confidence only in Chriſt?

(2.) *Upon Moral Vertues.* How many imagine, that becauſe of the good things found in them, God cannot but receive them, though they ſet not their faces toward, nor fix their eyes on Chriſt? They think they have no need of the benefits of a Redeemer. Who will look after the righteouſneſs of another, when he thinks he hath enough in his own cheſt to carry him out, he hath enough in his own bag to ſupply his wants? Thoſe that think they have no need of Chriſt, will caſt him at their heels. There are *two ſorts*, wherein this natural confidence in a ſelf-fitneſs appears. Such who exalt their own righteouſneſs, and think themſelves too good to have any need of Chriſt; and ſuch who after ſome conviction think themſelves not good enough to come to Chriſt; one is ſo proud he will not be beholden to him, becauſe he hath a portion of his own; the other is ſo proud, that he will not be beholden to him, till he can bring ſomething of a valuable conſideration for that he expects to receive from him, ſome box of ointment to pour upon him: both which proceed from a natural ſtout-heartedneſs againſt God. We would be Chriſts Partners, not his Almſmen, as if we envied him the ſole glory of our Juſtification. *Paul* laid the whole weight of his Soul upon the ſlender beam of his own righteouſneſs, while he was a *Jew* in Religion; but when he became a Chriſtian, it was then, *Not I, but the grace of God in me.* His Circumciſion, his being of the ſtock of *Iſrael*, of the Sect of the *Phariſees* and his righteouſneſs in the Law (all which he terms fleſh) were his *gain* before, but accounted his *loſs* afterwards, *Phil.* 3. 4, 5, 6, 7. And the reaſon of this is the ignorance of the perfection of that righteouſneſs which God requires, that his Holineſs cannot endure a ſpot, that thouſands of ſervices and moral excellencies cannot make a recompence for one ſin. They underſtand not the exactneſs of Gods Juſtice, the extent of the Law in its Precepts, nor the dreadfulneſs of it in its Curſes; they underſtand not the nature of ſin to be ſo great, as to need an atonement by the bloud of God, or their righteouſneſs to be ſo foul, as to need a covering before the Holineſs of God. If they have not a notorious ſtench in their lives, they regard not the noiſomneſs of the fumes in their hearts. A *truſting* in any fleſhly excellency is a cauſe of departing from God, *Jer.* 17. 5. a robbing God of the credit we ought to give to him. While we would make our own peace, hew a prop out of our own rock, we ſhall never value, or place our truſt in the Redeemer.

5. *Affectation of worldly things.* When *Iſrael* was grown fat and plump, he *lightly eſteem'd*, or diſgrac'd, *the rock of his ſalvation*, Deut. 32. 15. יְשׁוּעָתוֹ his rock Jeſus. The Spirit of Truth which engenders Faith in the heart, *the world cannot receive*, Joh. 14. 17. men of worldly principles and worldly affections. The *whole world* followed *Antichriſt*, *Revel.* 13. 3. not only the world in regard of multitude, but in regard of the cauſe, men whoſe hearts were linkt to the world, and thirſted after a worldly grandeur. As the *Devil* is the God of this world, he blinds the eyes of men, that believe not, *leſt the light of the glorious*

Goſpel of Chriſt ſhould ſhine into them, 2 Cor. 4. 4. Not underſtanding that natural blindneſs which all men derive from *Adam*, but ſome additional blindneſs contracted by his means, as he was the God of this World; not *Phyſically*, by quenching the light of their minds, but *morally*, by preſenting to them ſome falſe image of the World in its allurements or affrightments, whereby they were hinder'd from acknowledging the truth of the Goſpel, though clear in it ſelf, and reſplendent as the light. He is called the God of this World, not by right of poſſeſſion, but as making uſe of the things of this World to propagate and maintain his Empire in the hearts of men; by thoſe he bemiſts their underſtandings not to know the Redeemer.

Two things of the World are the roots of this ſin.

[1.] *The riches of the world, the objects of Covetouſneſs. The Phariſees which were covetous derided him*, after he had preach'd a ſearching Sermon againſt it, *Luke* 16. 14. What made the young man turn his back upon our Saviour, after ſome fair ſhow of a willingneſs to be his Diſciple, but the love of his *poſſeſſions?* Why did the *Gadarens* pray him to depart out of their Coaſts, but that they lov'd better to remain with the Devil, than to live without their Swine? What reſtrain'd the invited Gueſts from accepting the dainties provided for them, but the immoderate affection to the Husbanding a *Farm*, and *proving of Oxen*, Mat. 22. 5. Why did the third ground ſo eaſily part with the word? Becauſe they valued the profits and pleaſures of the World above the happineſs it propos'd. And why did the *Jews* proſecute Chriſt to Death, but becauſe they fear'd the *Romans* ſhould come and take away their Kingdom? And what was the reaſon then, is no leſs a reaſon now; when the heart is ſtuft up with the dregs of Earth, there is no room for the impreſſions of Heaven. Whoever is under the Government of this Luſt, can no more believe, than a man lying under a heap of rubbiſh, or at the bottom of the Sea, can ſee the glory of the Heavens. The intentneſs of the Eye upon one object hinders it from the view of another, that may be more excellent. When men hunt after the wealth of this World, they will hardly gaſp for the riches of another. They would make Chriſt a happineſs by the bye when other things fail.

[2.] *The honours of the World, the objects of Ambition.* This was and is ſtill the root of the *Jews* oppoſition to Chriſt. They dreſt up a *Meſſiah* in their fancies, with the accoutrements of a gallant General in the Head of his Troops, by his Conquering Sword to make them Lords of the World, and all other Nations their Slaves; and being full of thoſe vain glorious hopes, upon his coming, they were ſo enrag'd againſt the perſon of Chriſt, becauſe the meanneſs of his appearance did not gratify their carnal expectations of grandeur. And though he wrought many great Miracles, as teſtimonies of his Commiſſion, whereby their judgments might have been ſway'd to a belief of him, yet he not having that good they conceited, they rejected that good he propos'd. The meanneſs of his perſon was the occaſion of their contempt, he appear'd as a deſpicable ſhrub, *Iſa.* 53. 2. *As a root out of a dry ground*, giving no marks of riſing to a full grown tree, to ſhadow that Nation from the fury of their Conquerours: *he hath no form nor comelineſs*; there is no comelineſs like that of the *Meſſiah* we expect, nor that ſplendor, wherein he ſeems to be promis'd: there is neither the grandeur of the World in his perſon, nor the eloquence of the World in his Preaching: His Diſcourſe and practice was to caſt contempt, and ſcorn upon it: He allur'd them not with the ſenſual delights of the World. The *corner ſtone* is therefore rejected, becauſe it ſquar'd not with that Fabrick of Worldly greatneſs and wealth they had erected. Had he promis'd them the pleaſures of this life, aſſur'd them they ſhould ſet their feet upon the necks of their Enemies, the whole Nation haſt liſted themſelves in his Troops. They crackt none of the promiſes to taſt their ſpiritual ſweetneſs; fed only upon the Huſk, and never regarded ſin, or any deliverance from it. This ſtakes them down in their Unbelief to this day: their Eyes cannot pierce to the ſpiritual things, vail'd under temporal promiſes; they are ſo fond of the ſhell, that they neglect the Kernel: and though they have ſeen their deſires and hopes fruſtrated beyond the time fixt by any of the Prophets, yet this dazling expectation flatters them out of any thought of a Redeemer, but what is fram'd

fram'd according to their own model. What was that which made the Diſciples Flag in their Faith after the Death of Chriſt? The thoughts that Chriſt was to redeem them, not from the tyranny of ſin, but the uſurpation of the *Romans*. When they ſaw him dead, their hopes were Crucified and buried with him, *Luke* 24. 21. *we truſted that it had been he that ſhould have redeem'd Iſrael:* Now they had no truſt left. What made ſome of the Rulers (when they could not in their judgments reſiſt the force of his *Miracles*) ſilence their confeſſion of him, but *the loving the praiſe of men more than the praiſe of God?* Joh. 12. 42, 43. and our Saviour tells them, *John* 5. 44. That one paſſionately affected to vain glory doth not only not believe, but *cannot believe*; 'tis not poſſible while he is ſo diſpos'd, that he ſhould pay to Chriſt any thing but a diſdain. Ambition and Faith cannot join hands together: for Faith humbles, and ambition puffs up; Faith glorifies God, and Pride magnifies it ſelf. None that make their reputation their God, can endure any thing which they ſuppoſe will blemiſh it, and expoſe them to the ſcorn of the brave ſpirits of their Age.

We ſee then another cauſe of Unbelief. *Not many wiſe, not many mighty, not many noble*, 1 Cor. 1. 26. Not many *wiſe*, becauſe they will not ſubmit their reaſons; not many *mighty*, δυνατοὶ or rich, becauſe they will not be wean'd from their worldlineſs; not many *noble*, becauſe they will not ſacrifice their honour. Pride and covetouſneſs have taken poſſeſſion of the nobleſt parts of them; pride of the underſtanding, and covetouſneſs of the will. If we are byaſs'd by both, or either of thoſe, we are as much deriders of Chriſt in heart, as the *Phariſees* were in their lyes and *geſtures*, *Luke* 16. 14. ἐξεμυκτήριζον· and we can no more believe in him now, if rul'd by thoſe principles, than they did then who beheld the glory of his Miracles; they are both bars againſt any Goſpel-faith, howſoever clear the truth ſhines in the midſt of men.

6. *Senſuality and corrupt Habits ſetled in the Soul.* The fleſhly intereſt hath produc'd evil habits, and ſtrengthned them in the ſouls of men: they become natural to them, and men are loth to be divorc'd from them. *Men love darkneſs rather than light, becauſe their deeds are evil*, Joh. 3. 19. they are loth to ſee the vileneſs and uglineſs of their ſins, as ſome are loth to behold the diſfigurement of their faces. Let light, the moſt excellent thing in the world, glare upon one that hath ſore eyes, he will ſhut his eyes againſt it, or turn away from it; though he underſtands the worth of it, yet it is a quality offenſive to him in thoſe circumſtances. As the Goſpel is too clear for a darkned mind, ſo it is too pure for deprav'd affections. As men are wedded to this or that particular vice, they are eſtrang'd from the doctrine and purity of the Goſpel. Thoſe paſſions are dearer to them than truth and goodneſs, they blear the eyes of their mind that they cannot behold them, weaken the intention of the mind that it cannot purſue the apprehenſion of them, and arm the powers of the ſoul in oppoſition to them. Appetite impoſeth upon the judgment. * As there is a conjunction or oppoſition between mens carnal affections and points to be believ'd, ſo is there an aſſent or diſſent from them. If there be any thing in any part of the Goſpel which they can wreſt to favour their darling luſt, they will receive it with pleaſure, and eſteem it as a ſweet and delightful voice. * But when Chriſt offers to make them happy, only he will take away their vice, this they cannot endure; they will take their leave of Chriſt, and love rather to live without him, than without the *ſwine* which they idolize, *Mat.* 8. 34. They would depend on his Sacrifice, but chear themſelves with their pleaſures; they would be ſaved by his Croſs, but rul'd by their luſts: they would part the Offices of Chriſt which God hath joyn'd together not to be ſeparated for the pleaſure of the rebellious creature: they would lay hold on his Promiſes, but not obſerve his Precepts, and have a Faith of relyance without a Faith of reſignation. To follow the conduct of our affections hinders a conduct by the underſtanding, and conſequently believing, ſince Faith is an intellectual act. The *Harp* and the *Viol* in the Feaſts hinder any regard to the *operations of Gods hands*, Iſa. 5. 12. any ſerious reflections on the deſigns of his Providence in the World; much more any ſentiments of Chriſt the ſumm and center of all his Providences. Corrupt affections cloud the underſtanding, as vapors from the ſtomach dim the eye. They

* Dr *Jackſon.*

* *Daille* ſur 3. Jean p. 405.

are like colour'd glaſſes, changing the ſpecies of the object which is ſeen through them: ill judgments of good things are engendred by them, becauſe contrary to thoſe vicious habits which are rooted in them.

7. *The Devil.* As the Devil oppoſes the Kingdom of Chriſt, ſo he oppoſeth that which is the great prop of that Kingdom. As he would make *Chriſt* doubt whether he were the Son of God, ſo he would make us doubt whether he were ſent of God. The Devil's ſin ſeems to be a rejecting of Chriſt as Head, and therefore he endeavours to conform men to his own image by Unbelief, as God conforms his own to the image of his Son by faith: and this contempt is ſo properly the Devil's image, that he is ſaid to work more particularly in oppoſition to Chriſt in the firſt times of the Goſpel, *Eph.* 2. 2. *Now works in the children of diſobedience.* Now that a crucified Saviour is preach'd as Head of the World, now that the Spirit works in men to draw the lineaments of a Divine Faith, and reſtore them by it to the happineſs they have loſt. So *Satan* works to hinder Faith, that he might perpetuate men in that ſtate to which he at firſt reduc'd them; for he knows there is no way of recovery but by Faith; there is no way to happineſs but by a perfect obedience commenſurate to every tittle of the Law, or a ſatisfaction for the breach of it; the firſt we cannot perform, becauſe we have offended; the ſecond we cannot do by our ſelves, becauſe we are Creatures. God propos'd not the way of working to *Adam* for his repair after his fall, but that of believing in the Seed of the Woman: If the Devil then can keep us from Faith, he keeps us under his own Empire, becauſe there is no other means, but Faith, of ſetling us under another head. Beſides, by keeping us from this, he keeps us from paying any Obedience to God; without *this grace* we can do nothing but ſin, *Heb.* 11. 6. and with it we may pay him ſome poor kind of obedience in our own perſons, and glorify him in owning the obedience of another, which he hath expos'd to ſuffering in our ſtead. Faith is all the Weapons a man can have to *reſiſt him*, 1 *Pet.* 5. 9. He therefore will endeavour to hinder us from it, or diſarm us of it. If he cannot prevent it, he lays Siege to batter it; he will ſecond the perverſe reaſonings we make againſt the grace of God, and ſtake down the imagination to him. When we are in the dregs of nature he makes us believe our ſtate is good, when we are looking out of the Pit, and begin to conſider the proffers of Chriſt, and the glory of another World; he ſtirs up an awaken'd Conſcience, preſents God as an Armed Enemy, and caſts vails upon the merciful bowels of God. As he ſow'd jealouſies of God in the heart of *Adam*, and endeavour'd to plant ſuſpicions of God in the heart of our *Saviour*, *Matth.* 4. So he kindles and blows up ill apprehenſions of God in the hearts of men. All have a tendency to nuzzle them in good conceits of themſelves, and either to allure, or bar them from Faith in the Redeemer.

Uſe.

1. *How lamentable is this frequency of Unbelief?* Is it not an aſtoniſhment that the Devil ſhould find ſuch ſtrong inclinations in us to his Kingdom, and our own miſery; and Chriſt ſo little diſpoſitions to his glory, and our own happineſs? that we would rather chuſe to dy Slaves in the Chains of the Devil, than to live glorioufly in the Boſom of a Saviour? That the Redeemer ſhould be ſo willing to ſhed his Bloud, and mens nature ſo averſe from accepting it, upon conditions as much advantagious for their own happineſs, as the Redeemers glory? Are not all the good things we enjoy, from his mediation? Whatſoever natural light we have in our minds, whatſoever good motions ſtart up in our wills? Is it not a thing to be bewail'd to be ignorant of him who is the Procurer of ſuch benefits? Like the Inhabitants of *Ægypt*, who enjoy the ſtreams of *Nilus*, and the fruitfulneſs of their Land thereby, and know not from what Spring the River doth firſt ariſe. If Faith were a rich Manor, a wedg of Gold, or a *Babyloniſh* Garment, Exhortations to it would be needleſs, the deſires of men would outſtrip one another in the gain of it. Doth not every thing beſides man obey Chriſts Voice? Did not the Winds, Seas, Diſeaſes hear his Voice, and march or ſtand ſtill, at his pleaſure? And ſhall we only who have reaſon to obey him, uſe our reaſons to rebel againſt him; we who are capable of believing in him, refuſe a real and practical credit to his word? Is it not ſad that many that profeſs a kindneſs to him

ſhould

ſhould hate him worſe than their ſins, worſe than their ſpiritual Tyrant? Chriſt himſelf wonders, that when he *told them the truth*, they did not believe, *John* 8. 46. when he made not only a ſimple Declaration but demonſtrated it by many Signs, a truth of the greateſt moment which reſpected a bleſſed Eternity? Thus it was when his Divinity ſhining through his miraculous actions might have perſwaded men to receive his doctrine with veneration; but not only the obſtinate ſort rejected him, but ſome of his followers in the Text; and they are offended at his Diſcourſe, when they ſhould rather have charg'd their own ignorance. His Miracles might well have perſwaded them, there muſt be a divine meaning in what he propos'd of eating his Fleſh and drinking his Blood, though their underſtandings were at preſent too ſhort to comprehend it. Is the World at a better paſs now? Are the inclinations of men more natural towards Chriſt than in that Age wherein he liv'd? Do they not rather ſeem to vy with Chriſts voluntarineſs in undertaking redemption, by their wilful diſdain of the conditions of it? Why ſhould not that Goſpel which hath been ſucceſsful in many Ages, in ſome of all conditions, be receiv'd in all the terms of it? Why ſhould not his truth move us more, who have been bred and nouriſhed among Chriſtians? Why ſhould they affect us no more than Fables? 'Tis lamentable that Chriſt after ſo many proofs, Miracles, and Grace, cannot be believ'd but by a few; that moſt ſhould proſtitute themſelves to vile temptations, let a Saviour ſtand without, while they are playing the wantons with the royſting Mates in their hearts; as if the mercies he offers were his Crimes, rather than his kindneſſes, and he wronged us by ſhedding his bloud for us.

2. *See the madneſs and folly of men under the Goſpel.* What an indifferency there is in many men whether they ſhould believe or no. What folly would it be for any to be indifferent whether he ſhould accept of life when he might have it upon honourable terms; to be indifferent whether they ſhould be ſav'd or no? Is it not a folly in us, and a high crime againſt God to be ſo hardly brought to honour him in that way wherein he hath honour'd himſelf, and would advantage us? Yet this is the folly of many men, yea of moſt men. Is not that man worſe than brutiſh that believes ſin damnable, and yet is fond of it? that believes God righteous, and yet offends him? that believes God good, and yet abuſeth him? that believes Chriſt a Saviour, and yet honours him neither in heart nor life? Pretences are vain if practice be not accommodated to them. Such believe none of thoſe things, they believe not God good or righteous, ſin damnable, or Chriſt a neceſſary Saviour; they drive on to Hell, and turn their backs upon the only Redeemer, as if they envyed themſelves a happineſs, and Chriſt the honour of their Salvation.

3. *Let us examine our ſelves whether we be true Believers or no. Prove whether you are in the Faith*, 2 Cor. 13. 5. Much Faith is counterfeit; the colour and flame of fire may be ſo repreſented by the art of man, that at a diſtance it may deceive our Eye; but upon an approach to it, and touching of it, we ſhall find nothing of the quality of fire. Faith muſt be examin'd by the effects and fruits; what diſpleaſure with ſin, what affection to Chriſt, what flames in the heart, what regulation of the Life? Let no man take his outward honeſty and morality to be Faith; there may be much of that where there is nothing of this. No reaſon to account all Infidels that have been Rebels to Chriſt, and Fools to themſelves, to be falſe to men. We may well ſuppoſe thoſe in the *Text* to be no debaucht perſons, they had then forſaken Chriſt before, when he diſſected in ſeveral diſcourſes, the groſs Luſts of the World. Many civil perſons may be without a knowledge of the true intent, ends and conditions of the coming of Chriſt; they may own the perſon of Chriſt and oppoſe the ſpirit of Chriſt, as well as the *Jews* own'd the ſhadow of Chriſt, and oppos'd the ſubſtance, acknowledge the Types, and refuſed the Antitype. Try your Faith, by your love to Chriſt and his Truth. * 'Tis the common ſentiment of men, that whatſoever thing a man counts his Soveraign good, he doth neceſſarily love, and it is impoſſible he ſhould do otherwiſe. Men differ in their choice, one choſeth Pleaſure, another Honour, another Wealth, ſome an image of moral virtue; but, let it be what it will, the affections follow it. If any man be convinc'd that God is the chiefeſt good, that Chriſt is the only Redeemer, in whoſe Death is our Life, in whoſe Reſurrection is our Juſtification, and

* *Amyraut* Serm. ſur divers Textes, p. 275, 276.

and that this Redeemer can only bring us to the enjoyment of God our chiefeſt good; then the ſetting our chiefeſt love upon God the Center, upon Chriſt as the means, is unavoidable. If we believe thoſe things really, 'tis as certain that we ſhall love God ſupreamly; and our love to Chriſt as the way would be equal to the deſires of the enjoyment of God as the end. If there were many means to bring us to it, there might be a debate which to pitch upon. But if we believe there is but one, and that Chriſt is this true and living way, that neceſſity which determines our love to the Soveraign good, will carry us to affect and follow and purſue the only means to bring us to the fruition of it. If a man were deſperately ſick, and knew of but one medicine to cure him, and believ'd the cure certain upon the application, the love that he hath to his health would make him affect and value the only means to procure it. Do our hearts come under the influence and authority of the Goſpel, are the counſels of God eſteem'd and treated by us as the greateſt wiſdom, are the conditions of it entertain'd with readineſs, do we rejoyce in the light and flames of it, do we ſtifle thoſe fleſhly ſuggeſtions that would choak the appearance of it in our hearts, or ſtop us from obeying the precepts of it in our lives? Is the perſon, death, reſurrection, yoke of Chriſt *precious* to us? 1 *Pet.* 2. 7. have we the works of Faith as well as the profeſſions of it, would we be obedient to his commands as well as intereſſed in the happineſs of his promiſes? *Joh.* 14. 21. he that *hath my commandments and keeps them, he it is that loves me.* Can we deny our ſelves for him, our right hand or right eye, whatſoever is deareſt to us, offer up the moſt affected corruption we have, to be crucified by the power of his Croſs? Theſe are the operations of Faith. But is it ſo, That we have a confidence in the fleſh, that we are fond of a righteouſneſs of our own, or indulgent to ſome ſecret luſt, and would rather break with Chriſt than break with either, are we unwilling to come up to the terms of Chriſt, we would accept ſome but refuſe others, is there any thing more ſavoury to us than Chriſt, have we higher valuations of the things of the world than of him, are we content he ſhould bear the Divine wrath for us, but we would not imitate his Divine righteouſneſs, or leave ſome endeared luſt for him, would we have his Salvation, but put off the ſervice of him to the dregs of our lives, when we cannot ſerve our ſelves, would we only ſerve our turn of him, but pay no ſervice to him, do we like his Sacrifice and diſlike his ſervice, love the ſweetneſs of his Croſs, but not the weight of his yoke, would we have the benefit of Redemption with a liberty of ſinning, make the Goſpel the ground of our confidence, but not the rule of our walk? While our wills are thus unconquer'd, we are Unbelievers. No man believes, that hath not a bended will to Chriſt, even to his very feet: our neglects of him render us guilty of this ſin, as well as our oppoſitions to him. The Gueſts invited to the Feaſt did not abſolutely refuſe to come, but made their excuſes, *Matth.* 22. 5. they *made light of it*, ἀμελήσαντες were careleſs of it. What ſociety hath Faith with prophaneneſs or a reſolution of diſobedience? *What agreement hath Chriſt with Belial?* There are but two Standards to come under, Chriſt's or Satan's; Chriſt is only the publick Head appointed by God. Who do we fight for? He that is not with him is againſt him, he that is not with him by a gracious will, holy deſires, affectionate valuations, holy meditations, reſolutions to cleave to him, is againſt him and no believer in him. No man can be in league with Chriſt and the Devil at the ſame time. As Chriſt ſaid to the Jews, *If you were Abrahams children, you would do the works of Abraham*, Joh. 8. 39. ſo if we are Chriſts followers, we ſhall do the works of Chriſt, works of obedience to him, and imitation of him.

4. Uſe is of Exhortation.

1. *Let us endeavour to be ſtript of our Unbelief.* The leaſt thing we can be obliged unto upon any declaration of God, is the belief of it, an aſſent to the truth, and conſent to the goodneſs. The Law of Nature teacheth us, that every Revelation of God is to be believ'd as true, and embrac'd as good. We are as much bound to believe God, becauſe of his Truth, as to love him becauſe of his Goodneſs. What can be more reaſonable than to turn to God, truſt in him, accept of a righteouſneſs from him, that we may be freed from guilt, and glorifie his Name? The owning the Chriſtian Religion (ſuppoſing there were reaſon to doubt

doubt of the truth of it) and a Faith in Christ cannot render a man worse than he was before. All confess the necessity of an holy life, the approbations of it they have in their consciences. But what Infidel can say his life is agreeable in every particular to the dictates of his Conscience, and to the Law of Nature in him? What Infidel can imagine he may appear before God with confidence upon the account of his own works, who knows he hath not paid a Tribute to him according to his Law, according to his own sentiments of God? Though he accounts God kind, because he sees the tokens of his goodness in the world, yet he must account him just, who sometimes sees the arrows of his vengeance darted in the world. If he hopes to be happy by the mercy of God, is he ever the further from it by believing in Christ as the way of communicating that mercy? The satisfaction he thinks to make to God by a righteousness of his own, his own conscience, if he will silently hear it, will tell him is not perfect; is he ever the further from perfection by accepting of the Satisfaction Christ offers him in his Word, which hath so many marks of a Divine stamp upon it, as may easily stagger him? Is the righteousness he builds upon impair'd by it, or not rather advanc'd to higher strains of love to God, desires to glorifie him, referring all to the Creator, whereby his own righteousness (though not thereby satisfactory to God or to be rested on, yet) is rendred more agreeable to his own conscience, and more contenting to himself? Faith in Christ impairs nothing that a mans conscience upon just ground can call good and comely. But as for those who believe the doctrine of the Gospel, there is much more reason they should really have that Faith they pretend to. We confess God hath appointed no other to be the Redeemer, why should we not believe it with our hearts and affections, as well as confess it with our lips? Shall he who, we believe, is advanc'd by the Father above the highest Heavens, be set lowest in our hearts? As there is but one God we must owne, so there is but one Priest, one Sacrifice we must rely upon, one King whom we must obey. Pray therefore against your Unbelief. As we need a Christ to free us from the Curse, so we need the Spirit to open our eyes that we may see our misery, the attainableness of happiness and the way to it, and that we may acknowledge all those admirable qualities and suitableness in the Son of God to all our necessities. We have as great an impotency to Faith without grace, as we have an emptiness of it by nature: there is such an estrangedness from God, such an aversion to him, that not a man in the world would ever turn to God without an over-powering grace: no man is an Unbeliever but because he will be so, and every man is not an Unbeliever because the grace of God conquers some, changeth their wills, and bends them to Christ. Every mans heart is by nature of the same metal and temper; no man is more plyant than another, but by the fire of Grace melting him. Pray for it, God never denied it to any Wrestler with him; he knows how to give good things to them that ask him, and are importunate for them. Pray for it as for your daily bread, wait upon the means where Grace pours forth it self. Lye at the foot of the Throne of Grace for this necessary grace, and study much the guilt of sin, the deformity of your souls by it, the extent of the Law, the Justice of God, and the Satisfaction of Christ in the Gospel.

2. *Let Believers be asham'd both of their old Unbelief and the remainders of it in their hearts.* Let us reflect upon our selves, and remember how Christ called us in his Word, and how long it was e're we listned to it; how he made some impressions on our hearts, and the next temptation blotted them out; he offer'd his Bloud, and we would have our sins; he promised Heaven, if we would believe, and we would have a Hell; with what earnestness did he call, and with what earnestness did we refuse? How gracious was he in his invitations, and how perverse were we in our slightings? A great Redeemer soliciting, and a vile wretch would not be intreated! How often have we misunderstood his Word, oppos'd his will, loath'd his ways, nor would admit of the levelling a mole-hill lust, much less a mountain? Were we not like most in the *Eastern* parts, that upon the appearance of the *Star* at the Birth of Christ, did not stir to present him with their services? Many might see the Star, but only *three Wise-men* followed the motions of it. How often hath a Star risen upon us to conduct us to Christ,

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darting out its motions to invite us to ſeek our Saviour, and we have lain in our old Country, our old ſins, and would neither bring our ſelves nor ſend our Preſents to Chriſt? And have we been loyal to Chriſt ſince he freed us from the Chains of the Devil, and ſnatcht us from the Lyons Paw? Have we exercis'd that Faith he deſir'd, and paid him that affection he deſerv'd? Shall not this be matter of ſhame to us? How little Faith is there in the World, and how much Unbelief? How litle Faith is there in the hearts of Believers themſelves, and how much Unbelief? What complaints of this ſin have we often heard of in holy men, and that even the nearer they came to God!

3. *Watch againſt the ſtirrings and appearances of it.* All Gods works from the beginning of the World have been to draw out our hope and truſt in him: he created man a noble Creature, and made the World for his Service, that he might depend upon the goodneſs, wiſdom, and power of his Creator: He ſuffer'd man to fall into miſery, that he might give in redemption a ſtronger ground of confidence in him, and encouragements of recourſe to him. He chaſed man out of Paradiſe after his ſin, that by experimenting the miſeries of the World, he might pitch his Faith more upon the promiſed Seed. He deliver'd *Iſrael* from *Ægypt* with a mighty hand, an Eſſay, and Type of what he would do in the deliverance of their Souls from a ſpiritual Tyranny. At laſt he ſends his Son to die upon the Croſs to ſatisfy for our ſins, that no occaſion might remain to doubt of his goodneſs. 'Tis a ſin natural to us, therefore ſhould be watch'd againſt. The only people in the World acquainted with the Promiſes of God, and receiving the moſt eminent deliverances from God, yet how did this ſin creep in upon them againſt all arguments to the contrary, and poſſeſs their Souls! When they heard of the ſtrength of the *Anakims*, they conſult about returning to *Ægypt*, and would rather ſubmit to the mercy of a provoked Enemy, than depend upon the Promiſe of a tender and faithful God. They loſe the benefit of the former experience of Gods kindneſs: they had ſeen the *Ægyptians* ſinking to Death in the Waters, and they think the ſame power cannot match the *Anakims* upon Land. He had ſpread a Table for them in the Wilderneſs, and they think he cannot as well whet a Sword to defend them againſt their Enemies, as though his power were ſpent upon the *Ægyptian* Carcaſes. How ſoon doth a ſottiſh fear ſtarve their Faith? The Promiſe of their deliverance from *Ægypt* well perform'd, did not make them expect the donative of the Land of *Canaan* promis'd to them by the ſame word of truth from God, who had as much power to perform the latter, as to accompliſh the former. Watch againſt this ſin therefore: a ſin, as well as an Enemy that is ſlighted, is moſt dangerous, and often victorious. Grow in the knowledge of God and Chriſt; the more we know him, the more we ſhall truſt him. Our confidence in a man encreaſeth, as our acquaintance with his honeſty and ability advanceth. The grounds of Faith are the perfections of God, and the actions and ſufferings of Chriſt; the more ignorant we are of them, the leſs we ſhall confide in him. Check Unbelieving ſuggeſtions at the firſt appearance; ſuch Weeds if ſuffer'd to be ſet, will quickly grow. Oppoſe the truth of God to the ſuggeſtions of *Satan: Satan* is a falſe Spirit, but he is not more falſe than God is faithful. Take heed of predominant ſuſpicions of Gods fidelity, and Chriſts ſufficiency: conſider which is moſt worthy of credit, the true God or a falſe Heart, a God we never found falſe, or a Heart we ſcarce ever found faithful. His Charter of Mercy is of the ſame force as ever: he hath not cancell'd a Bond he ſtands engag'd in. The Goſpel ſhall not be drain'd of its milk, till God be emptyed of his fidelity; nor the Promiſes ceaſe to be *Yea and Amen*, till the Seal of the bloud of Chriſt wants an efficacy to confirm them. When you are aſſaulted by Unbelief, you know what Power to addreſs to; that Omnipotent Arm that firſt planted Faith, can only protect it againſt the powers of Hell that would pull it up by the Roots. *Lord, encreaſe our Faith*, ſhould be as much in our Mouths, as Lord pardon our Sins. Let us grieve for it. Our Saviour griev'd for the incredulity he perceiv'd in the hearts of the *Jews*, let us grieve for that we find in our ſelves. The Mourning under what we feel is a good preſervative againſt any further encroachments. Let us never lay down our arms againſt it; As God will not ceaſe till he hath put all the Enemies of Chriſt under his feet; So let us not ceaſe till we have put our Unbelief, his greateſt Enemy, under his and our own.

4. *Let*

4. *Let those that have Faith, strengthen their Faith the more, by how much the less there is in the World.* * Let us more straightly embrace the Redeemer, renounce all other hopes, either in Heaven or Earth, expect happiness and comfort from nothing but the sufferings of the Cross; advance continually in that Faith whereby we are united to the Saviour of the World; and let temptations be so far from snatching it from us, that they may be occasions of strengthening it in us, as the blustering of the Wind makes men wrap their Garments closer about them. The more Christ is slighted by others, the more let him be prized by us, that we may by adhering to him, endeavour as much as in us lies, to repair the glory he loses by others rejecting him. Let that bloud be the more cherished in our hearts, when we see others more desperately treading it under their feet. While we believe he pleads for us in Heaven, let us not suffer any thing to plead against him in our own Bosoms. *Joseph of Arimathea own'd Christ boldly*, when he was Crucified, who never did, that we read of, own him before, or ever spake with him, though he was a Disciple in secret, *Mark* 15. 43. This use the Disciples that remain'd with Christ made of the Apostasie of those in the *Text:* those that were here offended at his word, did *v.* 66. *turn their backs upon his person.* Did the other Disciples stagger by the fall of their Neighbours? No, They are knit the faster to him; *whither shall we go? thou only hast the words of eternal life.* And their revolt drew out that glorious Confession from *Peter* in the name of the rest, *We believe and are sure, that thou art that Christ the Son of the living God*, Joh. 6. 68, 69. Strengthen it the more by how much Unbelief grows in the World, since we are told by our Saviour, that just before his appearance, for the recovery of the Church from the hands of Men and Devils, and bestowing that glory upon it which he hath promised, there shall *scarcely be found faith upon the earth*, Luke 18. 8. As at the time of Christs Resurrection, which was a token of the Resurrection of the Church, the Disciples did not believe they should ever see his face again. Since therefore Christ hath told us how predominant Unbelief should be, let us the more strengthen our Faith. And why should we not do it, as well as the Disciples did upon this occasion in the Text? Is it not the same Gospel upon which our Faith is founded, on which theirs was? Doth not the Cross and Resurrection of Christ furnish us with greater encouragements than they had at the time of this profession? Have we not the same Jesus to look to, who is the Author and finisher of our Faith as well as of theirs? Why should any of us suffer our selves to go along with the corruption of the Age, instead of resisting it? Why should we be born down by the temptations of the World, instead of combating with them? Let us be fuller of thoughts of the Cross of the Redeemer, than of the delights of the World; and the stronger our Faith, the sweeter will be our Comfort in the worst of times.

* *Amyraut* Serm. sur divers Textes, p. 456.

A DISCOURSE Of the End of the LORDS SUPPER.

1 Cor. 11. 26.

For as often as ye eat this bread and drink this cup, ye do ſhew the Lords death till he come.

THE *Corinthians* were a Church planted by *Paul*, water'd by a long preaching among them: But notwithſtanding all his pains, he receives news of ſome corruptions crept in and overſpreading that Church. Some that minded the welfare of the *Corinthian* Church had ſtir'd it up to write to *Paul* for the deciſion of ſeveral caſes, which were controverted among them. In this Chapter the fifth caſe comes to be handled, about the ordering their publick Aſſemblies.

(1.) Concerning the *carriage of men and women in the Church.* (2.) The *celebration of the Lords Supper.* (3.) The *uſe and exerciſe of ſpiritual gifts*, Chap. 12. In *v.* 17. the *Apoſtle* makes a tranſition from the *firſt* to the *ſecond*, and taxeth them with their diviſions which were the ground of their other miſcarriages.

Obſerve, *Diviſions in a Church are uſually attended with ſad conſequences.* They deſpoil the Church of its beauty and ornaments, and many times are an occaſion of ſullying the beauty of Divine inſtitutions; they here hinder'd a communion one with another. All Communion is founded upon Union: diviſions ſhook that and brought in groſs miſcarriages about the *Lords Supper*, a diſorderly meeting, one taking before another, and making the Lords Supper a ſcrambling Feaſt, diſcovering more paſſion one againſt another, than a mindfulneſs of the Sufferings of Chriſt; and their unworthy receivings provoked God to ſend among them deadly diſeaſes, *v.* 30. For the reformation of thoſe abuſes, the *Apoſtle* reduceth them to the conſideration of the *firſt Inſtitution.*

Obſerve, *In all reformations we are not ſo much to mind what this or that cuſtom of the Church is, when there is a clear word to walk by.* Chriſt overthrows *Polygamy* by reducing the number of perſons married to the firſt inſtitution, *Mat.* 19. 4, 9. God created *male and female.* This miſcarriage was chiefly in their ἀγάπαι, or banquets which they had before the Supper, which were ſet up in imitation of Chriſt, who kept his laſt Supper with his Diſciples, at the end whereof he inſtituted this Sacrament. Now in the eating of this, the rich brought their dainties, and eat to gluttony and exceſs, before the poor were met together, and left the ſcraps for the meaner ſort, and thereby did *ſhame* them, *v.* 22. *i. e.* did upbraid them with their poverty. Whence obſerve,

1. *The community of goods or a voluntary levelling was not a ſtanding inſtitution in* Paul's *time*; among the *Corinthians* you find it not in uſe, there were rich and there were poor; diſtinctions among men, men were proprietors of their own goods.

2. *How*

2. *How ſoon will corruptions creep into the beſt Church?* This mighty corruption, an *Epicurean* carriage, crept into this knowing and well gifted Church betimes; while the great *Apoſtle* was living, who had the conduct of them, and of all the Churches of the *Gentiles*. The Devil will ſow his tares where God ſows his wheat. As he oppos'd Chriſt at the very entrance into his Office, to make his Mediation inſignificant, ſo he will endeavour to corrupt a Church at the firſt entrance of the Goſpel, to make it altogether fruitleſs.

3. *Humane Ceremonies are not to be urged, eſpecially when they by abuſe degenerate into Superſtition, Carnality and Prophaneneſs.* The *Apoſtle*, when he explains what he had *received from the Lord*, and deliver'd to the *Corinthians*, makes no mention of a Divine inſtitution of thoſe ἀγάπαι Love-feaſts, which they uſed in thoſe days in imitation of the Supper, which preceded the firſt inſtitution of this Ordinance. He ſpeaks nothing in the defence of this cuſtom, nor urgeth it upon them, but only preſſeth the inſtitution. Divine inſtitutions, becauſe of Gods Sanction, are not to be laid aſide, though abuſes creep in. What is mans muſt be diſcarded, what is Gods muſt be preſerved. Tares ought to be ſeparated from the wheat. This humane Ceremony might claim precedency of all others that wanted the ſtamp of Divine Authority, and that by reaſon of its ſeniority, more ancient than all thoſe of a later date in the Church: yet it being but humane in its original, is laid aſide and not practis'd (that I know of) in any Church in the World. *Paul* proves here the Divine inſtitution, not any ſuperaddition, by the prudence of man. *Slicting.* in loc.

The *Apoſtle*

1. *Shows the end of the inſtitution of this Ordinance.* In the repetition of the words of inſtitution, *v.* 23, 24, 25. *This do in remembrance of me.*

2. *He ſhows the duty of Communicants*, in the Text: *Ye ſhew the Lords death till he come.* This is rendred as a reaſon why Chriſt commanded them to eat and drink in remembrance of him, becauſe in that action he would have them ſhow his death, and celebrate his praiſe for his Sufferings in our ſtead. *Slicht.* in loc.

Ὁσάκις, *As often.*] The Lords Supper ought to be *often* adminiſtred. The frequency is implied, though how often is not declar'd. Chriſts death is to be every day fixed in our thoughts, and to help our weakneſs, there ſhould be a frequent repreſentation of it to our ſenſe, *i. e.* in ſuch a way as Chriſt hath inſtituted, not as man may preſcribe.

Ye.] 'Tis the duty of every particular perſon who communicates in this Ordinance, to ſhow Chriſts death.

As often as ye eat this bread and drink this cup.] *Eat*, not *ſee*. This Ordinance is not celebrated for the *eye* only, or for the *ear*; there muſt be union, there muſt be communicating.

Bread, cup.] There is no tranſmutation, no Tranſubſtantiation, *Bread* ſtill, *Cup* ſtill; the ſubject for the adjunct, *Cup* for the *wine* contain'd in it. 'Tis the ſame Bread and Cup after the Conſecration in regard of their nature, not of their *uſe*, dignity and efficacy. Bread, Cup. The one eaten, the other drunk: both muſt be communicated, Bread and Cup are not to be ſeparated; Chriſtians have a right to both. *Papiſts* have depriv'd the people of the *Cup*, by the juggle of a *concomitancy*, becauſe by partaking of the Bread, which is the body of Chriſt, they partake of the bloud too which is in it. Chriſt plainly obviates this errour at the time of the inſtitution, when he adds in giving the Cup, emphatically, *Mat.* 26. 27. *Drink ye all of it*; and *Mark* c. 14. 23. expreſly adds, *They all drank of it:* which is in neither place expreſt of the Bread. As if our Saviour, foreſeeing this errour introduc'd into the world, as he did, would by a particular note [*All*] leave the Authors of it without excuſe. The moſt lively repreſentation of his death, the comfort and end of it would be loſt, which is ſignified by his bloud.

Καταγγέλλετε, *ſhow.*] Some take it in the *Indicative* Mood, as our Tranſlators, *Ye ſhow.* It notes to us, That by this Ceremony the death of Chriſt is repreſented. Some take it in the *Imperative* Mood, and then the words are to be read thus, *Show you* the death of Chriſt; intimating, That it is an indiſpenſable duty, that as often as we eat this bread and drink of this cup, we ſhould have our

thoughts and hearts full of the ſufferings of Chriſt, Meditations of him, and thankſgivings for him. 'Tis not only a bare Declaration of Chriſts Death, but of the benefits of it.

Till he come.] 'Tis a perpetual Ordinance in the Church. *Till he come.* Till he ſhow himſelf in his perfect Majeſty, that we may enjoy perfect glory with him. Till he come to Judgment, when he ſhall *come in that manner as he was taken up into Heaven*, Act. 1. 11. When remembrance of his Death ſhall be ſwallow'd up in the Viſion of his perſon, and fruition of the higheſt fruits of his ſufferings, when remembrance ſhall be remov'd by ſenſe. In the mean time it is a ſtanding Monument and Memorial of the ſufferings of our Saviour,

And by the way, We may *obſerve*, That *the Church ſhall continue to the end of the World*, becauſe theſe myſteries are to be kept up till Chriſt put a Period to this Form of the Creation. And *the Church only is the ſeat and ſubject of theſe inſtitutions*; they were appointed for the *Church*, not for the World, *i. e.* the Unbelieving World.

In the Verſe *Obſerve*,

1. *The Action, Eating, Drinking.*
2. *The Object*, Bread, *this Bread, this Cup.*
3. *The end of the action*, expreſt by a Command, *ſhowing the Lords Death.*
4. *The frequency of it implyed.*
5. *The durableneſs of it, till he come.*

Doctrine.

1. *The Lords Supper is chiefly inſtituted for the remembring and ſhowing forth the death of Chriſt.*
2. *The Lords Supper ought frequently to be celebrated.*
3. *The Lords Supper is a laſting and continuing inſtitution, not to be put down at the pleaſure of any men.*

For the firſt

Doctrine. *The Lords Supper is chiefly inſtituted for the remembring and ſhowing forth the death of Chriſt.*

'Tis not a *bare Hiſtorical remembrance of the death of Chriſt.* For then

1. *Every prophane man who aſſents to the Hiſtory of Chriſts Death, and believes the acting of this Tragedy on the Croſs, and hath a notional belief of the ends of it, might be partaker of this ordinance.* But the *Apoſtle* puts a Bar to that, *v.* 28. *Let a man examine himſelf, and ſo let him eat of that bread: So*, not otherwiſe: there would be no need of ſelf-examination, if it were only an hiſtorical remembrance.

2. *A man could not then receive more unworthily, or incur a greater damnation in this than in other acts.* But here the *Apoſtle* fixeth a particular guilt of the Body and Bloud of Chriſt, when receiv'd unworthily, *v.* 27. 29.

As Chriſts Death was not a bare dying, but a Death with high and glorious ends; ſo our remembrance of it is not to be a bare *hiſtorical*, but a *practical* remembrance, and Declaration. As Chriſts remembrance of the Promiſes of his Father was not only an aſſent to the truth of them, but a recumbency on him for the performance, ſo our remembrance of the Death of Chriſt ought to be. 'Tis not a ſpeculative remembrance only, as when a man ſees a Picture of a Prince, but ſuch a remembrance as a man hath, when he ſees the Picture of a dear Friend, abſent from him at that time; he remembers not only his perſon, but the mutual love between them, the actions his Friend hath done for him, which ſtirs up a ſenſe of gratitude at that time. In the handling this Doctrine I ſhall ſhew,

1. *This is the end of the inſtitution.*
2. *What it is in the death of Chriſt that is here remembred and ſhown forth.*
3. *How we ſhould ſhow forth this death.*

1. *The remembrance and declaration of the death of Chriſt is chiefly intended hereby.* The Scripture declares this in the time of inſtitution, the night wherein he was betray'd. The words of inſtitution, *this is my body which is broken for you*, v. 24. *This cup is the new Teſtament in my bloud which is ſhed for you, Luke* 22. 20. * And the Command, *do this in remembrance of me*, evidenceth that all the preceding

* *Illyric.* in 1 Cor. 11. 22.

preceding actions of Breaking, Taking, Eating, are commemorative signs of Christ, to excite and confirm our Faith in the apprehension of him and his merits.

For the Explication consider,

1. *God was always careful of appointing and preserving memorials of his favour.* The pot of *Manna*, and *Aarons budding Rod* were to be preserv'd in the Ark, as standing Monuments of Gods kindness. Stones were appointed to be set up for a Memorial of the division of the waters of *Jordan*, to give the *Israelites* passage to the conquest of *Canaan*, *Josh.* 4. 5. * The Passeover was instituted as a Memorial of the *Israelites* affliction, and Gods gracious protection of them from the Plagues of *Egypt*, their security from the destroying Angel, who was commission'd to take away the lives of the *Egyptians* first-born, and indeed of all the wonders perform'd by God in their behalf in that memorable deliverance, as appears by the command for the celebration of it, *Exod.* 13. 8, 9. At *this Passeover* 'tis suppos'd by some, that they *sang the song of Moses*, Exod. 15. for the deliverance at the Red Sea, and after *Davids* time the 78. *Psalm* compos'd by *Asaph*, treating of the whole deliverance from *Egypt* and conduct to *Canaan*, and their own unworthy carriage towards God. And is there not much more reason for a standing Memorial of that mercy of which all those were but the Types? It hath been the custom of all Nations to have an anniversary Commemoration of those *Heroes*, who have been the instruments of some publick happiness to them, and of all Societies to commemorate their Benefactors. And is there any reason to deny that to the great Benefactor of Mankind, the Redeemer of the World, *Emmanuel* God with us? Shall poor temporary deliverances among the Heathen be remembred, (*deliverance of the* Capitol *by Geese, as it was among the Romans*) and shall not the great work of Redemption, the contrivance of God, the business of Heaven, the admiration of Angels, the conquest of Devils, and the delight of God, have special commemorations?

* *Kellets* three-fold Supper, p. 136.

2. *These memorials are necessary:*

(1.) *Because of the nature of our affections, which rather follow the orders of our sense than the commands of our Souls, and are more excited by sensible than invisible objects.* Therefore the *Jews* had Christ in the swadling-bands of Types as well as in the womb of a Promise, something manifested to the eye as well as sounded in the ear. Most things we cannot understand but under sensible representations; we understand not Gods power, goodness, justice, but by the objects we see those Attributes conversant about. Hence are those frequent metaphorical resemblances of spiritual things in the Scripture, and our Saviour sets himself forth to us under the notions of *Bread*, *Wine*, Bridegroom. When there is also such a distance between our heads and our hearts, that we can rowl the most saving Truths in the one, without transmitting any part of them to the other; there is need of something to quicken our affections; seasonable memorials renew seasonable thoughts and affections.

(2.) *In regard of the inconstancy of our affections.* We admire any thing at the first notice and arrival, we adore it at the first sight, which by continuance grows more familiar. What our affections rouse themselves up to receive at the first approach, they afterwards being glutted with the presence of, begin to *flag*, like the strings of an Instrument that sound well at the first tuning, but quickly slack and need a watchful ear and careful hand to wind them up. We want therefore those memorials to keep up our hearts in a warm and glowing temper. In things that concern God's glory and our own salvation, we are like Table-books, quickly worn out, every intruding thought, like a Sponge, dasheth out what was written. When we see things acted before our eyes, then we remember what was acted upon the Cross. When Christ was risen from the dead, then the Disciples *remembred the word Christ had spoken to them*, Joh. 2. 22. We are naturally forgetful, naturally dull, and want actual excitements to awaken our sleepiness, and balance our unstedfastness

(3.) *In regard of the natural ingratitude and enmity we have to a crucified Christ, and the weakness of Faith.* What the world did, that doth every mans heart naturally, account the Cross foolishness. 'Tis a matter of difficulty to raze out our jealousies of God, and bring God and the heart together. The trembling Be-

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liever is apt to look upon God as an Enemy rather than a Father, and thinks Chriſt too glorious to entertain ſuch a wretch. We need theſe memorials of the bounty of God and kindneſs of a Redeemer, to ſtifle our ſuſpicions of him. Who can cheriſh unworthy reflections on God, when he hath repreſented to his Eyes the ſtrokes God inflicted on the Redeemer? Who can reſolve not to love Chriſt, who *ſees him bleeding, breaking, dying for them?* Gal. 3. 1. The *Diſciples* were afraid to *periſh*, *Mat.* 8. 25, 26. when they had Chriſt in the ſame Veſſel with them; they bewray'd a weakneſs of Faith, when they had Chriſt preſent with them, and had frequently beheld his Miracles. How is our Faith weak, when Chriſt is abſent from us? He hath therefore inſtituted a Symbol of his ſpiritual preſence, about which our minds might exerciſe themſelves, as well as the Eyes of men did behold his Body; That we might urge our hearts to believe his kindneſs, and ſettle it upon our affections, and chide our ſelves for our Unbelief at the ſight of bleeding love.

2. *What it is in the death of Chriſt that is here ſet forth.*

1. *The painfulneſs of his death.* 'Tis the Picture of him as he hung upon the Croſs; a man of ſorrows, broken and bruis'd by his Father in the day of his great wrath and great love, when his Body was torn, his Soul in a dreadful agony, his ſide pierc'd, his bloud ſhed: the ſubſtance of theſe, by the breaking the Bread, and pouring out the Wine, are repreſented; the burden of Gods wrath lying upon him, and his groanings under it, are here ſhadow'd. A Picture repreſents the lineaments, looks, and ſorrows expreſt in the face, which help the fancy and guide it into more lively apprehenſions. The mind of man can conceive more than the Eye of man can ſee: this doth not of it ſelf expreſs the ſorrows, cryes, groans, agonies, ſtrugglings of Chriſt; but nothing can be more auxiliary to our Souls in the underſtanding, remembring, fanſying of them, whereby the affections may be blown up, and impreſſions of a Crucified Chriſt made upon our Souls. Chriſt left behind him no other Picture of himſelf but this. Here a wounded, broken, bleeding Chriſt is preſented. Here we may ſee the ſufferings of his Body, his pains upon the Croſs; and here fancy may work about the unconceiveable troubles of his Soul, his heavyneſs to Death; how *his ſoul was made an offering for ſin*, Iſa. 53. 10. the wrath of God, the Cup of bitterneſs, which if Men or Angels had but taſted, they would have ſtagger'd and fell headlong into Hell. Here fancy may repreſent the piercing his Temples by the Thorns, and the dints made in his body, which the Pſalmiſt compares to *furrows*, *Pſal.* 129. 3.

This was the intent of

(1.) *The ancient Paſsover.* The Lamb was to be kill'd, the fleſh *roaſted with fire*, not boil'd, the *head*, *legs*, *purtenance*, Exod. 12. 6, 7, 8, 9. which was to ſet forth the unexpreſſible Sufferings of Chriſt in every part. *Iſaac* on the Wood, the Sacrifices on the Altar, the Serpent on the Pole, the ſtriking the Rock, were Types prefiguring this, but differ from this Sacrament: they were to prefigure what was promiſed, this to commemorate what hath been perform'd. They were not properly Memorials of this. They might in ſome ſenſe be Memorials to remember God of the promiſe, but this is a Memorial to mind us of the performance.

(2.) *Of the Elements in this Sacrament.* Bread ſignifies this ſuffering, as paſſing through various kinds of alterations, (a ſort of ſufferings,) to be made fit for food; reapt when ripe, threſht when hous'd, ground to powder and bak'd to be made fit for bread. The actions teſtifie the painfulneſs; bread broken diſcovers a broken Chriſt; wine pour'd out diſcovers a bleeding Chriſt. The bread teſtifies the ſufferings of his body. * The bloud the agonies of his Soul, becauſe the Spirits whereby the Soul acts, are in the bloud.

* *Goodwin's Peace-maker, p. 56, 57.*

2. *The intention of this Death for us.* 'Tis in this Ordinance repreſented as a Sacrifice-death. He is *our Paſsover ſacrificed for us*, 1 Cor. 5. 7, 8. In his inſtitution it was, *my body broken for you*, *my bloud ſhed for you*, as an expiatory Sacrifice for the ſatisfaction of Juſtice, appeaſing of wrath, and thereupon the remiſſion of ſin, and collation of everlaſting righteouſneſs. On the Croſs it was given for us; In the Sacrament it is given to us, to mind us what he did for us. 'Tis to ſhow forth not only his death, but the intention of his death for us; not for himſelf or

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any ſin of his own, for he was *harmleſs, undefiled*, Heb. 7. 26. and a *Lamb without ſpot*, 1 Pet. 1. 19. There was no more need of his dying for himſelf, than there is a neceſſity of our being glorious to make God happy. His ſole intention was to be an Offering to God for the removal of our guilt, the anſwering the charge of the Law, the ſilencing the terrors of Juſtice, which we were obnoxious to, had not Chriſt interpos'd himſelf as a Sacriſice for us, that both Juſtice and Mercy might be our friends.

3. *The ſufficiency of this Death for us.* It would never elſe be remembred. We remember no more than what was done, we remember a whole Chriſt broken. God by Covenant with Chriſt could challenge no more, and Juſtice after the ſtriking of that match, could demand no more. Chriſt paid all that he had to pay, his whole Body was broken, his whole Soul bruiſed, his Bloud ſhed, he gave up all the Treaſures he had: and this is repreſented in the Supper. The Cup Chriſt drank was full, and by his death he brought a greater glory to God than ever he had before. Whence ariſeth a redundancy of merit, an overflowing merit for ten thouſand worlds, were they in being and in a ſinful ſtate.

4. *The acceptableneſs of this Death to God.* All that Chriſt did, he did by order as his Father commanded him. Had not his death been acceptable to his Father, he would not have order'd us to remember it. The great actions God hath done for his people, and by which he hath got moſt glory, and which have been moſt delightful to him, he would have commemorated; the Paſſeover once a year; but this, as being the memorial of a thing more pleaſing to him, often. It was *a ſacrifice to God for a ſweet ſmelling ſavour*, Eph. 5. 2. He would have it remembred in Heaven in the perſon of Chriſt, and remembred on Earth in the Symbols of his own appointment. His Reſurrection God would have remembred by the change of the Sabbath, but his Death by a new and peculiar inſtitution. Spices ſmell ſweeteſt when pounded: His death is the greateſt pleaſure to God; he would have Heaven and Earth fill'd with the ſavour of it. The Reſurrection of Chriſt was conſequent upon his Death, but the foundation of our acceptation was laid in the Croſs. In the Supper we remember this death to plead the acceptableneſs of it to God.

5. *The preſent efficacy of this Death.* 'Tis now of efficacy, and will be to the ſecond coming of Chriſt. Why elſe ſhould it be remembred? To what purpoſe ſhould we commemorate it, if it did not retain an everlaſting efficacy? if his Bloud, like Wine, had loſt its ſpirits, and his Body, like Bread, were putrified and conſumed ſince the departure of Chriſt out of the world? * Some affirm, that that bloud of Chriſt which was ſhed, was not drank up by the ground, or dryed up by the Sun, or ſteam'd into vapors, but was gathered up again by the Power of God, and put into his veins. *His body ſaw no corruption*, Act. 2. 31. Therefore no part of his body, not his bloud which was Sacred, the bloud of God, therefore not to be loſt. As the Soul and Body of Chriſt, though ſeparated, were united ſtill to the perſon of the Son of God, his body being the body of the Son of God, his Soul being the Soul of the Son of God; ſo alſo his bloud, though ſeparated from the body when ſhed, and had not its natural motion to perform its natural end for the ſupply of the body, as the Soul of Chriſt did not perform its natural end for the informing of the body when ſeparated from it, yet not a drop of his bloud was divided from his perſon. But howſoever this be, not a drop of that bloud is loſt as to the virtue and efficacy of it; and therefore when either pardon of ſin is ſeal'd, or purifying grace conferr'd in this Ordinance, 'tis not by the ſole remembrance of his death, but by the power of it efficaciouſly operating for and in the Soul. Therefore this bloud is oppos'd to *corruptible* things, 1 Pet. 1. 18. intimating that the bloud of Chriſt, in regard of its power and efficacy, doth not corrupt. As the Sun ſheds his light every day about the World, yet remains a freſh Spring of new light in the Air every morning; ſo this Bloud ſhed upon the Croſs, loſeth not its virtue, but is as operative, as if we had ſtood under the Croſs, and had it dropping upon our ſouls at the inſtant of his Sufferings. He did once *offer himſelf a propitiation for ſin*, but he remains a propitiation for ever: the Sacrifice was but *once* perform'd, *Heb.* 9. 28. & 10. 14. that ſhows the reality of it; but it is often commemorated, to ſhow the perpe-

* Dr Jackſon.

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tual virtue of it. This efficacy is therefore ſhown forth in this Ordinance.

3. *How we ſhould ſhew forth and remember this Death.*

1. *Reverentially.*

(1.) *With a reverence of the Holineſs of God.* Gods hatred of ſin is as high as his love to Chriſt, he hates ſin as much as he loves his Son. He would never elſe have dealt ſo hardly with his Son for ſin, whom he loved ſo dearly. He lamented over the loſs of *Jeruſalem*, *Jer.* 12. 7, 8, 9. But to manifeſt his deteſtation of ſin, he ſpared not his Son, had no relentings when he ſuffer'd for us.

(2.) *With a reverence of the Juſtice of God.* It was more that the Son of God ſhould thus pour out his Soul, than if the whole world had been hurl'd into Hell. God ſtruck him till Juſtice had a full revenge, and ſtruck him with that wrath, which would have tumbled us into unquenchable flames. Not the Pleas of an infinite Mercy, a Mercy God delights in, could ſtop the Pleas of an inexorable Juſtice. What earthly Father but would count the ſufferings of his Son, as the rending of his own bowels, a deſtroying a model of himſelf? But to ſee an infinite gracious God rending the Soul of a beloved Son, letting his enemies looſe againſt him, ſtanding by without any manifeſt relentings, and adding to that torture his own frowns, even that God who cannot ſee his people afflicted without yearning bowels and a troubled heart, yet to ſeem unconcern'd at the death of his only Son; can we remember this without reverential adorations of the dreadful Juſtice of God?

2. *Holily.* We muſt undertake ſuch religious ſervices with ſuitable diſpoſitions of heart. Let none with irreverent hands touch thoſe *tremenda myſteria*, which may make the hearts of ſinners be broken with terrour.

(1.) *With mourning hearts for ſin.* A broken Chriſt muſt not be remembred without a broken heart; a bleeding Chriſt and a hardned ſpirit, a ſighing Chriſt and a ſenſleſs heart are unſuitable. Our Paſſover muſt be eaten with bitter herbs, with ſorrow for paſt tranſgreſſions; we ſhould endeavour to be as much affected, as if we had heard every piercing groan in the Garden, and numbered every drop of that bloudy ſweat which trickled down upon him, and been preſent when the Souldiers did ſo cruelly handle him and pierce him. The ſprings of our ſorrow ſhould be open'd and guſh out; for it was our ſin he bore, and our debt he paid. The fixing our thoughts intently on the death of Chriſt, would melt the ice in our ſouls. We ſhould look upon him, till our hearts be ſet *a mourning, as for a firſt-born*, Zach. 12. 10.

(2.) *With deep conſiderations of the curſed nature and demerit of ſin.* It muſt needs be bitter, killing, condemning, curſed ſin which brought Chriſt to ſuch a bitter death. What a dreadful breach hath it made between God and us, that nothing but the bloud of God can cement and ſoulder? How are we able to anſwer for one ſin, when Chriſt endured ſo much for the expiation of the leaſt, as well as the greateſt? For death was due to the leaſt; had our ſins had leſs guilt, yet ſince the leaſt had been an offence againſt an infinite God, Chriſt could not have had a leſs ſuffering than eſſentially infinite to make an atonement for it. How can we poor potſherds ſtand under the ſtroak of an Almighty arm, when the humane Nature of Chriſt, though united to the Deity, furniſht with an eternal Spirit, attended with a gracious aſſiſtance, and aſſurance of a glorious ſucceſs, ſtartled at it, and hung down his head? Our iniquities *met upon him*, Iſa. 53. 6. like a mighty torrent that bears down all before it, and who but infiniteneſs could have ſtood againſt ſuch a force? See how ſin preſſed him down, who *upheld the whole fabrick of the creation by the word of his power*, Heb. 1. 3. and could without any pains have bore the weight of millions of worlds. Had not ſin deſerv'd ſo great a puniſhment, Chriſt ſhould not have ſuffer'd it; a God of infinite compaſſion (and were there *magis* and *minus* in that which is infinite, more ſtirred up towards Chriſt than towards all creatures) would not have laid ſo great a load of ſufferings upon him, had not ſin deſerv'd it.

(3.) *With ſtrong reſolutions againſt ſin.* 'Tis a ſad thing to be *Chriſtians* at a Supper, *Heathens* in our Shops, and *Devils* in our Cloſets. To come with a heart reſolv'd to go on in impenitency, is to be worſe than *Judas*, who was ſtruck with remorſe at the beginning of Chriſts Sufferings, when he ſaw him condemn'd.

Shall

Shall he have relentings for his treachery, when he saw him ready to suffer, and we cherish intentions to sin at the representations of his Sufferings already fully executed? We should then be not the receivers, but the murderers of Christ, tread him under foot, and make the Table of the Lord a Shambles, and bring the guilt of that bloud upon our heads, which if sprinkled upon our consciences, would purifie them from the guilt of all other sins. The *Jews* took the Passeover standing, to show their intentions to leave *Egypt:* so must we resolve to leave all correspondence with those enemies which have murder'd the Redeemer. The Passeover must be eaten with unleavened bread, no leaven of sin must be mixed with our services, no *leaven* of hypocrisie with our lives, 1 *Cor.* 5. 7, 8. We must eat his flesh and drink his bloud, that we may live to the praise of his Grace; show it forth in the Supper, that we may show it forth in our lives. The thoughts of Christs death should be an Antidote against the poison of sin.

3. *Believingly.* We should in this act look upon it by Faith, as the meritorious cause of our good. If we cannot believe when we see the price laid down for us and the ransom paid, when shall we believe?

(1.) *We should profess our adherence to him.* The showing forth his death is solemnly to cleave to him alone for the pardon of our sins, the justification of our persons, and sanctification of our natures. There was to be in the Passeover a solemn publishing the nature of that deliverance, the great kindness of God in it, and the ends for which he deliver'd them. The *Israelites* that descended from *Jacob* were *partakers of the Altar*, by eating of the Sacrifice, 1 *Cor.* 10. 18. *i. e.* they profest themselves to be of the *Jewish* Religion and Worship by eating with them. As they that eat of things sacrificed to Idols in the Idols Temple, did by that action profess themselves the Worshippers of that Idol, and had fellowship with Devils in it.

(2.) *Look up to Christ in his death as a Conquerour.* It is the *Lords death*, he was a Lord in his death, he was a King upon the Cross as well as a Priest, as he is a Priest in Heaven as well as a King. He hath both his Priestly garment and Royal Crown. The Cross was his victorious Chariot as well as the instrument of his Execution. He then nail'd our sins to the Cross, he then triumpht over the *powers of darkness*, sin, Satan and Hell, *Col.* 2. 14, 15. He was a Conquerour in his Death, spoiling the Devil of his prey, and snatching the Captives out of his hands. His Death was his Victory, his Ascension his Triumph. Regard it, show it forth, not simply as a death, but a conquering death.

(3.) *Plead this death with God.* This is *believingly* to show it forth. This Ordinance upon the Earth is a Counterpart of what Christ is now pleading and urging to his Father. Our pleas on Earth should keep company with Christs pleas in Heaven. 'Tis the best argument to prevail with God, who though he may deny our prayers, will not deny his Sons bloud. 'Tis the best argument to quicken our prayers. Present God with his Covenant seal'd, God will not deny his own Hand and Seal. Present him with this performance of Christs Priestly Office, which is the only Office he hath confirm'd by *an oath*, *Psal.* 110. 5. He is a holy God, and will not deny his own Oath. Plead this death, for such pleas honour his wisdom, glorifie his love, owne his truth; plead it, and all Gods Attributes will plead it with you. God himself will joyn issue with you; for Gods Attributes are the same with himself. This time is the fittest time to prevail with God; when is a child most prevalent in his intercession, but when he is most exact in his *obedience?* This was the highest testimony of Christs *obedience*, *Phil.* 2. 8. and engageth God as a Father to show the choicest tokens of his love. As Christ was most obedient when he suffer'd it, we are most obedient when we believe it, approve of it, and plead it. When Christ dyed, he deposited all his Merits in the hands of his Father; go therefore to God for the Legacies Christ left at his death.

(4.) *Plead this death against Sin and Satan.* Show it against every charge. We are like to meet with many rubs, sharp and weighty accusations, too true for us to repel without the vigorous force of this death. Whatsoever accusation *Satan* can present against you, is answer'd here. Have we sinn'd? Christ hath suffer'd for sin: have we sinn'd many sins? Christ hath shed much bloud, not

only a drop. Have we ſinn'd great ſins? the death of Chriſt for ſin was the death of the Son of God. Can the ſins of men be ſtronger to condemn, than the bloud of God is to ſave? We have deſerv'd Hell, but Chriſt hath ſuffer'd it; the wrath of God, which is the Spirit and Quinteſſence of Hell, lighted upon him. Chriſts death will anſwer all the ſubtle charges of the Devil, appeaſe the terrors of a raging conſcience, ſilence the curſes of the Law, and quench the flames of Hell.

4. *Humbly.*

(1.) *Conſider in this repreſentation what we ſhould have ſuffer'd.* Thoſe ſtrokes laid upon Chriſt were due to us, on us ſhould thoſe viols of wrath have been pour'd; we ſhould have been the mark of all the arrows of Gods vengeance: The *Tragedy* acted on Chriſt ſhould have been acted on us. Had that Juſtice which was due to us, ſeiz'd us, we ſhould have been held priſoners for ever; what power could have reſcued us from Almightineſs? Thoſe terrors were marching againſt us, Chriſt then chang'd ſtates with us, took our ſins to anſwer for them, and gave us his Righteouſneſs to meet the Juſtice of God withal; he ſuffer'd the pains of Hell, the wrath of God, and purchas'd Heaven for us, which he might have kept without emptying himſelf, and ſent us down to Hell. The ſufferings were endur'd by him, but the right to them was ours; it was *for our tranſgreſſions he was wounded, for our iniquities he was bruiſed, for our peace that he was chaſtiſed*, Iſai. 53. 5.

(2.) *Conſider the deplorable miſery wherein we were.* How deeply were we ſunk into the mire, that nothing could pluck us out but the Son of God? How ſtrongly was the ſtain of ſin impreſs'd in our ſouls, that nothing could waſh it off but the bloud of God? How enthral'd to the Devil, that nothing could give us liberty but the death of Chriſt? How obnoxious to the wrath of God, that not the intreaties of Chriſt, but the voice of his bloud only could procure our Redemption from the anger of that God, who had infinite compaſſions, as well as infinite Juſtice?

5. *Thankfully.* Such mercies as the death of Chriſt, require high and raiſed thankſgivings. 'Tis the greateſt diſingenuity not to pay thankfulneſs for a free mercy; *The Supper is a feaſt upon a Sacrifice*; as Feaſts followed the *Jewiſh* Sacrifices. Chriſt was offer'd to God as a Sacrifice, and return'd to us as a Banquet. He was ground by the wrath of God to be bread fit for us to feed on.

(1.) *Bleſſing God for his love in offering up his Son to death.* In this death God ſet open the floud-gates of Mercy, and ſhowr'd down the choiceſt bleſſings on the heads of Believers. What is creating to redeeming love? In Creation God gave us a Being, in Redemption he gives us his Son, not only to live with us, but dye for us, and afterwards to live for ever for our happineſs.

(2.) *Bleſſing Chriſt for his love in dying.* Had not he drunk this bitter Cup, we had not taſted a drop of mercy: we had never triumpht, if Chriſt had not died. What thankfulneſs is due to him, becauſe he dyed for us? How much greater thankfulneſs is due, ſince he bare our ſins, which is more than death? Who can expreſs that dreadful conflict, when he did ſweat clots of bloud? He bare the torments of Hell *in pondere*, if not *in ſpecie*; the *tantundem*, if not the *idem*. The remembrance of it being commanded by him, witneſſeth the ſolemn pleaſure he took in ſuffering death for us; unwelcome and forc'd things would not be delightfully remembred by him, or order'd to be remembred by us as a mark of favour.

(3.) *The coſtlineſs of this Redemption by the death of Chriſt ſhould excite us to ſhow it forth with thankfulneſs.* Our Redemption this way coſt God more than thouſands of millions of Worlds would have coſt him. There was no need of ſhedding any bloud to make them; but the beſt that ever was or can be, was ſhed to reſtore us: a word would create them, bloud muſt redeem us. It hath coſt God more than all the Angels in Heaven ever coſt him: and ſhould it not be remembred with thankfulneſs?

(4.) *The gain we have by it ſhould excite us to it.* Death was bitter to him, but comfortable to us. His puniſhment was our diſcharge; and he dyed for us, that we might live with him. What gain we have by his Reſurrection and Aſcenſion, is originally from his death: 'tis *by the bloud of the Lamb* that the Devil is *overcome*,

come, Revel. 12. 11. By his bloud are the Promiſes ſeal'd, by his bloud all the treaſures of Grace, Mercy, Peace, Happineſs, Riches of Glory are gather'd together for us.

Uſe.

1. If the Supper be a ſhowing the Death of Chriſt, *'tis then no ſacrifice*, but the commemoration of a Sacrifice. Sacrifices imply ſome kind of expiation and atonement; this is a natural notion. The *Heathens* thought by them to appeaſe the anger of their Gods. But the Supper is not intended as an expiation of ſin, or a ſatisfaction to God, but a repreſenting that oblation which Chriſt made of himſelf by Death which was propitiatory, and therefore is rather a Feaſt upon a Sacrifice, than a Sacrifice. In a Sacrifice ſomething is offer'd to *God*, in a Sacrament ſomething is exhibited to *us*.

2. *How ſhould the death of Chriſt run much in our thoughts, and our affections be rais'd!* Such affections we ſhould endeavour to have, as we believe thoſe good Diſciples that ſtood by him, and ſaw him hanging and bleeding on the Croſs, had; and our affections ſhould be of another nature; for it is a *queſtion*, whether they underſtood the ends of his Death, becauſe none of them expected his Reſurrection. If we can ſee Chriſt pierc'd and not mourn, we may well queſtion whether we have a *ſpirit of grace in us*, for ſuch a frame is a proper fruit of this ſpirit, *Zach.* 12. 10. We ſhould travel to the Mount of *Olives*, where Chriſt pray'd and wept; enter into the Garden, the place of his agony. See how humbly he went bearing the Croſs, take notice of the pains he endur'd, the mocks and ſcoffs flung at him, conceive, if we can, the dolorous cries of Chriſt, when he had loſt the ſence and ſweetneſs of his Fathers love; and from thence let our affections get warmth. How ſhould we ſet Chriſt before our Eyes, and have the freſheſt remembrance of his dying love!

Doct. 2. THE *Lords Supper is to be frequently celebrated and participated of.* *As often*, Implying, it ought *often* to be done.

For Explication.

1. *How often is not determin'd.* There is no fixt time for the adminiſtration of this preſcribed by any Precept, no day commanded for it, but the celebration of it on the *Lords day* was the primitive practice. No day fitter in regard of its ſeparation to God, in regard of publick meeting, in regard of remembrance, both of the Death of Chriſt and his Reſurrection, the Battle and the Victory, his Death in the Supper, his Reſurrection in the Day. Nor how often on that Day, is it determin'd by any Precept, whether Weekly or Monthly. The performance is commanded by Chriſt, *Do this in remembrance of me*, is urged by the *Apoſtle* in this *Chapter*; but *how often* is not preſcrib'd. God was more punctual in the *Jewiſh* Sacraments, *Circumciſion* was fixed the *eight* day. The *Paſſeover* annually in *March*.

2. *Nor can there be a conſtant time fixt for every particular perſon.* Becauſe there are varieties in the caſes of good men, who may by ſome emergency find themſelves hinder'd one time, and not another. Sometimes mens various callings adminiſter to one, more diſtractions than the calling of another, that they cannot rightly diſpoſe themſelves, nor ſpend ſo much time as is neceſſary to a due preparation; and there is more fruit by one Sacrament, when men come with a ſutable frame, than by an hundred ſlightly approached to. Though the Paſſeover was annually fixed, and under a ſevere penalty to be celebrated; yet there was a diſpenſation allowed to thoſe that were under ceremonial uncleanneſs, or engag'd in buſineſs *on a journey*, *Numb.* 9. 13. but thoſe were diverſions brought upon them by the providence of God, not contriv'd by themſelves, which rendred them excuſable. If any man had left his Journey to that time, which he might have perform'd at another, and had delay'd it on purpoſe that he might avoid the attendance on that Ordinance, I queſtion whether he had been within the compaſs of Gods Indulgence: yet in thoſe caſes, though they were diſpens'd with at the

firſt Celebration of it on the fourteenth day of the firſt Month, they were order'd to keep it the *fourteenth day of the next Month*, and not to ſtay till the next annual revolution, *Numb.* 9. 10, 11. Yet we find the Paſſeover omitted, all the time they were in the Wilderneſs, as well as Circumciſion, and ſome obſerve that there was but one Paſſeover kept all the time of *Joſhua*. And ſo great were the corruptions in the *Jewiſh* Church, that when *Joſiah* came to the Crown in the *eighth year* of his Age, and began in the eighth year of his Reign to *ſet his heart towards God*, 2 Chron. 34. 3. yet it was ten years before he could prepare them to keep the Paſſeover, which was kept in the *eighteenth year* of his Reign, 2 *Chron.* 35. 19. It was commendable in him to reſtore it, ſinful in the people to neglect it, ſince it was ſetled by a plain and ſtanding command.

* Mr. *Joſeph Mede.*

3. *It was anciently often participated of.* * Some think every day from that of *Act.* 2. 46. *They continued daily with one accord in the Temple, and breaking bread from houſe to houſe*, in Analogy to the daily Sacrifice in the Temple. Others underſtand it of their frugal and charitable entertainments of one another. That it was every *Lords day*, is out of queſtion by the ancient Writings declaring the cuſtom of the Church. And *Act.* 2. 42. the *breaking bread*, which is underſtood by moſt of the Sacramental bread, is joyn'd with doctrine. They would lay in a *viaticum* and proviſion in thoſe hard and ſtormy times, when they expected to be ſnatcht away by the fury of Perſecutors before the next day of publick meeting. And this was their cuſtom to joyn this to other acts of Worſhip on the *Lords day*, Act. 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break bread.* And this was afterwards kept up in the Church in the time of *Juſtin Martyr*, and by ſome in the time of *Auſtin* long after the other; which practice perhaps was grounded on *Ezek.* 43. 27. *And it ſhall be upon the eighth day, and ſo forward, the Prieſt ſhall make your burnt-offerings upon the Altar, and your peace-offerings, and I will accept you, ſaith the Lord*; a Prophecy of Goſpel-times, and the ceſſation of the Ceremonial Law of daily Sacrifices; by Burnt-offerings being meant the *Lords Supper*, the remembrance of the great Burnt-offering whereby our peace was made; and by Peace-offering, prayer and thankſgiving, which are called *Sacrifices* in Scripture, *Heb.* 13. 15. and on the Lords day, being the *eighth* day following upon the ſeventh, the *Jewiſh* Sabbath. 'Tis likely 'tis not abſolutely neceſſary that it ſhould be adminiſtred every Lords day, when the Word is preach'd; the Paſſeover, the Jewiſh Sacrament, was but annual, though *Moſes*, the Law of *Moſes*, was read every *Sabbath* in the Synagogue. The celebration came to be more ſeldom, becauſe the frequency of it begat a coldneſs in the affections of the people, and the commonneſs occaſioned too much contempt of it. The eſteem and reverence of this Ordinance was daſht upon this Rock. The duty is extraordinary. They are *tremenda myſteria*; great preparations are neceſſary to great duties; affections muſt be much exercis'd, which are wound up to a higher pitch by the novelty and rarity, and flag by the commonneſs of an excellent thing. The commonneſs of Faſts in our days, and even at this time, hath driven true humiliation almoſt out of doors.

(4.) *Yet to be frequent in it is agreeable to the nature of the Ordinance, and neceſſary for the wants of a Chriſtian.* By too much faſting we often loſe our ſtomachs. The Paſſeover indeed was annual, God fixed it to that time; but they had their daily Sacrifices in the Temple, which were Types of Chriſt, and remembrancers to them of what was in time to be exhibited. We have none but this ſetled by Chriſt as an Ordinance of commemoration of what hath been exhibited; therefore we ought not for the time to conform our ſelves only to an annual cuſtom. Tis not to be neglected out of a wilful contempt, or a pretence of humility. Diſobedience is not a part of humility, but the fruit of pride againſt God; and though a ſenſe of unworthineſs may be ſo great, as to hinder a free and chearful approach, and deter for a time, yet there ought to be endeavours to get rid of thoſe clouds. We muſt not reſt in lazy and idle complaints. That is no true ſenſe of our own unworthineſs, which hinders us from a neceſſary duty.

Frequent it ſhould be. The too much deferring doth more hurt than the frequent communicating. The oftner we carefully and believingly communicate, the more diſpoſed we ſhall be for it. * Abſtinence from it can never be good, but

* *Suarez* Vol. 15. Diſp. 69. §. 4. p. 889.

ex

ex accidenti, either for defect of a due diſpoſedneſs, or to excite a greater reverence; but to communicate believingly is good *per ſe*, in it ſelf. Now that which is good *in it ſelf*, is to be prefer'd before that which is good *accidentally*. If we abſtain from it for reverence, we may the rather come for reverence; for if it be worthily receiv'd, it encreaſeth our reverence of God, and affection to him. That is the beſt reverence of God, which owns his authority.

It ought not to be neglected upon theſe *Reaſons*.

1. *Becauſe of the Author*. 'Tis a Feaſt of Gods providing, to which he invites us: to neglect it is a contempt of Gods rich proviſion and gracious condeſcenſions. The great God appointed not any trifling Ordinance, his Wiſdom appoints none but what his Power can make worthy inſtruments, his Goodneſs will appoint none but what his love will make highly beneficial; the contempt of it is a ſlighting both of his Wiſdom and Grace. 'Tis a command immediately from Chriſt, and therefore the command of God, who hath approv'd of him and every thing he did, and ſet his Seal to this commandment of our Saviour's and all the reſt. Had it not been agreeable to his Fathers will, he had not been advanc'd to his Royal Dignity to ſit upon his Throne. 'Tis Chriſts command, whom we are bound to obey by virtue of our Allegiance to him, by virtue of the Salvation we hope for by him, by virtue of the affectionate obligations we have receiv'd from him. 'Tis his command whom we muſt owne as our Lord, if we expect him as our Saviour, *Luk.* 22. 19. *This do in remembrance of me*. It is not left at liberty, do if you will, but *this do*. He our Lord and he is our Saviour: Not only our Saviour, but our dying Saviour. If his death be to be valued as the ground of our happineſs, his Legacies are to be eſteem'd as a part of our priviledge. He that was going to lay down his life for us, would not appoint what was unneceſſary for our preſent ſtate. Yea were it of no uſe to us, 'tis enough that it hath his Sanction, whoſe ſole Authority deſerves to be remembred by us. It was the breaking a poſitive command in the eating the forbidden Fruit, loſt *Adam* Paradiſe. If God pitcheth upon any means, though never ſo weak in themſelves, they ſhall be effectual, and means ſeeming more powerful in themſelves, ſhall effect nothing. If the blaſt of *rams horns* be ordain'd for the *overthrow of the walls of Jericho*, Joſh. 6. 5. they ſhall do that which he hath appointed. If they be thought contemptible after Gods order, all the battering Engines in the World ſhall prove ineffectual to gain the Victory. If *Jordan* be appointed for the healing *Naamans* leproſie, 2 *Kings* 5. 10. the waters of *Abanah* and *Pharphar*, rivers of *Damaſcus*, ſhall never be medicinal. When God appointed lamps for the defeat of the *Midianites*, *Judg.* 7. 20. had *Gideon* ſlighted them as took weak; and aſſaulted them with his numerous Hoſt, he had receiv'd a rout inſtead of a victory. When God orders any inſtrument of conveyance, all other means will be ſucceſsleſs, and not only ſo, but God will be offended, becauſe his inſtitution is contemn'd; and what can then reaſonably be expected from a ſlighted God?

2. *The time when Chriſt inſtituted it, ſhows it not worthy of our neglect*. It was a little before his death, 1 *Cor.* 11. 23. *The ſame night in which he was betrayed, he took bread*. Good men (much leſs would a good and bountiful Saviour) do not uſe to employ themſelves in trivial concerns, when they are near expiring. That which was inſtituted, when wrath began viſibly to march againſt him, *Judas* upon the point of betraying him, and is to continue till his ſecond coming, is not without a deſirable fruit. Had it been a needleſs Ceremony, he would not have breath'd out a word for its inſtitution; had it been an inſtitution of a light concern, ſome other time would have been choſen by him for the ſettlement of it. We may gather the neceſſity, as well as the value of it, from the time of its inſtitution, which ſhows that there is ſomething worthy in it of our eſteem, and undeſerving our neglect. The laſt words, actions, legacies of dying friends are never thought matters wholly to be neglected. *Joſephs* brethren queſtion'd not their pardon from *Joſeph* for the injury they had done him, when they uſed ſo powerful an argument as the command of their dying Father, *Gen.* 50. 16, 17. *Thy father did command before he dyed*. And ſhall we undervalue, by a wilful neglect, the commands of a dying Saviour, ſetled by him juſt before he went to remove the wrath of God from us upon himſelf?

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3. *The ends of it declare the unworthineſs of neglecting it.*

(1.) *The remembrance of Chriſt.* This was the *end* and *twice* repeated, 1 *Cor.* 11. 24, 25. In the giving the *bread*, *v.* 24. In the *cup. v.* 25. We are naturally unmindful of God, ungrateful to Chriſt, we need ſomething to renew our remembrance of him. He hath left us this dark glaſs, wherein we may ſee his face till he return with a full glory; and is it an affection to him, never to look upon his picture, the Medal of himſelf, wherein he hath engraven the tracks of his dying love, all that he did, all that he purchas'd, all his fulneſs, all his treaſures, wherein we may behold him as a *Redeemer*, pouring out his Bloud for us, as a *Sanctifier* pouring his bloud into us, as a *Benefactor* opening his enriching treaſures to us, as a *Supplier* providing for all our wants? How can we ſay we love him, if we do not mind him? What value have we for him, if he be not in our thoughts? Well, but we may remember Chriſt otherways without this Ceremony. We may, but do we? Do you frequently ponder upon him? Are your thoughts of him edg'd with choice and raviſhing affections to him? Doth not the body of Death hinder you from thinking of the Lord of Life? But ſuppoſe you are not one minute forgetful of his love, doth it conſiſt with your profeſt affection to him, to chuſe your own ways of remembring him, and neglect his? Suppoſe we had a Friend who had redeem'd us from the Gallies, reſtor'd us from ſervitude, redeem'd our lives, inſtated us in a large inheritance, and was to take a long Journey, promiſing to return again, leaving with us his Picture, which he would have us look upon at ſome ſpecial Seaſons, and expreſs in that method a particular mindfulneſs of him. Though we could not without an inexcuſable ingratitude forget him, had we not that Picture, yet it were but an unworthy return to deny the obſervance of ſo ſmall an order to a Friend to whom we owe our ſelves. This is all the Picture Chriſt hath left of himſelf, he never appointed any Images or Crucifixes, never imprinted the Features of his Face upon *Veronica*'s Napkin. Is it not ingratitude to neglect the remembrance of him in his own method, when he might have put hard conditions upon us; and when it is not a meer ſight of him, but a ſpiritual Feaſt with him; wherein we may ſuck his very Bloud into the Veins of our Souls, as well as the Wine into thoſe of our Bodies? The primitive Chriſtians uſed Commemorations of the Martyrs whoſe Bloud they counted the Seed of the Church; and ſhall the ſtated commemorations of that bloud be neglected, which is the foundation, the price, and the purifying Fountain of the Church?

(2.) *'Tis a ſeal of the Covenant.* * This is the common nature of a Sacrament, to be *a ſeal of the righteouſneſs* or juſtification with God *by Faith* in Chriſt, *Rom.* 4. 11. As a Seal affixed to writing, conveys to a man the Lands and goods named in the Writing. 'Tis not only a Sign which repreſents, but a Seal, which confirms the benefit; not a bare Picture, but a Seal whereby pardon and the whole deſign of ſalvation is paſſed over to us, *Luk.* 22. 20. *This Cup is the new Teſtament in my bloud which is ſhed for you.* Tis a confirmation of the rich Charter of God. There is a conveyance, *Take Eat*, *Take Drink*, *Take* Chriſt with all his Treaſures, with all his Graces. This is a pledge of the Promiſe, a pawn given you for the glory to be beſtowed upon you. He Seals it to the Eye by the Elements, and to a believing heart by the Spirit. It ſeals not the truth of the Death of Chriſt, or the truth of your Faith. It ſuppoſeth Faith in the Communicant, and ſuppoſeth the Death of Chriſt in the Inſtitution; but it ſeals the right of Faith and the intereſt of Faith. 'Tis a Seal of the righteouſneſs of Faith, of the intereſt of Faith in that righteouſneſs it lays hold on; as the Seal of a Deed ſeals the right and intereſt of the perſon in that Land convey'd to him by the Deed. What there is in Chriſt, is ſeal'd to us in the Sacrament for our Comfort; the Priviledges he hath purchas'd, and the Graces he is endow'd with; and when you have this Seal, you have arguments for Prayer, and Power to enforce them; Lord, here is thy Bow in the Cloud, a ſign that thou wilt not drown the World; here is thy Seal in the Sacrament, a ſign that thou wilt not charge my ſin upon me, which hath been charg'd upon my Saviour. It was told me, that it was a Body broken for me, Bloud ſhed for me; I have taken it upon this account, I have taken this Seal, I have Covenanted to obey thee, I am willing and deſirous, and I will be induſtrious to do it;

* *Vints* on the Lords Supper, p. 324.

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be a God keeping Covenant with me and truth for ever. The honour of God lyes at pawn in his Seal, whereby ſtrong conſolation cannot be denied to thoſe that lay hold upon Chriſt in it. As the Paſſeover was a pledge as well as a memorial, a pledge of a ſpiritual as well as memorial of a temporal deliverance; ſo is the Supper a pledge of what is to come, as well as a memorial of what is paſt; a pledge of all the fruits of the death of Chriſt yet behind. Should this then that is ſo deſirable and confirming a Seal, be neglected, which we may believingly plead as Gods act and deed, when it is not a bare ſtamp of a Seal which ſignifies nothing, but the image upon the Seal, a Seal to a Deed which gives the aſſurance of the advantages in the Deed, and an intereſt in the contents of the Deed, and what is convey'd by it.

(3.) *'Tis a renewing our Covenant with him.* 'Tis a Federal Rite, wherein God exhibits on his part Chriſt and his benefits to us, and we profeſs our ſubjection and obedience to him, laying more ſolemn vows upon our ſelves. Whence they were called Sacraments, the word ſignifying a Military Oath, whereby Souldiers oblige themſelves to be true to their General and the Cauſe they fought for. And *Pliny* ſaith, he learned it of ſome Chriſtians, that at their meeting they did *Sacramento ſe obſtringere, ne furta, ne latrocinia, ne adulteria committerent, &c.* Covenants are always mutual, ſomething to be done by us as well as for us. God ſeals the benefits of the Covenant on his part, and we ſeal to the duties of the Covenant on ours. It ſtrengthens us in the aſſurance of the benefits promiſed, and engageth us to a performance of the duties required. The exhibiting the ſigns is the Seal on Gods part, our receiving the ſigns is the Seal on our part. By taking them we acknowledge that we ſtand to the Conditions, and reſtipulate with God again that we will be his, and upon this ſtriking hands with God, we claim a right and lay hold upon his Seals, and plead them. You avouch *God to be your God*, Deut. 26. 16, 17, 18. obliging your ſelves to a greater diſtance from ſin, and deteſtation of it, divorce from it, to a more quickened obedience, vigorous faith, holy life, and exacter ſervice, fetching ſtrength from the death of Chriſt in the Supper to this end. Is not this deſirable, to be in Covenant with God, to have God in Covenant with us, to have it more aſſured on both parts, which is the felicity and ſecurity of a creature?

Plin. lib. 10. epiſt. 97.

(4.) *'Tis a Communion with God.* As the *partaking of things ſacrificed to Idols* was *a fellowſhip with Devils*, 1 Cor. 10. 20. ſo the partaking of that which was ſacrificed to God, is a fellowſhip with God. There is in this action more communion with God (though not the ſole act of communion, as ſome ſay) than in any other religious act. Prayer is an act of Homage, praiſe an act of Gratitude. We have not ſo near a communion with a perſon, either by petitioning for ſomething we want, or returning him thanks for a favour received, as we have by ſitting with him at his table, partaking of the ſame bread and the ſame cup. In all Nations the neareſt fellowſhip conſiſts in acts of this nature. The eating of the Supper, as the eating of Sacrifices, is a Federal Rite between God and the Believer, ſignifying that there is a Covenant of friendſhip between him and them. 'Tis the Lords Table, and what feaſted and cheared the heart of God in Heaven, *viz.* the Body and Bloud of Chriſt, God gives us to feaſt our Souls on Earth; ſo that we do in a manner eat and drink with him in this Love-banquet. Take, Eat, manifeſts a communion, Chriſt is really preſented to us, and Faith really takes him, cloſeth with him, lodgeth him in the Soul, makes him an in-dweller, and the Soul hath a ſpiritual communion with him in his life and death, as if he did really eat his fleſh and drink his bloud preſented to us in the Elements. Eating ſignifies taking in Chriſt as our own, his Righteouſneſs, and whatſoever is his in communion with him. Is this a priviledge to be neglected? to ſit at Gods Table, partake of his dainties, that which he doth moſt highly value, and deſerves the value of the creature infinitely above the ſitting at the Table of the greateſt Monarch on Earth; that which was the ſweet ſavour to God upon the Croſs, is offered to us as a Feaſt upon the Table, and we eat that Body and drink that Bloud which aton'd God, and thereby have a communion with him in his pleaſure and delight.

4. *The benefits of this Ordinance require frequency.* As every thing hath its uſe

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in Creation, ſo likewiſe in Redemption; God made nothing in vain in the one, and appoints nothing in vain in the other.

Theſe benefits are many.

(1.) *Weakening of ſin.* Not phyſically, but morally. The lively repreſentation and conſideration of the death of Chriſt with all its circumſtances, is a ſtrong incentive and aſſiſtant to the mortifying ſin in us, and there is no branch of the body of death, but ſome conſideration or other fetch'd from the death of Chriſt, hath a virtue to deſtroy. How can any be proud, when he ſees Chriſt lay down his life in the form of a mean man? How can he be covetous, when he ſees Chriſt turning his back upon the profits of the world? Chriſt upon the Croſs view'd by a ſparkling eye of Faith, would work the ſame effect in our Souls, which the looking upon the Serpent in the Wilderneſs, wrought in the *Iſraelites* poiſon'd bodies, expelling the venom from the vitals and out-works of the members, and abating the fury of a corrupt Paroxyſm. * Now as feather'd arrows will fly further and pierce deeper, than when they are carried by their own weight only; ſo ſuch conſiderations, when helpt by ſenſible repreſentations, do more excite the faculty to a vigorous operation by a more ſenſible affecting the mind. The Word declares the evil of ſin, and the Sacrament ſhows it in the perſon of our Saviour, ſin is known by the Word to be deadly, and it is ſeen to be ſo in the Supper. Then is the Soul moſt affected againſt ſin, when Gods indignation againſt it is manifeſted, when it beholds Chriſt made a Curſe, and bearing all that the Law denounceth againſt ſin, and ſees the deſert of ſin and the terrors of wrath. Never doth ſin look ſo ghaſtly, and repentance ſo ſorrowfully, as when Chriſt and the Soul meet together in this Ordinance. The *looking* upon Chriſt opens the ſpring of *ſorrow*, *Zach.* 12. 10. In this we take a crucified Chriſt, that we may have crucified ſins. The very approach to this Ordinance kindles reſolutions againſt corruption, and ſmothers the flames of ſin in the Soul. Who that underſtands the nature of ſin, and the evil conſequents of it, would be without ſuch a benefit? Are there no invading temptations to be routed, no indwelling ſin to be expelled, no diſtractions to be ſetled, is there not ſtill a root of bitterneſs always ſprouting, an inward ſerpent always brooding, an *Egyptian* furnace in our hearts ſending out its ſparks? Muſt not the root be more wither'd, the poiſon caſt out, the indwelling ſin tam'd, the furnace quencht? Do we not then need all the aſſiſtances to Faith in the mortifying death of Chriſt? As Chriſt upon the Croſs expiated ſin, ſo Chriſt in the Supper mortifies ſin by his Spirit, and purgeth thoſe iniquities which are as a veil between the face of God and the joy of our Souls. Faith acts more lively againſt its enemy, when it conſiders that the bloud was ſhed for the ſoul, as to juſtifie, ſo to ſanctifie. As there muſt be a removal of thoſe humors which lurk in the body, whereby the vital Principle is ſtifled, and growth rebated; ſo there muſt be a removal of thoſe ſpiritual diſeaſes which hinder the raiſing our heads higher towards Heaven.

* *Amyrald* Theſ. Salmur.

(2.) *Nouriſhment of the Soul.* In regard of the inſenſible decay of the ſpirits of the body, there is need of a continual ſupply to recruit them, and keep them up in their due vigour: our ſouls ſtand in no leſs need of being ſuccour'd by a feaſt of fat things full of marrow. The fleſh hath its proviſions, and grace muſt have hers. In the nouriſhment of the body, the meat by the vital heat in the ſtomach, is turn'd into the ſubſtance of the body; ſo by a believing participation of Chriſt in the Sacrament, we are turn'd into the image of Chriſt, and nouriſhed up by it to eternal life. His *fleſh is meat indeed*, *and his bloud is drink indeed*, Joh. 6. 55. he is given to us as nouriſhment, *Take*, *Eat*, *This is my body*, as nouriſhment to be incorporated with us, the bread is the ſign of his Body, and his Body is the bread of the Soul; the Element conveys vigour to the body, and the thing ſignified ſtrength to the ſoul, and recruits it with new ſpirits. What Bread and Wine do phyſically convey to the body, which is ſtrength, comfort, nouriſhment, that doth the body and bloud of Chriſt by faith convey to the ſoul, quickning, comforting, ſtrengthening, cheriſhing grace. As the new creature is brought into being only by the power of Chriſt, ſo it is maintain'd by the bloud of Chriſt only, and Chriſt hath provided this to be both our meat and our medicine, our food and our antidote, to revive our ſouls, and cure and prevent our diſeaſes,

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to repair the decays, which the remainders of ſin and evil humours cauſe in our Souls. 'Tis not a naked remembrance; that would be in breaking the Bread, and pouring out the Wine, by which actions are ſignified the death of Chriſt; but nutrition is intended, therefore the Bread is eaten, the Wine drunk; our Bodies need daily Bread, the maintaining the life cannot conſiſt with a total abſtinence from food. Who but a Mad-man would be ſo cruel to himſelf as to deny his faint body its ordinary relief, and its ſtated meals? Are any of our Souls ſo fat and flouriſhing as to need no more ſpiritual food? Are we grown up to the degree and ſtate of Angels, who never eat nor drink? If we would not contemn the food of our Bodies which common providence prepares for us, have we any more reaſon to contemn the food of our Souls, which rich grace provides for us? As we cannot expect healthful nouriſhment from Corn, but as dreſt according to various methods; ſo we cannot expect nouriſhment from Chriſt but in the way of his own appointments.

(3.) *Increaſe and exerciſe of grace.* Chriſt is the Storehouſe and Fountain of all the treaſures of Life and Peace, but his Ordinances are the Chanel. Though Chriſt hath treaſures to enrich us, yet he will chuſe the way of conveyance himſelf. By virtue of that principle whereby Bodies live, they grow up to that ſtature which is convenient for them; and their growth is promoted by thoſe means which maintain life in them. 'Tis eaten, it is drunk to promote our growth as well as maintain our lives. Grace is increas'd by Chriſt, he is the *finiſher* as well as the *author*, Heb. 12. 2. and therefore the encreaſer of it, laying by degrees one ſtone upon another, till he compleats it by the top ſtone; dreſſing the Plant to a greater flouriſhing. This Ordinance therefore is of frequent uſe for the building up and bringing forth more lively and juicy Fruits. The Elements Bread and Wine, are not only nouriſhing but ſtrengthening, and ſo is the thing ſignified by them. Some ſpeak of a Garden of *Balſom* Trees in *Ægypt*, which bring forth no Fruits unleſs they be watered with a Neighbouring Fountain, wherein the Bleſſed Virgin was reported often to have waſht our Saviour. 'Tis true of Grace, the Balſom-Tree in the Soul, which will not thrive unleſs water'd by the bloud of Chriſt. Faith is encreas'd hereby: as the oftner the word is heard, ſo the oftner Sacraments are uſed, the more doth Faith thrive. The ſame arguments which firſt perſwaded us to aſſent to the truth of a thing, the more they are impreſt upon us, the more ſenſible they are made to us, the more they do continue and encreaſe that perſwaſion; and according to the thriving of Faith is the vigour of all other Graces. Where ſhould we find this vigour for our Graces, but in the Body and Bloud of him who is the Fountain of all Grace to us? This was inſtituted indeed while our Saviour was mortal, but it conveys a ſpiritual immortality to our Souls, becauſe it receives its ſtrength and efficacy from his Reſurrection. 'Tis here the ſmoking Flax may riſe into a Flame, and the bruſed Reed find its ſupport and repair; and the ſpirit may be renewed even in the infirmities of the fleſh. If we come with weak grace and ſtrong breathings, we may return with ſtrong grace and full ſatisfaction. Do not little ſparks need frequent and gentle blaſts to blow them up? Proficiency is our duty, we muſt preſs forward towards the mark, we muſt run our race, 'tis our duty then to take our *viaticum*, or proviſion to enable us thereto. Why do we come to the word, but to have Grace either wrought or encreas'd? Why ſhould any Believer then neglect the other means of Gods appointment? Sacraments are the Marts wherein we Trade for an encreaſe of our ſtock, as well as the word. Since therefore we are ſubject to decays, and lyable to changes and wants in our ſpiritual condition, we ſtand in need of a rooting and eſtabliſhing Ordinance. If we would maintain the Fire, it muſt not be by removing the Fuel. If our Stomachs be loſt, 'tis a ſign our growth is ſtopt: Is our Faith ſo ſtrong that it needs no further confirmation? Our Grace mounted to that height, that it needs no further ſteps? Our deſires ſo ſharp, as that they cannot receive any keener edge? 'Tis an Ordinance wherein Grace is much exercis'd, and more unitedly about its object Chriſt, and were there no other advantage than this, to have an opportunity to ſtrike up all our Graces together, our claſping Faith, and our melting Repentance, our flaming love, and our nimble deſires; it were enough to make the Ordinance it ſelf deſireable to a Chriſtian, ſince there is an unſpeakable

comfort in the very ſound of him. But ſo excellent an Ordinance cannot be without a more excellent benefit.

(4.) *Senſe and aſſurance of love often comes in by it.* Wine is comforting. In no Ordinance is Chriſt ſo particularly applied, *Take, Eat, this is my body.* It concerns Chriſt to make them welcome to his Table, that come with hearts thirſting for him: Chriſt was known by the *breaking of bread*, when the Diſciples knew him not before in his *opening the Scripture*, Luk. 24. 30, 31. Gladneſs attended the *keeping of the Paſſeover*, 2 Chron. 30. 21, 26. Great joy then in *Jeruſalem*, not in the neglect of it. The primitive Chriſtians continued in their *gladneſs of heart by breaking bread from houſe to houſe*, Acts 2. 46. Much more ſurely by breaking bread with Chriſt in the Supper. 'Tis the moſt probable time of the Spirits performing the great office, which is to bring things to remembrance, when we are engag'd in an Ordinance whoſe chief deſign is to bring Chriſt in his expiatory Death to remembrance; when the office of the Spirit and the end of the Inſtitution meet together, 'tis the moſt likely time for the Spirit to exerciſe his office and joyn in with the end of the Sacrament, to ſhow the high and heavenly things of our Saviour. There is a ſweetneſs in a promiſe, but more in a promiſe drawn into covenant with all its ratifications. Gods Seal, as well as his Oath, is for confirmation; his Word is ſufficient; but leſt that ſhould be ſtagger'd at he hath added his Oath: If that ſhould leave any doubts, he hath fixed his Seal, all which are the high way to a comfortable aſſurance. The ſin within us and the Devil without us, are always raiſing vapors, which gather into clouds, filling us with doubts, and hindering the ſenſe of Gods comfortable face, ſtaggering our hopes, and making us queſtion that love which is grounded upon ſo many promiſes. God hath in this given us a pledge of his love and a ground of aſſurance, when we have Chriſt printed clearer in his ſufferings and his love, viſibly repreſented as made a curſe in our ſtead, a Sacrifice bearing our ſins in his body, and expiating them by his bloud, and this Chriſt taken into our Souls, and pleaded to God as our ſecurity. Thus hath Chriſt given his body for us, and left his body with us as a pawn, a pledge for all we want, for all the good we can hope for. Senſe of his love muſt be great, when the ſoul conſiders that his bloud ſatisfied God, and may well ſatisfie it. When we eat and drink believingly, our ſouls delight themſelves in fatneſs. And as the heart of God was ſatisfied with him upon the Croſs, ſo the heart of a Chriſtian is often repleniſht by him at a Sacrament. What the Goſpel preſents in words, the Sacrament doth in ſigns; what the Word preſents to the ear, the *Supper* doth to the eye, to the taſte, that we may have comfort come in at all our ſenſes. How often have drooping ſpirits met with comfort in the very action? And met with hidden *Manna* in Sacramental Bread, like a glorious Chriſt in a humane Body, and have had a full ſenſe of a Saviours love accompanying the viſible repreſentation of it? How often have his people heard him in it ſpeak *Peace, Peace*, ſpeak peace to them, and breathe peace in them, and kiſs them with the kiſſes of his mouth? How often have their conſciences been pacified, and their creeping joy found an elevation? There have been mutual glances, Chriſt hath ſtruck a beam upon the Soul, imprinted a clearer ſtamp of love, and the Soul hath claſpt its arms about a Saviour. And is ſuch an Ordinance fit to be neglected?

(5.) *Union with Chriſt is promoted.* As the Bread and Wine, being turn'd into our nature, become one with us; ſo the body and bloud of Chriſt being by Faith turn'd into our ſubſtance, make us one with Chriſt. As the Bread and Wine are phyſically united to us, ſo we are ſpiritually united to Chriſt, Chriſt incorporating himſelf with us in a Sacrament. He was our ſurety upon the Croſs, he is our Advocate in Heaven, and incorporated with us in the Supper, in a ſpiritual, not a tranſubſtantiate manner, *I in them*, Joh. 17. 23, 26. Can we too often claſp about him? Can the union be too often renewed, and become too cloſe and ſtrait?

Uſe.

1. *How much is the neglect, if not contempt, of this inſtitution to be bewail'd?* How ſad a thing is it, that many for many years have turn'd their backs upon breaſts full of milk? How hath it been regarded, as if it were an abrogated Law,

a Seal

a Seal out of date, torn off from the Covenant, as though the inſtitutions of Chriſt were miſerable Comforters, and it were a deſpicable priviledge to receive entertainment at Gods Table?

(1.) *It concerns ſuch to inquire, whether the reaſons of their neglect be valid againſt a poſitive Command.* Since it is a Command, *Do this*; Not only to remember Chriſt, but to remember Chriſt in this method, *Do this in remembrance of me*: It is worthy their conſideration, whether the ground of their neglect be ſuch as will bear a divine ſcrutiny, and ſuſtain the force of Gods Inquiſition. They muſt be evaſions paſt underſtanding, that can hold water againſt a divine Order: Though it may not always be frequented, yet it is not always to be omitted. No excuſe was valid againſt the *Paſſeover*, but *uncleanneſs* or *a journey*, and that not for an annual but a Months omiſſion, *Numb.* 9.13. But what light excuſes have we to keep us off from a Feaſt with God for many Years, which we would not admit of to hinder us from a Feaſt with Man?

(2.) *Was it appointed to be neglected?* Did Chriſt take ſuch care to inſtitute it, and we take care to avoid it? Did he give ſuch a poſitive order for no other end but that we ſhould never regard it? Can we ſay we value his word, when we ſlight his Seal? Is your Faith ſo ſtrong in his word, that it needs no ſtrength from the Seal? Was not the Faith of the Apoſtles as ſtrong at that time of inſtitution as any man's, or at leaſt in ſome few days after? Yet it was not left *ad libitum*, you *may* do this, but *do it*. Chriſt is a better Judge of the weakneſs of our hearts, our proneſs to forgetfulneſs, the difficulty to preſerve Faith as well as obtain it. And he inſtituted it, as an act of kindneſs, as well as authority, that it might be obſerv'd, not neglected by us. Were there no end of it, but only an act of his will, acceptance is a civility we owe our Saviour. If he had ſaid, I pray you do this, could you have refus'd it to him, that died for you? Could you refuſe it to him that endur'd the wrath of God for you? What had become of you if he had not died; all the Angels could not have remov'd that load of wrath that lay upon you. If it be a Command to do it, to neglect it is a ſin; for what is ſin but a breach of Gods Command. 'Tis a direct Command, not drawn by conſequence, as plain a Command as any in the Decalogue, *Do it in remembrance of me*, not, may do it, do it if you will, or, do it when you will.

(3.) *How can ſuch free themſelves from unworthy reflections upon Chriſt?* It is either an act of wiſdom or folly in him; If of Wiſdom, why are we ſo fooliſh as not to obſerve it? If of Folly, why do we at all believe in him, whom we count a fooliſh Saviour? It was either an act of love in him or diſdain; If of Love, why are we ſo ungrateful as not to regard it? If of diſdain, why ſhould we depend upon a perſon, whom we virtually charge with leaving a mocking Ordinance to us juſt before his going out of the World? We muſt either quite diſcard our Faith, or diſcard our neglect. There is no doubt but it was both an act of Wiſdom and love in Chriſt; the Wiſdom that conducted the courſe of his Life, was not abſent from him when he was ſo near his Death, nor had his love which animated him to Death the next day, forſaken him the night before; had he left his Love, he might have prevented his Death. To neglect it then is to vilify Chriſts Inſtitution, to diſparage his skill and care of his Church, as though there were no need of any repreſentations of him, or as if ſomething might have been order'd better; 'Tis to charge Chriſt with a trifling Inſtitution, 'tis to charge him with the greateſt folly, that when he was to encounter with wrath and Death, he could not find ſomething elſe to buſy himſelf about; that he could not pitch upon a better thing to recommend to you, as a token of his care, and a ſupport for your Souls; If we will thus undertake to preſcribe Chriſt what he ſhould do; This is to be not his Servants to be guided by him, but his Lords to rule him and give him his inſtructions, as though he were our, not his Fathers Embaſſadour. How can we hope for the benefits he hath purchas'd, while we caſt ſuch reflections upon him, as if he were buſy about juſt nothing?

(4.) *Is it neglected becauſe the Elements are ſo mean, and the thing ſo eaſie in it ſelf?* Had any *Iſraelite* neglected to turn his eye upon the brazen Serpent, the poyſon in his bloud had digg'd his grave. What might they not have objected againſt it? What good can a *look upon a brazen Figure* do my wounds? I want

a plaiſter for my ſore more than a caſt of my eye. Bruſs will naturally inflame my diſtemper, not aſſwage it. Can the picture of a Serpent cure the biting of a real one, and at ſuch a diſtance? This and more might have been objected againſt that, than againſt this; but ſuch *Logick* would have deſtroyed the Diſpute: Or is it eaſie, and therefore fit to be neglected? It was our Saviours mercy to make it ſo eaſie, who might have impos'd harder conditions on us; and ſhall we ſlight his tenderneſs, who was loth to burden us, and careful to relieve us? What would have been ſaid, had it been as painful as the circumciſing the fleſh, or as diſtaſtful as the bitter herbs of the Paſſeover? 'Tis true it is common Bread, it is common Wine in it ſelf; but it is conſecrated Bread and conſecrated Wine in its uſe: It hath the ſtamp of Chriſt upon it; as the Wax taken out of the Shop hath the Seal of the Conveyer, which the Purchaſer would not part with for all the Wax left behind in the hands of the Seller.

(5.) *Or do we think Chriſt is come again, that we neglect it?* The command was dated from the night before his death, and is to be in force till he return again. Was it his Reſurrection that is meant by his coming? Would Chriſt at ſuch a time appoint an Ordinance, that was to laſt but three days, and never like to be put in practice after his inſtitution? Or was it till he came in Spirit? He was come in Spirit at *Pentecoſt*, before the *Apoſtle* in the Text urged the inſtitution; therefore *come again* cannot be meant of that. The Ordinance then had ceaſed before *Paul* writ to the *Corinthians*, and he would never have reſtor'd an abrogated Inſtitution, who was ſo vehement an oppoſer of an abrogated ceremonial Law. Or till he come in Spirit into the Soul? Was Chriſt in Spirit in none of the *Corinthians*, who were a Church of great graces and great gifts, as well as great corruptions? *Paul* rectifies their corrupt mixtures, but exempts not any from a due obſervance.

(6.) *Why doth any one neglecter of it who hath Faith, obſerve any other command or inſtitution?* Thoſe that make not conſcience of all known duties, make conſcience of none. He that offends in one point, breaks the whole Law; he that contemns one point of the Goſpel, violates the authority of the whole. I do not ſee how any part of the Chriſtian Religion would be dear to any, who have ſo ſlight a regard to that which may claim an equality with any Ordinance, and a precedency in our eſteem in ſome reſpects, in regard of the poſitive command of our Saviour, the time when he appointed it, and the length of its duration, *Till I come.* I doubt the Apoſtaſies of many, and the unfruitfulneſs in the lives of Profeſſors, may be charged upon either the neglect of this, or an unworthy carriage in it. He hath little deſire to gain Chriſt, or preſerve Chriſt, that will have him in his own way, and not in Chriſts way. What we deſire, we ſhould take a courſe to enjoy in the method of that perſon who only can fulfil our deſires.

(7.) *Or is it unfitneſs that is the cauſe of the neglect?* Hath any man heard of repentance, and faith, and holineſs, and yet hath nothing of them? What a miſerable caſe is this! If you are not fit for this Ordinance, you are not fit for Heaven. What will you do when you come to dye? He that is not fit for the Supper, is not fit for Heaven, for the Marriage-day of the Lamb. Is not the unfitneſs from ſloth, lazineſs, and unwillingneſs to take pains with the heart? If any man can ſay he hath uſed all his induſtry by prayer and repentance to fit himſelf for Heaven and for the Ordinance, and done what he can, God requires no more than men are able to do. If unfitneſs to come be dangerous, is not a total omiſſion as dangerous? Will you plead your unfitneſs to God at the laſt day, as an excuſe for diſobedience? What an excuſe will this be, Lord, I would have been often at the Supper; but I was *unfit*, I gave way to a conſtant courſe of temptation, I never had an eagerneſs of deſire for it, I was torn with various diſtractions, I let ſin reign in me, the care of a Farm or a Trade diverted my thoughts from it? What ſelf-condemning excuſes are thoſe? You know how firm they were to ſtave off the anger of the King from thoſe that made them in the Goſpel to excuſe their *not coming to his wedding*, Mat. 22. Or is it a perfect fitneſs that is not to be found within the circumference of the earth? You will make God a hard Maſter under the Goſpel, to receive none but thoſe that have a perfect fitneſs for him.

him. If any would be perfectly fit, the courſe is not to reject the means for it: Diſeaſes can never be cur'd with a ſlighting, but by uſing the remedy.

(8.) *Conſider what you loſe, and what danger you incur.* Whatſoever benefits are ſtor'd up in a Sacrament we loſe by neglects; whatſoever Obedience is in obſerving it, we loſe the reward of; we loſe the fruit of his love in it, and we deny the obligation of his Authority, and the honour of Obedience to it. God will not calmly and coldly ſuffer neglects. To detract from any Ordinance of Chriſt, is in part to diminiſh the Scripture, to deny part of his Will and Teſtament. Why was the neglect of the *Jewiſh* Sacraments ſo ſeverely puniſhed, that the perſons were cut off, not by a civil puniſhment, but by the hand of God, as the *Jews* interpret it? Is not the Grace offended in ours as good as was in theirs? Ours may claim the precedency of them in benefits, and therefore ſhould in eſtimation. 'Tis much, that when Chriſt hath graciouſly condeſcended to us, we ſhould not thankfully aſcend to our own priviledge. Well then. Why ſhall not the unconceiveable love of a Saviour move you to the Obedience of a Command ſo eaſy, ſo beneficial, ſo alluring? You are bound to profeſs Chriſt, to remember him in your lives, who remembred you at his Death. Do you think your ſelves his Members within the great Charter of Salvation which he hath purchas'd and ſeal'd? How can any be Members of his Corporation, and diſobey his Orders? Are you not enter'd by Baptiſm, have you not vow'd and promis'd your Allegiance, and is the neglect of a known and poſitive Command the way to perform it? Conſider it is a Law made by the Purchaſer of our Salvation.

2. *Uſe. Is of Exhortation to obſerve it and that frequently.* Though a dying Saviour is remember'd, yet a living Saviour is ſought for in it; and ſhall not we be as ready to ſeek a living Chriſt in the Sacrament, as the Women were to ſeek a dead Chriſt in the *Sepulchre?* Mat. 28. 1. The neglect of it doth ſpeak ſome light thoughts of it. Is it becauſe of the meanneſs of the Elements? we may as well deſpiſe a great Redeemer, becauſe clothed with the infirmities of a mortal Body, as deſpiſe the ſpiritual repreſentations of him, becauſe clothed with the meanneſs of Earthly Elements. God doth always delight to convey great things through mean *mediums*. *Gideon* ſhall rout a *Midianitiſh* Army with Potſheards, with Earthern Pitchers; and the Jaw-Bone of an Aſs ſhall be more ſucceſsful in the hand of *Sampſon*, than a maſſy Sword in the hand of *Goliah*. By the weakneſs of the Croſs God redeems the World; by the fooliſhneſs of Preaching he converts a World, and conveys through Earthen Veſſels a treaſure wherewith to enrich his people, and a ſtrength that makes confuſion in the Kingdom of darkneſs; and by theſe Elements, mean in appearance, he doth nouriſh the Believer, ſtill making thoſe Ordinances the Pipes of his inviſible Grace. Or is it for want of a diſpoſition? If there be no Faith at all, the cauſe is ſad; if there be no fitneſs for Heaven, there is no preſent fitneſs to converſe with Chriſt in his Supper. Or is it but a weak Faith? The more need then of a ſtrengthening Ordinance. Would we have a more elevated frame of heart? The way to aſcend to the top of a Pinacle is not to run from the ſteps which lead to it. Who is ſufficient for theſe things? But the more ſpiritually ſenſible we are of our own inſufficiency, the more confidence we may have in the ſufficiency of a Saviour; the more ſenſible we are of our Diſeaſe, the more confident of the ſkill and affection of our *Phyſician*, and the more we ſhould apply our ſelves to his preſcriptions.

Let us conſider ſome *queſtions*.

(1.) *Will any Believer be guilty of diſobedience to the Author of his Faith? Do this*, is a word of Command, *Luke* 22. 19. Not left *ad libitum*, 'tis not you may if you will as was ſaid before; but *do it* in remembrance of me. Do it if you will remember me, I will account you no rememberers of me, unleſs you do it. The Command was given to the *Apoſtles* but to deliver it to the Church, 1 *Cor.* 11. 23. *For I have receiv'd of the Lord that which alſo I have deliver'd unto you.* We muſt obey the Commands given to the *Apoſtles*, ſo far as they are practicable by us, as well as think to ſhare in the comforts of the Prayer Chriſt put up for us and his *Apoſtles*, *John* 17. 20. The influence of what was ſpoken in their preſence extended to all Believers, and the obſervance of what was inſtituted in their preſence is to be regarded by all Believers. God would not only have the *Iſraelites* cleanſe themſelves,

ſelves, but be Circumcis'd and eat the *Paſſeover*, when they were upon the Borders of *Canaan*, before he would bleſs them with the Victory, *Joſh.* 5. 2, 10. God would have them renew Covenant with him in the way of his own appointments, before they ſhould have poſſeſſion of *Canaan*. Suppoſe there were no benefit to be expected, though every inſtitution of Chriſt is a mark of his love as well as a fruit of his authority, yet doth not the greatneſs of Chriſts love deſerve our tenderneſs of his authority in his Commands? If they had nothing of priviledge but all of duty, love to Chriſt would make us often remember him, and Obedience would make our love chuſe the way of his own ordering, and not ways at our own pleaſure. *Deus voluit*, is a ſufficient motive, and we cannot free our ſelves from the cenſure of Diſobedience, if we obſerve not his Commands in the ſame manner that he enjoins them, in their circumſtances as well as their ſubſtance.

(2.) *Is Chriſt ſo mean a Friend as not to be remembred?* The memory of a good Friend ſhould be very precious: Is there any Friend we have in the World can outſtrip him in affection, and deſerve a greater ſhare in our firſt-born thoughts? What was ever more advantagious to us than the death of Chriſt, by whom we have our life? than the Agonies of Chriſt, to which we owe our freedom from the wrath to come? Do we not remember our own benefit in remembring our gracious Benefactor, who bore our ſorrows, that we might enter into his Joy; groan'd under the Curſes due to us, that we might triumph in his Fathers Love, and in his own Glory; who emptied himſelf to fill us, and receiv'd the wrathful ſtrokes to free us; who took our ſins upon himſelf and caſt upon us the robe of his righteouſneſs, bore the load of our tranſgreſſions to enrich us with the treaſures of his merits, endur'd our Death to procure our Life, and hung upon our Croſs to advance us to ſit upon his Throne. Is it not a great unkindneſs to be unwilling frequently to remember ſo cordial and choice a Friend? Beſides, Is it not fit to remember him frequently, who remembers Believers perpetually? He regarded ſuch in his laſt Prayer, he remembers ſuch in Heaven to plead for them, he remembers them under their beſpotting corruptions; ſhall not Believers remember him, who hath laid in his bloud a perfect foundation for their perfect holineſs, and taken poſſeſſion of an Heavenly Glory for their perfect Happineſs? He remembers them that were Enemies, and have too much enmity ſtill; and ſhall not they remember him who is a clear and perfect Friend? He bears *their names upon his breaſt*, as *Aaron* did the *ten tribes on the Ephod*, Exod. 28. 12. and remembers even thoſe who have Crucified him; and ſhall not they remember Chriſt who were never wronged by him? Should we not rejoice to ſee the Rainbow in the Clouds, which is a ſign of Gods ſecuring Covenant againſt a deſtroying Deluge? And ſhall we neglect the ſigns of Gods ſecuring Covenant againſt an over-flowing wrath?

(3.) *Why ſhould we not often be in thoſe ways where we may meet with our beſt Friend?* Certainly he is as graciouſly preſent in this as in any other Ordinance. He is *preſent* with us in *obſerving every thing which he hath commanded*, Mat. 28. 20. and ſhall this be without a more ſpecial preſence, when it was inſtituted for a more ſpecial remembrance of him? He is preſent *ſymbolically*, as a man by his Picture; he is preſent *ſpiritually*, the Soul ſees him by Faith, as *Abraham* ſaw his day at a diſtance, and that with Joy; he is preſent by his efficacy, as the Sun is preſent in the Earth, though many hundred Miles diſtant in its Body. *This is my Body. This is my Bloud*; as ſure as this is Bread and this is Wine, ſo ſurely by Faith are you partakers of my Body and Bloud in this Ordinance. Can this be ſaid of any other Ordinance? Where is Chriſt ſo particularly preſent, ſo cloſely applyed as in this?

(4.) *Have you no Graces that need ſtrengthening?* Have we not need of all the means to ſtrengthen that Faith, which we ſhall have all the need of in the hour of Death to keep our Souls from fainting under the ſtroke? Is it not a deſireable thing to have the benefits of Chriſt often applied to us, and our Faith confirm'd? Is all our leanneſs remov'd, that we need no more marrow and fatneſs? Are we ſo provided for Heaven, that we need no more *viaticum* in our Journey thither? Who would come but ſeldom to his ſtated Meals? He that would faſt one day

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would ſcarce faſt two but by force. We are yet in a Journey, and we need ſtrength to go forward. We are beſet with Diſeaſes, and we need Medicines to cure us. We are often faint, and we need Cordials to revive us. Are our Souls ſo fully eſtabliſhed, our affections ſo ready at our call, as not to need ſenſible objects ſometimes to raiſe them? A vigorous fancy helpt by the ſight of a Picture mounts to a greater activity, ſo doth a ſpiritual Faith. Can you then too often embrace the Croſs, drink down the Bloud of Chriſt, and put your hands into his Wounds? Is your Faith ſo hearty, that it needs no Cordials; your love ſo hot, that it needs no breath for an higher flame; your hopes ſo certain, that they do not ſometimes reel; and your obedience ſo quick, that it needs no ſpur; and your ſtanding ſo ſecure, that it needs no further ſettlement? 'Tis certain, that as if we would have Faith, we muſt attend upon converting Ordinances; ſo if we would have ſtrength of Faith, we muſt frequent ſtrengthning inſtitutions. How would this Sun ſhining upon our Souls in his own Orb, enrich us with his heat and light, ſuffer nothing to ſtand before it, and put out all thoſe leſſer fires, thoſe fooliſh deſires which aſpire to other things, and weaken the Soul? After the *Iſraelites* were circumciſed, and had eaten the Paſſeover, then did Chriſt, as Captain of the Lords hoſt, appear to *Joſhua* to encourage his heart, and ſtrengthen his hands againſt thoſe enemies in *Canaan*, by which our ſpiritual enemies are repreſented, *Joſh.* 5. 7, 10, 14. 'Tis by a frequent exerciſe of Faith, according to the methods of Chriſt, that Believers would be as *Lions* (as *Chryſoſtom* ſaith) breathing fire terrible to the Devils themſelves. Have you not found your own experience, or at leaſt the experiences of others bear witneſs to this? How often hath the empty Soul been fill'd, the palſie hand cur'd, the thirſty heart ſatisfied, the feeble knees ſtrengthened, a creeping love chang'd its pace, and a cloudy ſoul been brightned? The more believing at a Sacrament, the more vigorous is the Faith afterwards. As in eating corporal food, by the aſſimilation of meat to our ſubſtance by the Chymiſtry of Nature, and converting it into bloud and ſpirits, the body is ſtrengthened; ſo by the feeding upon Chriſt by Faith, the ſoul is ſtrengthened, and Chriſt becomes more and more myſtically incorporate in the Believer, *Chriſt in them the hope of glory.* Joh. 17. 23. *I in them, and thou in me.*

(5.) *Why will any true Believer gratifie Satan?* The motions to hinder thoſe that are gracious, muſt either be from God, or Satan: From God they cannot be, who is no enemy to the Ordinance he hath appointed for them. It cannot be thought that God ſhould decry his own inſtitution, or call back his own invitation, or diſcourage a Believer from the remembrance of his Son in that Ordinance, which hath been enjoyn'd for that end. The Spirit in his motions acts according to the Word, not contrary to it. They muſt then be from the Devil, who is an enemy not to be liſtned to. He endeavours to hinder the Believer from the moſt ſpiritual duties, whereby he may gain the greateſt profit. He kindles our corruptions, ſhoots in his temptations, fills us with ſcruples, exhorts us to omit, defer, any thing to ſtave us off from that which is the ſtrengthening of our Souls, and a weakening of his Kingdom. Swallow not therefore this poyſon, ſpit it out, leſt you pleaſe the Devil, and diſpleaſe the Redeemer. How will the Devil triumph, if he can keep you in a conſtant omiſſion of a known duty? If the frequent attendance be a means to ſtrengthen Grace, the neglects are a means to weaken, and the Devil rejoyces in the decays of Grace, next to preventing any Grace at all. He feeds himſelf with hopes, that at laſt he may make ſuch utterly inſenſible.

6, Why ſhould any Believer deny to pay Chriſt the debt of thankfulneſs for his great love, in that way which he hath appointed? 'Tis a thankſgiving, a thankful remembrance, therefore anciently called the *Euchariſt*. 'Tis appointed as a Feaſt to rejoyce before God for the benefits we profeſs to enjoy by the death of Chriſt: As the eating of the Sacrifice offer'd to an Idol, was a profeſſion, that all that they had, came from the kindneſs and powerful influence of that Idol. Shall not our Souls be filled with *Hoſanna's* for the greateſt mercy that can be beſtow'd upon us, *viz.* a redemption from guilt, death, hell, and the wrath of God? Shall we refuſe a thankful acceptance of that honour to ſit at his Table, and to ſup with

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our Prince? Would not that perſon be accounted ungrateful, that ſhould delight in the picking of ſtraws, when his King calls him to his preſence?

To conclude. Let the benefits of this Ordinance perſwade every Believer to a frequency in it. They muſt needs be great and deſirable upon a worthy and believing partaking, becauſe the ſin and danger are dreadful in an unworthy approach. If indeed we have no enemies to conquer, no weakneſs to ſtrengthen, no ſin to trouble us, no temptations to ſurround us, no damps to ſmother our aſſurance, no ebbs in our Graces, no totterings in our Faith, no coolings in our Love, no emptineſs to be fill'd, no doubts to be reſolv'd. If we are in Heaven, and are as Angels in aſſumed bodies, then we are lifted above the end and intendment of it; but this is no mans caſe in the world. 'Tis a command; to neglect it therefore is to deſpiſe his Authority; 'tis for our good, to neglect it therefore is to contemn his mercy; his inſtitutions are attended with promiſes, to neglect them is to deny his truth.

WE have handled *two Doctrines* from the words. There is one more yet behind concerning the *Duration* of this Ordinance from the laſt clauſe, *You ſhew the Lords death till he come.*

There is eſpecially a *twofold* coming of Chriſt mentioned in Scripture.

1. *His coming in the Fleſh.* 2. *His coming to Judgment.* Both mentioned *Heb.* 9. 28. *Chriſt was once offered to bear the ſins of many, and he ſhall appear the ſecond time without ſin unto ſalvation.* The one was to bear our ſins, the other to glorifie our ſouls; the one to expiate our guilt, the other to preſent us to God without any filth; the one to begin ſalvation, the other to perfect it; the one to ſeal the promiſes, the other to perform them; the one to put an end to the remembrance of ſin by ſubſtituting himſelf as a Sacrifice in the room of the legal ones, whereby there was a remembrance of ſin every year; the other to put an end to the fruit of ſin, afflictions and ſufferings of his people.

'Tis not his coming *in the Spirit*, which is here meant. This had not conſiſted with the intereſt of Chriſt, the wiſdom of Chriſt, or the end of the Sacrament.

1. *Not with the intereſt of Chriſt.* Chriſt came in Spirit after his Aſcenſion at the time of the liberal effuſion of the Holy Ghoſt upon the *Apoſtles*, *Acts* 2. which was his coming to them, as he had promiſed *Joh.* 14. 18. *I will not leave you comfortleſs, I will come unto you.* Would he ſo ſolemnly aſſemble the *Apoſtles* at ſuch a time, when that wrath which he ſaw marching out againſt him, called for the employment of all his thoughts, and his greateſt care in the management of that work? When it was come to that iſſue, would he neglect his preſent intereſt and buſineſs to ſettle an Ordinance ſo ſhort-liv'd as the ſpace of fifty days, when moſt of that time he intended to comfort them by his perſonal preſence after his Reſurrection? It had not conſiſted with his intereſt at that time to employ himſelf about that which ſhould ſo ſuddenly expire.

2. *Nor with the wiſdom of Chriſt.* To inſtitute that ſo ſolemnly for his remembrance, that ſhould be of ſo little uſe. It was to remember him in his abſence all the time he ſhould be in his Fathers Kingdom: a greater abſence than that of twelve days muſt be meant; for he was abſent from them only during the time of his lying in the grave, and the time between his Aſcenſion and the deſcent of the Spirit, if by coming here be meant his coming in the effuſion of the Spirit, *Act.* 1. 3. *He was ſeen of them forty days, ſpeaking of the things pertaining to the kingdom of God.* (Tis likely he was with one or other of them every day in that ſpace.) Which it is probable were not to be put in execution till the coming of the Spirit, which they were to wait for at *Jeruſalem*, which was to endue them with power from on high, *Luke* 24. 49. *Acts* 1. 8. And though after the deſcent of the Spirit, they *continued in breaking of bread*, yet not before, but only *in prayer and ſupplication* (Acts 1. 14.) for the power of the Holy Ghoſt, which was to commiſſion them. And would Chriſt take ſuch care to have a Church before the Fall of the *Jewiſh* Church, and enable his *Apoſtles* by his Spirit in ſo miraculous a manner, to ſettle his commands among thoſe that ſhould believe in him,

him, and this which is one of the greateſt and moſt in favour to the Church, ſo lately inſtituted, and for the commemoration of the fundamental benefit, to expire juſt after the promulgation of it? That did not ceaſe at the coming of Chriſt in the Spirit, which we have no evidence that it was put in practice from the time of the firſt inſtitution till the coming of the Spirit. Did it conſiſt with the wiſdom of our Lord to give a command which was never to be practis'd?

3. *Now with the end of the Supper.* It was to be done *in remembrance.* How could they in ſo ſhort a time forget him, in whoſe hands and ſides they had ſeen the marks of the Nails and Spear? How could they forget him whoſe Death they had ſeen, and whom they had enjoy'd again, by a miraculous Reſurrection? Beſides, the ſpirit was come, and ſo this Ordinance ceas'd before *Paul* writ to the *Corinthians*, and he who had been ſo vehement an oppoſer of an abrogated Ceremonial Law, would never have reſtor'd an abrogated inſtitution.

Nor is this coming again to be underſtood of the *Spirit's coming* to a particular perſon. Then.

(1.) *As ſoon as ever men come to be fit for this Ordinance, they muſt wave it.* If the coming of Chriſt here ſpoken of, be his coming in ſpirit to a Soul; as ſoon as ever he is come in ſpirit, they ought not to obſerve it, becauſe they would break the Command which is limited to ſuch a time, the time of his coming. The ſpirit comes in the work of Regeneration, in the work of Faith; to what purpoſe did Chriſt inſtitute this, if the only Subjects capable of it were *ipſo facto* depriv'd of it, when they were firſt in a capacity for it? None receives good from this Ordinance, but thoſe that have Faith. Indeed men in a Croud may preſs upon Chriſt, and touch him; yet only that perſon that touches his Garments, and takes the Elements by Faith, receives virtue from him. What a madneſs is it to feed a dead man; and if he ſhould be reſtor'd to life, to deprive him of the means and nouriſhment to preſerve that life?

(2.) *It would then be inſtituted only for the refuſe of the World.* For ſuch as had no mind to remember him, nor could remember him with any affection to him, or comfort to themſelves, ſince they were alienated from him by their Unbelief. We cannot ſuppoſe that Chriſt that night wherein he was betray'd, ſhould take care only of his Enemies. He pray'd for his Diſciples, not for the World, he gives the Supper to them, and in them as the foundation of the Church, to all that were to believe in him, not to the World. 'Tis therefore the *ſecond coming of Chriſt to judgment*, that is here meant; when he comes in perfect majeſty to beſtow a perfect Glory. When he ſhall come *in that manner as he was taken up into heaven*, Acts 1. 11. When the remembrance of his Death ſhall be ſwallow'd up in the Viſion of his perſon, and fruition of the ripe and compleat fruit of his ſufferings. In the mean time it is a ſtanding memorial of the ſufferings of our Saviour.

The Doctrine then is.

Doct. *The Lords Supper is a laſting and continuing inſtitution, not to be put down at the pleaſure of any men.* It will not be repeal'd till Chriſt come. *Another Goſpel* is not to be expected, *Galat.* 1. 6, 7, *&c.* and therefore while the Goſpel endures, the Appendixes, *the inſtitutions* annext to it will endure. The times of the Goſpel are called often in Scripture the *laſt days*, no other diſpenſation is to ſupersede it, and the Ordinances in it are immovable things, not to be ſhaken, till Chriſt comes. He is not yet come, the inſtitutions therefore he tranſmitted to us by the *Apoſtles*, are ſtill of uſe. Nothing can put a period to them, but the coming of Chriſt, which no man can ſay is yet accompliſht. The Ordinances of Chriſt are like the Pillar of Fire, and the Cloud which guided the *Iſraelites* in their Journey through the Wilderneſs, and did not withdraw from them, till they enter'd into *Canaan*. When the Church ſhall be perfected, when Chriſt ſhall appear to put the Crown upon the Head of the glorified Church, and bring it into the promis'd Inheritance, the Clouds of Ordinances will vaniſh, there will be no more need of them, the ends of them will be compleated; there will be no weak Grace to need ſtrengthening, nor any indwelling ſin to need mortification. In the *reformation* of the Church, propheſied of in *Revel.* 21. 3. *The Tabernacle of God is with men, and he will dwell with them.* The Ordinances are not to be aboliſht; while

God hath a Tabernacle among men, he will have a worſhip, an inſtituted worſhip to help us in our natural worſhip. (The tie of homage the Creature owes to God, cannot be unlooſed.) If a worſhip, then ſome modes and rites of worſhip. The *Tabernacle* was the place of worſhip; this cannot be meant of a ſtate of glory in Heaven, becauſe, *v.* 1. 'tis a *new Jeruſalem which comes down from heaven*, a ſtate diſtinguiſht from the ſtate of glory in Heaven. In the time of the *Reformation* of the Church, which is there promiſed, *the Lamb* is ſaid to be the light of the Church, *Rev.* 21. 23. *The Lamb is the light thereof.* Chriſt is always call'd a Lamb in alluſion to the Paſchal Lamb, and in that title his death, as a Sacrifice, is always included. If the Lamb, as a dying Sacrifice, be the light of the City in that glorious ſtate which the Church doth expect in a full and thorow Reformation, the Memorials of him as *a Lamb*, and ſo the Memorials of his Death, will be preſerved till Earth give place to Heaven. And whereas it is ſaid *v.* 22. *There ſhall be no Temple*, *i. e.* no humane and legal Ceremonies, but pure Ordinances. And *the City had no need of the Sun and of the Moon to ſhine in it.*

* Grot. in loc. * Men ſhall not ſerve God according to the Equinoxes, and the courſe of the Moon, as the *Jews* had their *Paſſeover* about the Vernal *Æquinox* in *March*, and the obſervation of the *New Moons*, to ſhow to them the times of Worſhip. There ſhall be no earthly conſtitutions, inventions of man, any thing that ſmells of the legal Ceremonies; but God ſhall be glorious in his own inſtitutions, and the Lamb ſhall be the λύχνος, the candle of it; the ſimple inſtitutions of Chriſt ſhall be the light of the Church; all thoſe Ordinances, which ſignifie to us the love of the Lamb, the death of the Lamb, the benefits by that death, ſhall be kept up in purity and vigour. In the reformation of the Church, the Ordinances ſhall no more ceaſe than they did in the *ſecond Temple*, which was a reformed Church after their captivity in *Babylon*; and ſo reform'd, that they never ran again to Idolatry. But the Ordinances of God continued in the Temple till the coming of the *Meſſiah* to tabernacle among men; ſo in the reformation from the Idolatries and corruptions of *Antichriſt*, which will be as it were the erection of a ſecond Temple, the Ordinances ſhall continue till the coming of Chriſt to Judgment. Chriſt intimates the continuation of this Ordinance in the Church till the conſummation of all things, and the inveſting his people with the glory he had promiſed them, in his words after the inſtitution of it, *Mat.* 26. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Fathers kingdom*; which he ſpeaks to ſhow the nearneſs of his death, and to comfort them under the apprehenſions of it, aſſuring them they ſhould be with him in his Fathers Kingdom, partakers of his Glory. It alſo implies, that no other inſtitution was to intervene between that time, and their being with him in his Fathers Kingdom. The communication of himſelf ſhould then be in a new manner. But till that time they muſt not expect any converſe with him, but in thoſe ways he had ſetled. The nearer Chriſts coming is, the more will his Ordinances be in practice. When the *Iſraelites* were upon entring into *Canaan*, Circumciſion and the Paſſeover were celebrated, which had been omitted all the time of their wilderneſs-condition.

1. *All the Ordinances of Chriſt are to continue in his Church, then certainly this.* The inſtitutions of Chriſt in the Goſpel are ſaid to be immoveable, ſuch as cannot be ſhaken, *Heb.* 12. 26,27. *He hath promiſed, ſaying, Yet once more I ſhake not the earth only, but the heavens. And this word, yet once more, ſignifies the removing of things that are ſhaken as of things that are made, that thoſe things which cannot be ſhaken, may remain. Yet once more*, Hag. 2. 6. For it is taken out of that place, the *Apoſtle* following the *Septuagint* Tranſlation. *Once more* ſuppoſeth, that that time being paſt, there ſhould be no more change of Laws in the Church. The old inſtitutions under the Law are called τὰ σαλευόμενα, things that are ſhaken, or fluctuating, uncertain. The Evangelical inſtitutions are oppoſed to thoſe, as things that cannot be ſhaken, τὰ μὴ σαλευόμενα. *Once more*, clearly intimates, that the Ordinances introduced by the *Meſſiah*, ſhould be unalterable, as long as the Scene of the World, Heaven and Earth, endures. He would change but one time, not many; the new Laws of the Goſpel will not be chang'd by Gods authority, but be left in the ſame ſtate wherein they were eſtabliſhed by the *Meſſiah*, and not be ſubject to change, as the legal Adminiſtration was. The order

order appointed by *Moſes*, was to be ſhaken, and give place to a better Adminiſtration; but the order ſetled by the Son of God, is to ſtand as firm as a mountain of Braſs, as the foundations of the Earth, or the arch of Heaven. If not ſhaken by God, no reaſon they ſhould be ſhaken by man. *The faith* is ſaid to be *once delivered to the Saints*, Jude 3. Once, *i. e.* Unalterably the doctrine of Faith is deliver'd. As God is ſaid *Once* to *ſwear by his holineſs*, Pſal. 89. 36. Once for all, never to be alter'd. The doctrine of Faith and inſtitutions of the Goſpel, are monuments of Gods grace, not to be demoliſht or defac'd, till God puts a *Period* to the World, and wraps up the perſons of all his Elect in the boſom of Chriſt. 'Tis his injunction to his *Apoſtles*, when he commiſſioned them, to teach men to obſerve all things that he had commanded them; and he promiſeth his preſence with them in ſo doing to the end of the world, *Mat.* 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you, and lo I am with you always even unto the end of the world.* The things Chriſt hath commanded are then to be obſerv'd till the end of the world; for he promiſeth his preſence with them to the end of the world in the teaching of thoſe things. The things therefore that Chriſt hath commanded, muſt be taught. If they be not, no men can have any comfortable hopes of the preſence of Chriſt with them. If Chriſt will have a Miniſtry to the end of the world, he will have a Church to the end of the world. If a Church, which is the Seat of Ordinances, then Ordinances to the end of the world. If Miniſters, who are the *ſtewards of the myſteries of God*, then Myſteries there are to be diſpenſed to the end of the world. *Obſerve* the *univerſality of the ſubject* twice repeated, *All things and whatſoever I have commanded you.* Every thing that Chriſt hath commanded muſt be taught; every thing therefore that Chriſt hath commanded muſt endure. Obſerve alſo that the *extent of the duration* is repeated twice too, *Always*, *even to the end of the world*; it includes alſo the extent of the duration of the things commanded, becauſe his preſence is promiſed to them in the teaching of whatſoever he commanded. The Ordinances therefore of Chriſt are to be perpetually obſerved: And they are thoſe Evangelical diſpenſations which are here commanded to be taught and obſerved, becauſe they are thoſe which Chriſt, as Mediator, hath appointed; *which I have commanded*; I that have power given me in Heaven and Earth; for that is the ground of this command, *Mat.* 28. 18. *All power is given unto me in heaven and in earth, go ye therefore and teach all nations.* And leſt any ſhould take upon them to determine the time of their continuance, becauſe the firſt word *always*, is πάσας τας ἡμέρας· He explains what he meant by it, and adds, *Even to the end of the world.* So that it is not meant to the end of the *Jewiſh* State, but the end of the frame of Heaven and Earth. The preſence of Chriſt in the way of his Ordinances is here promiſed; Chriſt will be preſent with them after the end of the world, but in another manner of preſence than now; a ſpecial preſence here in the weakneſs of Ordinances, a glorious preſence hereafter in the fulneſs of Viſion. *Obſerve* alſo, If Miniſters cannot promiſe themſelves the preſence of Chriſt, but in teaching all things whatſoever Chriſt hath commanded, other men cannot promiſe themſelves the preſence of Chriſt with them, but in obſerving all things whatſoever Chriſt hath commanded; and this inſtitution is one of thoſe *all things*. And ſince the *Apoſtles* did not live to the end of the world, this promiſe looks further than the perſons of the *Apoſtles*; it looks to the Church which they ſhould ſettle in ſuch order as he had appointed, founded upon ſuch doctrine, and obſerving ſuch inſtitutions, according to his command; he would be with that Church that ſhould obſerve their doctrine, and preſerve it ſucceſſively to the end of the world. As in his prayer, *Joh.* 17. 20. he did not only pray for the *Apoſtles* then with him, ſo he doth not promiſe this only to the *Apoſtles* then with him, but to the Church. All the inſtitutions ſetled in the *Jewiſh* Church are often ſaid to be Ordinances *for ever*, *i. e.* during that Diſpenſation, till God ſhould give them their Paſs-port and ſend them away. But the Goſpel-ordinances are to be in force till the concluſion of all things in the world.

2. *Sacraments were thought by God needful for men in all their ſeveral ſtates in the world.* Sacraments were judged neceſſary by God in innocent Nature. The Tree of Life had a ſacramental ſignification of life upon *Adams* obedience. Much

more in lapſed nature have we need of thoſe ſenſible things for the ſupport of our Faith in the Promiſes of God. After the Fall there were various inſtitutions brought in by degrees. *Adam*, and *Abel*, and *Noah*, had their Sacrifices as ſignificant of the *Meſſiah* promiſed to them, and expected by them. *Abraham* had an addition of Circumciſion. The Paſſeover and other rights were added under *Moſes*. The *Meſſiah* takes away them and introduceth others, which are to continue, ſince they are the *laſt days* wherein God hath ſpoken to us *by his Son*, Heb. 1. 1. and are not to be thruſt out by any other diſpenſation. Not but theſe *Sacraments* under the Goſpel are changeable in their own nature, if it ſeem agreeable to the good pleaſure of God. * For there is a difference between natural Laws and poſitive Laws; natural Laws do not proceed meerly from the will of the Law-giver, poſitive do. Thoſe things which are evil in their own nature, are not evil becauſe they are prohibited by the will of God, but becauſe they are contrary to a rational Creature as rational; ſo that God cannot diſpenſe with them, for then he would diſpenſe with evil as evil, and ſo would deny his own righteouſneſs, if he ſhould allow that which is unjuſt in its own nature. But for poſitive Laws which are not innate in Nature, or Grace, but proceed from the will and authority of God ſolely, they may be chang'd by the will of the Law-giver: ſo the Ceremonial Law was chang'd, becauſe it was neither good nor evil in it ſelf, but had its authority ſolely from the will of God. But the Moral Law cannot be chang'd, becauſe the duties it enjoins, are naturally good in themſelves; and the things it prohibits, are evil in themſelves; and this God cannot diſpenſe with; for then he ſhould call good evil, and evil good. But God hath declared he will never change theſe. The end of all Ordinances was to bring the Worſhippers to real Holineſs, which is the perfection of the Soul; in innocency, to preſerve men in it; in lapſed nature, to diſcover the neceſſity of it, and the way to it; and therefore they muſt be obſerv'd under every diſpenſation for that end for which they were inſtituted. Now if theſe Rudiments proportion'd to the *Jewiſh* Infancy were not to be violated by them under the ſevere penalty of the Souls being cut off from among the people (which the *Jews* underſtand of a cutting off by the hand of God) ſure the more noble inſtitutions of the Goſpel ſetled by the Redeemer, being clearer repreſentations of the love he hath ſhown to us, and the benefits we may expect from him, ſtand more ſtable, and are big with greater motives to perſwade men to the uſe of them, than thoſe under the Law; which were grievous in regard of their multitude and chargeableneſs, and obſcure in regard of the diſtance of the thing ſignified by them. They may ſeem to have had more reaſon to deſpiſe the inſtitutions in thoſe ſeveral Ages, than we to ſlight the Evangelical Ordinances, ſince they are dignified by the more excellent diſpenſation they are annext unto. And God always had ſome Conduit-pipes through which to pour out the bleſſings of his Grace upon the Souls of his Creatures.

* *Rivet* in Geneſ. Exercit. 13. p. 54.

3. *All laws once ſetled are of force, till they be repeal'd by that authority which did enact them.* Chriſt as Lord of the Church hath power to appoint inſtitutions, and none but he hath power to remove them, and even he hath not power to remove them by any act but by that of his coming. Chriſt hath ſetled this till he comes, ſince his word is paſt, nothing but his coming can repeal it. His Command is therefore in force, and ought to be obſerved, and it is in force till he comes, ſo that if an Angel from Heaven ſhould bring us word of a repeal, we ought not to believe him, becauſe Chriſt is not come, to which *Period* of time it is to endure. Had it not been a high preſumption for any to aboliſh the Ceremonial Law among the *Jews, till the promiſed ſeed was come*, which was the *Period* of its duration? *Galat.* 3. 19. And is it not as high a preſumption to look upon Goſpel inſtitutions as null, before the time appointed for the coming of Chriſt to put an end to this Scene of things, be fullfilled? But doth not every man who looks upon this, or any other Ordinance, as out of date, aſſume the power of abrogating, as much as in him lies, the Laws of Chriſt? 'Tis the Obedience we owe our Lord, not to entrench upon his Prerogative in the abrogation of his Laws, any more than to uſurp the authority of enacting any. 'Tis enough it is his Law, and while it is ſo, we ought to obſerve it, till he gives us a diſmiſs by giving that a repeal. All Ordinances have their Sanction and eſtabliſhment from Chriſts Authority. The firſt

Patriarchs

Patriarchs, *Adam* and *Noah*, liv'd without Circumcision, *Abraham* without the Laws of *Moses*. But had God Commanded the one to be Circumcised, as he Commanded *Abraham* and his Posterity, and enjoin'd the other to observe the legal Institutions, was his authority to be slighted? Had they not been as much bound to use them as the *Israelites* were? God never gave power to any man to change his Ordinances, or to dispense with them. The Passeover continued, till God superseded it by another institution. Circumcision, till God chang'd it into a more easy. The Supper on Earth must hold by Christs Authority, till it be chang'd into the Marriage Supper of the Lamb, and never-fading delights in Heaven. It must hold till Earth be left for Heaven, Elements for substance and the person they represent. Who can upon a better account challenge an exemption from the observance of positive institutions than our Saviour, who had no need of them? Yet how observant was he of them, because they were established by divine authority: So that he calls his submitting to be baptiz'd of *John* a a *fullfilling* of *righteousness*, *Mat.* 3. 15. If therefore we do acknowledge that Christ is come, and that he will come again, and believingly look for this coming of Christ, we ought to acknowledge it by such testimonies as he hath appointed.

4. *The Covenant is perpetual, and therefore the seals are perpetual.* * The Covenant indeed God made with *Abraham* and the *Israelites*, was the same Covenant, and perpetual in regard of the substance of it; for God promis'd to be their God, and that they should be his People, and to give them eternal Life, whereof *Canaan* was a Type. But because the Mediator, in whom this Covenant had its confirmation, was not yet exhibited, therefore it was not perpetual in regard of the accessories and those institutions which were appointed for the confirmation of their Faith in it; as the Priesthood, Sacrifices and Sacraments, which could not remain, but must be abolisht at the coming of the Mediator, the Band of the Covenant. The rites belonging to that were but *shadows of things to come*; and when Christ whom they shadow'd, came, the shadows must necessarily pass away, and some others be instituted in the room of them. When the *Aaronical* Priesthood fell, their Sacraments fell with it, and the Priesthood being chang'd the Law is chang'd also. But Christ being a *Priest for ever after the order of Melchizedeck, hath an unchangeable Priesthood*, Heb. 7. 24. And therefore the Seal and Laws belonging to that Priesthood are unchangeable, and will continue to the end of the World. In the Supper God doth witness, that he doth give us the flesh of Christ, and Bloud of Christ, and unite us to him, and incorporate us with him: And on our parts, by the receiving them, we witness our embracing Gods favour, and return to him, and Faith in him, and Obedience to his Law. Since there is no more exhibition of him to be expected in order to Eternal Life, but God hath sum'd up all his will in Christ, setled him an Everlasting Priest, these Seals will endure as long as there is any exercise of that Office of Priest, which will be till his second coming; wherein all his Elect shall be perfected, and no more need of Sacrifice or Intercession. If it were a Type of something to come, when the substance is come the shadow should be done away: But it is a memorial of what is past, and no other administration is to succeed in the room of Christ, and therefore it is to be continued till his coming, and resigning all to his Father.

* *Zanch.* in Hos. 2. 9. p. 44, 45, 46.

5. *The state wherein we are, requires the continuance of it, and of other Ordinances.*

1. *In regard of our constant decays.* Our Bodies would moulder to dust, were they not daily nourished; and is there not as much need of nourishment for our Souls? Our Souls need such institutions, as well as our Bodies need food. A man may expect as well to grow without food, or that his Vine should bring forth Fruit without Sun, and Rain, and dressing, as that while he is in the World, he should thrive in Grace, that doth not take in the fructifying showers of Christ. Our sin is strugling, and needs something to conquer it; our Faith is staggering, and needs something to confirm it; the sin that clogs us must be remov'd; the Grace that burns dim must be brightned. We need pardon, here we may behold it seal'd; we need straiter Union to Christ, here it is promoted. The Conjunction

ction between Chriſt and a believing Soul, is as cloſe as between us and the Bread we eat, the Wine we drink. There is need while we are in the wilderneſs of this world, to be fed with Manna; when *Canaan* is poſſeſt, this will ceaſe. We have a journey to go, a battel to fight. Is it not neceſſary we ſhould, with *Jonathan*, take ſome honey by the way to recruit our ſpirits? God always convey'd his grace by ſome pipes, and theſe he hath appointed in the times of the Goſpel.

(2.) *In reſpect of our weakneſs.* Some intercourſe there muſt be between God and us, if we be happy. Immediately we cannot have it; ſuch communications are reſerved for Heaven; theſe are ſhadows fitted to the weakneſſes and dimneſs of our ſenſe. We could not look ſteadily upon Chriſts glorified body; but we may behold him in a Sacrament as in a glaſs without twinkling. The *object* is not primarily and immediately preſented to our eye; but by the mediation of a glaſs we have ſome broken beams, ſome glances of his preſence. And in thoſe ſhadows we may ſee Chriſt crucified before our eyes, embrace him in our arms, and carry him in our hearts. Our ſtate muſt be chang'd from Earth to Heaven, before Sacraments can well be aboliſht. If the Sacraments be neceſſary as Seals to confirm the truth of the Covenant to us, as pledges of Chriſts love and his conducting preſence, and as inſtruments to convey ſtrength, vigour, and all the bleſſings of the Covenant to the heart, they are therefore needful till the doubting and ſtaggerings of the Soul ſhall be remov'd by full viſion, and till we are got to the top of the mount of bleſſing.

Uſe.

1. *Chriſt will always have a Church in the World.* A Church is the Seat of Ordinances. Priviledges conferr'd by Charter ſuppoſe a Corporation. If Chriſt hath left a ſtanding Legacy, there ſhall be ſome perſons in the world to whom it ſhall be paid. 'Tis his Royal Prerogative to appoint them. He will not be a Titular King without a Kingdom, without Subjects, Chriſt will maintain his intereſt. And ſince he hath eſtabliſht his Ordinances till he come, he will have a generation to ſerve him in the obſervance of them till he come. The Church and Ordinances cannot conſtantly be ſeparated, though for a time they may; as the *Iſraelites* had not Circumciſion in the Wilderneſs, and the Paſſeover alſo was omitted, but renewed by them before their entrance into *Canaan*, yet it will not follow from hence, that Ordinances muſt always continue with us. They may be taken from a particular Church, though not from the Catholick Church. God may have a Church in the world, when he hath it not in this or that particular Nation. Our day may be turn'd into a black night. Our *Manna* may not always fall. God ſometimes takes away his Ordinances from a people to pull down the houſe, and *pluck a people up by the roots*, 2 *Chron.* 7. 20. Sometimes he takes away his influences from them. *Urim* and *Thummim* may continue, but he will not anſwer *Saul* by them; the houſe may ſtand, but darkneſs may fill it when the glory of God departs: though there be a Temple and Sacrifices, yet but the huſks of Ordinances only.

2. *'Tis in no mans power to add to or detract from Chriſts inſtitutions.* Not a pin in the Temple he will have alter'd, till he gives order. God is a jealous God, and careful of his Soveraignty. 'Tis not for any inferiour perſon to alter the ſtamp and impreſſion the Prince commands. None can coin Ordinances but Chriſt, and till he call them in, they ought to be current among us.

3. *See Chriſts love and bounty.* Chriſt would not leave his people without a durable Legacy. As Chriſt prayed for all that were to believe, ſo he provides for them. The *Apoſtles* were not only to have the benefit, but all. He ſpreads a ſtanding Table for his people before he enters into his purchaſed Glory, provides to feed them till he comes to take them home to himſelf. He intruſted it not to others, leaves it not to the *Apoſtles* to appoint what they pleaſed; but writes the Bill of Fare himſelf, and directs what diſhes we were to feed on till his return.

4. *This Ordinance muſt not be contemned.* The Paſſeover was to be obſerved, much more the Supper ſetled by Chriſt. 'Tis to continue till his ſecond coming. Is Chriſt yet come? Doth not the Creation yet groan under vanity, doth not the Heaven and the Earth look with their old aſpect? Have they yet put on new apparel? Doth not the Sun run its ancient courſe? Are there yet the neareſt Signs

of

of his ſecond coming? Then no ſigns of the ceſſation of his inſtitutions. All Commands muſt be kept *till the appearing of Jeſus Chriſt*, 1 Tim. 6. 14. Certainly then this that is ſo nobly circumſtantiated. Let not any man think himſelf above it upon a conceit of a greater meaſure of the ſpirit. 'Tis an impiety to pretend the Spirit of Chriſt can overthrow the inſtitutions of Chriſt, which are to have the ſame duration in the World with the influence of the Spirit; to pretend that Spirit, whoſe office it is to bring the things of Chriſt to remembrance, to overthrow a grand memorial of him, contrary to the deſign of his miſſion; this is to ſet Chriſt and his ſpirit at variance. To *deſpiſe propheſyings, is to quench the ſpirit*, 1 Theſ. 5. 19, 20. Will not the deſpiſing a great Ordinance of Chriſt, be attended with the ſame dreadful effect? * The Spirit doth not do all things in us without means, but directs us how to uſe the means, as he did *Solomon* to build the Houſe. He that contemns it, after ſo poſitive a Command of remembring him this way till he comes, regards little Chriſts Authority, and preſumes himſelf wiſer than Chriſt; as if he could have given him directions how to have ſetled his Church in a better method. Is it not a great ingratitude to God, to deſpiſe what he commands as a Priviledge? Were not the *Apoſtles* men of an extraordinary meaſure of the ſpirit, becauſe of their extraordinary employments? and did they not exerciſe themſelves in the inſtitutions of Chriſt? How have many proceeded from the ſlighting of Chriſts Inſtitutions, to the denying the authority of his word; a ſlighting Chriſt himſelf Crucified at *Jeruſalem*, to ſet up an imaginary Chriſt within them?

* *Holinſworth of the Spirit, p. 42.*

5. *'Tis a ſtanding Ordinance till he come, no longer.* The happineſs of Believers is great in attendance on the inſtitutions of Chriſt, but greater afterwards. 'Tis then, there will be a full ſight of that which is now in dark reſemblances. 'Tis then, Believers ſhall ſee the original Copy of this Picture. 'Tis but till he come, he will not always have his people ſubject to Ordinances, or ſhow himſelf in a Glaſs, but face to face. Then muſt this deputed light give place to a greater; then muſt theſe ſhadows fly away when the Sun appears. 'Tis a priviledge to ſit with him at his Table here, but a greater to drink of the Fruit of the Vine, new with him in the Kingdom of his Father.

A DIS-

A DISCOURSE Of the Subjects of the LORDS SUPPER.

1 Cor. 11. 28, 29.

But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

HAving diſcourſed of *v.* 26. I now proceed to thoſe which I have read. The ſubſtance of *v.* 27. will come in in handling *v.* 29. where the *Apoſtle* mentions the *greatneſs of the puniſhment* of unworthy receiving: As *v.* 26, 27. he had ſpoken of the *greatneſs of the ſin.* Something we inſiſted on the laſt day in the diſcovery of the ſinfulneſs of Unbelief, and more will upon the ſame ſubject be coincident with what might be ſpoken in this caſe. The *Apoſtle* here exhorts the *Corinthians* to a worthy participation of that great Ordinance of the *Lords Supper*; and (1.) lays down the *rule of ſelf-examination* before their approach, that they might not contract ſo great a guilt as that of the Body and Bloud of Chriſt. But if he would not be guilty of the Body and Bloud of Chriſt, *let him examine himſelf.* (2.) *The manner of participation: So let him eat, and ſo let him drink.* (3.) He backs and *enforceth it with a reaſon: For he that eats and drinks unworthily, eats and drinks his own damnation.* A great danger is incurr'd by the neglect of this manner of proceeding.

* *Eſſium.*

Let a man, ἄνθρωπος ἑαυτόν.] An * *Hebraiſm* for every man. The *Apoſtle* ſpeaks it, ſaith *Grotius*, in regard of the diſorders which were in the *Corinthian* Church in matter of Diſcipline. Do not believe, becauſe no cenſures are paſt upon you, and the foundations of Government are razed up in your Church, that therefore you ſhall eſcape puniſhment for the contempt of thoſe Myſteries. No, God requires a worthy receiving, and will puniſh an unworthy one. So that it is an univerſal duty upon every Chriſtian that deſires to approach the *Lords Table*, to ſet upon a ſerious examination of his heart and life, which the excellency of the Myſtery in its own nature requires; an excellent Ordinance requires a peculiar preparation. Every man, not every man in the world, but every man in the Church; not every *Heathen*, but every man that pretends a right to the Supper.

Examine himſelf, δοκιμαζέτω.] Some underſtand the word of an *artificial* examination. As Goldſmiths try Metals by the Touchſtone, to diſcern between what is true Gold and Silver, and what is counterfeit. But it is rather to be underſtood of a *judicial* tryal, a tryal of matter of fact, a tryal of ſtate, a tryal of graces.

1. *A tryal of Grace*, whether it be inherent or no. 'Tis a *ſhowing the death of Chriſt*, there muſt be therefore a ſearch, whether thoſe graces which ſuit the death of Chriſt, and anſwer to the ends of it, be in the ſubject, as *repentance*, *faith*, *love* to God and to our Neighbour; whether there be, not a Legal, but Evangelical worthineſs and a ſuitableneſs between the Maſter of the Feaſt and the Gueſt; whether the heart and life agree with the precepts of Chriſt; what ſtamp of the Spirit upon the Soul and converſation.

2. *A tryal of the ſtate, wherein thoſe Graces are.* Since the Supper is not worthily receiv'd, but by an exerciſe of *repentance*, *faith* and *love*; 'tis neceſſary to inquire into the ſtate of thoſe Graces, and their vigour or languor in the Soul, that they may be excited to manifeſt themſelves in a ſuitable carriage to the Maſter of the Feaſt, and the grandeur of the Ordinance we are to attend upon.

By this are excluded from this Ordinance,

1. *All perſons uncapable of performing this antecedent Duty.* Either in regard of *natural inability*; As children, infants, who though anciently in the times of *Auſtin*, were admitted to this Ordinance, yet againſt the *rule of the Apoſtle*; becauſe by reaſon of the imperfection of their age, they were not capable of performing this neceſſary duty which was to precede. As children are not the ſubjects recipient of the Supper, becauſe they are not riſen to a ſuitable degree of underſtanding; ſo neither are mad men, becauſe they have loſt that underſtanding they had, and the great Myſteries of Religion muſt not be expos'd to contempt. And in regard of a *negligent inability*, as ignorant perſons, who neglect the means of knowledge, or improve them not to furniſh themſelves with a ſufficient ſtock of knowledge to this end; ſo a man grown in age may be a child in underſtanding, and upon the ſame account is as uncapable as a child of this Ordinance; men therefore are unfit to come without a diſtinct knowledge of the doctrine of the Goſpel.

2. *All perſons who cannot find upon examination any thing of a Divine ſtamp upon them in the loweſt degree.* Such are all unrenewed men, who have not one breathing in their Souls, nor one breath of ſmoak and gracious deſire towards Chriſt in their hearts. And conſequently all ſcandalous perſons in life, who are as uncapable by their ſpiritual madneſs and contracted vicious habits, as men that are mad naturally by a diſtemper of their brain. This tryal is for the finding fit qualifications for this Ordinance, τι δοκιμον, *ſomething found* and worthy, which ſuch perſons cannot upon examination find.

This command of ſelf-examination evidenceth to us,

1. *That a Chriſtian may come to the knowledge of his ſtate in Grace:* Otherwiſe it would be wholly fruitleſs to examine our ſelves. If we may know by the want of ſaving conditions, that we are in a ſtate of Nature; we may know by the preſence of them, that we are in a ſtate of Grace.

2. *No neceſſity of auricular Confeſſion*; To tell all the ſecrets of the life to a Prieſt.

So let a man eat of this bread, and drink of this cup.] *So*, not otherwiſe, 'tis a hedge planted againſt every intruſion *So* not without examination, and a fitneſs upon it. 'Tis not an Ordinance appointed for every man. There is a manifeſt diſtinction between perſons capable of the *Word*, and capable of the *Supper*. *Preaching* is to be to *every creature*, every rational creature, *Mark* 16. 15, 16. Unbelievers are capable of the Word, *Believers* only of the Supper. The one is to bring men into the family, the other to nourith them after their entrance. If any man find himſelf in a ſtate of death, let him repent, believe, reſolve a new and ſerious life, and ſo let him come, not elſe; for without thoſe he can receive no fruit of ſpiritual Grace in this Ordinance.

So let him eat, ſo let him drink.] * The *Apoſtle* here obviates an errour crept into the *Romiſh Church*, the taking away the Cup, a cuſtom unknown in the pureſt and primitive times of Chriſtianity. Let him eat and *drink*, ſaith the *Apoſtle*; Let him eat, but *not drink*, ſaith the Church of *Rome*. How ſoundly doth the *Romiſh* Church accord with the Primitive Church! *Drink ye all of this*, ſaith Chriſt, *Mat.* 26. 27. Let the people not touch the Cup, ſaith *Rome*. How valid with them is the Authority of that Chriſt they profeſs to be the Son of God, and the ſupreme Head of the Church! The *Apoſtle*, ſaith *Eſtius*, commands that

* *Daillé* Melange des ſentimens, Serm. 28. p. 287.

none ſhould partake without Examination; but doth not command that every one ſhould drink. I *anſwer*, either it is a Command, or a Permiſſion. It ſeems to be a Command. As the *Apoſtle* commands the ſelf-tryal, ſo he commands the end of that tryal, which is drinking the Cup as well as eating the Bread. If he commands the tryal, he commands much more the *participation*, becauſe in enjoining the *means*, he enjoins the *end*. We are bound to the uſe of means only in order to the end of thoſe means. If the *Apoſtle* commands the eating the Bread, he commands alſo the partaking of the Cup. The word *ſo, &c.* being Grammatically to be applyed to both. It would be ridiculous to think that the *Apoſtles* Language was in this ſtrain. *Let a man examine himſelf*, and if he finds himſelf *fit* for this myſtery, let him chuſe whether he will either eat or drink. He may do one or both if he will, or he may let it alone if he will. Who would dare to put ſuch a ſenſe upon the *Apoſtles* words? If *let* be a word of Command in the former Sentence, 'tis no leſs in the latter. If therefore he commands Examination as a means, he commands Communion as the end; and Communion much more, ſince the end is nobler than the means, and the means deſirable for the ſake of the end. But if it be a permiſſion of the *Apoſtle* (for that it muſt be at leaſt in the judgment of any man.) That every one finding himſelf fit upon a tryal, may drink of the Cup as well as eat of the Bread; what power on Earth ſhould deny that, which the inſpir'd *Apoſtle*, and great Doctor of the *Gentiles* permits? What *Pope* or Councils have Authority to deprive any Chriſtian of that, which the Founder of the *Gentile* Church hath upon Record allow'd unto them? What reaſon can be alledg'd that it is not as proper for the Church now, as it was for the Church of the *Corinthians*? It was of uſe many *Centuries* after the *Apoſtles* times, and is practiſed in all Churches but that of *Rome*, wherein the denial of the Cup was introduc'd about two hundred ſixty odd years ago. What a bleſſing do we enjoy, to be freed from the *Antichriſtian* Yoke, and enjoy thoſe priviledges, which the wickedneſs of men would deprive us of!

Bread and Cup] The Doctrine of Tranſubſtantiation was not then known in the Church. * The *Apoſtle* calls it Bread and Cup *three ſeveral times*, *v.* 26, 27, 28. Our reaſon, our ſence, our ſight, our taſt informs us it is Bread and Wine. The *Papiſts* tell us againſt reaſon and ſenſe, that it is not Bread, though it have the colour and taſt of Bread, but it is really the fleſh and bloud of Chriſt; 'tis chang'd and tranſmuted into his Body and Bloud. 'Tis indeed a ſign of the Body of Chriſt, a memorial of his broken Crucified Body, and of his Bloud ſhed. The Water in Baptiſm repreſents the bloud of Chriſt for the waſhing the Soul, as the Wine doth his Bloud for the nouriſhment and comforting the Soul; can any man ſay againſt his ſenſe, that it is not truly Water? The Church is called *the body of Chriſt*, Eph. 1. 22, 23. But have not thoſe Men and Women that make up the Church, diſtinct perſons from the perſon of Chriſt, diſtinct ſubſtances from the Body of Chriſt? Are they upon their Union to Chriſt as his Members chang'd into the nature of Chriſt, and corporeally his Members, as his Hands, and Feet, and Fingers were his upon the Earth, and are his now in Heaven? Why ſhould the *Apoſtle* call it ſo often Bread, if it were not Bread, if the nature and ſubſtance of it were chang'd into another ſubſtance? The Scripture gives both the names of *Bread* and *Wine*, and the *Body* and *Bloud* of Chriſt to the Elements; they cannot be both properly; it cannot be Bread properly, and the Body of Chriſt properly; one therefore muſt be *figuratively* underſtood. Our ſenſe tells us, and the *Apoſtle* informs us, that it is Bread, therefore it is call'd the Body of Chriſt by a *Figure*, ſince it hath nothing of the qualities of the fleſh but the eſſential qualities of Bread. Beſides, had it been properly the Body of Chriſt, the *Apoſtle* had diſcours'd far below his intention, which was to correct the irreverence of the *Corinthians* in this Ordinance, and to recommend to them the ſober and venerable uſe of it. He had neglected the main argument to enforce his main deſign, had it been properly the Body of Chriſt, which would have made their irreverence more unreaſonable, and of the higheſt guilt imaginable. He had been imprudent to have neglected acquainting them, that this was the ſubſtance of the Body of Chriſt, his very fleſh and Bloud, and had been unfaithful in his truſt, and ſilent in the moſt conſiderable argument. This had been more for his preſent purpoſe; but there is not a ſyllable

* *Daillé* Melange des Sermons, Serm. 28. p. 283, &c.

a ſyllable of any ſuch thing. * The *Apoſtle* might have argued in a higher manner from that, to convince them of the ſinfulneſs of unworthy receiving; but he makes a manifeſt diſtinction between the Bread and the Cup, and between the Body and Bloud of Chriſt. He that *eats this bread and drinks this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord.* The Bread and Wine may be receiv'd unworthily; but the Body and Bloud of Chriſt cannot be receiv'd unworthily: That implies a contradiction. For Chriſt aſſures us, that every one *that eats his fleſh, and drinks his bloud, hath eternal life*, Joh. 6. 54. * The *Papiſts* ſay, That becau e he that receives unworthily, is guilty of the Body and Bloud of Chriſt, therefore the Body and Bloud of Chriſt is really in the Sacrament. *Sauls* perſecuting the Diſciples of Chriſt, was in the account of Chriſt, a *perſecuting of himſelf*, Acts 9. 4. Was the Body of Chriſt, glorified in Heaven, really preſent in the bodies of his Diſciples perſecuted by *Saul?* And when the *Apoſtle* ſpeaks, *Heb.* 10. 29. *of treading under foot the Son of God*, who is ſo fooliſh as to imagine, that the Son of God was really in his perſon and body under the feet of thoſe *Apoſtates*, as the body of an enemy they had thrown down, might be under their feet? The Bread is called the Body of Chriſt *repreſentatively* and *ſacramentally*. And it is an ingenious *obſervation* of a Learned man *, That the word, *This is my body*, refers to the Supper in diſtinction from the *Paſſeover*, which Chriſt put an honourable end unto, *Mat.* 26. 26. *As they were eating*, (*i. e.* As they were eating the Paſchal Lamb) *Jeſus took bread, and bleſſed it, and brake it, and gave it to his diſciples, and ſaid, Take eat, This is my body.* The *Paſchal Lamb* was Chriſts body in a figure, *Exod.* 12. 46. ſpeaking of the Paſchal Lamb, *Neither ſhall you break a bone thereof*, which is applied to Chriſt, who had not a bone of his body broken upon the Croſs, which *John* takes notice of as a *fulfilling of the Scripture*, Joh. 19. 36. *Theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken*; which can refer to no other but the command about the Paſchal Lamb in that place of *Exodus*. To this it is that the word τοῦτο doth refer in the ſpeech of our Saviour, *This* is my body. The Paſſeover had been a Sacramental Type of the Body of Chriſt to the *Jews*. He was the Lamb of God, and he is our *Paſſeover ſacrificed for us*. But now Chriſt takes bread and tells them, This is my body under the Goſpel. The Paſchal Lamb ſhall no more be a repreſentation of my body, as it hath been hitherto; but, *This* ſhall be the ſign of it. The Bread upon this account is no more really the Body of Chriſt, than the Paſchal Lamb was the Body of Chriſt for ſo many Ages, wherein it had repreſented it, which none of the *Romaniſts* will acknowledge to be tranſubſtantiated into the Body of Chriſt. They differ'd not in their repreſentation, but only in the circumſtance of time; one repreſenting Chriſt to be ſlain, the other repreſenting him crucified and ſlain already.

In *v.* 29. the *Apoſtle* deſcribes the *puniſhment*, as he had *v.* 27. deſcribed the *ſin*. *For he that eats and drinks unworthily, eats and drinks damnation to himſelf, not diſcerning the Lords body.*

He that eats and drinks unworthily.] (1.) *In an unworthy ſtate.* (2.) *In an unworthy frame*, not actually diſcerning the Lords body.

Eateth and drinketh damnation to himſelf.] Κρῖμα ſignifies ſometimes *judgment*, *Gal.* 5. 10. 1 *Pet.* 4. 17. Unworthy receiving is ſuch an act as deſerves damnation, and if not repented of, will bring damnation. The ſtate may be changed, and ſo damnation avoided; but Believers themſelves, for their unworthy frames, ſhall not avoid the ſtroke of God, which the *next verſe* manifeſts, *v.* 30. *For this cauſe many are weak and ſickly among you, and many ſleep.*

Not diſcerning the Lords body.] Not diſcerning the end, ſubject, and myſtery of this Sacrament; putting no difference between that and common Bread. * There is putting a difference between things, in regard of Opinion and Judgment. As God is ſaid to put no difference between the *Jews* and *Gentiles*, in regard of purification by Faith, *Acts* 15 9. *And put no difference between us and them, purifying their hearts by faith.* So men put no difference between the body of Chriſt and the body of a meer man, between Bread as repreſenting the Body of Chriſt, and bread the ordinary ſtaff of life; when they make no ſolemner preparation for it, than they do for an ordinary repaſt. When a man doth not regard

* *Slighting* in 1 Cor. 11. 27.

* *Daillé* Melange des Sermons, Sermon 28. p. 297.

* *Lightfoot* Gleanings out of Exod. Sect. 18.

* *Daillé* Melange des Sermons, Sermon 28.

gard the Perſon and Merit of Chriſt according to the true value of him, and comes to the Lords Table as to common bread; * and conſiders not to what end the Elements are deſtined, nor the greatneſs and glory of that Body which they repreſent, he violates in thoſe Signs the honour due to the Majeſty of Chriſt. If a man did rightly underſtand the dignity of the Body of Chriſt, and how much it ſuffer'd for our ſins, and that we ſhould dye to ſin, he would certainly prepare himſelf by a ſtrict ſurvey of his own heart, that he might not come unworthily to ſo great a Myſtery.

* *Amyraut in loc.*

In the Verſes we ſee,

1. *The antecedent Duty, Examination.*
2. *The ſubſequent Duty, Participation.*
1. The *antecedent Duty* which is laid down,
1. In *the extent of the Subject, A man, i. e.* every man.
2. *The nature of the Duty, Examine.*
3. *The Object of it, Himſelf.*
4. *The Neceſſity of it, So let him come,* not elſe.
2. *The ſubſequent Duty* deſcribed in its two parts.
1. *Eating the Bread.*
2. *Drinking the Cup.*

The *Enforcement* to this Duty, *v.* 29.

1. *The danger of unworthineſs, Eats and drinks damnation.*
2. *The nature of unworthineſs, Not diſcerning the Lords body.*

3. To which we may add, *The ſinfulneſs of unworthineſs*, v. 27. *He that eats and drinks unworthily, is guilty of the body and bloud of the Lord.* To which the Particle *But*, *v.* 28. refers, as the means to avoid that ſinfulneſs, *But let a man examine himſelf.*

Doctrine,

1. *All men outwardly profeſſing Chriſtianity, are not in a capacity to come to the great Ordinance of the Supper.* The *Apoſtle* writes not to the *Heathen*, but the *Chriſtian Corinthians.*

2. *'Tis every mans duty ſolemnly to examine himſelf about his intereſt in Chriſt, and his right to this Ordinance, before he come.*

3. *Without due examination, and by unworthy receiving, a man commits a great ſin, and incurs a great danger.*

For the firſt. *All men outwardly profeſſing Chriſtianity, are not in a capacity to come to the great Ordinance of the Supper.* If all men were capable, pre-examination were not then neceſſary. But becauſe this duty is enjoyn'd as a precedent, therefore thoſe that cannot examine themſelves, and thoſe that find no good iſſue of that examination, ought not to come; for the word *So* excludes all ſuch. Chriſt preached to a multitude, he excluded none from hearing, no not the worſt of the *Phariſees.* But this Ordinance he adminiſtred in a ſelect company; he preached openly, he celebrated this privately in an upper room: whence the cuſtom of celebrating in the Chancel or upper part of the Church, not in the body of it, took its riſe. The word is more extenſive, this more contracted. There were multitudes in the *Jewiſh* Church own'd him as the *Meſſiah*; but not all were admitted by him at this his firſt inſtitution, but the *Apoſtles*, and perhaps ſome few other Diſciples. For though he be ſaid to *ſit down with the twelve*, Mat. 26. 20. yet *v.* 26. he is ſaid to *give it his diſciples.* If there were only *Apoſtles* there, it ſignifies that he gave it to them, not as *Apoſtles*, but as Diſciples, to ſhow thereby, that all thoſe that give up themſelves ſincerely to his inſtruction, are capable of this Ordinance in all Ages of the Church; and that it is not common to all that only make a meer profeſſion of him. Anciently the *Catechumens* or perſons entring their Names to Chriſt to be inſtructed, ſtood a long time upon their probation before they were admitted into the more ſecret Myſteries of the Chriſtian Religion, whether with good reaſon, I will not here determine; Superſtition lyes principally in exceſs.

In proſecution of this *Doctrine*, we ſhall lay down ſome *Propoſitions.*

1. *Only regenerate men are fit to come to the Lords Supper.* No man in a natural ſtate but muſt needs eat and drink unworthily, for he retains his enmity and hoſtile

ſtile diſpoſition againſt God and Chriſt. Sanctified perſons only are the proper Gueſts; this was prefigur'd by the Ceremony of *waſhing the Diſciples feet*, which Chriſt uſed before the *Supper*, Joh. 13. 8, 10. Without Sanctification we have no part in Chriſt, and therefore no right to his Supper. An unregenerate man cannot perform the duties neceſſary, drag out his ſins, arraign them before God, mourn for his abominations with a hearty contrition. By Examination in the *Text* we muſt not underſtand a bare Examination, but that which ought to be the conſequent upon it, a judging our ſelves, and performing thoſe acts conſonant to the ſtate we judge our ſelves in. For ſo the *Apoſtle* means, as appears by *v.* 31. following the *Text*. *For if we would judge our ſelves, we ſhould not be judged.* To what purpoſe is this commanded Examination neceſſary, but for any man to ſee whether he hath thoſe diſpoſitions which are eſſential requiſites to this Ordinance? * *The Children of Habajah, the Children of Coz, and of Barzallai*, were not to eat of the moſt holy things, becauſe they were not in the Regiſter of the Genealogies, *Ezra* 2. 61, 62, 63. If our names be not written in Heaven, and are not to be found in the Genealogies of the new Born, we are not fit to eat of this Holy Feaſt. Thoſe that were *uncircumciz'd in heart* as well as *in fleſh, were not to enter into Gods Sanctuary*, Ezek. 44. 9. Though an unrenewed man may be a great *Moraliſt*, and his moral virtues may look like ſome pieces of a Wedding Garment; yet they are not the Wedding Garment, till they be wrought into a right faſhion by Faith. 'Tis a Feaſt, and therefore only for Gods Friends. 'Tis Bread belonging to Children; unrenewed men are not yet in a ſtate of Sonſhip. *Circumciſion was to precede the Paſſover*, Exod. 12. 44. *Baptiſm to precede the Supper.* But that is but a ſymbol of an inward Grace, without which no right to participation. The *Iſraelites* were *baptized in the red ſea*, before they fed on ſpiritual *Manna*, 1 *Cor.* 10. 2, 3.

* Bolton of the Sacrament, p. 87, 88.

(1) *Faith is a neceſſary qualification, but unrenewed men have not Faith.* Take, Eat, implies ſomething ſpiritually to be done. There muſt be the hand of Faith to receive and apply Chriſt, the mouth of Faith to take in Chriſt; natural men want both a ſpiritual hand, and a ſpiritual mouth. An Unbeliever receives the Elements, not the Life and Spirit of a Sacrament. Faith is as much a condition requiſite to a ſpiritual partaking of the Sacrament, as to Everlaſting Salvation: No Salvation without believing, no taſt of Chriſt without believing. Without Faith a man receives no more the Body of Chriſt, than a Chicken that ſhould come into a room after, and pick up ſome fallen Crumbs of Bread from the ground, receives the Body of Chriſt. The main qualification, which makes Sacramental Bread ſpiritual food, is wanting. We can no more turn the Bread and Wine into the Body and Bloud of Chriſt without Faith, than a *Chymiſt* can tranſmute one metal into another without the operation of Fire. Chriſt *dwells in the heart by Faith only*. Eph. 3. 17. The Paſchal Lamb was not to be eaten till the *poſts of the houſe were ſprinkled with the bloud of it*, Exod. 12. 7. The Soul muſt be ſprinkled with the Bloud of Chriſt by Faith, before it is fit to partake of this Ordinance. As God doth not promiſe Salvation abſolutely to man, but upon condition of Faith, ſo the Sacrament doth not Seal abſolutely remiſſion of ſins to man, but upon the condition of believing. If there be no ſealing therefore of the counterpart to God by performing the condition upon which God doth found his Grants, there is no right to the Seal. The promiſe is made to the Penitent and Believing Sinner. What intereſt can he think to have in the Seal, who hath not yet embrac'd the Promiſe? It Seals in particular to a perſon what the word propoſeth in general upon ſuch a condition. Pardon of ſin is ſeal'd to Faith; there muſt be a performance of the condition on our part, before there can be any ratification by the ſeal to us. God ſeals no more than he promiſes, nor in any other manner than as he promiſes. He promiſes only to Faith, and therefore only ſeals to Faith. Covenant-Graces therefore muſt be poſſeſt and acted, before Covenant-bleſſings can be ratified to us. As in Covenants between man and man, the ſeal annext to the writing ſeals no more than what is contain'd in the writing, and upon the acceptance and performance of ſuch conditions, which are mention'd in the Deed. Where there is not therefore an acceptance and performance of the conditions between the parties, the ſeal is no more than a blank as to any real advantage.

vantage. The Sacrament is a Seal *in actu primo*, in its own nature, but not *in actu ſecundo* to a wicked man, a faithleſs impenitent man hath not the beneficial fruit of it: It doth ſeal an Unbeliever his damnation; for *he that believes not, ſhall be damned*, is part of the Goſpel, as well as *he that believes ſhall be ſaved*, Mark 16. 16. The queſtion is not, whether the condition of Faith may not be infuſed at the time of partaking by the extraordinary grace of God. The Supper ſeems not to be a renewing, converting Ordinance. That there muſt be Faith, if there be any true fruit of it, is out of queſtion, and that no unrenewed man hath, nor can have any hopes, he ſhould be there inſpired with ſo noble and neceſſary a grace; and therefore in that ſtate he is not a capable ſubject of this Ordinance. For ſuch therefore to approach the Lords Table, is a mocking of God, to come to God to ſeal the remiſſion of ſin, when they have no mind to come up to the conditions wherewith that pardon is propoſed; as it is for a man to come to a Prince for pardon, who hath not yet laid down his arms againſt him. God in his Seal teſtifies his approbation of the promiſes upon the conditions expreſt; man in receiving teſtifies his approbation of the condition: he that hath no principle of approbation in him, mocks God in his approach. Faith is a neceſſary moral qualification to the receiving of the Sacrament.

(2.) *An unrenewed man is not in Covenant, and therefore no capable Subject.* This follows upon the former: If he hath not faith the condition of the covenant, he is not in covenant with God; and what right hath ſuch an one to the ſeals? All men by nature are ſtrangers to the covenant of promiſe, *Aliens from the commonwealth of Iſrael*, Eph. 2. 12. What have they to do with the priviledge of the free Denizons of *Iſrael*? They that are not included in the Deed, have nothing to do with the Seals of the Conveyance; 'tis but fruitleſs Wax to them, not a confirming Seal. The covenant runs thus, *My beloved is mine, and I am his*, *Cant.* 2. 16. 'tis mutual between the parties; by covenanting with God we become the Lord's, *Ezek.* 16. 8. *I entred into covenant with thee, ſaith the Lord, and thou becameſt mine.* There is an appropriation of Chriſt to us, and a conſecration of our ſelves to Chriſt. What hath he to do with the ordinance, that wants the eſſentials of the covenant, who hath no valuation of Chriſt, no breathings after him, nor makes any dedication of himſelf to Chriſt? Thoſe that never gave up themſelves to God, receive no Seal, but meer Bread, meer Wine: Unregenerate men are under a covenant of works; the covenant of works was made with the whole nature of man in *Adam*, the *curſe* of the covenant ſeized upon *all*, *Gal.* 3. 10. the duties of that covenant are incumbent upon them who are under the curſe of it; the violation of that covenant freed not man from his obligation to duty, though it brought upon him a new obligation to puniſhment. 'Tis a priviledge only of Believers to be freed from the covenant of works: For they are *not under the law, but under grace*, Rom. 6. 14. And *there is no condemnation* only *to them that are in Chriſt*, Rom. 8. 1. But where men do not believe, God deals with them upon the terms of the firſt covenant; he expects a full righteouſneſs from them in their own perſons, as being without Chriſt, and having not accepted of his bloud upon his own terms, to take away the guilt of their ſins. 'Tis true, unregenerate men are under the offers of the covenant of grace, but not within actual acceptation of the covenant of grace. They enjoy ſome benefits of the covenant made with Chriſt; for they enjoy their lives, have worldly comforts, the fruits of Gods patience, all which are upon the account of the Mediator; and they have been entred in by Baptiſm; yet ſince they practically diſown the terms of that covenant, they put themſelves back under a covenant of works, to ſtand upon their own bottom; and therefore refuſing a conſent to that covenant, the benefits of the covenant belong not to them. For if a Seal (as ſome affirm) be of the ſame nature with an Oath, whereby God confirms his promiſe; yet it is ſo only to the heirs of promiſe, not to thoſe that are rejecters of the covenant and promiſe.

(3.) *This Sacrament is a Sacrament of nouriſhment. Unrenewed men therefore are not fit for it.* They are *dead*, *Eph.* 2. 1. and what hath a dead man to do with a feaſt? Men muſt be alive before they be nouriſhed. 'Tis *Eat, Drink.* The principal intent is not to eat corporeally, but ſpiritually; words not to be ſpoken to a dead man. Meat and drink may be put into a dead mans mouth, but he can

ſwallow

ſwallow down neither one nor another in a vital way, nor concoct either of them. He that wants the life of grace, can make no uſe of the nouriſhment of grace; ſo that the Sacrament is at beſt but a vain thing to ſuch. But beſides, the very end of the Sacrament is perverted, when the richeſt viands are taken by a man ſpiritually dead; as the end of Bread which is to nouriſh the Body, is perverted, and the Creature abus'd by being us'd contrary to the end of it, when it is put into the mouth of a dead man to whom it can be no advantage. The Body of Chriſt conveys ſtrength and growth to his own Members only, to living Members not to dead; dead branches receive no ſap from the Vine.

(4.) *This Sacrament is an Ordinance of inward Communion with Chriſt.* But unrenewed men can have no inward Communion with him. They cannot have that joy which ought to be in a converſe with Chriſt; becauſe they cannot taſt any of thoſe ſpiritual dainties which are in this Feaſt. They may eat the Sacramental Bread; but regenerate men only have a new reliſh, ſpiritually to taſt the Body and Bloud of Chriſt; they only relliſh the milk of the word, and the ſweetneſs of a Sacrament. What Communion can *Belial* have with Chriſt, or darkneſs with light? Chriſt will have no converſe with his Enemies, till they are prepared for his reception by the ſtamp of his Spirit. Chriſt muſt be let into the heart before he ſups with it, *Revel.* 3. 20. *If any man open the door, I will come in to him, and ſup with him.* The door muſt be opened by Converſion, before Chriſt will feaſt with the Soul in a ſpiritual Communion. Thoſe that are not graciouſly fit for a ſpiritual Communion with him in Heaven, are not fit for a ſpiritual Communion with him in the Earth; *unleſs we be born again, we cannot enter into the Kingdom of God*, Joh. 3 5. and therefore have no right to thoſe priviledges which are the foretaſts of glory. Boſom-Communion belongs only to boſom Friends; others are but intruders, and will receive no countenance from Chriſt.

(5.) *This Ordinance is to be received by true Chriſtians only.* But renewed men only are ſuch. Chriſtianity is an inward powerful work, not a paint, an image. The *form* of Godlineſs doth not conſtitute a man a Chriſtian, but the *power* of it, 2 *Tim.* 3. 5. All natural men are *without God in the World*, they are ἄθεοι, *Eph.* 2. 12. Atheiſts, and may as well be call'd ἄχριστοι, not Chriſtians, being *without Chriſt*. There is not only requir'd an aſſent of the underſtanding to make a man a Chriſtian *in foro Dei*, but a conſent of the will; there muſt be the accepting as well as the aſſenting part. 'Tis not a bare knowledge, or the profeſſion of Religion, demonſtrates a man a regenerate man, either in the preſence of God, or to himſelf, though to others in the judgment of Charity it doth. 'Tis a work of the will that is requir'd; he is no Chriſtian who barely knows Chriſt to be King, Prieſt and Prophet, and cordially accepts him in none of thoſe Offices. Now this Ordinance being the proper badge and priviledge of Chriſtians, none ought to partake of it but Chriſtians. Theſe evidences belong to the proper Tenant, not to the Counterfeit; to thoſe that are his real Friends, not to his Lip Friends, and heart Enemies. Freemen only have a right to the priviledges of the City, and true Chriſtians to the priviledges of the Church.

Obj. But it may be ſaid, *by this, none but thoſe that have aſſurance of their being in a ſtate of grace, ought to come to this inſtitution*; and certainly, there is many a true Chriſtian wants this comfort; and the Supper is a priviledge due to Grace, not to aſſurance, to Chriſtians as Chriſtians, not to Chriſtians as comfortable Chriſtians.

Anſ. *I anſwer. Caution is to be us'd in this*, leſt ſome doubting Chriſtian ſhould be left in a maze. Many humble Souls are moſt backward, the preſumptuous ſpur on apace; the baſer metals are moſt volatile.

[1.] *Penitent perſons mourning for ſin, though wanting aſſurance, are regenerate, and have a right.* Contrite hearts are the moſt acceptable Sacrifices to God, next to the bruiſed Body of our Saviour, *Pſal.* 51. 17. Thoſe that have *bruiſed* hearts, and cannot call to mind their former ſins, but the pulſe of their indignation beats quick againſt them; to ſuch Chriſt appears firſt: he ſhow'd himſelf to *Mary Magdalen* before he appeared to any of the *Apoſtles* after his Reſurrection, yea before he appear'd to his own Mother, *Mark* 16. 9. and poſſibly ſome of her former ſorrow began to ſpring afreſh, and her *Speech* ſeems to diſcover ſome ſorrow

and

and aſtoniſhment in her, and a great affection to Chriſt, *Joh.* 20. 11, 13, 15. Such bleeding contrite Souls doth Chriſt love, and ſuch as he loves ſhall be as *John* lying in his boſom, and leaning upon him at a Sacrament. Where there is a true repentance, a deteſtation of all ſin, a reſolution to avoid ſin for the future, and a lying at the feet of Chriſt, there is true Grace, though it may not be always viſible to the Soul. Theſe are the four herbs we are to eat the Paſſeover withal.

(2.) *Regenerate perſons cannot always ſay poſitively that they have grace, yet find ſo much ground, as that they cannot abſolutely deny it, unleſs in ſome ſharp fit of deſertion.* It is not eaſily diſcern'd ſometimes, becauſe of the weakneſs of it. Faith, like a grain of muſtard ſeed, may lye ſometimes in a heap of rubbiſh; clouds of ſin, withdrawings of the Spirit, and injudiciouſneſs of conſcience may obſcure the work upon the heart at ſome ſeaſons, yet a ſtrong will and an earneſt breathing to pleaſe Chriſt, whiſpers ſomething in the Soul to cheriſh it. A ſtrong and prevailing will is the proper evidence of converſion, and in Scripture it is expreſt by will, *Revel* 22. 17. *Let him that is a thirſt come, and he that will, let him come.* The acts of the will and the thirſt of the ſoul are eaſily diſcernable, enough to keep the heart from a denial of the work of Grace, though not enough to clear it up againſt all oppoſitions. The work of Grace may be clouded, the Sun doth not always ſend forth its beams. The thorn in *Pauls* fleſh ſeems to be a preſent cloud upon his ſpirit, hindring him from a ſight of his own evidences, ſince it is put in oppoſition to the Revelations he had in his Rapture *into the third heavens*, 2 Cor. 12. *Mary* knew her own affection to Chriſt, and her ſorrow for her ſin, and could not deny thoſe affections ſo palpable in her ſelf, and viſible to others; but had not aſſurance of her ſtate, till Chriſt ſpake that comfortable word to her, *Luke* 7. 38, 48. *Thy ſins are forgiven thee.* Every man that is regenerate, may be able upon a peruſal of his own heart to ſay, I am ſincere in this or that, my ends are right, and the bent of my heart ſtands towards God. In Grace there is ſome light diſcovering of it, though not perfectly, yet ſo as the Soul can ſay, I am no Hypocrite.

[3.] *A perfect aſſurance is not required.* 'Tis ſaid, *Let a man examine himſelf*, as to the frame and temper of his heart, not let him be aſſured of his being in Chriſt and of an happy ſtate; but let him take a ſurvey of his heart, and ſee that his frames are ſuitable, and ſo let him come. The *Supper* ſuppoſeth men not to have a full aſſurance, 'tis a *Seal*, and Seals are for confirmation, where there may be matter of doubt. 'Tis a queſtion, whether a perfect aſſurance be in the world. As Grace is not perfect, but hath its ebbs and flouds, ſo hath aſſurance. As Faith is mixt with Unbelief, ſo is aſſurance with doubtings. As the Soul ſaith, *Lord, I believe, help my unbelief*; ſo it hath often ſaid, Lord, I hope, help my doubts. The Needle ſtands right to the North Pole, but not without its tremblings. In the greateſt doubtings, we ſhould have recourſe to thoſe ſparklings and ſpritely leaps of our Souls, when we found the firſt touches upon our hearts, and ſtay our ſelves upon thoſe preſents we had in the day of our Eſpouſals.

2. *Ignorant perſons are not in a capacity for the Supper.* The ſubjects capable of it are men and women profeſſing Chriſtianity, and underſtanding the grounds of that which they profeſs. Light in the mind, and the true knowledge of God, was part of the image of God, and our original righteouſneſs in the Creation; as well as rectitude in the will, and the right ſtanding of it *towards God*, Col. 3. 10. Ignorance being a privation of that ornament of the Soul, a fruit of our Apoſtaſie, the root of all our diſhonouring of God, cannot render us fit Gueſts for his Table, or procure a welcome from him. *Blind offerings* can be no more acceptable to God under the Goſpel, than they were under the Law. He is *a great King*, *Mal.* 1. 14. Thoſe that approach to him are bound to know what belongs to the honour of his Name.

By this ignorance we are not to underſtand,

(1.) *An ignorance of the abſtruſe Controverſies in Religion:* Which are often too knotty for the ſharpeſt and moſt induſtrious underſtanding to unlooſe. A man may be unable to underſtand thorny and intricate Diſputes, yet with a ſanctified knowledge of the Fundamentals of Religion, be in a nearer capacity for the benefits

benefits of this Ordinance, than thoſe that by their ſubtile wits can divide a hair.

(2.) *Nor a ſcholaſtical knowledge of fundamentals*, ſō as to be able to give an exact definition of thoſe things which are neceſſary to be known. 'Tis ſufficient if he knows them as a Chriſtian, though not as a Scholar. A houſe may be ſtrong, and keep out wind and weather for the ſecurity of the inhabitant, though it be not ſo neatly built and skilfully garniſht. A man may know the fundamental Articles, yet not know all the conſequences rationally deducible from thoſe Articles.

(3.) *Nor a perfect knowledge of all the ends of the Death and Reſurrection of Chriſt.* To know that Chriſt dyed, what he was, and for what he dyed is neceſſary, but a perfect knowledge none have. As graces have their ſpots, ſo our knowledge hath its mixtures of darkneſs. The wiſdom which the wiſe Angels are daily learning, cannot be graſpt by the largeſt and moſt elevated underſtanding upon the Earth. The *Diſciples* in the time of Chriſts being in the fleſh, had but *little knowledge of his Death and Reſurrection*, Luke 9. 44, 45. John 20. 9. *Peter* underſtood him to be *the Son of God*, but was ignorant of Gods deſign to redeem the World by *his Blood*, Mat. 16. 16, 22, 23. They afterwards knew ſomething of it, and had an habit and diſpoſition to believe whatſoever Chriſt ſhould reveal to them. Yet that knowledge which was ſufficient for the *Apoſtles*, till a fuller manifeſtation by the Spirit, is no plea for our ignorance in the ſame thing, ſince the pouring forth of the Spirit, the taking off *Moſes* his vail, and penning the truths of the Goſpel with a Sun-beam. A little knowledge at the time of Chriſts being in the World, and in ſeveral ages of the World, where the means have been leſs, would be more acceptable than a greater knowledge now diſproportion'd to the means of knowing.

(4.) *There muſt be an underſtanding and believing in ſome meaſure the fundamentals of Religion.* We muſt have ſome underſtanding of the nature and attributes of God, eſpecially thoſe that are more bright in the ſufferings of Chriſt, and they are to be particularly reſpected in all our acts of Worſhip. As the holineſs and juſtice of God, the power and faithfulneſs of God, the omniſcience and omnipreſence of God, the ſoveraignty and goodneſs of God. We muſt know the fall of *Adam*, the fruits of it upon his Poſterity, the exactneſs and ſpirituality of the Law; there can be no motion to God without a ſence of our miſery. We muſt know Chriſt in his nature, God-man; in his deſign, Redemption; in his commiſſion, *ſent*; in the manner of effecting it, by the ſhedding his Blood, Reſurrection from the Dead; the manner of applying it, by his Interceſſion in Heaven, and his Spirit on Earth, in his Offices, as King, Prieſt, and Prophet; the efficacy, value, and merit of his ſufferings, the purifying vertue of his Blood, the neceſſity of Salvation by him, that there is no juſtification but by his Righteouſneſs, no ſanctification but by his Spirit, and that one is as neceſſary as the other, the one for our acceptance with God, the other for our communion with God; the neceſſity and nature of Faith for the enjoyments of the benefits purchaſed. There muſt be ſome knowledge in all thoſe things, elſe we know not to whom, or how, or for what to apply our ſelves in this great myſtery of Chriſtianity, which exhibits and repreſents to us on Gods part, the whole ſcheme of Redemption, and requires on our parts, the exerciſe of Faith about its proper and particular Object. There muſt be ſome knowledge of thoſe things; the quantity cannot be determined, the quality is, that it be a ſenſible knowledge; not ſuch a knowledge as a *Parrot* hath, that may be taught to reherſe the *Creed*, without reaſon or ſenſe to underſtand or believe a word he ſpeaks. A modeſt and a ſenſible ignorance, provided it be not total, is more tolerable than a pufft and inſenſible knowledge.

[5.] *A knowledge of the nature and ends of the Ordinance.* The *Lords Body* cannot otherwiſe *be diſcern'd*, v. 29. The myſteries of the Ordinance would be as *Arabick* letters to him that underſtands not the meaning of them. The maſter of the Family was to teach the uſe and ends of the Paſſeover to the receiver, and all that were preſent were to underſtand the ground of the firſt inſtitution, and the nature of the Ordinance. The Supper being a contract between God and man, a man muſt underſtand the nature and terms of that Covenant, and alſo

the nature and end of the Seal; he cannot elſe be a worthy Contractor with God. The body of the Lord cannot be diſcern'd without an underſtanding of the nature of the Ordinance, and the nature of the Ordinance cannot be underſtood without a knowledge of thoſe Principles of Religion, upon which it is built.

Ignorant perſons are not fit to come.

(1.) *They are uncapable of performing the Duties requiſite.* The *antecedent* duty of ſelf-examination enjoin'd by the *Apoſtle* as eſſentially neceſſary, *So let him eat*, not otherwiſe. Thoſe therefore that are unskilful in this work, by reaſon of their ignorance of the univerſal depravation of Nature, the obnoxiouſneſs of all men to the Curſe of the Law, and the impoſſibility of avoiding the terrors of it without an intereſt in that Mediator, in and by the way of his own appointment, are uncapable of performing this duty, and ſo unfit ſubjects for this Ordinance. They cannot repent, for they have no ſpiritual eye to diſcover their own filthineſs. The *Prodigal never came to himſelf*, till his underſtanding was enlightned, *Luk.* 15. 17. By the ſame ground that infants and children are excluded (who were anciently admitted to this Ordinance) becauſe of their defect of reaſon, not being able to perform this duty, ignorant perſons are to be excluded: in them there is a natural, in ignorant perſons a moral inability, and under means of Grace a ſinful indiſpoſition. There is as much reaſon for children in age to partake of this Ordinance, as for children in underſtanding. Both have a want of knowledge in thoſe things which are of a concern to a right participation of this Ordinance. Nor can they perform the *concomitant* duties. Thoſe who underſtand not the nature and ends of the death of Chriſt, cannot commemorate it in a right manner. All our ſervice of God ought to be a reaſonable ſervice; not only as having the higheſt reaſon for a motive to urge it, but in regard of the *modus*, the manner of doing it. It muſt be done with an exerciſe of reaſon. We muſt ſerve God as Chriſtians; but in our ſervice we muſt not put off the nature of man: The right manner of partaking of this Supper conſiſts in repentance for ſin, and faith in Chriſt; what repentance can there be for ſin, when the evil of ſin and the deplorable conſequents of it are not known? What faith can there be in one ignorant of the cauſe and ends of the death of Chriſt? They cannot come with deſires ſuitable, that know nothing of their own wants. They who know not themſelves empty, cannot deſire ſpiritual fulneſs; who know not themſelves ſick, cannot deſire ſpiritual Cordials; who know not themſelves under the Curſe of the Law, cannot deſire a ſatisfying Chriſt; they have no ſenſe of that for which his body was bruiſed, wounded, and crucified. Nor can they perform the *ſubſequent* duties, which are a walking in holineſs; there is no foundation in blindneſs for any regular walk.

Ignorantia non eſt conſcius.

(2.) *All ignorant perſons are Unbelievers.* None formerly entred into Covenant by a ſolemn profeſſion, but thoſe that had knowledge, *Nehem.* 10. 28, 29. *Every one having knowledge and having underſtanding entred into an oath to walk in Gods law.* How can any believe the glorious things of the Goſpel, which they know not, nor deſire to know, but ſtop their ears, blind their eyes like Bats and Owls, love the darkneſs of the night better than a clear Sun-ſhiny day? If we know not the firmneſs of the ground, we will never ſet our foot upon it. A man in ignorance is in the *chains of darkneſs*: *darkneſs* and the *power* of the *Devil* are the ſame thing, *Acts* 26. 18. He that hath ignorance in his head and heart, is alienated from God. An alienation from God is a friendſhip with the Devil. Is it fit for the voluntary captives of Chriſts greateſt Enemy to come ratling with their chains of darkneſs, and under the conduct and power of the Devil, to a Feaſt appointed for the friends of God?

(3.) *Such know not how to value this Ordinance aright.* 'Tis not fit a Jewel ſhould be beſtow'd on him who underſtands not the value of it, and would part with it for a ſong to the next Cheat he meets. An ignorant perſon would part with any ſpiritual excellency upon the next temptation of the Devil. As want of ſtrength makes the body, ſo want of knowledge makes the minds of children capable of being moulded into any form. An eye unpurg'd from the films upon it, can never diſcover the beauties of Divine Myſteries, or entertain them with any ſpiritual delight. He that underſtands not his original corruption, knows not how

how to prize a medicine. You may ſooner make one born blind admire the Sun, which he never ſaw, than make a blind Soul have an eſtimation of Chriſt, to whom he hath a natural enmity.

(4.) *Ignorant perſons are always under the command of ſome ſecret luſt.* Ignorance it ſelf is a great ſin; the not knowing what we may eaſily know, ſince it is reveal'd, is ſo far from excuſing, that it rather aggravates. Becauſe it is not a defect in the faculty it ſelf, (as in the caſe of mad men;) but a defect in the improvement of the faculty, and ſuch a defect as is voluntary, which man hath a power to remove. It ſtifles the notion of God, rather than is diſpell'd by it, *Joh.* 1. 5. *The darkneſs comprehendeth it not, i. e.* the light. Beſides the evil of its own nature, 'tis the ground of all wickedneſs. If they are only *filled with goodneſs*, that are fill'd with knowledge, *Rom* 15. 14. they muſt be fill'd with evil that are fill'd with ignorance. Where the mind is dark, the motion muſt needs be irregular. The ignorance contracted by the fall hath been the root of all the corrupt inclinations and miſcarriages in *Adams* Poſterity. Ignorance firſt brought luſt into faſhion, and keeps up the Mode, 1 *Pet* 1. 14. *Not faſhioning your ſelves according to your former luſts in your ignorance.* A faſhion, courſe, and form of ſin renders men unfit Gueſts for the Lords Table.

And this leads to the Third Propoſition.

3. Propoſition. *Men guilty of a courſe of ſin, though ſecret and unknown to others, are unfit for this Ordinance.* This injunction, *Let a man examine himſelf, and ſo let him come*, bars out ſuch. By *Examination* is not to be meant a bare act of examination, but that which ought to be conſequent upon it. Not, Let a man examine himſelf, and in whatſoever poſture he finds his ſoul, let him come; no, Let him examine himſelf to find out the neſt of vipers in his ſoul which hiſs againſt Chriſt, and caſt them out. Let him perform the acts conſonant to that ſtate, wherein upon inquiry he finds himſelf. What man would be ſo wretched, as to make this concluſion, I am a ſwine, a beaſt, I live in ſuch and ſuch ſins unrepented of, yet I have performed my duty, I have examined my ſelf, which is all the *Apoſtle* requires of me, and I reſt in this act, nothing more is enjoin'd me? Is there no end of this act? All things are commanded, not for themſelves, but for ſome end. The *Apoſtle* enjoins it, not to make the Sacrament a licence for ſin, or to encourage the wearing of Chriſts Livery to keep mens luſts warm. Every ſecret groſs ſinner ſtands anathematized both by Law and Goſpel; the Law curſeth him becauſe of his ſin, and the Goſpel condemns him becauſe of his unbelief. What excludes a man from admiſſion, when it is known to others, excommunicates him in his own conſcience, when it is only known to himſelf. All things in the Ordinance beſpeak purity; the place was fitted for the firſt inſtitution, the ſoul muſt be fitted for the participation; the place was trim'd for Chriſts entertainment, the heart muſt be trim'd for his reception. The grave of Chriſt was free from corruption, no putrified body was ever lodg'd there, the ſoul muſt be free from any affection to filth. Though Chriſt had not a hole where to lay his head, he will not have a Sty or a Swine-trough wherein to lay his body. His humanity is advanc'd above the higheſt Heavens, and the ſigns of it are not to be receiv'd by an earthly and polluted ſoul. Such ought not to approach, though they ſeem to have a repentance, till it appears that their repentance is ſerious and thorow. * Thoſe that have been ſtain'd with ſome ſecret groſs crime, ought not to approach upon a ſudden and late begun contrition. To mourn one day, and come to this Ordinance the next, argues but little care to diſpoſe themſelves for ſo great an inſtitution. A ſoul glutted with ſin, though beginning to vomit it up, cannot ſo ſuddenly gain a ſpiritual taſte for the body of Chriſt. How many have had ſudden qualms, and diſcharg'd themſelves of ſome ſins, the better to ſwallow more? Imaginations of repentance are not always realities. He that offends another, and ſaith he is ſorry for it, and a ſhort time after offends again, affords no reaſon to believe that he is a penitent in earneſt.

* *Cajetan.* Sum. P. 59.

Queſt. *What ſins debar a man from this Ordinance?*

(1.) *Not ſuch which are infirmities incident to humane Nature.* Every ſin doth not impede the operation of Faith about the proper object. Every breach of the Command is not a hinderance. Sins of daily infirmities are breaches of the Command,

otherwiſe they are not ſins. There is no perfection of virtue, while remiſſion of ſins is to be daily petition'd for; the ſtate of perfection is reſerv'd for a ſtate of glory. There is a *blackneſs* mixed with the Churches *comlineſs*, Cant. 1. 5. a blackneſs of ſin as well as of affliction. The wheat ceaſeth not to be wheat, though tares are mixed with it. In the beſt mines there are earth and droſs as well as Gold; precious ſtones have their flaws, which cannot be remov'd without the deſtruction of the ſubſtance, nor infirmities aboliſht without the deſtruction of the body. The *Diſciples* were not without corruptions at the inſtitution; *ambition* bubbled up in them, *Luke* 22. 24. and fear quickly made them forſake their Maſter; but they were not naturalized or rooted in this evil, neither did the Devil enter into them as he did into *Judas*. As the Father of mercies doth not diſcovenant us for every infirmity, ſo neither ſhould we exclude our ſelves from partaking of the Seal, 1 *John* 2. 1. *If any man ſin, we have an advocate with the Father.* The Office of Advocacy erected in Heaven, ſuppoſeth ſin after regeneration, and during our continuance in the World. But there is a great difference between the indwelling of ſin, and the rule of ſin; to ſin is to decline from that rectitude in an act which the agent ought to obſerve; in this reſpect we ſin according to the tenor of the Law in every thing we do, though not according to the tenor of the Goſpel.

(2.) *But a courſe in wilful and frequent breaches of a known command debars a man.* That which is againſt the principal intent of the command, and the main office it requires of us. Such as omiſſions of known duties. When Family-duties are omitted, and the Houſe, which ſhould be as a little Church, is rather a Synagogue of Satan; when there is a total or frequent omiſſion of ſecret Prayer, which diſowns that worſhip of God, which is due to him by the light of nature, and is the note of a wicked man, (*Will he always call upon God?* Job 27. 10.) Thoſe that forget Chriſt all the week, are not likely to be devout in the remembrance of him upon a Sabbath. And ſuch ſins of commiſſion, as are enumerated, 1 *Cor.* 6. 9, 10. (*Fornicators, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners*) are a bar, if not repented of, 2 *Cor.* 12. 21. The heart, that is an habitation of any of thoſe kinds of Devils, is not a member of Chriſt, and can bring nothing but a myſtery of iniquity to fit it to partake of the myſteries of Chriſt. This is a blaſpheming Chriſt in the Heart, while he is received with the Hands, like the reviling Thief that hung beſide him on the Croſs, not like a loving or a beloved Diſciple, that looks upon him by Faith while he is bleeding to Death: Theſe have no right, till their guilt be unbound by Repentance and Faith.

Such ought not to meddle with this Ordinance.

[1.] *Moral uncleanneſs is a greater bar than ceremonial.* If a man were defiled with a *dead carcaſs*, he was to forbear eating the Paſſeover, *Numb.* 9. 6. If any man unclean by the touch of a dead Body, came into the Tabernacle, he defil'd it, and was threatned with *a cutting off* from Iſrael, *Numb.* 19. 13. How much more ought they to abſtain from the Table of the Lord, that are not only defiled, but dead, who bear a dead putrified Soul in a living Body? 1 *Tim.* 5. 6. *She that lives in pleaſure, is dead while ſhe lives.* If ceremonial uncleanneſs, without any mixture of a moral, were hateful to God, much more hateful to him is moral uncleanneſs. The worſhip of God is more precious, than to be ſacrilegiouſly invaded by impenitent ſinners; every *work of the hands*, and that which is offer'd is unclean, as well as when offer'd by one that had toucht the dead, *Hag.* 2. 13, 14. *Lepers* who had a natural Diſeaſe, were not to come into the Congregation, that they might *not defile the place* wherein the Lord dwelt, *Levit.* 13. 46. *Numb.* 5. 2. much leſs ought they to approach to this Ordinance, where the Lord is ſolemnly preſent as maſter of the Feaſt, who have running ſores, and ſtink above ground in the Noſtrils of God. If for thoſe outward uncleanneſſes men were to abſtain from thoſe inſtitutions, which the *Apoſtle* calls *worldly Rudiments*, and *carnal Ordinances*, they are too foul Gueſts for ſo rich a Feaſt, who can bring nothing elſe but the loathſome exhalations of Hell to ſpiritual Ordinances. The livery of the Devil becomes not the Table of the Lord.

[2.] *All the right which they may claim by Baptiſm, is forfeited* in foro Dei. 'Tis a

Repentance

Repentance, profeſſion of Faith, reſolution to walk accordingly, and the anſwer of a good Conſcience towards God, which are the foundations of any mans right to the Supper; but ſecret impieties are a diſowning repentance, violating good reſolutions, denying the Faith which hath been before profeſſed; where the terms of the Covenant are not obſerved, there is a forfeiture of any right to the benefits and ſeals of it. All Rebellion is of right followed with an attainder and deprivation of Birth-right; a continual breach of Covenant by commiſſion of known ſin, attaints the Soul in the Court of Heaven, and the Charter is not to be enjoyed but by the Parties that fulfil the conditions required; he that *hates inſtruction*, hath no part in the Covenant, *Pſal.* 50. 16, 17. What claim can he be ſuppoſed to have, that declares to God by his practice, that he will not be rul'd by his Law, or own him as his chiefeſt good? A Rebel ſeparated from Chriſt in affection and will, hath nothing to do with an Ordinance of Peace. He that takes no care of the honour of God who created him, nor of his own Soul, which is to run parallel with the endleſs line of eternity, is a much worſe Infidel, than he that *neglects proviſion for his own Family*; yet of ſuch an one, the *Apoſtle* pronounceth, that he hath *deny'd the Faith*, 1 *Tim.* 5. 8. Dogs they are in the account of God, more deſervedly than the believing *Canaanite* was in the account of Chriſt: And wicked men are called ſo in Scripture, *Revel.* 22. 5. 2 *Pet.* 2. 22. What right have *Doggs* to the Childrens bread, to the Legacy of choiceſt Love? Can ſuch be ſuppoſed to be included in his will? If they have any right, 'tis to the Table of Devils, not to that of the Lord: And it may well be wondred, how any men can come ſecurely to a Communion with Chriſt, who bring ſuch evil diſpoſitions and full blown ſins unrepented of, which they know will for ever deprive them of any Communion with God in Heaven, unleſs they think that great ſins ſhould merit glory.

(3.) *Such cannot in that ſtate perform the duties requiſite in this Ordinance.* Faith is a neceſſary qualification; but a denial of ſubjection to Chriſt, is an evidence of a groſs infidelity. Practices are the cleareſt indexes of Faith or Unbelief, evil works deny God in his Promiſes and Precepts. If any man tells you he believes that to be fire which is before him, and that it will burn, and yet wilfully runs into it; you muſt either conclude, he hath no aſſent to what he doth affirm, or elſe that he is mad and hath a mind to deſtroy himſelf. And thoſe that believe neither the promiſe nor command of the Word, will not be induc'd to believe it becauſe of the Seal, when they give no credit to the writing. Repentance is neceſſary to this Ordinance; but this and a courſe of ſin are utterly inconſiſtent; *Repentance is a breaking off iniquity by righteouſneſs*, Dan. 4. 27. and a ſecret ſinner breaketh off righteouſneſs by iniquity. An unwearied practice manifeſts a fixt reſolution; but Repentance is a change of the purpoſe of the heart, not to commit the ſame iniquity again, nor any other, *Job* 34. 32. *If I have done inquity, I will do no more.* A purpoſe of ſin cannot conſiſt with Repentance; nor is a flaſhy purpoſe of repenting, a true remorſe. A Bird may ſoar high towards Heaven, and preſently deſcend as low as Earth; as *Saul* reſolved not to perſecute *David*, but was quickly bent upon his old game. He cannot have a ſenſe of ſin, which is a neceſſary qualification to a worthy receiving: He underſtands not, believes not the vaſt breach ſin hath made between God and the World, who every day is reſolv'd to make it wider. He is not in the leaſt truly affected with the greatneſs of that God againſt whom he ſins, with the kindneſs of that Chriſt whom he freſhly murders, the curſe of the Law which he hath incur'd, nor the wrath of God which he hath provok'd. Where any one ſin is lov'd, that Soul hath not a ſence of the juſtice of God againſt it, or the unexpreſſible ſufferings of Chriſt for it; and can ſuch a man have a fundamental right, who hath not a grain of the fundamental graces, or celebrate in a right manner the memorial of Chriſt, who walks every day as if the Devil were his Redeemer?

[4.] *Such contemptuouſly undervalue the Blood of Chriſt*, and therefore are unfit for this Heavenly Ordinance. 'Tis no better than a mocking of God, to come to his Table with a profeſt enmity in the Heart againſt him; a *Judas's hail Maſter*, while he is playing the Traytor; the Souldiers *hail King of the Jews* to Chriſt, while they deſign to Crucifie him: This is to be his executioner, not his

his Gueſt; to hold in the heart any one ſin, which is the enemy of Chriſt, while we partake of the Supper, is no other than to deſign the murder of him: As he that invites a Prince to his houſe, wherein he lodges a deſperate Enemy to the Prince he invites, may well be ſuppoſed to have a deſign againſt his life. We may as well profeſs our love openly to the Nails that pierced him, and the Spear that ran into his ſide, and adore them in our thoughts for ſuch an action, as bring a love and zeal for thoſe ſins which were more bitter to him, than the nails in his hands, or the reproaches of the rabble. A remorſeleſneſs in ſin is a killing the Son of God afreſh. What is it to be guilty of the bloud of a man, ſuch a mans bloud as *Job* would not ſet with the dogs of his flock, or the bloud of a *Lazarus*, who would be happier by a mortal ſtroke, than a painful and beggerly life! What is it then to have the guilt of the bloud of the glorified Son of God, the bloud of him that came to be our Saviour; and thereby to do more than approve of the curſed action of the *Jews!* Is it not as great an affront, as if one fallen into a Jakes, ſhould in that filthy condition intrude himſelf into a Princes company, ſit down at his Table, and dip his bemir'd hands in the ſame diſh? He that knows himſelf to be a ſecret enemy to God, undervalues Chriſt by an approach to this Ordinance; as if the Body and Bloud of the Redeemer were food fit for a Viper, or a Swine good enough to wear his Badge. Such is every man that hath a rooted affection to any one ſin under a profeſſion of Chriſt. He puts a diſgrace upon him, while he prefers his ſin before him.

[5.] *Such cannot receive any good from this Ordinance.* He can deſign no good to himſelf with a reſolution to continue in his ſin: what can his end be, but to ſee Chriſt bowing under ſin, that himſelf may live more contentedly in it? To attend upon any means of Grace, that ſin may abound, and be more at eaſe, is equivalent to continuance in ſin, that grace may abound, which the *Apoſtle* mentions with *God forbid*, Rom. 6. 1, 2. Whoſoever lies impenitent in any groſs ſin, is dead, and can receive no more nouriſhment from any ſpiritual Ordinance, than a dead man can by meat put into his mouth. * His ſin petitions againſt him, as *Eſther* againſt *Haman* at the Banquet of Wine; and his death, as his ſin, is more increaſed. He makes his ſin more bulky by the addition of that of unworthy receiving, and haſtens his death by a freſh provocation. 'Tis as impoſſible ſuch a man can obtain any beneficial end of the inſtitution, as it was for a *Jew* to be purified, who held in his hand an unclean thing which defiled him, while he dipt himſelf in the purifying water; and he gets juſt as much good by the Supper, as *Judas* by the *Sop*, a part of the Paſchal Sacrament, *Joh.* 13. 17. to have not only one Devil enter into him, but ſeven more, and return more proud, covetous, unclean, unbelieving, impenitent than before, with his ſins more ſtrengthened, as a Believers graces are, and more contented to lie in the mire, and increaſe ſins to lay upon the Croſs of Chriſt. *Judas* did no more than this; I ſuppoſe he came only with a reſolution to maintain that peculiar beloved ſin of his, his covetouſneſs, not dreaming of the conſequent of it, the death of his Maſter, nor with any intent to procure it: for he was ſorry when he heard Chriſt was condemn'd; and therefore in all likelihood aim'd not at the loſs of his Maſters life, but the filling his own purſe; yet the Devil took poſſeſſion of him. A reſolution to continue in any ſin after the fit of devotion is over, ſettles *Satans* Throne faſter in the heart. A wicked mans Sacrifice is always an *abomination* to the Lord, much more when it is offer'd with a *wicked mind*, Prov. 21. 27. And what more wicked mind can there be than to reſolve to preſerve the enemy of a bleeding Chriſt ſound, while he is exhibited as broken and bleeding for it?

* *Trap* on Cant. 7. 7.

[6.] *Such as lye in the mire of any ſecret ſin, are not fit for this Ordinance, becauſe 'tis not a converting Ordinance, neither in the intention of God, nor the ordination of Chriſt in the firſt inſtitution.* None but viſible Profeſſors were counted capable of it in the primitive times; they firſt continued in the *Apoſtles doctrine*, and then in *breaking bread*, Acts 2. 42.

I will grant firſt,

(1.) *That it may be the inſtrument of a ſecond or partial converſion.* There is a *converſion* from a *natural ſtate* to a ſtate of Grace, which is the renewing of the mind; this is ordinarily wrought by the word, as the cord whereby God draws men:

men: And a *gradual converſion after ſome fall*, as *Peter* was converted by a *look of Chriſt*, Luke 22. 32. *when thou art converted.* This latter may be cauſed by this Ordinance, and that Grace which hath been ſuppreſt by ſin, receive the vertue of a Reſurrection by the Sacrament. The repreſentation of a broken Chriſt, reminds a Man of his ſin committed againſt ſo dear and loving a Saviour. The remembrance of Chriſt in that Ordinance, being the great wheel to ſet all the other wheels in motion, cauſes an actual converſion, by exciting the Grace which was habitually there before: and this may be called a converſion, as converſion is an exerting thoſe principles of Grace infus'd by the Spirit, and habitually reſident in the Heart, though under ſome languor by the prevelancy of ſome ſin.

(2.) *I do not queſtion Gods abſolute power.* Not what God may do, but what he hath revealed to be his ordinary inſtrument, whereby he will work this or that effect. Who can limit the Holy One of *Iſrael*? His ways are unſearchable, and his paths paſt finding out: He hath an Almighty Power to create millions of Worlds; it doth not follow therefore that he will do it. God by his abſolute Power may infuſe the firſt Grace into the Heart at this Ordinance; but God hath not diſcover'd any ſuch intention, or declar'd in his word, or in the nature of the inſtitution, that this is the end of it.

3. *I do not deny but that it is poſſible, that a man that hath ſome diſpoſitions, and previous preparations to Grace, may have the firſt renewing Grace beſtowed upon him at the Supper.* For an unregenerate man may by a ſerious precedent examination rake into his own Heart and Life, ſearch into his ſtate how matters ſtand between God and his own Soul, whereupon follow ſome convictions, contrition, and diſaffection to his darling luſt, and ſome reſolutions againſt it; and God may come in with converting Grace at the Sacrament, and make an utter divorce between the Soul and the Sin, and the new name may be given together with the Manna, and Grace infus'd at that inſtant. Where there are ſuch diſpoſitions to the receiving a new form, why may it not be introduc'd at that time as well as another? Yet if any ſuch effect be, I ſhould rather aſcribe it to the word attending the ſigns, than to the ſigns themſelves, or the act of receiving; the beginning of Grace, being the proper end of the word, and not of the Supper. This is *Suarez* his opinion.

(4) *I will not deny but that 'tis poſſible, that a man ſeeing the paſſion of Chriſt repreſented in the Supper, may have ſuch an impreſſion made upon his heart, and his affections united to Chriſt.* The exhortations may be inſtrumental to the converting a ſpectator of the action, and a hearer of the word. The ſight of miracles hath been inſtrumental to the converſion of ſome (though I do not remember any particular inſtance of any mans converſion by the ſight of a miracle, without the word preached before, and then miracles added for confirmation of the word) the ſight of things makes a deep impreſſion upon us. The whole creation is a Book of Gods Printing, and preſents us with inſtructions worthy our notice, and generative of reflections in us. God doth teach by the eye as well as by the ear, and Sacraments are called *verbum viſibile.* This may be; but there is no example of any ſuch converſion in Scripture; nor doth the end, manner, and nature of the inſtitution, credit the opinion of its being a converting Ordinance; nor hath Chriſt diſcovered his will that it ſhould be ſo. If any man hath been converted by it, I ſhould rather attribute that effect to the word, the proper inſtrument of it: We ſay, *ſol & homo generant hominem*, yet we do not call the Sun, but the man the Father of the Child. Suppoſe a man had been converted by the Supper by the good pleaſure of God, muſt men unfit for it, plead a right to it? Becauſe one walking in the way hath found a treaſure, muſt every one expect the like hap by walking in the ſame path? I have heard of ſome, and knew one, who dated his firſt ſpirititual awakening from a dream; but would not he dream, that ſhould look upon that as an inſtitution of God to that purpoſe? Becauſe one hath been cured of an ague by running into water as cold as ice, muſt therefore all under the ſame diſtemper follow the ſame courſe, where they may as well expect their Death as their Cure? No man can reaſonably expect his converſion by coming in ſuch a poſture, whereby contracting more than an ordinary guilt of the Body and Blood of Chriſt, he incurs a greater damnation.

But 'tis not likely to be a *converting Ordinance*;

(1.) Becauſe

(1.) *If Baptiſm be not a converting Ordinance, much leſs is this of the Supper.* That ſuppoſeth Faith in the adult perſon, and the profeſſion of Faith in the parent for the child. The *Jews* did not admit a Proſelyte to Circumciſion before he was inſtructed in the Law, then upon his own profeſſion he was admitted to the Seal, and his children upon the profeſſion of the parent; and the *Apoſtle* admitted no adult perſons to Baptiſm, but upon their profeſſion of Chriſtianity. Circumciſion was a Seal of the righteouſneſs of Faith, *Rom.* 4. 11. It was a *Seal of the righteouſneſs of faith which he had, being yet uncircumciſed.* The Circumciſion at the firſt inſtitution ſuppoſed Faith in the party. Baptiſm hath the ſame relation, much more the Supper: a Seal ſuppoſeth ſomething to be ſeal'd. If it be appointed for ratifying the covenant and promiſes of it to the receiving Soul, it ſuppoſeth that condition in the Receiver, which the Covenant requires, otherwiſe it ſeals nothing. Anciently they did admit the baptized perſon immediately to the Supper, though they kept them long in inſtruction before they adminiſtred the former.

* Surrz ſomewhat enlarged.

(2.) *This Sacrament is appointed for nouriſhment, and that ſuppoſeth life.* *A Sacrament doth not ſuppoſe the effect which it was inſtituted to produce; but this Sacrament ſuppoſeth grace in a Participant. And indeed Bread and Wine are not order'd to enliven a dead man, but to nouriſh and maintain life in a living man. The bellows kindle not the wood, but ſuppoſe fire kindled before. This Sacrament is inſtituted as a part of refreſhment, with meat and drink. And though Chriſt, who is exhibited in this Sacrament, can raiſe a dead man, yet he is offer'd in this Ordinance for producing ſuch effects which are agreeable to the nature of it. He is offer'd as ſpiritual food, and ſpiritual food ſuppoſeth a new birth.

(3.) *Pre-examination implies it to be no converting Ordinance.* If it were ſo, what need this bar, *So let him* come, and not otherwiſe? What need ſuch a ſtrict examination, whether they did repent, or whether they were regenerate? He muſt examine himſelf, whether he be a ſincere Profeſſor of Chriſtianity, whether he have true repentance and faith, whether Chriſt be in him. That which is prerequir'd to the Lords Supper, it was not properly inſtituted to effect.

(4.) *The nature of Excommunication ſpeaks as much.* Had it been a converting Ordinance, ſhould not the inceſtuous perſon rather have been kept in the *Corinthian* Church for his amendment and reformation, than thrown out? 1 *Cor.* 5. 13. *Put away from among you*, &c. It being intended as a medicine to reduce him to repentance and humiliation, did not deprive him of that which was the chief remedy to bring him to repentance. Though it be a cutting off from communion with the Church and Church-priviledges, yet not from hearing the Word, which is not properly a Church-priviledge, but the priviledge of all where the Goſpel comes. An excommunicate perſon is to be held in the ſame rank *as a Heathen* or *Publican*, Mat. 18. 17. Who would deny *Turks* and *Pagans* acceſs to hearing the Word, if they would come? or not rather invite them to it, and gladly receive them? Converting Ordinances may be diſpenſed to known impenitent ſinners. Chriſt preached the Word to the *Phariſees*, his ſtout-hearted enemies, who he knew conſpired againſt his life. But he inſtituted and adminiſtred the Supper only among his Diſciples.

(5.) *The Word was appointed to work Faith.* Rom. 10. 17. *Faith comes by hearing.* But where is it ſaid, Faith comes by receiving the Sacrament? There is plain proof for the one, none for the other. *Paul* was ſent by *preaching to open mens eyes*, Acts 26. 18. We find many converted by the Word, none by the Sacraments; the *Jailor* by the Word, *Lydia* by the Word, the *Eunuch* by the Word, *three thouſand* by the Word. Faith is neceſſary to a right hearing the Word, not abſolutely; for men hear, that they may believe; but the Word doth not profit us, unleſs mixed with Faith, *i. e.* unleſs that which they hear, be believed and aſſented to by them. If either this or Baptiſm had been converting Ordinances, *Pauls* Commiſſion would have run that way; but he was ſent, *not to baptize, but to preach the Goſpel.*

Since then 'tis no converting Ordinance, thoſe that are unconverted, who never yet repented of, and forſook their ſecret ſins, are not fit Gueſts for Chriſt.

But

But ſome will conclude the approach of ſecret ſinners, from *Judas* his partaking of this Ordinance; but that is a queſtion. Some think *Judas* did receive, others conclude he did not, and that he went out before the Supper: *Zanchy* thinks it thwarts the ſtory of Saint *John's* Goſpel: *Beza* gathers that he was not there, from *Joh.* 13.30. *He then having received the ſop, went immediately out*, εὐθέως ἐξῆλθεν, which was at the end of the ſecond Supper, after which Chriſt inſtituted the ſacred Supper. The ſop was properly a part of the rite belonging to the Paſchal Lamb, dipt in the ſauce of bitter herbs, which the maſter of the Family reacht to every Gueſt, *Exod.* 12. But the Sacramental Bread was broken, not dipt in any liquor. *Gomarus* * hath this argument, Chriſt (*Luke* 22. 19, 20.) tells them, *his body was given for them, and his blood ſhed for them*, without making any exception of *Judas*, which it is likely he would, if he had been preſent, as he did in his Prayer afterwards, *Joh.* 17. *Judas* had no intereſt in the Body and Blood of Chriſt, for remiſſion of ſin; his ſins could not be remitted, neither could he have any profit by the Body and Blood of Chriſt; for Chriſt calls him, *John* 17. 12. *the ſon of perdition, that the Scripture might be fulfilled.* And conſider, *Judas* was in Hell before Chriſt ſuffered Death, for he hang'd himſelf as ſoon as ever he heard Chriſt was condemn'd; and Chriſt's Blood could not be ſhed for him any more than for any other in Hell. 'Tis not likely that Chriſt, who never admitted *Judas* to the choiceſt familiarities, ſhould admit him to this ſtanding token of his love: When he whipt buyers and ſellers out of the Temple, he would ſcarce ſuffer a Devil to be partaker of his Body and Blood. If he would not pray for *Judas*, it is not likely he would give the ſymbols of his Body and Blood to *Judas*. As to that, *Luke* 22. 21. *The hand of him that betrays me, is with me on the table*, being put after the relation of the Supper, it is no argument for *Judas* his receiving it. For the *Evangeliſts* do not obſerve always in their relations the order of things as they were done. *Mark* (*Mark* 14. 23, 24.) relates the paſſage of the Supper, as if the words of inſtitution were delivered after they had drunk the Wine, and eat the Bread without knowing to what end, and the inſtitution had been after their participation of it. According to the other *Evangeliſts*, this ſpeech concerning *Judas* was before the inſtitution, *Mat.* 26. 21, &c. *Mark* 14. 19, &c. But ſuppoſe *Judas* did partake of the Supper, what encouragement is it to a ſecret ſinner at any time to venture upon it, when he may fear *Judas* his reward, and a greater power of the Devil and his Luſts over him?

* Vol. 1. p. 471.

Uſe. *Let us look well to our ſelves.* Priviledges muſt not be reſted in ſecurely, without inſpection into our ſelves, and examination of our ways; we may be odious in Gods eye, though fair in mens. The profeſſion of Faith may be without the Grace of Faith; there may be knowledge without an internal and ſecret practice; much light in rotten wood; there may be a counterfeit integrity, a moral integrity without an Evangelical; a Repentance to be repented of, and a Faith not ſincere. Some ſhall come at the laſt Day and tell Chriſt, they have eat and drank in his preſence, eaten his Body, and drank his Blood in the Sacrament, and be anſwered with a dreadful *I know not whence you are*, Luke 13. 26, 27. God will ſhut Heaven's Gates againſt many, whom the Gates of the viſible Church cannot be lock'd againſt. Something elſe is required to give a title in the judgment of God, than what gives a title in the judgment of man. *Ananias* and *Sapphira* we may rank among the firſt of ſeeming converts, but made the examples of Gods judgment for their ſin.

Doct. 2. *'TIS every mans duty ſolemnly and ſeriouſly to examine himſelf about his intereſt in Chriſt, his habitual grace, his actual right and fitneſs for the Lords Supper before his approach to it.* 'Tis not the firſt time of our partaking, but every time, *ſo let him come*: *Now*, the *ſecond* and *third* time as well as before; great preparations are neceſſary for great duties: The particle *ſo*, bars men from coming without this previous work. Let him come in ſuch a manner; if he neglects this *ſelf-examination*, let him not venture upon this great myſtery. Thus *Pſal.* 26. 6. *I will waſh my hands in innocency, ſo will I compaſs thy altar, O Lord*, alluding to the ancient cuſtome of teſtifying the purity of their Souls, by the cleanſing their hands, or to the waſhings uſed before Sacrifices: Or if we take *Ambroſe* his gloſs,

I will with a purity of heart embrace the *Meſſiah*, ſignified both by the Altar and Sacrifice; *So* will I compaſs thy Altar; without ſuch an inward Purification, I dare not preſume upon an approach unto it. There ought to be an inſpection into our ſelves that there may be nothing diſagreeable to the Maſter of the Feaſt, or unworthy of his honour. If a care of our Garb and Carriage be neceſſary in our approach to the Table of an Earthly Prince; much more when we come to the Table of the Lord, where the mighty Sovereign of Heaven invites us to feed upon thoſe dainties, which are the delight of his heart, and the nouriſhment of our Souls, the Joy of Heaven, and ought to be the pleaſure of Earth. Chriſt prepar'd himſelf for his ſufferings, he examin'd his own ſtrength before he engag'd, had the aſſurances, ſecurity and accepting teſtimony of his Father before he enter'd upon them, ſo that he had nothing to do but to ſuffer when he came to it; and we ſhould have nothing to do but to feaſt with God, when we approach to him to commemorate thoſe ſufferings. *Adam*'s Body was prepar'd by God before the in-breathing of a living Soul, and our Souls muſt be prepar'd before the entrance of a quickning Saviour. If we take *Phyſick*, we prepare our Bodies, that the Medicine may have the freer and ſurer operation: when we ſit down at our ordinary Meals, we would have prepared Stomachs. Shall we prepare Veſſels for our own ſervice, and bring unprepared Hearts to the Table of the Lord? Would not we have meat but in a clean Diſh; and ſhall we lay the eternal Food, the Fleſh and Bloud of Chriſt in miry Souls? Every Ordinance hath a preparative, Meditation is to uſher in Prayer, Prayer is to ſanctify the word, the word and prayer to ſanctify other Ordinances. This inſtitution hath Examination for its Harbinger to prepare the way of its acceſs to us, and our acceſs to it.

1. *This ſelf-examination or preparation is neceſſary.* God requir'd it in all duties. Purification went before Sacrificing. The preparation and examination of themſelves as to Ceremonial uncleanneſs, was ſtrict before the Paſſeover, which was inferiour to this Ordinance, as the legal ſtate was to the Evangelical. The mercy to be now remembred is greater; the duties of preparation and devotion ought not to be leſs. The Death of Chriſt was then repreſented to be ſuffer'd in time; 'tis now repreſented both as ſuffer'd and accepted. The clog of legal adminiſtrations is knockt off by the Goſpel, but not the holineſs, which is both the beauty of the Soul, and an Ornament of divine Inſtitutions. The meaneſt Veſſel belonging to the Sanctuary, the *ſhovels*, *baſons*, *fleſh-hooks*, and *fire-pans*, were not to be uſed without preparation by an *holy oyl*, Exod. 40. 9, 10, 11. Much more ought we to be ſanctified for the participation of the Symbols of that Body, which was crucified for us on Earth, and glorified for us in Heaven. The circumſtances at the inſtitution require it; the room wherein it was inſtituted, was *prepar'd*, Mark 14. 15. Chriſt *waſhed his diſciples feet* before the Inſtitution, *John* 13. 5. We muſt imitate him, and waſh our Souls before the participation. The Spirits ſanctification gives a right to the benefits purchas'd by the Bloud of Chriſt. The heart which is a Veſſel to receive the Body of Chriſt, ought to be prepar'd, as well as the room wherein he firſt appointed and celebrated the ſymbols of it, or the Grave wherein his Body was to be awhile enſhrin'd. His Body in the Sacrament muſt be wrapt in a clean Soul, as well as his Body by *Joſeph* in clean linnen. Our Saviour enter'd not upon his offices without preparation by *prayer* and *faſting*, *Mat.* 4. 12. *Mat.* 26. 36. to ſet us a pattern of the like practice before any great undertaking. If men were to ſanctify themſelves before they came to the Sacrifice, 1 *Sam.* 16. 5. *Sanctify your ſelves, and come with me to the Sacrifice*, and eat of the part appointed for the Feaſt: There is as much reaſon for preparation for the commemoration of the greateſt Sacrifice that ever was, the ſubſtance of all thoſe that were offer'd before it. This cannot be without a previous examination of the quality and meaſures of the habitual Grace in us, and what filth remains to be purged out.

(1.) *'Tis neceſſary to clear up a right.* There is an outward acceptation of Chriſt and his Laws, without a true and inward change of heart. All the *Corinthians* were called Saints by the *Apoſtle*, 1 Cor. 1. 2. *called to be Saints*; Saints by an outward calling, not all ſo by an inward regeneration. There are *blazing Comets*

which

which may appear bigger and greater than a fixed Star. A gilded Metal and true Gold are outwardly like one another, yet differ in their ſpecies. There is a *Sanctification* which is common to *Apoſtates* from the Faith, *Heb.* 10. 29. The Scripture mentions *a dead faith*, Jam. 2. 26. which is no more a faith than a carcaſs is a man. There is *a repentance unto life*, Acts 11. 18. which ſuppoſeth a dead repentance, like the humiliation of *Ahab*, dropping tears without a mollifying of his natural hardneſs, or *Judas* his ſorrow raiſed by the fire of his conſcience, not by the look of his Maſter. There is a *lively hope*, 1 Pet. 1. 3. which ſuppoſeth a dumpiſh and heavy-headed hope. There are *lively ſtones*, 1 Pet. 3. 5. which implies that there are ſome unhewn and rough ſtones, not fitted and prepared for the Temple. There is a repentance towards God, and a ſorrow which works death, differenced not in their outward acts, their ſhape and reſemblance being alike, but in their inward aims. The building upon the rock and the ſandy foundation, might be of the ſame outward beauty, form, height: the foundations were different; the one firm, the other fading. *Satans* children may appear Angels of light as well as their Father. There is a Faith common with Devils; there is a Faith proper to Chriſtians, *ſolis & ſemper*, always in the habit, though not always in the act.

(2.) *'Tis neceſſary for the exciting of Grace.* That the Soul may be excited before. That there may not be an ebb in our affections, when there is a floud of our Saviours bloud. That our ſtomachs may not fail us in the preſence of a full banquet. That we may not have little thoughts in the preſence of great and adorable objects. The Paſchal Lamb was not to be eaten boil'd, but *roaſted*, *Exod.* 12. 8, 9. The Jews ſay, they were not to baſte it with water, but with Wine or Oyl, both inflaming: To ſhow indeed the mighty agonies and ſcorching ſufferings of Chriſt. Perhaps alſo to mind us of the warm and glowing frame our hearts were to be in at the eating of our Paſſeover ſacrificed for us, that we may have fervent affections without any chilneſs to damp our heat. To think or ſpeak of the work of Redemption without a ſuitable devotion, is unworthy of any that bears a Chriſtian Badge; much more to have ſlight and creeping affections, when the great Myſteries of it, with all the parts, are preſented before our eyes. An actual exerciſe of Grace is neceſſary to the concocting this ſpiritual food, as an actual excitation by Nature of that Vitriol humor, or natural heat, or whatſoever other cauſe of concoction it is, for the preparing our bodily food to be nouriſhing to the members. To give meat to one in a ſwoon is all one as to put meat into the mouth of a dead man; the vitals in one are extinct, in the other oppreſt and languiſhing, and unable to perform their office. This excitation and exerciſe cannot conveniently be without an antecedent preparation and examination. In the caſe of the body it is the work of Nature, in the caſe of the Soul it is the act of the mind and will quickned by Grace. The excitation of Grace in the Soul is not as natural as that of the concoctive faculty in the body, which is done without any act of our mind, as our breathing is. This will revive graces, which ſeem to lye buried under aſhes, into a flame, and rouze up holy Principles that lay dormant in a bed of lazineſs.

(3.) *'Tis neceſſary to prevent Sin.* The *Apoſtles* direction to them to examine themſelves, implies the want of it to be the cauſe of thoſe miſcarriages among them, which he taxeth in the preceding verſes. After he had ſhown them the danger, *v.* 27. the guilt of the Body and Bloud of Chriſt, he adds, *But let a man examine himſelf.* To prevent the ſin of unworthy receiving, and the danger accruing, Let a man examine himſelf. As if he ſhould have ſaid, Had this duty been practiſed, Chriſt would have had more Gueſts and fewer Executioners of him at his Table. If this were always practiſed, none would dare (as too many in the world do) to approach the Lords Table only with a deſign to wipe off their old ſcores; and, upon a preſumption, that their conſciences are clear'd of their former debts, begin the ſame ſins afreſh with more eaſe. As thoſe in the * *Poet*, who beſprinkled themſelves with the water Sacred to *Mercury*, and begg'd of him, that they might more ſecurely cheat and cozen hereafter. This is to offer a Sacrifice *with a wicked mind*, Prov. 21. 27. To bring Devils to Gods Table to grow up into a Legion afterwards. To make buds of ſin to be full blown, which a ſe-

* *Ovid Faſt.* lib. 5.

rious and careful examination would prevent. Melting affections and an hungry ſenſe are the fruits of this work, and Antidotes againſt encroaching temptations.

2. *As 'tis neceſſary, ſo 'tis univerſal. Let a man examine himſelf.* Not ſome men, but every man. The moſt ſubſtantial Chriſtian, as well as the weakeſt, or one that lies drown'd ſtill in the deluge of the Fall. All the *Corinthians* were not ſpots in the Feaſt, certainly ſome were free from the common taint. If there be a *Judas* in Chriſts Family, the reſt of the *Apoſtles* were holy; there is alſo an *Elijah*, and ſeven thouſand more that have not bow'd their knees to *Baal* in the time of *Iſraels* Apoſtaſie. Yet the *Apoſtle* excludes none from this duty. *Let a man examine himſelf*, i. e. every man. Gracious men are beſt fitted for this work of Self-Examination. They ſhould not only conſider whether they have the habits of Grace, but whether the prints of the Spirit be as plain as when they were firſt ſtampt; whether their grace be in ſuch a plight and poſture fit to meet the Lord Jeſus in his great inſtitution. A Nobleman when he comes to his Prince's Table, doth not only reflect upon his quality, kindred, and relation, but whether he hath a garb ſuitable to the preſence of his Sovereign. A Believer in habit may want the act of Faith, and partaking of the Supper in ſuch a poſture, receive a frown inſtead of a ſmile, and bear away a mark of Chriſts anger inſtead of a badge of his favour. Some of the good *Corinthians*, becauſe of their careleſneſs in this, fell under Gods ſtroke, had weakneſſes and ſickneſſes ſent among them, and ſome ſeiz'd upon by death, which is called a chaſtiſement, a temporal judgment, diſtinct from the condemnation of the carnal world, *v.* 30, 32. *For this cauſe many are weak and ſickly among you, and many ſleep. When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* God intending by this means to reduce them to their duty, and a reverence conformable to his inſtitution. He chaſtiſed them with the goodneſs of a Father, that he might not condemn them with the rigours of a Judge. *Uzziah* a good King, as well as *Uzzah* a good man, may be too bold with holy things, and may ſuffer a temporal puniſhment while freed from an eternal judgment. Every man is his own Governor, and ought to ride circuit in his Soul to make inquiſition, and ſet up a Tribunal in his own boſom, and cite himſelf before it. We muſt not only examine, whether we have a Wedding-garment, but alſo whether it be well kept and bruſht; whether no moths be got into it, no new ſpots daſht upon it. A rich robe may be ſometimes ſo beſmear'd and daub'd with mire, that none of the gold-lace upon it may be viſible, till cleanſed. Graces are to be purified as well as ſins purg'd out; Grace, as well as Metal, for want of rubbing and exerciſe, will gather ruſt. The act of Grace is as neceſſary to a partaking the fruit of this Ordinance, as the habit of Grace is to a right to Glory. There being therefore to be a ſpecial exerciſe of faith, repentance, affection to Chriſt, theſe Graces are to be awakened and quickened by a ſelf-reflection. But of this I have ſpoke before.

I ſhall only mention *two* things.

1. *Let a man examine himſelf, as to his ſentiments concerning the nature of the inſtitution.* The *Apoſtle* intimates it in the motive he urgeth to preſs this Examination, *v.* 29. *For he that eats and drinks unworthily, eats and drinks judgment to himſelf, not diſcerning the Lords body.* Where he chargeth the not diſcerning the Lords Body, upon the neglect of this. We muſt conſider what an holy and glorious uſe thoſe Elements are deſtin'd to, and the glorious Body of our Lord, which they repreſent, that we may not violate in the Signs the honour due to his Majeſty. * To diſcern the Lords Body, is to conſider it as the Body of the Son of God, of God bleſſed for ever, the Sovereign Lord of the whole World, the Body of the Lamb who takes away the ſins of the world, a Miracle of goodneſs, the Pavilion of the Sun of Righteouſneſs, the pledge of Believers entring into Heaven, a Body purer than the Heavens in Holineſs, and higher than the Heavens in Glory. Conſider the deſign of this Body: It was to be a Sacrifice for the World, an Expiation of Sin, the Ligature of the Church to God. It hath been loaded with our crimes, and born the puniſhment of our ſins upon the Croſs. It hath undergone the chaſtiſement of our peace. It hath been the purchaſe of our peace, the price of our liberty, the cauſe of our life. It bow'd down upon the Croſs

Amyraut Paraphr.

* *Daillé* Melange des Sermons, Serm. 28. p. 300, 301. 302. ſomewhat changed, but imitated.

Croſs to purchaſe our happineſs, and mounted up to Heaven to enſure it to us, and poſſeſs it for us. The Death of this Body was of univerſal influence to expiate our ſins, the Reſurrection of this Body was for the juſtification of our perſons. It ſunk into the Grave loaden with our guilt, it roſe out of the Grave, and aſcended to Heaven to be inveſted with an unconceivable immortality for our conſolation. Angels cannot behold it without admiring our happineſs, God cannot behold it without wiping out the ſins of a Believer, upon the account of the ſufferings it underwent; he cannot caſt his eye upon it, without remembring what, and for what it ſuffered. 'Tis this Body Crucified, but now glorified; this Chriſt dying, but now living for ever, which the Elements repreſent to us, and that as a Sacrifice, not as ſuffering an ordinary Death. We muſt therefore diſcern the gift God preſents us with, as greater than if he gave us the whole World, ſince the Creator, who infinitely ſurpaſſeth the Creature, gives us his Son, and himſelf in his Son. How can we have full and clear ſentiments of this, without rouzing up our minds, fixing our conſiderations upon it, and reflecting upon our ſelves, whether we underſtand the nature of thoſe myſteries, the deſign of the Death of his Body, and the glorious end of its reſurrection: We cannot without it have a Faith, Love, and Devotion anſwerable to the greatneſs of the things, which our Saviour hath done and ſuffer'd in this Body for us.

2. *Let a man examine himſelf what ſoyl he hath contracted ſince the laſt time he was with God*; whether the intereſt of God hath prevail'd in our hearts above the intereſt of the Fleſh; or whether ſome ſecret Luſt hath not ſpread its wing, and increas'd its Empire, which may have ſtrength to way-lay the benefits we expect, and be as a wall of ſeparation, between the ſupplies of God and the wants of our hearts. We muſt enquire what violations there have been of the Covenant we made before, and bewail them: He is not fit to renew a Covenant with God, who is careleſs of the former breaches of it. Duſt will be contracted in a Houſe, if it be not daily ſwept: Our Houſes are ſwept and cleanſed more ſolemnly before the coming of invited Gueſts. Do we invite Chriſt into our Souls, and ſhall we not examine every corner, and ſearch out the the dirt and cobwebs which may be offenſive to him? The Spirit of Chriſt is a Dove, and Doves love clean places. The *Jews* before the Paſſeover ſearcht every hole and chink with a candle for any Leaven that might lye hid, and threw it away as a thing to be abominated. Have we not much more reaſon to inquire what old Leaven hath ſwell'd up our Souls, find it out, and manifeſt our hatred of it? Whether we have not ſtor'd up ſome new nails, new ſpears, new gall which may afflict our Saviour, and be as bitter to him as the crucifixion: whether any thing hath crept in to impair our affections to God? The nature of the Ordinance requires this inquiſition. Filth is not fit for a Feaſt: We look what dirt there is upon our Hands, before we take what is neceſſary for our ordinary repaſt. A *Belial* in the Heart, and *Chriſt* at a Banquet, have no alliance. A careleſneſs whether we are defiled or no, is inconſiſtent with this Feaſt; and if any traſh be got into our ſtomachs, it may hinder our ſpiritual appetite, and a hearty feeding upon Chriſt. Let that be the matter then of a good mans inquiry, whether he hath kept to God as his Soveraign, to Chriſt as his Saviour, and to the Holy Ghoſt as his Comforter: Whether Grace hath attained more ſtrength, and ſin more weakneſs; whether the Soul be more ſtraightly or looſely within the bond of the Covenant. And indeed true Grace is like the Angel of Gods preſence, which conducted the *Iſraelites* to *Canaan*; it will not countenance any intruding Luſt, or pardon any Iniquity, though it will beg Gods Pardon for it. Theſe two inquiries are neceſſary to every man that hath habitual Grace and fitneſs for this Ordinance.

But,

3. *We ſhould enquire whether we have habitual Grace or no*: Whether there be thoſe uniting glewing Graces*, *Faith* and *Love*. He that comes to the Supper without Faith, ſaith good Mr. *Tindall*, is like a man that thinks to quench his thirſt by ſucking the Ale-bowl; 'tis but a piece of Bread we receive, without Faith; the Symbol of the Body of Chriſt, without the Soul and Spirit of Chriſt; and ſo we have no more advantage by the Ordinance, than the *Jews* which Crucified Chriſt would have had, if they had eaten of his Fleſh, and drunk of the Blood, which then

* As D. *Preſton* calls them.

then iſſued from his Body; or than the Beaſts had, which drank of the *Rock* (which typified Chriſt) as well as the Congregation, *Numb.* 20. 11. 1 *Cor.* 10. 4. which had no more benefit by it, than if they had drunk of any ordinary Water. There muſt be an inward Grace as well as an outward Ordinance, to have a ſpiritual benefit. *Plagues* come *out of the Temple*, Revel. 15. 7. great Judgments from Ordinances careleſly and ſinfully uſed. The word is the ſavour of Death unto ſome, as well as the ſavour of Life to others. Habitual Grace there muſt be; a perfection of Grace is not required; if ſo, then none but the innocent Angels, and glorified Saints were fit Gueſts. The perfecteſt indeed Soul is not too good a Veſſel to receive the Lord of Life; but God requires only of us a diſpoſition of Heart, ſutable to the deſign of the Ordinance, a deep ſenſe of our miſery, a lively ſorrow for our crimes, a hearty embracing his Son, a ſtrong reſolution to be at enmity with ſin, and at peace with God: It muſt be a diligent tryal, as we would try Metals by the Fire; we may eaſily be deceiv'd, and think that to be the *Eccho* of the Spirit, which is but the hiſſing of the * Serpent, and the whiſpers of Satan.

* *Calvinwill.*

The great Grace which we ſhould ſearch for, is *Faith*.

We ſhall lay down ſome ſigns of it,

1. *Negatively.*
2. *Poſitively.*

1. *Negatively.*

[1.] *Faith is not a general acceptation of Chriſt or profeſſion of him.* Many mens Faith is built only upon humane tradition, education, or the Laws of a Nation. Mens living in a Chriſtian Commonwealth, and owning the Chriſtian Religion upon a ſecular account, is no evidence of Faith, becauſe what is entertained upon the ſcore of intereſt, will upon the change of intereſt, be as ſoon caſhier'd as it was embrac'd. The ten Tribes in *Solomons* time profeſt the legal and Temple-worſhip; but after *Jeroboam* had ſet up the Calves at *Dan* and *Bethel*, they were as ſuperſtitious in the obſerving of them, which is evident by the complaints of the Prophets, eſpecially of *Hoſea* throughout his whole Prophecy. They were not forc'd to it ſo much by *Jeroboam*, as willingly revolted from God, *Hoſ.* 5. 11. *They willingly walked after the commandment*, i. e. after the commandment to worſhip the Calves. *So eaſily are the vulgar induc'd to ſtep into the Religion of Authority, and make any thing a God that their Rulers would have ſo, though it be a Calf.* Faith is an act of the freeſt choice, not a diſpoſition which is deriv'd by inheritance and ſucceſſion, from generation to generation, as it is with People who will be of the ſame ways of their Fathers; but it is a free election of Chriſt upon a ſight of his Excellency.

[2.] *Nor is it a dogmatical Faith, whereby we believe the truth of the Scriptures, and the Divine Authority of them.* Indeed there muſt be a knowledge of Chriſt, what he hath done, and what he hath ſuffered, elſe there is no taking of him as God preſents him. True Faith is never without this knowledge, though this knowledge and aſſent ſeems to be often without true Faith. There may be a Faith to believe that Chriſt is the Son of God, without a Faith to embrace him; there may be an Oyntment pour'd upon the Head, which doth not as *Aarons*, run down to the skirts of the Garment, to the Heart and Affections. Many may aſſent to the truth of a propoſition, that Chriſt is excellent and lovely, who never bring their will to conſent to eſpouſe him; and by a bare knowledge, there is not an union to Chriſt, any more than by a ſight and knowledge of a Star there is an union with that Star. Some Scriptures ſeem to place *Faith* in aſſent in the judgment of ſome, 1 *John* 4. 2. *Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.* 1 Cor. 12. 3. *No man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* The *Apoſtle John* in that, gives only the note of a true teacher as to matter of Doctrine, *viz.* if he aſſerts that Chriſt is come in the Fleſh, is the true *Meſſiah*, the Son of God, and Righteous. And the other place ſpeaks of the gifts of the Spirit, not of the inward Grace; the aſſenting to Chriſt that he is Lord, is a gift of the Spirit by a common illumination. And indeed in that age, an aſſent to a new, vilified and perſecuted Doctrine, was a greater teſtimony of Faith, than the higheſt external profeſſions can be in the age wherein we live. An aſſent is the firſt ſtep; but if it be not an approving, efficacious

aſſent

aſſent that overpowers the will, 'tis no more than a condemn'd Devil may have; *Putting on Chriſt*, Rom. 13. 14. *Leaning upon God*, Iſai. 50. 10. Believing in Chriſt implies more than a naked aſſent, which is expreſt well enough by a believing God or believing Chriſt.

[3.] *Nor is it a temporary joy in the doctrine of the Goſpel, that is true Faith.* This is higher than the former: The other being a Glow-worm light in the underſtanding, and this a flaſhy heat in the affections, and a joy in the matter reveal'd, *Mat.* 13. 20. The ſeed that was receiv'd into ſtony places, was *received with joy.* Which may be occaſion'd by the novelty of a thing, the ſuitableneſs of it to ſome intereſt or carnal affection upon ſome preſent neceſſity. Such have often been ſeen to revolt again. 'Tis as a mans taking a Servant whom he puts off again: Or as the ſending for a *Phyſician* in a preſent Fit, and rejoycing at his coming, and putting him off, after ſome eaſe, when the diſtemper is removed.

[4.] *Nor is it a preſumptuous perſwaſion of a ſecure and happy ſtate.* Many mens Faith is a meer preſumption. They take it for granted, that they have Faith, feed themſelves with an empty conceit, without making an exact ſcrutiny, and bringing it to the Touchſtone of the Word, to try whether it be Faith of the right kind. If Faith were a perſwaſion of a mans Salvation, then all that have not this perſwaſion are not Believers, and then many a gracious Pilgrim in this world, who hath lived many years without it, or with a few glimmerings of hope, would be excluded from that rank wherein he ſtands in the account of God. If it were only a perſwaſion, none of the *children of the Kingdom* (as Chriſt calls them, *Mat.* 8. 12. thoſe that live within the Pale of the Church) can be caſt into utter darkneſs. For the command of believing would be no more than a commanding a man to be perſwaded that his ſins are pardon'd, which would be the eaſieſt thing in the world to a carnal heart. And God would command an untruth contrary to his word, if he commanded us to believe that our ſins are pardon'd before we have thoſe qualifications, which are by the word requiſite to the paſſing a pardon to us. Faith is not an aſſurance, much leſs a common perſwaſion. Faith is our Victory, aſſurance the Triumph; Faith is an act of the whole Soul, aſſurance of the mind only: Faith conſiſts in a direct act, aſſurance in a reflex act. Faith is not a proud perſwaſion; for then one in Arms againſt his Creator might be ſav'd in that ſtate with his preſumptuous confidence, as well as that Soul that lies claſping the promiſes, and embracing the precepts.

But (2.) *Poſitively true Faith* may be evidenc'd,

[1.] *In regard of the Object.*

(1.) *'Tis a taking Chriſt.* The act of Faith on Chriſt is as a Marriage act. Marriage is an act between perſon and perſon, *My beloved is mine, and I am his*, Cant. 1. 16. The union between the Soul and Chriſt is a ſpiritual union of perſons, as in Marriage, to which it is compar'd, *Hoſ.* 3. 3. The benefits by Chriſt are conſequent upon it, as the Eſtate follows Marriage. The Perſon of Chriſt is the object of Faith, the promiſe is the encouragement to Faith.

(2.) *Taking Chriſt as Chriſt*; As appointed and anointed by God. As *coming out from God*, Joh. 16. 27. *Ye believe that I came out from God.* Faith ſtands by the Croſs of Chriſt, beholds him bruiſed by the Father for ſin, and ventures upon Chriſt, becauſe the Father hath ſet him out as a Propitiation. If Chriſt be made ſin for us, we muſt receive Chriſt as one that takes our ſins upon him from the date of the Covenant between God and him concerning Redemption: As the Saints of old looked upon him as taking ſin upon him, and then ſlain, which was ſet forth in their Sacrifices, laying their ſins upon the head of the Beaſt before it was ſlain, and in the *Scape-Goat*, whereon their tranſgreſſions *were put, before he was ſent into the wilderneſs*, Levit. 16. 21. This is one of the principal things Faith doth eye; for what warrant, what comfort, what encouragement to accept of Chriſt, were it not for this, that the offended God hath appointed him the Redeemer, and his death the way of reſtauration?

(3.) *Taking Chriſt entirely, and that upon his own terms.* To cleave to the Croſs and bear his Yoke, as *a Prince* and as *a Saviour*, taking him as God hath *exalted him*, Acts 5. 31. Where Chriſt ſaves as a *Prieſt*, he rules as a *Lord*, and directs as a *Pro-*

a *Prophet*. We are expos'd to wrath by the guilt of ſin; Chriſt is a Prieſt to expiate it: we are captives to the power of ſin; Chriſt is a King to ſubdue it: we are ignorant both of our miſery and remedy; Chriſt is a Prophet to diſpel the foggs of our ignorance. If we will be under the power of ſin, we muſt be under the guilt of ſin; if we will keep our ſins, Chriſt will keep his Blood, and be no Saviour to them, that will be ſervants to their Luſts. In the work of Faith, the Soul feels the guilt of ſin to burthen it, and accepts Chriſt to ſatisfie for it. It ſees the filth of ſin that grieves it, and accepts Chriſt to purge it. It is ſenſible of Armies of ſin which over-run it, and freſh recruits from indwelling corruption, and accepts Chriſt to conquer them; and ſuch a Faith gives glory to God; for by receiving Chriſt to ſatisfie for the guilt, it owns the juſtice of God which hath been provok'd; by complying with the directions of Chriſt for walking in the ways of God, it honours the holineſs of God, which it had before vilified; by bringing all the corruptions to be ſubdu'd by the Royal Authority of Chriſt, it acknowledges the Power and Soveraignty of God, againſt which it had before rebelled. It accepts Chriſt upon his own terms.

(1) *To ſerve him.* Faith eyes Chriſt as dying, and eyes the end of Chriſts dying. What was Chriſts end in dying, muſt be our end in receiving him. The great end was to *redeem a people to himſelf, i. e.* to his ſervice, a *people zealous of good works*, Tit. 2. 14. not only to do good works, but perform them with a zeal for the Redeemer. Faith hath always a holy ingenuity. To pay a ſervice to him that hath paid the ranſom, and lay out its ſtrength for him, from whom it hath received the mercy; to own no other Lord but him, from whom it hath received the Soul, the Life, and all that it hath and hopes for. Faith takes Chriſt for a Lord, not to change him or barter him away for any other maſter, to perform the duties requir'd, as well as to enjoy the dignities offer'd.

(2.) *To be ſaved by him.* Many men would take Chriſt as a Saviour, but not upon his own terms, they would joyn ſomething elſe with him, they would have Chriſt and Salvation, but in their own way, that ſome glory may be aſcrib'd to their endeavours, to the works of the Law done by them: But Faith is a willingneſs to be ſaved in Chriſts way, merely by his Grace. Faith is the band of marriage on our parts, marriage is but to one; ſince nothing is ſo excellent as Chriſt, he will have no Rival. The bed of Chriſt muſt be kept undefiled. True Faith which works by love, is ſo ingenuous, that it will never rob Chriſt of the honour he paid ſo dear for, and thereby own him but as an half and imperfect Saviour. It will not ſtand before God by any other claim than that of Chriſt.

(4.) *Taking Chriſts righteouſneſs is the formal act of it.* Faith puts a value upon the righteouſneſs of Chriſt, and after a deep ſenſe of ſin, ſings in a triumphant manner, *Iſai.* 45. 24. *In the Lord have I righteouſneſs and ſtrength.* This righteouſneſs is entertain'd by true Faith, becauſe by it, the God whom the Soul intirely loves, is exalted in all his attributes; ſaving Faith *works by love to God*, Gal. 5. 6. and therefore as it is deeply ſenſible of ſin, becauſe it offends God; ſo it cheerfully accepts the righteouſneſs of Chriſt, becauſe it is acceptable and delightful to God. Love to God bubbles up in every act of Faith: for ſince Faith brings us to God, it brings us to affect that God; and it is as impoſſible Faith can act without Love, as that a man can work without hands. The *Apoſtle*, *Phil.* 3. 9 deſires to be *found* in that *righteouſneſs, which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith*, values the righteouſneſs of Chriſt, becauſe it was the righteouſneſs of God by Faith; ſo that this righteouſneſs of Chriſt, is entertain'd by a true Believer, becauſe it is a righteouſneſs which doth infinitely pleaſe God. As in the pleadings of this righteouſneſs for it ſelf, it uſeth the pleaſure of God as an argument, ſo in the acceptance of it, it eyes it as a motive. And were there any thing in the World, that a believing Soul could think it ſhould honour God more, or pleaſe God better in, than in relying on Chriſt, it would do that. All true Grace levels the intentions to the glory and delight of God.

(2.) Conſider it *in regard of the adjuncts of it.*

(1.) *'Tis a mourning and penitent Faith.* The ſtrongeſt Faith is ſo. The ſtronger the Faith, the deeper the ſenſe of ſin. *Paul* cryes ſorrowfully out, *Who ſhall deliver me from the body of this death?* after he had cloſed with Chriſt by Faith.

'Tis

'Tis the work of Faith to keep alive upon the heart the ſenſe of the guilt, filth, and evil of ſin, to make the Soul have vile thoughts of it ſelf, and high thoughts of its Deliverer. When the Law of Faith is in the heart, the heart of ſtone is turned into a heart of fleſh, and the Lion-like diſpoſition becomes Lamb-like, and as a child before God. The horror of conſcience is remov'd by the Sun-ſhine of Faith; but the ſenſe of the guilt and filth of ſin is increaſed by the light of it. *Abraham* had the ſtrongeſt Faith and the deepeſt humility. How ſelf-abaſingly doth he plead with God for *Sodoms* ſafety, and receive the promiſe from God with his mouth in the duſt, *Gen.* 17. 3. *And Abraham fell on his face, and God talked with him.* And is it not impoſſible for any believing Soul to reflect upon the agonies, wounds, and dying groans of Chriſt, and his own vileneſs and ſin for which Chriſt did undergo them, and not be filled with a godly ſorrow and ſelf-abhorrency? A proud Faith is as great a contradiction as an humble Devil.

(2.) *'Tis joyned with a high eſteem and valuation of Chriſt.* The Soul prefers him in the mind and judgment above any thing that can pretend a claim to its affection: it ſets ſuch a rate upon him, that all the Treaſures of Heaven and Earth cannot work it out of that eſteem, 1 *Pet.* 2. 7. *To you which believe, he is precious.* But how precious, the tongue of an Apoſtle, no not of an Angel, can expreſs. So precious he is, that the promiſes of Angels, the threatnings of Devils, the allurements of the World, the pleaſures of Sin, yea and the hopes of enjoying ten thouſand worlds, ſhall never perſwade him to part with Chriſt. Alas! there is no loſs dejects him ſo much as his abſence, no purchace delights him ſo much as his preſence. The weakeſt Faith can appeal to Chriſt, *Lord, thou knoweſt that I love thee,* would love thee, grieve that I can love thee no more. Faith and Love are the two uniting Graces, and therefore cannot be ſeparated. To an Unbeliever he is without beauty and comelineſs, nothing deſirable in him; to others he is a Pearl of great price, the Head of the corner. Faith only ſees the worth of Chriſt. 'Tis joyn'd alſo with high admirations of God for Chriſt, aſtoniſhments at the riches of grace, and treaſures of love. It works by love; it makes uſe of this affection to carry out all its ſervices to God with thankfulneſs. The love of God is as a Law within the heart of Faith, which makes it return to God as well as receive from him; and it can receive nothing without glorifying the Donor.

(3.) *'Tis accompanied with holineſs*; 'tis therefore call'd a *holy* Faith, *Jude* 20. It muſt have holineſs as a concomitant, though not holineſs as an ingredient in the juſtifying act. Faith engrafts the Soul into Chriſt, the root of holineſs, and it draws from him ſap for holineſs. Our implanting into Chriſt, is rather to make us fruitful, than to make us joyful. Actions follow life, and actions of the ſame kind with that life which the creature hath; as *vegetative* life produceth vegetative actions, *ſenſitive* life ſenſitive actions, a *rational* life rational actions; ſo a ſpiritual believing life, ſpiritual and believing actions. Faith is not a name, a picture, but a real Principle: 'Tis a working Grace, and therefore obedience is called *the obedience of Faith*, Heb. 11. 8. Faith doth not only change a mans ſtate, but alters his nature; hence we are ſaid to be *purified* by Faith, *Acts* 26. 18. As it goes forth to Chriſt, it is juſtifying; as it bathes it ſelf in the Bloud of Chriſt, 'tis ſanctifying. Education may waſh the feet, but Faith only waſheth the heart. As we were in *Adam*, members of that corrupt Root, we do partake of his guilt and of his filth. Being united to Chriſt, the *ſecond Adam*, we partake of his righteouſneſs and his fulneſs. 'Tis a counterfeit Faith which pretends to partake of the Righteouſneſs of Chriſt without a communication of the fulneſs of his Grace. True Faith imploys the power of Chriſt in the ſubduing of ſin. 'Tis a fruit of the Spirit, and the Spirit doth not produce one fruit without the reſt. 'Tis the root Grace, the root is dead if it have no branches, no fruit. Faith is ſeated in the heart, and ſpreads it ſelf to the whole man and all the actions, as Lines from the Center. It begins in the underſtanding, but hath its perfection in the will, deſcends to the affections; ſends, like the Soul, its influences out through the whole man. Though it be weak, it will have its motion. If it cannot go to Heaven, it will cry to Heaven. The remark Chriſt makes of *Paul*, an Infant-believer, is, *Behold he prays*, Acts 9. 11. As if he did not pray before in the time of his in-

fidelity. His Prayer now was of another colour and temper from his ſelf-righteous, formal, cold Praying before.

(4.) *'Tis attended with growth.* 'Tis ſtill climbing, and cannot get high enough till it end in viſion. True Faith is always joyn'd with Prayer againſt Unbelief. It encreaſeth in its acts, and in the frequency and vigour of them. It firſt ſucks the breaſt, and afterwards can chew the Manna; 'tis looking much and often upon Chriſt. 'Tis at firſt accompanied with tremblings; *it may be God may hear me and ſupply me*; afterwards it comes more boldly, and loves to look Chriſt in the face. * And there is a growth in all Graces proportionable; for where there is life, all the members grow, the head doth not grow in knowledge, and the heart decay in love.

* Dr. *Reynolds.*

[3.] *Conſider it in the manner how 'tis wrought.* The word works Faith and preſerves Faith, and Faith improves the word. 'Tis not a Gourd which grows up in a night, there is much tugging to perſwade the Soul to venture upon Chriſt. Great power would not create a World in a moment, but took time; great power doth not produce Faith in an inſtant; there are preparations and conflicts before the hand of Faith lays hold on a Saviour: And it may be ſaid, as *Iſaac* to his Son, *If this be veniſon, how cameſt thou by it ſo quickly?* If this be Faith, how cameſt thou by it ſo ſuddainly, without much travel and labour? The Word is the Seed, the Spirit the Sun that quickens it. By the Word the Spirit diſcovers the vileneſs of a mans nature, the ſinfulneſs of Sin, the fulneſs of Chriſt, and the freeneſs of his Righteouſneſs. By the Word, the Spirit opens our Eyes to ſee our nakedneſs and miſery; the Word proclaims the articles of peace, ſilenceth our reaſonings, anſwers our objections, ſtops the mouth of a cavilling ſinner, juſtifies the terms upon which Chriſt doth offer himſelf. 'Tis not a birth of nature, but by the operation of the Holy Spirit. That Spirit that conceived Chriſt in the Womb of the Virgin, doth produce Faith in the Womb of the Soul; ſo that Faith and Chriſt are produc'd by the ſame Spirit, by the ſame Power, by the Spirit that conceived him, by the Power that raiſed him from the Dead.

As there is a neceſſity of Faith in the *habit*, ſo there is a neceſſity of the *acting* of Faith in this Ordinance. God will have our recovery in a way contrary to that of our fault; the fall was by believing the Devil rather than God; and God will have our recovery by believing God rather than the Devil. By the ordination of God, there is as great a neceſſity of Faith to partake of Chriſt at a Sacrament, as there is of Chriſt to make a Sacrament beneficial to us.

(1.) *Faith is of abſolute neceſſity to regeneration, and only regenerate ones have a right to this Ordinance.* Faith is a radical vital Grace; as Blood in the veins is to the Body, ſo is Faith to the Soul. No regeneration without the Spirit, and Faith is the firſt Grace the Spirit infuſeth; no regeneration without the Blood of Chriſt, and Faith is the hyſſop which ſprinkles that Blood upon our Souls. Faith engrafts us into Chriſt, whereas before we grew upon a dead ſtock; 'tis from Chriſt, who is life, that Life is deriv'd to us, and that by Faith, *Galat.* 2. 20. *I live by the faith of the Son of God.* We have no right to the Ordinance till we have Faith; this only makes us members of Gods Family. Till we are his Children, we have nothing to do with his Table; they are as carcaſſes that want Faith, and what ſhould carcaſſes do with meat.

(2.) *In all worſhip, Faith is to be acted, much more in this.* As in worldly actions we ſtir up the faculties of our Souls, and the members of our Bodies; ſo in acts of worſhip we muſt ſtir up the Graces of the Spirit. Faith muſt mix it ſelf with every duty; *whatſoever is not of faith, is ſin*, Rom. 14 23. It comes from corrupt nature, or refin'd nature, not from renewed and changed nature; ſo inſtead of a welcome, we can expect to be entertain'd only with cloudy looks. To come to this Ordinance without Faith, is to draw water without a bucket, to work without tools, and to go to market without money. There is need of *Faith to give us admiſſion* into Gods preſence, *Heb.* 10. 22. There is need of Faith to give us acceptance.

(3.) *Faith is the condition of the Covenant of Grace, the ſeal on our part, as the Sacrament is on Gods part.* No other Grace hath God cull'd out to make the condition

condition of the new Covenant, and indeed no other Grace hath ſuch a congruity and ſuitableneſs to that end, as this. When two parties are fallen out, there can be no firm peace without mutual conſent. God gives his conſent by offering his Son, and Sacraments as a Seal; we give our conſent by Faith only, whereby we owne, approve of, and lay hold on the mercy ſet before us. There is no benefit by any thing in the world, but by accepting and receiving. The Altar is a Sanctuary, but men muſt lay hold on the horns of it. There are Cities of Refuge for ſome ſort of Malefactors, but they muſt run to them. God ſets forth Chriſt as a Propitiation, as a Treaſure of Mercy; there can then be no renewing the Covenant, unleſs as God on the one hand reacheth out his mercy, ſo we on the other hand put forth our hearts to receive it.

(4.) *Chriſt in this Ordinance is repreſented as the object of Faith.* The Serpent, as lifted up, was the object of the *Iſraelites* ſight, and upon that they were to expect healing from it; ſo Chriſt as dying is the primary and immediate object of Faith: And being here repreſented as dying, 'tis not a naked repreſentation, but that we may exerciſe Faith upon him under that notion. 'Tis not Chriſt as glorious, but as crucified, is the object of Faith; for as glorious, he is rather the object of love: but the *formalis ratio* of Juſtification is Chriſt, as taking upon him the form of a ſervant, and becoming obedient to death upon the Croſs. In this Sacrament Chriſt is repreſented as offering himſelf to God, and God offering that Chriſt to us, Chriſts payment in performing the righteouſneſs whereby we are juſtified, and Gods accepting and imputing it to us. Chriſts dying was intended by God as the object of Faith, when he *ſet him out upon the Croſs*, Rom. 3. 25. And now he ſets him out in the Sacrament, there is the ſame reaſon for Faith: and he is here repreſented more familiar to our Faith than the Perſon of the Father, than the Perſon of the Son of God in Heaven, that we may have more diſtinct thoughts and apprehenſions of him in all the buſineſs he did tranſact between the Father and us, which are the fuel to our Faith. As he was ſet out in Sacrifices under the Old Teſtament, that thoſe that then lived, might exerciſe their Faith in the promiſed *Meſſiah*; ſo in the Sacraments of the New Teſtament, that we may exerciſe our Faith in the exhibited Meſſiah.

The *ſecond Grace* to examine our ſelves about, and to exerciſe at this Ordinance, is *ſorrow for ſin.*

This is neceſſary to the *Supper.* The way to an heavenly repaſt, as well as the way to heavenly manſions, is through the valley of *Baca.*

(1.) *'Tis neceſſary to that which is required to the Supper.* 'Tis neceſſary to every duty, all approaches to God without it are but impudent ruſhings into his preſence; Repentance is *Sanguis Animæ*, the Bloud of the Soul. As no Sacrifice was pleaſing under the Law without bloud, ſo no ſervice under the Goſpel is pleaſing without this. Nay, it is the ſoul of all the reſt; hence a broken heart is ſaid to be above all Sacrifices, *Pſal.* 51. 16, 17. *Thou deſireſt not ſacrifice, elſe would I give it, thou delighteſt not in burnt-offering. The ſacrifices of God are a broken ſpirit.* God had appointed no Sacrifice for preſumptuous ſins, but brokenneſs and contrition was of force. We perform duties moſt lively, when a ſenſe of ſin is kept alive upon our hearts. The viler thoughts we have of our ſelves, the higher thoughts we have of God. There is nothing ſo much honours God in duties as an humble addreſs. But in this it is very neceſſary, that we may with a broken frame ſuit Gods apprehenſions of ſin in the puniſhment of his Son, and Chriſts apprehenſions of it, when he breathed out his dying groans. To be hard and inſenſible then, is a ſad ſign of a diſtempered heart. The bloud of our Souls ought in a way of gratitude to be beſtow'd upon him, who hath beſtow'd upon us the bloud of his Body. As *Mary* waſhed the feet of Chriſt, as a preparation to his death, we ought to do the like in a preparation to the ſhowing forth his death.

[1.] *'Tis neceſſary to that ſtate and frame of heart, which every perſon ought to be in.* Faith indeed is the condition of the new Covenant; but Repentance is a neceſſary ingredient; faith and brokenneſs joyn hands together in their beings and exerciſes. The matter of the new Creation is a heart of fleſh, which cannot be without a tenderneſs in the concerns of Gods honour. The new Nature cannot be without new affection, and a change of old Sympathies into new Antipathies.

An inſenſible Soul hath no ſpiritual life, a living member will feel pain. 'Tis neceſſary to ſtrong breathings after God; the humbleſt Souls have the quickeſt flights Heaven-ward. The *Fowls* were created at firſt *out of the water*, Gen. 1. 20. ſo are our winged deſires from a floud of holy ſorrow.

[2.] *'Tis neceſſary to the ends of this Ordinance.*

(1.) *Exerciſe and increaſe of Grace.* One end is to break the Soul and the ſin, and therefore there ſhould be a preparation by repentance for ſuch an end. If the Soul be well heated before, a look of a dying Chriſt in the Supper will melt it, and ſet the metal a running. There is in this Ordinance the Love and Juſtice of God repreſented, folded in one anothers arms; the ſtrength of them ſingle will do much, much more united. If we have not then a diſpoſition to melt, we ſhall be more hardned, as things are by the Sun, that have no inclination in their nature to be ſoftned. The end of this Ordinance is to wound and ſlay ſin by the power of Chriſts death; and ſin mourn'd for, lyes more naked to the ſtroke, than when it is folded and ſhelter'd in our affections. We come to have clearer and deeper impreſſions from God; and ſoftened wax receives clearer and deeper ſtamps than that which is hard. Every Grace receives a freſh verdure by a ſtream of repentance; the fruitfulleſt Meadows have conſtant ſtreams running through them. Gods end is to repreſent to us the bitterneſs of ſin, as well as his love in Chriſt, and indeed without a ſenſe of the former we cannot have a right eſtimate of the latter. What God aim'd at in the death of Chriſt, he aim'd at in the repreſentation of it to us; and a part of our worthy receiving conſiſts in our having ſuitable affections to Chriſt; and we cannot be affected with his ſufferings, unleſs we underſtand the gall and wormwood in iniquity. The bitterneſs of ſin makes us taſte the ſweetneſs of pardon; mercy would be too cheap, if given to an impenitent Soul. While the taſte of ſin, the Onions of *Egypt*, is in the heart, it will not reliſh the cluſters of *Canaan*. We ſhould have a ſuitableneſs to our Maſter. Chriſt is here repreſented as *a man of ſorrows*, as one that with prayers, tears, and ſtrong cryes obtain'd an anſwer, and with bloud obtain'd Redemption; 'tis not fit we ſhould be ſtrangers to our Maſters temper and diſpoſition, and hug the Spear in our Souls that pierced his heart.

(2.) *Comfort is another end*, and Communications of the love of God. And this is not to be had without repentance. The dejected humble *Publican* meets with God ſooner in the Temple, than the flouriſhing *Phariſee* that ruſh'd in. The Sun refreſheth the Earth when it is ſoftned by rain, but otherwiſe doth parch and ſcorch it. God will not ſmile upon perſons hugging their ſins at a Sacrament. The Wine of conſolation is reſerv'd by God for drooping ſpirits. *Job* muſt *abhor himſelf in duſt and aſhes* before God will receive him, *Job* 42. 6. Though he is as willing as able to *revive the ſpirit*, yet not till it be *humble*, *Iſai.* 57. 15, 17. The fatted Calf is not ſlain, nor to be eaten, till the Prodigal be penitent. The loweſt apprehenſions of a mans ſelf are accompanied with the higheſt Revelations: *Moſes* and *Paul* were humble; the one a mourner for his own and the ſins of the people, the other a great ſelf-accuſer, and both had the higheſt communications. If we would have a plaiſter, there muſt be a cutting off the dead fleſh. *Mary* was bath'd in tears, when ſhe heard that comfortable voice, *Thy ſins be forgiven thee*, Luke 7. 48. Dark colours are the beſt ground for gilding. If we therefore have a ſlight humiliation, only a little pang of ſorrow, we may meet with a wound inſtead of a plaiſter, and inſtead of Balm be put upon a Rack. We muſt cry *Peccavi*, before God will return an *Euge*. The Soul that is moſt humble, hath the firſt ſight of God at the Supper. It will make us prize comfort. That Soul that thinks it ſelf a dog, will be ſure to value a crumb. Repentance makes us have low thoughts of our ſelves and our own deſerts, and high admirations of Chriſt. When ſuch an one meets with ſpiritual comforts at a Supper, what wondring will there be? That I that did not deſerve a ſmile, ſhould have an embrace; I that did not deſerve a drop, ſhould loſe my ſelf in an Ocean! Oh that I that deſerv'd to be damn'd with a witneſs, ſhould meet with a ſeal of his love; that for the flames of Hell, he ſhould give me the cluſters of Heaven! A deep ſenſe of ſin is the moſt powerful *Rhetorick* to prevail with God. He would deny *Abraham* nothing, when he prefaced his interceſſion for *Sodom* with, *I am duſt and aſhes*,

ashes, Gen. 18. 27. The comforts of Christs Bloud are not dropt into, nor can they enter into a heart that cannot weep and bleed for sin.

Since *repentance is necessary*, let us examine our selves what of this Grace there is in us.

(1.) *What is the spring of our sorrow?* Whether it be ingenuous, from a sence of what we have received from God, as well as what we have deserved at his hands. Whether it is a scorcht sorrow from a sense of the fire of justice, or a melting sorrow from the kindly heat of mercy. The Fathers kind reception, made his Prodigal Son's icy heart thaw the faster; *I have sinned against heaven, and before thee*, Luke 15. 18. The Prodigal is the emblem of the *Gentiles*, and their call to God and repentance towards him, which must be, because they have displeased him. Without a true spring, our crys and groans are of as little value, as the howling of wild Beasts in a toil. Tis then right, when it hath such a temper as the Prodigal, I have offended a kind and loving Father, wasted his Goods, resisted his Spirit, listed my self in the service of the Devil; this Father I have contemn'd, a bountiful hand I have kickt at, a Heaven bespangled with Stars of mercy I have turn'd my back upon. We may weep at the story of Christs passion, when we are not really affected with our sin, the cause of his sufferings, and the displeasure of God. Our sorrow is right, when it is not merely for sin, as it is contrary to our happiness, but as contrary to Gods holiness. This is a conformity to Christ, who mourned for the sins of men, as well as suffered for them, and mourned for them, not because he suffer'd for them, but because God was injur'd by them. There was not a grain of malice and ingratitude in sin but he understood; he had also a clear conception of the holiness of that God, who was offended and injur'd by sin, and from those two parts of knowledge, joyned with an ardent love to his Father, and charity to man, he could not but have the most enlarged sorrow for sin, and the highest detestation of it, both as it displeased God, and as it ruined the Creature.

(2.) *What is the subject of the sorrow?* Is it the sin of nature? do we judge that the greatest sin, and not regard it, as the common People do the Stars, imagining them no bigger than a candle, when they are of a vast bigness? To bewail outward sins, and not that of our nature, is to have a *Philosophical* frame of Spirit, not that of a *Christian*. Doth the Body of Death draw from us the loudest groans? Do we lay the ax to the root of sin, or are we mightily busied in lopping off the branches, without a regard of the root? Are inward and spiritual sins the subject of our grief? Can we mourn as deeply for those sins, that none but God and our own Consciences know, as for those which are visible to the eye of man? Doth our hardness of heart, formality, remainders of hypocrisie and Unbelief most afflict us? Is our grief for all sins, and especially for that which hath been the master sin? Do we oppose that which we have the greatest temptations to, as *David* had to the killing of *Saul*, which would have helpt him to a Crown, which therefore he calls *his Iniquity*, Ps. 18. 23, 24.*. Would we have the greatest *Delilah* no more spared, than the smallest brat of *Babylon*? And is the enmity so great, that we would destroy the power and strength of sin, which lyes in that master Iniquity? Do we stop our ears against the strongest pleas it makes for it self, and wish as much its Death, as we do our lives? This is a testimony of repentance. Do we *hate every sin* because it is a falseness to God? *Psal.* 119. 104. * *Mast.*

(3.) *What are the adjuncts of the grief?* Is it in some measure proportionable to our sin, proportionable not to the Law, but to the Gospel? The first cannot be attained by us, because the injury done to God is infinite. What we cannot attain in the act, we should endeavour to attain in affection; where the sin is great, great must be the sorrow, 1 *Sam.* 7. 6. *They drew water, and pour'd it out before the Lord*, which some understand of the tears of the People. To drink in sin like water, and only to drop grief, will not agree. Is our sorrow permanent? Is it a true grief, or only a pang? Like heat drops, or a rouling Cloud, that goes away and never returns again? Is our sin like *David's*, *ever before us*? Psal. 51, 3. Have not many, a slight kind of sorrow, sprung up only by the seriousness and solemnity of the Ordinance; a seeming falling out with sin, but a quick reconciliation, and receiving it into a stronger favour than before? Transitory affections are too frequent;

quent; we find the *Iſraelites* in the Temple weeping and lamenting, faſting and praying becauſe of their Idolatries and falſe dealings with God, and ſhortly after returning to the commiſſion of the Idolatry they had bewailed. True repentance is always accompanied with a deteſtation and *a revenge*, 2 Cor. 7. 11. which is indignation, as a furnace heated *ſeven times* hotter, not a faint and a dying kind of anger. Is the league between Sin and the Soul broken? As God ſeals in this Supper a Covenant of Grace, we ſhould be prepar'd to ſeal a counterpart of duty. As God is ready to ſeal a Pardon, not to remember our ſins to condemn us; we ſhould be ready to ſign a bill of divorce to ſin, not to remember ſin to commit it.

3. *Love to God is another Grace we are to examine our ſelves about.*

There is a neceſſity of this.

(1.) *Spiritual affections to God are required in all duties, much more in this.* The higheſt repreſentation of a loving Saviour ſuffering, ought to have a ſutable return of affection. Duties are regarded, not by the multitude (for Hypocrites may be much in doing) but by the affection; ſincere perſons are only much in loving. All that God requires of us, is ſumm'd up into this Grace, *Love*, Deut. 10. 12. *What doth the Lord thy God require of thee, but to love him and ſerve him?* Men may delight to pray from a natural eloquence, which is (if I may uſe the expreſſion) but as the trimming of a mangy ſacrifice; and delight to hear with ſuch a kind of affection as they would a lovely ſong; but every duty ought to be kindled and enflamed by the fire of love to God; and a mite of ſervice with this, is better than a talent without it. This expels wearineſs in our duties, and makes Gods injunctions our *Songs*, Pſal. 119. 54.

(2.) *The object propoſed in this Ordinance, requires the ſtrongeſt actings of affection.*

[1.] *Chriſt is here repreſented as the cauſe of our happineſs, in the foundation of the benefits we enjoy*, viz. *his humiliation, death and paſſion.* Here is Chriſt undertaking our ſalvation upon the hardeſt terms, here are the arms of the Son of God open upon the Croſs, the ſpear reaching his heart, with his affections ſtreaming out to us in Blood, when we were his Enemies, and had not a grain of affection to him; and is it not fit we ſhould be prepar'd to cry out with holy raviſhments of affection, *worthy is the Lamb that was ſlain, to receive honour and glory?* This affection muſt needs be due to him, who revers'd the ſentence of our Condemnation, made our Peace and bore our Curſe, had his Hands nail'd, his Head prick'd, his Side pierc'd, his Heart griev'd, that by thoſe marks we might be induc'd to love him. Who can challenge our affections, if he cannot, who undertook our recovery, when there was but a ſtep between us and eternal Death? And how can we act ſuch an affection, if we be not poſſeſſed with it?

[2.] *Chriſt as appropriated to us in a way of union, is here ſet forth.* Union to him, Communion with him, both depend upon love in each party. What can expreſs a nearer Union of Chriſt to the Soul, than to feed upon him, eat his fleſh, and drink his Blood. Thus to have him incorporated with us. This is as the breaking of a ring, the renewing of a contract between Chriſt and our Souls, a prologue to the great ſolemnization of the nuptials to all eternity. Hence the entertainment Chriſt makes his People, is ſet out under the notion of *a wedding ſupper*, Mat. 22. 3. And being thus *joined unto Chriſt, we are one body, yea, one ſpirit with him*, 1 Cor. 6. 17. Now as there can be no myſtical Union with Chriſt without Faith, ſo there can be no moral Union with him without love. With what violence can we run to him, how can we be **glewed* to him without this affection? As Chriſt in this Ordinance makes over himſelf to the Believer to be his in love, ſo the Believer muſt make over himſelf to Chriſt, to be his in all ſervice, affection, and obedience.

* κολλᾶσθαι.

[3.] *The excellency of Gods love in Chriſt is here repreſented.* Here is God bringing his Son from Heaven to Earth, from the Earth to the Croſs, from the Croſs to the Grave, making his wrath find a paſſage to Chriſts Heart inſtead of *ours*, pouring out his Blood to keep us from bleeding, and liſtning to the pleas of this Blood in Heaven, to anſwer the pleas of ſin againſt us; this being the higheſt elevation of the love of God, was intended to draw out our love to him. Love therefore

therefore muſt be anſwer'd with love, not with enmity or a cold affection, we elſe run counter to the deſign of God.

[4.] *All the Promiſes are ſhown to us in it ſeal'd.* All the promiſes of God bound up in the Covenant of Grace, are here confirmed and ratified. And is not this a time for the love of the Soul to work?

(3.) *The Graces to be exerciſed in this Ordinance depend much upon Love.* Love is the ſpring of the Soul which moves every Grace, and therefore it is called the *fulfilling of the Law.* Faith hath no operation but *by love*, *Galat.* 5. 6. Faith and love are united as well as uniting Graces, faith is the hand, but love is as the ſpirits which move it. And as faith and love in the habit, ſo in the operations they are inſeparable; we muſt cleave to Chriſt, and be cemented to him by faith; but love muſt ſtrengthen the hand; the more we love, the faſter we hold. Faith is not ſincere, but when it teſtifies it ſelf by the operations of love. True repentance flows from love. *Mary*'s tears were moſt free, when her love was moſt hot. The more inflam'd our love to God is, the ſtronger will be our hatred of ſin, as that which is contrary to him; the ſweeter the remembrance of Chriſt is to our affections, the more bitter is the remembrance of any offence againſt him; and indeed without it, we may ſee the print of the Nails, and put our fingers into his Wounds without any remorſe. Delight in Chriſt cannot be without it. Chriſt cannot be much in our thoughts, till he comes to lye neareſt our hearts, and will never be our delight, till he be our beloved. We cannot have high and raiſed thoughts of him, which are neceſſary for a transformation into his glory, without this: ſtrange imaginations will intrude themſelves and be welcome gueſts, unleſs this Grace ſtand at the door to thruſt them away. We cannot burn in our converſes with God, unleſs this Grace ſet us on fire: nor can we have any heavenlineſs in this duty; for it is by this affection that we have our converſation in Heaven in any ſervice. Nor can we have a ſtrong appetite to Chriſt in a Sacrament without it; the ſtronger the apprehenſion of and affection to any good, the more importunate will be our longings for it, and the quicker our motions to it, and the leſs can the Soul brook any diſtance between that good and it ſelf.

(4.) *The nature of the Ordinance requires it.* 'Tis an heavenly Banquet and requires an heavenly frame. As love is the greateſt grace in Heaven, ſo it ought to be highly operative here. It preſents us with Gods love to us, and therefore calls for a ſuitable return from us. The *Heathens* obſerv'd a ſuitableneſs in their Sacrifices to the Idols they worſhipped. They would not offer a ſlow-pac'd creature to the Sun, but an Horſe, becauſe of the quick motion of that creature. God here wills the greateſt good to us, and ſhall not we will the greateſt good to God? An enlarged God ſhould make an enlarged heart. Nothing is more becoming, than that love ſhould be recompenſed with love *.

(5.) *No benefit can be by a Sacrament without this Grace.* Communion with God is entail'd upon it, *Joh.* 14. 21, 23. *He that loves me, ſhall be beloved of my Father, and I will love him and manifeſt my ſelf to him.* Not that our love precedes the love of God in the firſt efflux of it, but the degrees and acts of our love, kindled at firſt by the love of God, are rewarded with greater declarations of his love. Where love is acted to God, there both the Father and Son will combine together for ſuch a Souls ſatisfaction, they will come and dwell there by the Spirit in a more cloſe, familiar, and ſtrict communion and more certain poſſeſſion. Where there are the actings of love, though there ſhould be no ſenſe of any new income, this grace would bring a ſatisfaction in the very exerciſe.

Now for the tryal of this Love.

[1.] *Let us not judge our ſelves by a general love.* As there is a general love of God to man, a general love of Chriſt to mankind in dying and giving a conditional Grant of Salvation upon Faith and Repentance, and a particular love to the Soul of a Believer; ſo likewiſe in man there is a general aſſent, and a particular ſerious aſſent to the Truth of God; and accordingly a general love upon the apprehenſions of what Chriſt hath done in general. There is a common love to God, which may be ſo called, becauſe the benefits enjoy'd by men are own'd as coming from that Fountain; a love, ariſing from the apprehenſions which men commonly have of the goodneſs of God in himſelf; and a common love wrought

* *Nihil dicentius quam ut amor amore compenſetur.*

wrought in them to God, as to other things that are good. Again, men may have a false faith, and a false apprehension of pardon of sin, when indeed no such pardon is granted to them; so they may have proportionably, a false love upon such an ungrounded Belief.

[2.] *Nor let us judge our selves to be Lovers of God, because of our education.* Many have no higher reason of their love to Christ, but because their Forefathers profest him, and so upon the same score that any *Heathen* lov'd his *Idol*, an *Egyptian* his *Apis* and Onions, or a *Turk* his *Mahomet*, or a *Papist* his *Images*, do many titular Christians love Christ. As among the *Papists* many cleave to the Popish Principles, because their Fathers did so; so among us, many have no other reason of their adhering to the Christian Profession, and seeming affection to Christ, but the Tradition handed to them by their Parents.

[3.] *Nor let us judge our selves by any passionate fits of Love, which may sometimes stir in our Souls.* There is a love in the sensitive part, which is the passion of love, a love rather stumbled on than judicially taken up; and those violent kinds of affections, whether of love, joy or sorrow, are not long-liv'd. But there is a love in the will, which is a rational love, which consists in a consenting to and chusing of Christ, and is always accompanied with a true Faith.

But let us examine,

(1.) *The motives and object of our affection.* Do we love God for himself, or for his benefits? To love Christ for the Loaves, is common to the Multitude. To love God for his outward mercies, is a natural love: to love him for himself, is a gracious love. To love him for his benefits, is rather to love our selves, and love our own ends, than to love God. When the inducements to it are humane, and not divine, 'tis a humane, and not a divine love. Many love Christs Dowry, but not his Beauty, his Merit, but not his Person; as in Marriages, many love the Portion without affecting the Person. True love is between Person and Person, not between Person and Estate; that is a true moral love, the other is a true *Physical* love, but is defective in the due grounds and ends of it. Not but there is and may be a love of what God hath and Promises, and the benefits he confers; this is a love of the reward. But when we love God meerly for this, 'tis then *amor mercenarius*: when we love God for himself, and the reward in order to him, 'tis a genuine love, it respects other things for God, and God for himself. True love is grounded upon a sight of God, a serious and deep consideration of him, comparing him with other things, viewing those unmeasurable Excellencies which are in him, upon which the Soul doth judiciously conclude, That there is infinitely more sweetness and amiableness in God and Christ, than in all the pleasures and profits of this World. Thus the Spouse compares *her beloved with other beloveds*, Cant. 5. 9, 10. She considers what the World affords, and wherewith it allures, and after a diligent inquisition, the object of her love is Christs Person, the motive of her love is Christs Excellency; and such a love will embrace a Crucified as well as a glorified Christ; a Condemn'd, as well as an adored Christ. Where God is lov'd for himself, every thing of God is highly valued, his word, his wayes, his Ordinances. Christ in his whole latitude is beloved, in all his Offices. In his Death as a Sacrifice, in his life as a Pattern; the power of his Death, as well as the propitiation by it.

(2.) *What is the nature of our love?*

[1.] *In regard of the prevalency of it.* Do we love Christ solely, supreamly; doth this affection swallow up all other affections; as *Moses* his Rod turn'd into a Serpent, did the Rods of the *Ægyptian* Magicians? Doth it like the Sun, obscure the light of the lesser Stars? As God is the chief good in himself, he must be so in our esteem. A true conjugal affection to Christ excludes all other things from an equal interest in it; an equal affection to Christ and the World are as inconsistent, and prodigious as two Suns in the World. The *Heathens* knew the necessity of a prevailing love to their Idols, to be at an expence for them. If the *Israelites* begin to be fond, though of a Calf, they will deprive themselves of their Jewels to serve it. This prevalent love of Christ is so necessary an ingredient, that it was the main Lesson he prest upon his Disciples, *Mat.* 16. 24. *Luke* 14. 26. *Self must be denied*, if we follow Christ; all Relations must be hated in comparison of

Christ,

Chriſt, if we be Chriſts Diſciples. The Soul of a man is too narrow, and limited to be intenſly affected with, and ſtrongly to purſue at one and the ſame time two different objects. The heart muſt be a Throne reſerv'd for Chriſt, where other things muſt ſit at his feet. For as Chriſt gives himſelf wholly to the Soul, the Soul muſt beſtow it ſelf wholly on Chriſt; And as *Luther*, *Mallem ruere cum Chriſto, quàm regnare cum Cæſare*, I would rather periſh with the intereſt of Chriſt, than reign in grandeur with *Cæſar*. A Hypocrite wills Chriſt in ſubordination to inferiour goods. A ſincere Votary to Chriſt wills inferiour goods in ſubordination to Chriſt. Do we thus love Chriſt in that which croſſeth moſt the carnal inclinations and intereſt of corrupt nature?

[2.] *In regard of the reſtleſneſs of it.* Can nothing but Chriſt and the enjoyment of him content us? Are there inquiries after him, induſtrious purſuits, unutterable groans, that nothing can ſatisfie us, no not all the world without him? Are we importunate, that he may be as a ſeal in our hearts, as well as we as a ſeal in his heart; That there may be clearer engravings, ſtronger impreſſions? A true Lover rejoyceth that he hath any love to give to God, and grieves that he hath no more to beſtow. His life is bound up in Chriſt, as *Jacobs* was in *Benjamin*. An hundred worlds cannot content him without his Beloved. He is upon his watch and guard againſt all temptations, which may diſtrub his affection or enjoyment, and accounts the miſſing of Chriſt worſe than Hell it ſelf; all other things will be abhorr'd, and accounted as *loſs and dung*, Phil. 3. 8.

[3.] *What are the effects and concomitants of our love?* Are we careful to pleaſe him, though with our own ſhame? Chriſts love made him take the form of a ſervant to pleaſure man; the Souls love will make it take up the meaneſt ſhape to pleaſe the Redeemer. Chriſt cared not how much he was emptied, ſo he might diſcover his love; the Soul cares not how much it is humbled, ſo it may teſtifie its affection. 'Tis like the ſtring of an Inſtrument ſtrain'd to the ſame height with another, which will move when the other is toucht. A true affectionate Soul will be conform'd to Chriſt in its motions, *Galat.* 1. 10. *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt.* In the ſtate of unregeneracy he pleaſed men, but now as a Servant he would pleaſe Chriſt his Maſter. Are we in our bent and reſolution careful to pleaſe God, without regard to the oppoſitions of the World? As the Sun holds on its race, though the Clouds gather to hinder the ſhining of it. Are we deſirous of his glory, as well as our own happineſs? Would we rather loſe what we deſire, than defraud God of his right? Our own happineſs is but a created good, and therefore ought not to be lov'd for it ſelf. Nor muſt we prefer the gift before the glory of the giver; the glory of God is incomparably more amiable than our own happineſs can be. If a man doth all for his own happineſs more than for Gods glory, 'tis certain he loves that more than God; and if he ſerves God only for happineſs, he ſells his ſervice to God, and he ſerves himſelf not God, for he intends only to advantage himſelf, not to glorify God. It was plain, that *Dalilah* lov'd not *Sampſon*, when all her projects were to enrich her ſelf, and gratify the *Philiſtins* in betraying him; ſo if our projects be to ſatisfy our ſelves, we are not lovers of God. Are the duties he enjoins, delightful to us? Do the Commands which were before burdenſome, ceaſe to be *grievous* to us? 1 *Joh.* 5. 3. Are our duties not ſo much preſt by natural Conſcience, as ſweetned by love? Do we eſteem lightly of every ſervice we do? True love never thinks it can do enough. Are we tender of his honour? Do we account the Enemies of God our *Enemies*, *Pſal.* 119. 21, 22. The *Philiſtins* loved their *Dagon*, when they would not tread upon the *threſhold* where he had receiv'd a diſgrace, 1 *Sam.* 5. 4, 5. How is it as to conſtancy? True love will not be quencht by the Waters of afflictions, *Cant.* 8. 7. *Many waters cannot quench love, neither can the Flouds drown it*; 'Tis a fire that triumphs over the waters of the ſharpeſt diſpenſations. When ſtorms hang over the head, there is no repentance that ever his love was beſtowed upon Chriſt. In this there is a ſuitableneſs between Chriſts affection and the Soul, in regard of the conſtancy of it. The Creatures love hath its ebbs and flouds. 'Tis ſometimes circumvented by temptation in regard of the acts and exerciſe, though not of the habit which recovers it ſelf. As Chriſts love hath intermiſſions in regard of the diſcoveries of

it, though not in reſpect of the reality and truth of it; both are conſtant.

4. Another grace to be examin'd, is *love of Gods people.* This is the badge of a Diſciple, *John* 13. 34, 35. *A new Commandment I give unto you, that you love one another as I have loved you.* This is the Livery whereby men are known to belong to Chriſt, as a Prince's Servant is known by the badge he bears. 'Tis not, as *Eraſmus* notes, if you uſe this or that Ceremony, have this or that habit; if you uſe the ſame meat, have the ſame title, but if you have the ſame affection. This Chriſt left as his laſt Will and Teſtament, as that which lay moſt peculiarly upon his heart to be obſerv'd by them. * When *Moſes* was to leave the conduct of the People, he gives them a Commandment not to depart from the law of God. When *John* the *Baptiſt* quitted his Function, he recommended to his Diſciples the diſpoſing themſelves by the Baptiſm of Repentance, to receive the *Meſſiah*; and by the obſerving this and their faſts, they were marked by it to be *Johns* Diſciples. The Commandment Chriſt gives them a little before his departure, is *to love one another*, as the ſpecial Character whereby they ſhould be known to be his Diſciples. Hence it is called *his* Commandment as peculiarly his, as the Commandment to believe; for they are both join'd together, 1 *John* 3. 23. *And this is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another as he gave us Commandment.* As that which he took a ſpecial delight in. As if thoſe two, Faith and Love, made up the Body of the Chriſtian Religion. In regard of this Commandment the *Apoſtle* tells the *Theſſalonians*, 1 *Theſſ.* 4. 9. that they were *taught of God*; and this Chriſt preſſeth again and again; for he repeats it often in that laſt Sermon of his, which he would not have preſt ſo much when he had ſo many things to deliver, if it were not neceſſary. He calls it *a new commandment*, not only in regard of the renewal of it; it having been as it were out of date, and wholly loſt among the *Jewiſh* Factions; not only becauſe it is more commanded in the Goſpel, as Sacrifices were under the Law more preſt than this; but in regard of the pattern: Before it was, *Love thy neighbour as thy ſelf*, but they had no ſuch glorious exemplar, before the love of Chriſt came to be unfolded to the World. Now it is, *Love one another as I have loved you.* So powerful a motive was never affix'd to the moral Law, which commanded love; former Ages never had ſo fair and ſo full a Copy for it as this. And ſo punctual were the ancient Chriſtians in this, that *Tertullian* ſaith, it was the amazement of the *Heathens* to ſee them *Animo animaq; miſceri*, their Souls and minds united and mingled with each other; and indeed the more Believers love God, the more they will love one another. As lines, the nearer they are to the Center, the nearer they are to one another.

* *Amyrant* in loc.

(1.) *This is neceſſary in all duties.* Would we pray? our hands muſt be *lifted up without wrath and doubting*, 1 *Tim.* 2. 8. Would we hear the word? if we are *ſwift to hear*, we muſt be *ſlow to wrath*, Jam. 1. 19. Would we offer a Sacrifice at the Altar? we muſt *firſt be reconcil'd to our brother*, Mat. 5. 25. Fire from Heaven will not elſe kindle the Sacrifice. One of the leading ſins to be purg'd out of the Church of *Corinth*, in order to a due preparation to this Ordinance, was *malice*, 1 *Cor.* 5. 8.

(2.) *But more neceſſary in this Ordinance.*

[1.] *It repreſents the union of Believers together.* The Bread being made up of ſeveral grains compacted together, 1 *Cor.* 10. 16. *For we being many are one Bread and one Body.* * As the Bread is a mark and means of the Communion we have with Chriſt, and as we declare by the participation of the external ſigns, that we have a Communion with the Lord; Do we not alſo make by the ſame means a ſolemn proteſtation that we are of the ſame Faith, the ſame Religion, with thoſe that partake of thoſe ſymbols? And ſince it is the ſame Bread which repreſents one Jeſus, it alſo aſſociates us into one Body. This Bread is appointed to be a band to ty us to Chriſt, and to ty us in affections to one another. This Ordinance was inſtituted to ſolder Believers together. They have the ſame nouriſhment, and therefore ſhould have the ſame affection. *Eodem ſanguine glutinati*, knit together with the ſame blood, as *Auſtin* ſaith of himſelf and his Friend. The Death of Chriſt is here repreſented, which is an engagement to this affection. In this his

* *Amyrant* in loc.

Death

Death is ſhown, which did meritoriouſly purchaſe this unity; in this we partake of Chriſt, in whom all Believers are made one, ingrafted in the ſame ſtock. It was the end of Chriſts Death to reduce all to a harmony, to ſtill the war, not only in the members againſt the mind, but in his people one againſt another. Since we are to remember the Death of Chriſt, we are to remember his will and pleaſure at his Death; when we remember our friends, we would at leaſt remember their dying charge. *John* 15. 17. Doth not Chriſt preſs this in his farewel diſcourſe, *Theſe things I command you, that you love one another*, when he was making his Will to man, and his will to God? This was part of that Will he was to ſeal with his Blood. As Chriſt upon the Croſs was the higheſt eruption of love, ſo this Sacrament is the ſetting forth the higheſt pattern of it.

[2.] *No benefit of the Ordinance without this Grace.* We have no Communion with Chriſt without keeping this Commandment, 1 *John* 3. 23, 24. *This is his commandment, that you love one another*, and *he that keeps his commandment, dwells in him, and he in him.* Paſſion is like a leaven that corrupts this Ordinance to the Soul; as anger hinders the concoction of bodily food in the ſtomach. When *Jeruſalem* is a quiet habitation, the Tabernacle ſhall not be taken down, and God will be a place of *broad rivers and ſtreams to it*, Iſai. 33. 20. The greateſt gift next to that of Chriſt, was that of the Spirit, which deſcended when the Diſciples were ὁμοθυμαδὸν of *one mind*, Acts 2. 1. This being the deſign of the Goſpel, to knit mens hearts together in peace and love, thoſe that have not this love, are not caſt into a Goſpel mould, and therefore not fit to receive advantage by a choice Evangelical Inſtitution.

Let us examine our ſelves as to this Grace.

And that we may not miſtake; Every difference in judgment is not a ſign of the want of this Grace. *Paul* differ'd from *Peter* in opinion about the *Jewiſh* Ceremonies, without any breach of love, *Galat.* 2. 11. *Paul* and *Barnabas* jarr'd ſo as to part aſunder; yet neither of them can be ſuppoſed to be void of this, which their Maſter had ſo particularly *enjoyn'd them*, Acts 15. 37, 38, 39. It cannot be expected but differences in judgment will be among the moſt ſerious Chriſtian, while the blindneſs of their minds is but imperfectly cur'd. The ſtrings of an inſtrument are not all of one ſize, nor have the ſame ſound, yet agree in a harmony; there may be an harmony in affections, though there may be a difference in opinions.

But this love is true.

(1.) *When 'tis founded upon the Grace of a perſon.* That which is moſt lovely in Chriſts eye, ſhould be ſo in ours; the grace and holineſs of a perſon is reſpected by Chriſt, not his outward ſtate and condition. 'Tis a loving *in the truth*, and *for the truths ſake*, 2 John 5. 1, 2. A love of a Diſciple *in the name of a Diſciple*, Mat. 10. 42. As there is a common affection to God in men, becauſe of his benefits, ſo there may be alſo ſome common affection in an unregenerate man to godlineſs, which may be the fruit of education, or an enlightned conſcience, in ſome meaſure convinc'd that holineſs is good. Holineſs and Grace are ſo beautiful, that the wickedeſt man would have the appearance of it, and would be eſteemed good. But it muſt be a choice and prevailing affection, out of love to Chriſt, whoſe Image he bears, flowing from a love to God, a ſpirit of regeneration, from the ſeed of the Goſpel rooted in the Soul (*Gal.* 5. 22. *The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs*) and is therefore ſet upon the meaneſt Chriſtian; as the meaneſt Box which hath a Jewel in it, will be eſteemed for the Jewels ſake by thoſe that underſtand it. The *Corinthians* were defective in this love, in deſpiſing the poor in their love-feaſts, a miſcarriage the *Apoſtle* blames them for in this, 1 *Cor.* 11. 22.

(2.) *It muſt be a fervent love. With a pure heart fervently*, 1 Pet. 1. 22. not in appearance and faintly. The word the *Apoſtle* uſeth, *Rom.* 12. 10. which is tranſlated, *be kindly affectioned to one another*, φιλόστοργοι, ſignifies a vehement affection. For as God loves nothing more in this World than his own Image: ſo thoſe that have the Divine Nature drawn in them, are in this part like him; for God never draws any Image unlike himſelf.

(3.) *A love manifeſted moſt in their perſecutions.* To be aſhamed of Believers in their ſufferings, is in Chriſts interpretation, to be aſhamed of Chriſt himſelf. At

the laſt Day, the tryal of men is by *their acts towards God's people in time of their perſecutions*, Mat. 25. 41, 42, 43, &c. As if the neglect of that which he calls his Commandment, were the great ſin to be anſwer'd for then. It is not, whether we viſited them, when in their houſes, in State and Triumph; or fed them when they had wherewith, to do it themſelves: but when in a ſtate of want. If a man loves the graces of a Believer, he will love him in ſuffering; for though ſuffering alters his outward condition, it alters not his inward relation or gracious diſpoſition. Chriſt upon the Croſs was as dear to *John* his beloved Diſciple, who would not leave him then, as when the people would have made him King.

5. Another *Grace* to be examined and acted, is *Deſire*, a *holy Appetite*. The *Iſraelites* were to eat the Paſſeover in haſte, not *lento corde & ore langnido* *, but with a greedineſs of mind.

* *Gaudentius.*

(1.) *This is neceſſary in all Duties.* In hearing the Word the *deſire* muſt be as inſatiable as the *infants* cry *for milk*, 1 Pet. 2. 2. Not the outward breaſt, but the nouriſhing milk convey'd by it, ſatisfies the infant. In prayer there muſt be unutterable groans, ſtrong ſallies and flights of the Soul with a holy *impetus*, Pſal. 63. 8. *My ſoul follows hard after thee.* It would have an infinite enlargement of heart to God ſuitable to Gods infinite fulneſs. This deſire is expreſt by hunger and thirſt. No deſire ſo clamorous, as that of a new-born infant for milk, or of an hungry man for meat, who will eat his own fleſh, or offer violence to himſelf, rather than want nouriſhment. But this ſhould not be ſo ſtrong as our deſires for Chriſt.

(2.) But *in this Ordinary more neceſſary.*

[1.] *'Tis a Feaſt, and appetite is proper to that.* Were it but a crum, yet deſire were fit, as long as it is from Heaven. If there be life, there will be a nutritive appetite, and deſire of thoſe things which are ſuitable nouriſhment; now what but Chriſt can be ſuitable nouriſhment to the new Nature wherein this appetite is ſeated? To come without an appetite upon Chriſts ſolemn invitation, is a wrong to the Maſter of the Feaſt, and the chear he hath provided; 'tis a ſhame to come to ſuch a Feaſt, and leave our ſtomachs at home. 'Tis not a fulneſs Chriſt expects we ſhould bring to him, but an emptineſs with an earneſt deſire, *Revel.* 22. 17. *Let him that is a thirſt come*; 'tis an heavenly Feaſt, there muſt be a ſuitable appetite. Evangelical food requires Evangelical hunger; marrow and fatneſs ſhould whet our ſtomach.

[2.] *The greater the longings, the greater the ſatisfaction.* In great deſires the Soul is ſaid to *pant* as an *Hart*, and in ſpeedy mercies Chriſt is ſaid to *run* as a *Roe*. When deſire opens the heart wideſt, then God opens the hand largeſt to fill it, *Pſal.* 81. 10. *Open thy mouth wide, and I will fill it. Mary* comes to the Sepulchre before the other Diſciples, and when ſhe miſſeth her Lord, is more reſtleſs, *Joh.* 20. 11. ſhe ſtays, and weeps, and looks into the Sepulchre again, when the other Diſciples were more remiſs and went away, and miſſed of the ſight of Chriſt, which *Mary* was bleſſed with. The wider the heart, the more triumphantly doth the King of Glory enter. We have according to our deſires, as *Joaſh* according to his *ſtrokes*, 2 *Kings* 13. 18, 19. had he ſtruck *ſix times*, he had utterly deſtroyed his enemies; whereas ſtriking but *thrice*, he had but a treble Victory. He that is ſo tender of a bruiſed reed, that he will not break it, or a ſmoaking flax, that he will not quench it, will not let an hungry Soul go empty away. God ſcarce gives mercies in a ſanctified way, but where there hath been a reſtleſs importunity before. Benefits would not be priz'd without this, *Prov.* 27. 7. *The full ſoul loaths the honey-comb.* The chapt and parcht earth ſucks in the rain after a great drought.

[3.] *This is the nobleſt affection we can beſtow upon God.* God being infinite, ſhould be loved, not with a finite, but infinite affection. But nothing but deſire can ſtretch it ſelf to a kind of infinity, and therefore is moſt fit to be exerted in this heavenly and eminent Ordinance.

Let us examine our deſires,

(1.) *Whether they be vehement.* An infinite Being ſhould not be faintly and coldly deſir'd. There ought to be a *holy diſtraction* in the Soul *: As ſcoreht bowels are full of pain till they get ſatisfaction. There is no queſtion but an imperfect velleity, a languiſhing and feeble deſire may be in unregenerate men; they

* Ὀιὰ μανίας, as *Baſil* calls it.

may

may have more or leſs ſome apprehenſions of the good which ſtir up proportionable deſires; but the longings of a gracious Soul are ſtrong, ſpiritual, and produce mighty inward operations. As there is all ſweetneſs in Chriſt, ſo there ſhould be all vehemency in the acts of the Soul to him. Is our deſire limited to God alone? Do we apprehend him and pant after him as the greateſt good, and Chriſt as the choiceſt and only Saviour? Is it ſo earneſt, that if all afflictions were remov'd from us, all outward mercies beſtow'd upon us, this ſhould not ſatisfie, but Chriſt alone and the light of his countenance? This holy longing can no more be ſtopt by any creature, than the Sun can be barr'd by clouds from running its race. The whole World is but as the drop of a bucket after all the water is pour-ed out. Would a ſmall drop quench the thirſt of parched bowels? No more can all the World anſwer the deſire of a gracious Soul, any more than a drop can cool the tongue of a damned creature.

2. *Whether they are conſtant.* Doth the fire in the Temple never go out? Do ſetled apprehenſions of Chriſt keep our hearts alive in their motions, or are they only like the fits of a Feaver, or flaſhes of Lightning which quickly vaniſh? Are they as Pilgrims lodging only for a night, and in the morning leave no footſteps of themſelves, no ſigns that ever they were there? Or are they kept up in ſome life and vigour upon the heart? In an equal heat it cannot be expected in this life; but when they flag, are they quickly reviv'd? Oh let us ſeek God with our whole heart and with our whole ſoul.

A DIS-

A DISCOURSE OF THE Unworthy Receiving OF THE LORDS SUPPER.

1 Cor. 11. 27, 29.

Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Bloud of the Lord. For he that eats and drinks unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lords Body.

AFter the *Apoſtle* had laid down the Platform of the Inſtitution, he makes his inferences ſuted to the caſe and miſcarriage of the *Corinthians*. Since this Ordinance was appointed by Chriſt as a memorial of him, and in the celebration of it, *we ſhow the Lords Death*; an unbecoming frame and carriage in ſo great a myſtery, is a reflection upon the authority of it, contrary to the ends of it, and a contracting the guilt of the Body and Blood of Chriſt.

* *Muſculus.* * As if he ſhould have ſaid, while you *Corinthians* come together in a rude manner to this Ordinance, as if it were a common and prophane feaſt, the abuſe and contempt redounds upon the Body and Blood of Chriſt repreſented by thoſe elements. *Calvin* thinks the *Apoſtle* makes a digreſſion from the particular *Corinthian* caſe to an univerſal one, not only comprehending under unworthy receiving the abuſes crept into that Church, but all other miſcarriages which might in the future riſe up in that or any other Church whatſoever; and indeed 'tis as a general caſe to be conſider'd in our days, ſince the particular caſe of the *Corinthians* hath not its parallel.

He conſiders

1. *The Sin*, 1. *In its nature. Eating and drinking unworthily.*
2. *In its aggravation. A guilt of the body and bloud of Chriſt.*
2. *The danger*, v. 29. *Eating and drinking damnation to himſelf.*
3. *The cauſe of all. Not diſcerning the Lords Body.*

* *Amyraut. Daillé* in loc. *Whoſoever eats and drinks unworthily.*] * Whoſoever approacheth without a conſideration of the dignity of that which is repreſented by thoſe Elements, and the ends of their appointment, regarding it as a common thing of no great value, and

and brings not those dispositions of Faith and Repentance, doth not reflect upon the Elements themselves, but vilifies that which they represent; and offends not so much against the exterior signs, as violates the reverence due to the Body and blood of Christ; and is so far from gathering the blessed fruit of this Ordinance, that he returns with the mark of the Murderer of Christ upon him; for he contemns the Condition of the Covenant, and consequently the Bloud of the Covenant. The Argument whereby he urgeth it is, the relation it hath to Christ. 'Tis *the Bread and Cup of the Lord.* Though it be Bread and Wine, yet it is a sacred thing: 'Tis the Bread and Wine of *the Lord*, instituted by him for his Glory and our salvation. He doth not say, Whosoever eats the Body of the Lord, or drinks the Bloud of the Lord unworthily, but *This Bread, this Cup:* The *Apostle* was not so witless, as to have term'd them Bread and Cup, had the Doctrine of Transubstantiation been known in his days. His Argument had run stronger, 'Tis but Bread and Wine in appearance, 'tis changed into the real Body and Bloud of Christ; and therefore your unworthy carriage is immediately and not relatively a violation of his person. * But the *Apostle* acknowledgeth it to be Bread and Wine; but to distinguish it from Bread of an ordinary use, calls it, The Bread of the Lord. * *Muscul.*

Unworthily.] A worthy carriage respects either *persons* or *things*; Persons, when our demeanour is sutable to the dignity of the person we converse with; or Things, when we manage a business we undertake with a *decorum* and becomingness, according to the nature of it; as we say a man did this or that very handsomly. He that doth not observe a *decorum* and decency in a converse with a person or management of a business, doth it unworthily, awkardly, rustically or slovenly. So the word *worthy* is used, *Luke* 3. 8. *Bring forth fruits worthy of repentance, i. e.* sutable to the repentance you profess. And *Ephes.* 4. 1. *Walk worthy of the vocation wherewith you are called, i. e.* Let your conversation answer your calling, and be sutable to the dignity of it. 'Tis not any precedent act meritorious of the vocation, but a worthy carriage after it sutable to the dignity of the calling. The *Apostle* doth not say, Whatsoever unworthy person eats and drinks of this Cup, *&c.* for then he had excluded every man, himself too. For who is worthy enough for these things? as the *Apostle* speaks in another Case, *Who is sufficient for these things?* The *Apostle* requires not here a meritoriousness. *Merit* belongs to Christ dying, *worthiness* to the Believer receiving. He speaks not of the worthiness of the person, but a worthiness of the action. A man may want a worthiness of person to be employed in a Prince's service, yet not want a worthiness of Parts which fit him being engaged in it, to manage his employ for his own and his Prince's honour. * Or if a poor man be called to a Prince's Table, he is because of his poverty and distance unworthy to sit with him; yet being invited, he may come: but if he behaves himself uncivilly and indecently, he makes himself guilty of a contempt of the Royal Majesty, in whose presence he is. *Unworthily* here notes, the *want of an Evangelical frame* and disposition of heart. * *Muscul.*

Guilty of the body and blood of the Lord.] He offers wrong to Christ. The *Jews* were guilty of his blood, when they crucified him; *Apostates* are guilty of his blood, when they *deny him*, *Heb.* 10. 29. An unworthy Receiver doth such an injury to Christ, that God will account him in the Rank of the *Jews* that crucified him, and charge him with no less a crime than the guilt of the bloud of his Son.

He eats and drinks damnation.] Κρῖμα *Judgment*, which differs from κατάκριμα. He eats judgment or punishment, which is *double*, either *eternal*, or *temporary*. Final Unbelievers eat it to their eternal condemnation; those that have Faith, and are negligent in due preparations, eat it to their temporary correction. 'Tis the *effect* for the *cause*. An Unbeliever doth not properly eat his condemnation; for condemnation is not naturally or Sacramentally in the Bread and Wine; but he eats that which will be the *cause of his condemnation**, because not considering the glorious use these Elements are destin'd to, he doth not consider how great and glorious a thing the Body of the Lord is, which they represent, and so violates in those Signs, the honour due to his Majesty: Not but that this is of it self, and in regard of the Institution, wholesome and quickning; but by the evil disposition of the

Rom. 5. 16. κρῖμα μὲν γὰρ κατάκριμα, judgment unto condemnation.

* *Amyraut, Daillé, Muscul.*

the Receiver, and the abuſe of the Ordinance, that which was ordain'd to Life brings Death: as the foulneſs of the Stomach makes wholeſome food turn to Venome in the Body. Therefore the *Apoſtle* adds, *He eats damnation to himſelf.* There is no ſuch thing in the Inſtitution. The fault is wholly in himſelf, not in the Ordinance. He abuſeth that which would be uſeful to him, if he brought worthy diſpoſitions with him. As our firſt Parents eat their death in eating the forbidden fruit, when the fruit it ſelf was not of a venemous nature; but by tranſgreſſing the Command of God, they rendred themſelves obnoxious to the death God had threatned. So we ſay of a man, that he hath ſwallow'd his death, when he hath eaten ſomething which makes way for the entrance of death; not only when it is poyſonous in its own nature, but when it is unſutable to the temper and ſtate of the Patient. So he that eats unworthily, makes himſelf obnoxious to the judgment of God, either to be tormented by his Scorpions hereafter, or awakened by his Scourges here.

* Daillé Melange des Sermons.

Not diſcerning the Lords body.] Διακρίνων. **To diſcern a thing or a perſon is to ſeparate it from other things or perſons*, and give it its due rank and order; which is either, (1.) *In effect*, when a man is endowed with qualities which elevate him above others. As the *Apoſtle* ſaith, *God makes us to differ**, 1 *Cor.* 4. 7. *i.e.* he puts a difference between us and others, giving us Graces more advantageous than unto them. (2.) *In opinion and eſteem*, when we value one thing more than another; ſo *Acts* 15. 9. *God is* ſaid to *put no difference between* the *Jews* and *Gentiles*, οὐδὲν διέκρινε, *i. e.* he hath treated them indifferently. So not to diſcern the Lord's Body, is not to eſteem and honour it as he ought, not to give it its due rank; to entertain it, not as a ſingular and Divine, but a common and ordinary thing. When men diſeſteem Chriſt, they count his bloud as common bloud, *Heb.* 10. 29. What is there tranſlated *unholy*, is in the Greek κοινὸν: So after the *Apoſtle* had diſcours'd of the two Elements, as repreſenting the two Parts of the Sacrifice offered upon the Croſs, his Body broken, his blood poured out, for a propitiation for ſin, not to diſcern it, is to have no higher opinion of the body of the Son of God, the wonder of God's Wiſdom and Goodneſs, than of a common thing, and a matter of no value.

* Τὶς γὰρ οἶδε διακρίνειν;

Or not diſcerning the Lord's Body, is, when our ſenſe ſticks upon the outward Elements, and our ſpirits riſe not up to view the merits and propitiation of Chriſt through the Veil of the Bread and Wine; As if the Elements were the things only we were to feaſt upon. 'Tis a ſpiritual Feaſt, and therefore we diſcern not the Lord's Body, when we have not ſpiritual Meditations of the dignity of Chriſt, the atonement he made, God's Wiſdom, Juſtice and Mercy in the deſign of his death. As Chriſt doth not put us off with empty ſigns, ſo he would not have us reſt upon empty ſigns, but acknowledge his Body and Blood repreſented in them for thoſe ends for which the one was broken, and the other ſhed. The *Papiſts*, to prop up their Doctrine of Tranſubſtantiation, draw an Argument for it from this place: The Body of Chriſt is in the Sacrament in its proper ſubſtance, otherwiſe a man could not be guilty of his Body and Bloud. * For no man could juſtly be condemned for not diſcerning the Lord's Body from other Meat, if that which he receives, were not truly the Body of the Lord, but another meat; and the unworthy receiving of the naked Sign cannot make a man guilty of the Body and Blood of the Lord. * But this is no Argument: Chriſt is wrong'd in that which hath a relation to him, as well as immediately in his own perſon. The rejecting the *Apoſtles*, the Meſſengers of Chriſt, is a rejecting Chriſt who ſent them, *Luke* 10. 16. *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth* the Commands of God delivered by man, *deſpiſeth not man, but God*, 1 *Theſſ.* 4. 8. Was our Saviour therefore ſubſtantially preſent in the perſons of the *Apoſtles?* Were they not ſeparated from his Body, when he ſent them to other Parts, and gave them this as an encouragement? How could he be with them, and abſent from them in his Body? When he chargeth *Saul* with perſecuting *him*, becauſe he *breathed out ſlaughter againſt his Diſciples*, Acts 9. 4. was the Body of Chriſt therefore ſubſtantially in his Diſciples? He that hath received the knowledg of the truth, and apoſtatizeth from it, *treads under foot the Son of God.* Is the perſon of Chriſt under the feet of theſe Contemners! To tumble a Kings Robe in the dirt, to counterfeit his

* *Eſtius* in loc.

* Daillé Melange des Sermons.

Seal,

Seal, tread upon his Crown, daub his Picture, break down his Arms in deſpite, offer violence to his Embaſſador, is reckon'd as a violation of the Perſon and Authority of a Prince; yet neither the perſon nor nature of the Prince is really preſent in any of thoſe things. They are indeed the marks of his dignity; and he that violates wilfully any of them, is ſuppoſed to be willing to do as much againſt the perſon of the Prince, if it were in his power, as againſt any thing which bears his Character. The ſubſtance of the Body and Blood of Chriſt, is not in the Bread and Wine of the Sacrament; his exalted Body is no more to be broken and ſlic'd in pieces; nor doth it conſiſt with his ſtate of glory, to have his ſubſtantial Body ſhrouded under ſuch mean elements: But the Bread and Wine are memorials and pledges of his Body and Blood, inſtituted by him as Signs to ſignifie him; therefore he that receives them without a due reſpect to Chriſt, and handles them unworthily, deſpiſing thoſe things which are ſignified by them, is a contemner of the Son of God, ſince he hath no value for that which is a mark of his Authority and his Love.

Doct. *Unworthy receivers of the Supper contract great guilt, and incur great danger.*

In the handling which Doctrine I ſhall ſhow,

I. *What unworthy receiving is.*

II. *The ſinfulneſs of it.*

III. *The danger of it.*

IV. *The Uſe.*

I. *What unworthy receiving is.*

1. Something *negatively.*

(1.) *Unworthy receiving is not proper only to a man in a natural ſtate.* The *Apoſtle* chargeth here unworthy receiving, not only upon the profeſſing, but the regenerate *Corinthians*, upon ſuch as fell under the chaſtning hand of God for this cauſe, that they *might not be condemn'd with the World* to an eternal puniſhment, 1 *Cor.* 11. 32. He ſent temporal puniſhments upon them, that they might not undergo an eternal damnation; they were redeem'd from eternal puniſhment, renew'd in their Souls, yet ſome of them were guilty of unworthy receiving. The *Apoſtle* alſo puts the unworthineſs upon the want of a ſelf-examination, which a good man may by ſome ſupineneſs and negligence be deficient in, andas the *ſleepy* Church, *Cant.* 5.2. may contract ſome ruſt in his graces, yea, and fall into ſome bemiring Sin, as a neat man may into a dirty puddle, rendering himſelf at preſent unfit for the entertainment of, and converſe with ſome worthy friend. Sins of a higher magnitude, which a good man may fall into, make him at the preſent unfit for Heaven, and therefore for an Heavenly Ordinance. *David* was no worthy attender upon the inſtitutions of God while he lay in his impenitency, till his tears had waſht away his iniquity. Nor was *Peter* reſtor'd to the ſweetneſs of converſe with his maſter, till he had wept bitterly; while a great ſin remains unpurged, or the Soul through negligence untrimmed, 'tis no fit Gueſt for God.

(2.) *Unworthy receiving is not to be meaſur'd by our ſenſible joy or comfort after receiving.* Two Men that have perfect health, have not equal ſtomachs, nor equal appetites, and conſequently not the ſame joy in their meals, yet both in health. We ſhould more conſider how Graces are acted, than how comforts are diſpenſed; the former is our duty, and neceſſary to a right participation; the latter is an act of Gods Soveraignty, and not our duty. Gods diſpenſations are not equal to all; ſome have only taſts, others full draughts; ſome may have more joy than ſtrength, others more ſtrength than joy. *Mary* had a ſtrength of *love to Chriſt*, before ſhe had a joy of a pardon from him, *Luke* 7. 47. *Pauls* Grace was not weaker *fourteen* years after his rapture, though we read not of a ſecond diſcovery of the third Heavens to him. God was moſt pleaſed with our Saviour upon the Croſs, acting his Faith in, and love and obedience to God, when he denied him ſenſible comforts from Heaven, and was bruiſing his Soul for ſin. The life and exerciſe of Grace is the root of joy, though the fruit it ſelf be not always viſible; we may ſeem to have a rebuke from God, when we are in the ſtrongeſt exerciſe of Grace. The Woman of *Canaan* had no ſenſe of Chriſts kindneſs, while ſhe was acting a Faith ſtronger than others, who had met with ſwifter rewards. *Jacob* had the honour to be term'd a *Prince prevailing with God*, in that wreſtling, wherein he received ſuch a touch from God, as made him *halt* all his life after, *Gen.* 32. 25, 28. If our Souls can aſcend like *Manoah's* Angel in the

ſmoke of thankſgiving and elevations of ſpirit, and be melted and ſoftned by a flame of love, there is a worthy receiving, though there be not a ſenſible comfort.

But, 2. *Poſitively*, that is an *unworthy* receiving.

(1.) *When evil diſpoſitions and beloved ſins are not laid aſide and forſaken.* As there muſt be Faith reſpecting the Chriſtian Doctrine, ſo there muſt be Repentance reſpecting the Converſation. He eats unworthily that hath different ends from what Chriſt had in the inſtitution, and wants the qualifications which Chriſt requires, who hath neither faith, nor repentance, no ſenſe of ſin, nor love to Chriſt to hold up to God. Common infirmities render us not unworthy, but voluntary defilements. Neither the poverty, blindneſs, or halting of one or other of thoſe *invited*, *Luke* 14. 21. *Mat.* 22. 10. was charg'd upon them, but only the filthy rags that one of them came in; ſuch ſordidneſs as he might have mended, not the lameneſs which he could not cure. Common infirmities are inſeparable in this life; but the great breaches and violations of the Covenant are to be diſcharg'd. Every ſin doth make ſome ſeparation between God and us, (as the ſmalleſt body hath its ſhadow) but they are the darling ſins that are a thick cloud between him and us. Thoſe then are unqueſtionably unworthy receivers, that approach with a love to their luſts; as *Judas*, who came with his covetous diſpoſition and treacherous purpoſes. Such as lay aſide their ſins at preſent in the act, but not in the habit and affection; that ſhake hands with them for a time, to fondle them afterwards.

(2.) *When, though beloved ſins are diſcarded, yet there is not a due preparation ſuitable to the quality of the inſtitution.* The *Apoſtle* implies it in the precept he enjoyns immediately after the declaration of the ſin, *v.* 28. *Let a man examine himſelf.* He that doth not trim up the Graces he hath, that doth not ſearch them out, and marſhal them in order to entertain the Maſter of the Feaſt, as well as he who wants thoſe qualifications neceſſary. An actual, as well as an habitual Sanctification was requir'd of *Jeſſe*'s Sons before the Sacrifice, 1 *Sam.* 16. 5. *Sanctifie your ſelves, and come with me to the ſacrifice.* Chriſt did *ſanctifie* himſelf before he made himſelf a Sacrifice, *Joh.* 17. 19. ſo ſhould we before we commemorate it. If the Lamps be not trim'd, they will burn but dimly. If that he counts the Wedding-garment, be not bruſht, it will be a ſlighting the Lord not to appear in our beſt garb. The *Corinthians* were chaſtiſed, not for want of grace in habit, but for want of grace in act. 'Tis a diſreſpect to Chriſt not to put on a Wedding-garment which we have in poſſeſſion; when graces and affections are not ſet on work, which the Ordinance requires. A natural man is unworthy, for want of poſſeſſing thoſe graces; a renewed man unworthy, for want of acting them. The party that ſo offended, was not ſent out to clothe himſelf, but puniſhed for his neglect, *Friend, how cameſt thou in hither?* Chriſts worthy care in the inſtitution muſt be anſwer'd with a worthy carriage in the preparation. He *waſhed his Diſciples feet* before the inſtitution, *Joh.* 13. We ſhould prepare our Souls before the participation. When a good mans graces lye dead at the Ordinances, he receives unworthily. What difference is there between a dead man, and one that doth not exerciſe the acts of life? When Chriſt reacheth out himſelf, and our hands are not ready to take, our hearts not ready to embrace, it is an unſuitable carriage. We have no great eſteem of the gales that blow, if we will not prepare and hoiſt our Sails to be filled with them: and ſtand not ready to ſuck Chriſts breaſt in his Ordinance.

(3.) 'Tis an unworthy receiving, *when we reſt only in the Ordinance, expecting from the work done, what we ſhould expect only from Chriſt in it.* When we content our ſelves with *Elijahs* Mantle, without asking for the God of *Elijah*. Thus the *Jews* deluded themſelves with their priviledges, and diſpleaſed God with their neglect of him; like *Joab* ſecuring himſelf by laying hold of the horns of the Altar without repentance for his murders. This is to derive from the Sacrament the cauſe of our righteouſneſs and juſtification, and aſcribe that to the naked Elements and Signs, which is only to be expected and defired at the hands of God. This is a wrong to God, when we prefer the ſhadow before the ſubſtance, the ſhell before

before the kernel, ſatisfie our appetite, and take no notice of the Maſter. Doth not he ſlight both the *Phyſician* and the Phyſick, that expects a Cure from a Medicine in his pocket, which he was to take into his body? The like it is to Chriſt, to think that a corporeal feeding, without a ſpiritual reliſh, can nouriſh our Souls; a chewing the Elements with the teeth, without feeding upon Chriſt with the heart. This is evident, when we anſwer not Sacramental engagements, as well as when we come without Sacramental preparations. In that we ſlight the end of the Ordinance, as in the other we ſlight the greatneſs of the inſtitution.

(4.) *When there is a gariſhneſs and looſeneſs of ſpirit in the time of our attendance.* Not diſcerning the Lords Body, ſay ſome, *Not minding the Lords Body*, but letting the thoughts run at rovers, which ſhould be fixed upon Chriſts dying. Not making a difference between this holy Bread and common refreſhments in the behaviour of our Souls. Our ſpirits ſhould be low in regard of contrition, not in regard of a ſordid demeanour towards God. To have baſe ends and ſtarts in his worſhip; * to regard our own things in this act, and not the things of God; to have unſetled and roving thoughts, croſſes the end of this Ordinance. 'Tis unworthy not to remember Chriſt, not to ſhew forth his Death; how can this be done without minding him? The Maſter of the Feaſt is not remembred, unleſs we look through the Bread and Wine to the broken Body, and the ſhed blood of Chriſt. We eſteem not him that we do not mind, we value not him that we do not with the weight of our Souls intently lean upon. Not that any man is free from roving while the fleſh cleaves to him; (The involuntary ſtartings of the fleſh, the involuntary injections of the Devil, do not make us Unworthy Receivers. God regards the willingneſs of the ſpirit to affect us, and the weakneſs of the fleſh to pity us. He *knows our frame that we are but duſt*, and duſt is apt to be remov'd with a blaſt of wind) But when the reins are let looſe to the headſtrong fleſh, when we pull it not in, but follow rather than reſiſt the motions; 'tis then that we make light of the dignity of this Ordinance, and the great and glorious Body of our Lord repreſented thereby. Neither can we underſtand every actual conſent to ſuch motions at the time of our attendance, to be the unworthy receiving, which makes us guilty of the Body and Blood of Chriſt, though it be an unworthy Carriage; unleſs we ſhould count all the *Apoſtles* to be Unworthy Receivers, who, if not in the time, yet preſently after the firſt partaking of it contended among themſelves about earthly greatneſs in the Kingdom of the *Meſſiah*, as it is probable from *Luke* 22. 24. But when it is habitual, voluntary, and without a purpoſe of Soul, and a *ſetting the heart to ſeek the Lord*, 1 *Chron.* 22. 19. Such an one is not free from this Character of an Unworthy Receiver.

* *Grotius*

II. *The ſinfulneſs of this.* 'Tis a contracting the *guilt of the body and bloud of the Lord.* This unworthy Carriage derives its original from that diſpoſition which incited the *Jews* to a Crucifying of him. Though there be not a blow ſtruck at his perſon, there is the ſpring of as many blows as ever the *Jews* gave him. *Diverſa peccata, par contumelia.* What hath been ſaid lately about *the ſinfulneſs of Unbelief*, might be applied to this caſe. I ſhall therefore ſay the leſs of it. Though there be a difference in the circumſtances of the ſeveral ſins, there is little or none in the contempt and indignity. He that doth deſpite to the Image or Arms of a Prince, would do the ſame to his Perſon, were it as much in his Power.

1. *'Tis an implicit approbation of the Jews act in Crucifying Chriſt.* If we are not affected with that ſtate of Chriſt, we conſent to, and approve of that act of his Crucifyers; not poſitively, but privatively; not having that temper and affection of ſpirit which ſuch an action doth call for from us. This is one way among many others, of being acceſſary to anothers ſin, by not having a regret at it. * He that makes light of the death of an innocent Perſon, confeſſeth him a Malefactor, and that he deſerves to be ſlain, ſince being ſlain, he deſerves ſo little regard; or at leaſt he makes himſelf a Malefactor, and gives juſt occaſion of ſuſpicion, that he would have been ready enough to have embrued his hands in that mans Blood. The committing a ſin is an approbation of all of the ſame kind that went before. Had it not been ſo, *the guilt of the bloud of all the Prophets* could

* *Pemble* p. 507.

not have fallen upon the heads of that Generation which *murthered Chriſt*, *Luke* 11.47. Whoſoever hath ſlight thoughts of the death of Chriſt, and neglects thoſe Duties ſo great a condeſcenſion calls for, partly conſents to the ſavage uſage Chriſt met with from the *Jews*: They were the Authors of the firſt crime, and an unworthy Receiver the Abettor.

2. *It exceeds the ſin of the Jews in ſome circumſtances, as well as that exceeded this in others*: That was againſt his perſon, this againſt his propitiation; they did it againſt one they accounted a Blaſphemer, we do it againſt one we account, not only innocent but, a Redeemer; the *Jews* tore his Body, and an unworthy Receiver, ſaith *Chryſoſtom*, defiles it, by putting the Body of Chriſt into an unclean Veſſel. The ſin is greater, by how much impurity and defilement is more againſt his Nature, than death and torment.

3. *In regard of the relation the Ordinance hath to Chriſt.* There is an *Analogy* between the Bread and the Wine, and the Body and Blood of Chriſt. The nearer relation any thing hath to God, the more heinous is the offence. To kill a debauch'd man unjuſtly, innocent of any crime to deſerve death, is an affronting God in his *Image*, *Gen.* 9. 6. To neglect uncharitably a Member of Chriſt is greater, becauſe it is a *deſpiſing* of Chriſt in his Myſtical Body, *Matth.* 25. 45. This is greater, becauſe it is an affront to his Body and Blood in the Picture and Repreſentation of him. To fling the Picture of a Prince in the Kennel, and ſtamp upon it with contempt, is treaſonable in ſome places. A Man of Quality is not injured ſo much by breaking his Earthen Veſſels, as by defacing and defiling his Arms, the Marks of his Honour. It diſparageth the whole Covenant of Grace, in unworthy uſage of the Seals of it. How baſe a diſpoſition is it, to ſit down at the Table of a man with an hoſtile mind againſt him! to ſtab the Maſter of the Feaſt at his own Table, while he is treating, and entertaining us with Dainties!

4. *'Tis a great ſin, as it is againſt the greateſt teſtimony of his love.* That hand which was afterwards pierced and nailed upon the Croſs for us, did firſt break this Sacrament to us. He appointed it when he was to go out of the World, when he knew *all things were given into his hands*, *Joh.* 13. 3. when he knew he was to leave the World, and ſit down at the right hand of his Father; he would then do a work worthy of himſelf to declare his own liberality to us. It was the firſt fruit of the power granted to him. 'Tis a violation of that Marriage-Knot whereby Chriſt would have us be join'd to him, and become his Spouſe. He only was the Author of this: His crucifixion could not be without other hands, and the wickedneſs of many perſons in bringing him to his ſufferings. But this acknowledgeth him only the Author. The Motive of his ſufferings was the ſatisfaction of his Fathers Juſtice, as well as his love to us; this hath purely his own love for the Spring of it. His ſuffering was a part of his obedience: But the only Motive of this Inſtitution was his kindneſs. And the Apoſtle prefaceth this Inſtitution (as it may ſeem) with a manifeſtation of his love, *having loved his own, he loved them to the end*, *Joh.* 13. 1. as if he could not leave a higher pledge of his love than this: ſince he could not leave himſelf, he would leave his Picture.

III. *The danger of this Sin, He eats and drinks damnation to himſelf.* As the ſin is ſet forth in the greateſt blackneſs, ſo is the puniſhment in the greateſt dreadfulneſs. The ſin ſubjects us to the ſame puniſhment that was reſerved for the Crucifiers of Chriſt. God inflicts upon his own, temporal corrections; upon final Unbelievers, eternal: He uſeth his Rods on ſome, his Axes on others. 'Tis but reaſon the ſeverity upon the Offender ſhould be proportionable to the communications to the worthy Receiver. Where his liberality is unworthily uſed, his ſeverity ſhall be juſtly felt.

He eats and drinks damnation to himſelf.] Damnation is not the end of the Ordinance, no more than it is the end of the Goſpel, or of Chriſt's coming into the World. The Supper was appointed for holy and beneficial ends; but the unworthineſs of the Receiver, turns that into a Sword which was intended for Food. Worms grew from that *Manna*, which was intended for a Bleſſing, when they uſed it not according to the *command of God*, Exod. 16. 20. Rain is to make the Earth fruitful; and where it meets with a good Soil, it opens the Womb of the Earth to bring forth wholeſome Plants: but where it lights upon a bad Soil, it

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brings forth bryars and thorns. Tis not the fault of the rain, but the diſpoſition of the *ground*, which produceth hurtful and venemous *plants* which are *nigh unto curſing*, Heb. 6. 7. So the Ordinance is *Bread* to ſtrengthen, *Wine* to refreſh; but where the wickedneſs of a man is mixed with it, there is poyſon in it; a piercing hook under a delightful bait. The word is a *ſavour of life* and a *ſavour of death*, 2 Cor. 2. 16. a ſavour of life, when mixed with faith; a ſavour of death, when mixed with unbelief. Where the Blood of Chriſt doth not cure, it inflames a wound; where it doth not ſave, it condemns. That which is not melted by the Sun, grows into a greater hardneſs. Chriſt, as a Sacrifice on the Croſs, was pleaſing to God; as the murder'd Innocent, a burden of guilt on the *Jews*: ſo as he is grateful food in the Sacrament to a worthy receiver, he is the bane of an unworthy Communicant, by reaſon of his unholineſs. It was a ſad cut to *David* to be guilty of the bloud of *Uriah*, whoſe bloud, though not ſhed by his hand, was deſign'd by him to be ſpilt in the ſervice of his Country; yet how was his Soul gall'd for it, and his Son afterwards in the Head of an Army againſt him for his puniſhment? What a crime is it to kill a child in the womb, who never yet ſaw the light? What is it then to murder the Son of God in the ſigns of his body, the Saviour of the World, the King of Glory, whoſe Bloud is unconceivably more precious than the blood of all men, the life of all Angels; doth not this deſerve a ſevere correction?

IV. *The Uſe.*

1. *The manner of Duties muſt be regarded as well as the matter.* The matter of this Ordinance is participated by both the worthy and the unworthy receiver: the *manner* makes the difference; the ſame matter of prayer may be put up by two ſeveral perſons, the one accepted, the other rejected; one offers it with a wicked, the other with a ſincere mind, *Prov.* 21. 27. The eating the Paſſeover, *otherwiſe then it was written*, was dangerous, and needed *Hezekiahs* prayer to God for a pardon of them, 2 *Chron.* 30. 18. He that came *without a wedding-garment* could have reliſht the ſweetneſs of the meat; but intruding in an unbecoming garb, was turn'd out as unfit for the Kings Table. As God hath the love of a friend, ſo he hath the greatneſs of a Soveraign; he will not be treated with as an ordinary friend, but *ſanctified in all that draw near to him*, Levit. 10. 3. His gracious indulgence muſt not diminiſh our awful thoughts of his Majeſty. Though it is a crucified Chriſt we remember, one cloathed with infirmities, yet it is one that hath dropt his Mantle, and is exalted at the right of the Majeſty on high. Since he is God in Heaven, we muſt not be haſty to preſent our ſelves in an unbecoming garb before him, *Eccleſ.* 5. 2. *Let not thy heart be haſty to utter any thing before God, for God is in heaven.* Circumſtances in Worſhip are more than cyphers; but if they were no more, take away all the cyphers joyn'd with an unit, how is the ſumm curtail'd to nothing*? The voluntary omiſſion of a circumſtance, neceſſary to an action, doth not excuſe, but aggravate. * *Durand.*

2. *The holineſs of an Ordinance will not excuſe a miſcarriage in it.* Some are nouriſhed by this Ordinance, others pollute themſelves. The fruit is not according to the holineſs of the Ordinance, but the diſpoſition of the receiver. Before the deſtruction of the *Temple*, *Ezek.* 10. 2. God ſaith, *Fill thy hand with coals, and ſcatter them over the city.* The fire in the Temple, which they thought was to ſerve for the expiation of their ſin, ſhould ſerve for the deſtruction of the City. The Temple hath Thunders and Lightnings in it as well as Muſick, *Revel.* 4. 5. The moſt wholeſom food ſinks under the power of corrupt humors in the ſtomach. *Nadab* and *Abihu* were the true Prieſts of God, they intended to offer Incenſe to the true God. The Incenſe was according to the mind of God, and the Cenſers were of the conſecrated Veſſels: They err'd only in taking *ſtrange fire* which *God had not commanded*, and this coſt them their lives, *Levit.* 10. 1, 2. We may have right Ordinances, direct our addreſſes to the true God; but the holineſs of thoſe will not excuſe the want of heavenly fire, the Grace of the Spirit, and the want of a due value of the Mediation of Chriſt.

3. *The ſins of thoſe that draw neareſt to God, are the blackeſt.* Never was any thing term'd a guilt of the Body and Bloud of Chriſt, but the *Jews* wickedneſs in crucifying, mens Apoſtaſie in denying him after knowledge, and the abuſe of this Ordinance,

Ordinance, and that not only in the unregenerate *Corinthians*, but in the beſt that were guilty of thoſe miſcarriages; he taxeth, *whoſoever eats and drinks unworthily*. An Univerſal Particle.

4. *The ground of our miſchief is always in our ſelves.* 'Tis not from the emptineſs of the Ordinance, that is a full Ciſtern; nor from the ſhortneſs of Gods Grace, he is an over-flowing Fountain: but from want of thoſe graces, or of exerciſing thoſe graces which are the Bucket to draw, and the Mouth to drink. The Plantain is not poyſonous in its nature, but the venomous nature of the Toad turns it into Poyſon. Miſery ariſeth not from the inſufficiency of the Sacrament, but the unworthineſs of the Receiver. That judgment is convey'd to one, when grace is convey'd to another, is our own fault. The Door is open, but Unbelief pulls to the Door, and locks it. The miſeries rain'd down upon us are but the aſcended vapours of our own ſin. Chriſt hath an hand to reach the benefit to us upon our worthineſs, and a hand to inflict the puniſhment on us upon our abuſe; he makes himſelf a Feaſt for the Believers Faith, but the Unbeliever makes himſelf a Feaſt for the Redeemers wrath.

5. *We ſee here the baſe nature of ſin.* It changeth the brighteſt Ordinances, makes the Waters of the Sanctuary bitter, turns Food into Poyſon, and a Cup of Salvation into one of Damnation. We fruſtrate Gods expectations, when he looks for Fruit; then it is juſt he ſhould fruſtrate ours, when we look for food.

6. *If an unworthy receiver be guilty of the body and bloud of Chriſt, a worthy receiver hath a ſpecial intereſt in the body and bloud of Chriſt.* He hath as much advantage thereby, as the other hath guilt. The *Apoſtle* ſpeaks this to put a Bar to the *Corinthians* ſin, to make them ſenſible of their unreaſonable miſcarriage, not to ſcare them from the Ordinance, but to excite them to come to it in a becoming manner, ſo as to honour God and benefit themſelves; that they might ſheath Gods Sword, and not draw it againſt themſelves. Though the Red Sea ſwallow'd up the *Ægyptians* that would venture into it, yet it was a Wall to preſerve and deliver the *Iſraelites* from the hands of their Enemies. He that receives worthily, eats and drinks Salvation to himſelf, by the rule of contraries. The Ordinance comes upon him like rain, fitting him to bring forth Herbs meet for the uſe of him that dreſt him; and ſuch a perſon receives *bleſſing from God*, Heb. 6. 7. Certainly that Chriſt, that never turn'd away a little Faith without a bleſſing when he was upon Earth, will much leſs now diſappoint it, when it is exercis'd on him. Since in Heaven there is no diminution of his compaſſion, there can be no increaſe of his ſeverity to ſuch an one.

7. *Should not all of us, that have at any time of our lives been partakers of this Ordinance, reflect upon our ſelves, yea the beſt of us?* Can any of us ſay, That we never contracted the guilt of the Body and Blood of Chriſt; that we always had worthy diſpoſitions for him; that our minds were never wavering, our hearts never cold, our affections never languiſhing, our ſpirits that ſhould have been in Heaven never ſunk to the Earth? Is there not then a partial guilt? Yet God hath admitted us again and again, ſpread his Table, fill'd his Cup, put Manna into our Mouths, and his Cup into our Hands; Wonderful patience in God, to bear with a wonderful ſin in us! *Deliver me from bloud-guiltineſs O God*, may be the cry of every one of us, as it was *Davids*, Pſal. 51. 14. How often have we wounded him that hath deliver'd us, kill'd him that hath ſav'd us, abus'd that Bloud that was the price of no leſs than the redemption of our Souls and Bodies? Who doth not condemn the *Jews* for Crucifying the Lord of Life in his Infirmities? And ought we not as well to condemn our ſelves, for crucifying the Lord of Life in his Glory?

8. *How then ſhould we take heed, when ever we approach to the Lords Table, of any unworthy demeanour towards him, whereby to contract ſuch guilt, and incur ſuch diſpleaſure?* How ſhould we endeavour after as clear affections to Chriſt as he bears to us, with meltings of heart, and faintings of Soul for him? We receive benefit according to our worthineſs. As we prepare our Souls for God, ſo he prepares himſelf for us, *Iſa.* 64. 5. *Thou meeteſt him that rejoiceth, and works righteouſneſs, that remembers thee in thy ways.* He is a Feaſt of fat things to them that have Faith to receive him. If we value not the pledges of his love, we ſhall bear the marks of his indignation. *Adam* the firſt Rebel of Mankind, had the ſweetneſs of a Promiſe,

Promiſe, and was not given up to that juſtice of God which he had provokt, and the malice of that Devil whoſe temptation he had ſwallow'd. Nor was *Peter*, who in the denial of his loving Maſter in ſo baſe a manner, had gratified the Devil, given up to be winnow'd by him. But the firſt that ever offended in an Unworthy Receiving the Supper (if he did receive it) was without remedy given up as a poſſeſſion to that Devil who had animated him to his treacherous deſign. 'Tis a dreadful eating, when attended with ſuch a ſin, and ſuch a judgment. To receive worthily, is to be affected with the ſufferings of Chriſt, the cauſe of thoſe ſufferings, ſin, the end of thoſe ſufferings, Redemption from the guilt and filth of ſin, the acceptation of thoſe ſufferings by God, the confirmation of the fruits of them, to caſt our ſelves into the Arms of a Crucified Saviour, waſhing our Souls in his Bloud, pleading his merits before God, humbly and believingly applying them to our ſelves. Let us then raiſe up our Spirits, drink deep of the Cup of Salvation, drink abundantly of that love which is ſweeter than Wine. If we come before him in a becoming poſture, with our hearts burning, our Souls thirſting, our drooping Faith may be then reviv'd, our cloſed Eyes open'd, dark ſhades may fly away. The Diſciples that knew not Chriſt in the way, neither by the Features of his Countenance, nor the ſpirituality of his Diſcourſe, yet knew him in the efficacy of a Sacrament; If that were the Celebration of it, as ſome think, which is mention'd, *Luke* 24. 30, 31. He withheld his grace before, to honour this Ordinance with it. * Let then the bounty of Chriſt engage us: He hath not given us a hand or an arm, his head or his feet, a few drops of his bloud; but his whole Body, his whole Soul, his Graces, his Vertues, the Fruits of his death, to be participated by us, *to be inſoul'd with us.* He hath given himſelf wholly for a Sacrifice; He hath given himſelf wholly in a Sacrament; a greater gift could not be given on the Croſs; a greater gift cannot be given at a Table. He is given for our comfort, our refreſhment, our Phyſick, our Victory. The relation the Sacrament hath to the Sacrifice, and the benefits conveyed to us, call for a becoming carriage from us. Let us diſcern the Lord's Body, which is the Myſtery and Subject of the Sacrament; value it in its due Rank, as the price of our Redemption, the delight of God, the admiration of Angels, a Body that hath nothing comparable unto it in the whole World.

* Lingend. *de Euchariſt.* p. 185.

A DIS-

A DISCOURSE OF Self-Examination.

2 Cor. xiii. 5.

Examine your ſelves, whether ye be in the faith: prove your own ſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?

THE *Apoſtle* having blam'd the *Corinthians* for ſome enormities among them, and knowing there were ſome that had not repented of them, comes now to a Concluſion of his *Epiſtle*, and aſſures them, that if he ſhould come again to them, he would not ſpare them, but be ſharp againſt them with his Eccleſiaſtical Cenſures. And as for ſuch who had not been guilty of thoſe crimes, yet had mean thoughts of the *Apoſtle*, and would have ſome eminent proof of his Apoſtleſhip, or of Chriſt ſpeaking in him, ver. 3; he refers himſelf to them, and makes them the Judges of it, whether they had not found the mighty operation of Chriſt in him. For as though Chriſt's being crucified, evidenced his being ſubject to the infirmities of man, and the penalty of the Law; yet his reſurrection, and his glory is an evidence of the power of God in him, and with him: ſo though I be weak, yet you your ſelves bear Arguments in you of the power of God, working in the *Apoſtleſhip*, which I have exerciſed among you; and therefore *examine your own ſelves*, and try whether there be not a mighty change wrought in your ſouls, *whether you are not in the faith*, and quite other men than you were; if you find not ſuch effects, aſſure your ſelves, you are not yet in the ſtate of true Chriſtianity.

Some underſtand this of Chriſt being in them in regard of the miraculous Gifts, the Gifts of Miracles, Tongues, and Healing; and underſtand by *faith* here, a faith of Miracles, which was a ſpecial Gift, and very reſplendent in the Primitive Church. But that doth not ſeem to be the ſenſe of it; for the poſſeſſing ſuch Gifts, is not a ſign of Election, nor the want of them a preſage of Reprobation, or a teſtimony of inſincerity. Miracles may be wrought by thoſe that have not a juſtifying and ſaving faith. *Judas* had the ſame Commiſſion with the reſt of the *Apoſtles*, at Chriſt's firſt ſending them out in the time of his life; and we may well conjecture, that Miracles were wrought by him, as well as by his Collegues, in that employment. Beſides, it cannot be manifeſted, that thoſe Gifts were beſtowed upon every Member of the Primitive Church; but only upon ſome culled out by God for that purpoſe. And if by *Faith* be underſtood here a *faith of Miracles*, whereby they ſhould try themſelves whether Chriſt was in them, thoſe that had not that Gift conferr'd upon them, had no evidence of their being in Chriſt; or at leaſt, had not

not so illustrious an evidence as the others had, who outstript the rest of their brethren in those miraculous powers. The *gift of miracles* was an evidence that Christ was in those instruments, in *regard of his power*, but *true Faith* only is an evidence, that Christ is in a man in *regard of his grace*.

Examine your selves *.] Tempt your selves. The word *tempting* is sometimes taken for trying, as when God is said to tempt *Abraham*, in commanding him to sacrifice his Son, to know or make known to him that he *feared God*, Gen. 22. 1, 12. * Πειρ.

Prove your selves *.] Try your selves as Goldsmiths do Metals; prove your selves, that you may know experimentally what is in you. Δοκιμη is used for *experience*, Rom. 5. 5. * Δοκι

The phrase speaks diligence in this work; the repetition intimates both diligence and frequency; what is not known in one act, may be known in repeated acts. Self-examination is a duty in all cases, the repetition speaks necessity; it implies also mens natural backwardness to it.

Know you not your own selves.] It implies the folly and unreasonableness of the neglect of it, also the possibility and easiness upon a due and diligent enquiry, to know whether Christ be in us or no.

How that Christ is in you.] Whether the power of Christ hath not wrought in you to the transforming your Soul.

Unless you be reprobates *.] The Apostle doth not understand by the word reprobates, such as are eternally rejected by God, as reprobates are opposed to the elect. Those that had not Christ in them at that time, might have him afterwards, the work of conversion being daily promoted in the Church; but *reprobates*, i. e. counterfeit, adulterate, not yet purified and refined from your dross; or, unless you are unapprov'd or void of judgment, or unexperienced in the ways of Christ. And he puts μήτι a *diminutive* term, *unless* you be somewhat and in part insincere: Or it may go further, and the *Apostle* might mean thus; If after the power of Christ, which hath appear'd so gloriously among you, you find no strong operation in your own Souls towards him, you have reason to suspect that you are not owned by him, that he may give you over to your selves. * Αδοκιμοι.

The *Protestants* confirm the doctrine of the *possibility of assurance*, and a mans knowledge of himself to be in a state of Grace from this *Text*, which doctrine the *Papists* impugn *. 'Tis strange, that some of the *Schoolmen*, who assert that a man may by the strength of pure naturals, love God above all things, yet deny that a man can know that he loves God above all. * Ca loc.

In the *verse*, *Observe*,

1. *The duty expresst. Examine your selves, Prove your selves.*
2. *The matter of it. Whether you be in the Faith.*
3. *The enforcement and motive. Except you are reprobates.*

Doct. *Self-examination is a necessary duty belonging to every one in the Church, and requires much diligence in the performing of it.*

Hence some *observe*, that when it is expresst, that God created man in his own Image, *Gen.* 1. 27. *In the image of God created he him*; the word is *Elohim*, which is a name of God belonging to his judicial acts, which imply tryal and examination; in the Image of *Elohim* created he him, *i. e.* with a power of self-tryal and self-judging. This *self-examination is an exact and thorough search into a mans self, an exquisite consideration in what posture he stands to God.* The word is the rule, a glass wherein we see Gods will; and Conscience is the examiner, that is, the glass wherein we see our lives, and the motions of our hearts: and which, by the help of the word, doth dissect and open the Soul to its self.

I shall not prosecute this *Doctrine* fully, only lay down some *conclusions*.

1. *'Tis a necessary duty, in regard of our comfort.* What good doth it do a man to hear that a Christ is sent to redeem, that a ransom is paid, that sin is pardon-

able, Hell avoidable, Heaven attainable upon the conditions of Faith, and not know whether he hath ſo advantageous a Grace in him, which only entitles him to ſuch glorious priviledges? What comfort in Chriſt, in his meritorious Paſſion, in his triumphant Reſurrection and Aſcenſion, in his prevalent interceſſion, unleſs we know that by Faith we are united to him, and conſequently have an intereſt in all the gracious fruits of his different ſtates of humiliation and exaltation? If we can find this Grace in our Souls, what a joy unſpeakable doth reſult from thence? Chriſt as a *King* will protect my Soul, Chriſt as a *Prieſt* hath expiated my ſins, Chriſt as a *Prophet* will remove my ignorance, my Soul was in his mind upon the Croſs, my concerns are in his breaſt in Heaven, my name is enrolled in the regiſter of his ſubjects.

'Tis neceſſary,

(1.) *Becauſe there are common Graces.* As there is an *outward* and *inward* call, ſo there is an outward profeſſion, and an inward transformation. There are ſome vertues come from the hand of God as Creator, and ſome immediately from the Spirit as a renewer; ſome common Virtues for the preſervation of humane ſociety, and ſome ſpecial Graces for the fabrick of an invisible Church. There is an acceptation of the Law for an outward practice, without an affection to the Lawgiver, or an eſteem of the ſpirituality of the Law it ſelf. There is a ſanctification in oppoſition to *Judaiſm*, or *Paganiſm*, or ſome erroneous opinion, which is common to thoſe that may *Apoſtatize*, Heb. 10. 29. The *Apoſtle* calls the Church of *Corinth* Saints, 1 *Cor.* 1. 2. *called to be ſaints*, Saints by vocation outwardly, not all Saints by a new vocation inwardly.

(2.) *Becauſe there are counterfeit Graces.* There is much falſe Coin in the World, waſht Pewter, and guilded Braſs; there are Sepulchres garniſht outwardly, and full of rottenneſs and ſtench within; there are many that want not their artifices in Religion, as well as in common converſe. Good things may be imitated, when they are not rooted. We have read of ſome *Limners* that have repreſented Chriſt ſo to the life, as to deceive Artiſts as skilful as themſelves. The *Apoſtle* ſpeaks of a *dead Faith*, *Jam.* 2. 26. which is like the carcaſs of a man without life; a Faith that deſerves no more the name of Faith, than a carcaſs doth the title of a man, when the enlivening and principal part is fled. There is a *repentance unto life*, Acts 11. 18. which ſuppoſeth a dead Repentance, ſuch as *Ahabs* humiliation, like marble ſweating tears in moiſt and rainy weather, without any mollifying of the natural hardneſs; or *Judas* his ſorrow, rais'd by the fire in his Conſcience, not like *Peters* by a ſpiritual influence of his Maſter. There is a *lively hope*, 1 Pet. 1. 3. which ſuppoſeth a dead hope; there is a *lively ſtone*, 1 Pet. 2. 5. which implies that there are lifeleſs ſtones, that are not inwardly fitted and prepared for the ſpiritual building. The building upon the Rock and the Sand might have the ſame beauty, form, and ornaments, but not the ſame foundation; one was ſtable, and the other tottering. There is a *repentance towards God*, Acts 20. 21. when the diſhonour of God afflicts us, which implies there is a Repentance towards our ſelves, when the danger of our own perſons ſtarts a pretended ſorrow for ſin. There is a Faith that is ſound and laſting, a Faith that is temporary and periſhing, a Faith that ſtarts up like a Muſhroom in a night, and withers at the next ſcorching temptation; there is a *Faith common with Devils*, and a *Faith proper to Chriſtians*; there is a Faith *of* Chriſt, and a Faith *in* Chriſt.

(3.) *Becauſe every man is in a ſtate of grace or nature.* There is a ſtate of *grace*, Rom 5. 1. a ſtate of *wrath*, Epheſ. 2. 3. The World is made up of receivers of Chriſt, or rejecters of him, true ſubjects to God, or rebels againſt him. There are two Families, the Family of God, and the Family of the Devil; the viſible Church was not without its diſtinction; the Ark contains unclean as well as clean Beaſts; there is a *Cain* in *Adams* Family, a *Cham* in *Noahs* Ark, an *Iſhmael* in *Abrahams* Houſe, and a *Judas* in our Saviours retinue; and at the laſt Day, the whole World will be diſtinguiſht into *two* only kinds, of *Sheep* and *Goats*. 'Tis neceſſary therefore to enquire whoſe we are, whether we belong to the God of Heaven, or the God of this World; whether we have the renewed Image of God, or ſtill retain the old ſtamp of the Devil.

2. *'Tis a duty that requires diligence and care.* That which is of infinite conſequence

quence in the ſtate of your Souls, ought not to be built upon ſandy and ſlight foundations. 'Tis call'd *communing* with a mans own *heart*, *Pſal.* 4.4. Not a ſlight glance and away: *ſweeping* and looking with a candle, *Luke* 15. 8. wherewith every cranny and chink is pryed into. Trying of the reins, which are parts of the body hidden with fat; there muſt be a careful removing of ſeveral things to come at them: a ſearching for ſome precious filings of gold in a heap of duſt. An employing all the faculties of the Soul in a diligent ſearch, *Pſal.* 77. 6. *My ſpirit made diligent ſearch.* 'Tis expreſt by counting, *Pſal.* 119. 59. *I thought on my ways*, חשבתי, he looked over the acts of his Soul, one by one. The heart is called the *inward parts* or depths of the belly, *Prov.* 20. 7. as the bowels are folded together in many coats and coverings, that they are not eaſily come to; ſo the heart of man is full of devices.

(1.) *Diligence is requiſite, becauſe the work is difficult.* 'Tis no eaſie matter to be acquainted with our ſelves. The Soul is not well acquainted with its own features, and preſerves not the Species of it ſelf. We *behold* our *faces in a glaſs, and ſoon forget what manner of men we are*, Jam. 1. 23, 24. As man is apt to know any thing but himſelf; ſo it is more eaſie for him to know any thing than himſelf, as the eye ſees every thing but it ſelf. There muſt be diligence to diſcern the rational workings of our Soul, to know whether we truly underſtand ſuch a thing, or really and firmly will ſuch a good. The *judgment of man* is corrupted, and miſrepreſents things *like a crackt glaſs* *. We can more eaſily judge of a bodily than of a ſpiritual diſeaſe; becauſe the underſtanding which ſhould judge of the ſtate of the Soul, is ſickly and ill affected it ſelf. Our wills alſo being ſo changeable, ſometimes ſet on one thing, and ſometimes flitting to another, the ſpiritual workings of them are not ſo readily diſcernable. This work is done by a reflex act; and reflex acts in ſpirituals, as well as naturals, are weakeſt and more languiſhing, whereas direct acts are more powerful and vigorous. Where grace is ſmall, and corruptions many, it muſt be hard to diſcern it, as it is for an eye to diſcern a ſmall needle, eſpecially if in the duſt and rubbiſh. The roots of ſin alſo lye deep, like *Achans* wedge of gold in the earth, not eaſily to be found without good directions. Luſt lyes in ſecret corners; there is a deceitfulneſs of it, ſubtle evaſions, and ſpecious pretences, conſideration is requiſite to the diſcerning of them. External acts diſcover themſelves; but the inward acts of the Soul, which are the ſureſt evidences, are not diſcernable without a diligent inſpection. The natural inconſtancy and levity of our ſpirits divert us, and the ſtreams of our corruptions cloud and bemit us, and controul our endeavours in ſelf examination, that we cannot ſometimes any more fixedly behold the motions of Grace, than we can ſee the beams of the Sun in a black and mourning Sky.

* Preſton.

(2.) *Diligence is requiſite, becauſe man is naturally unwilling to this Duty.* He would live any where but with himſelf, think of any thing but himſelf; delights moſt in thoſe things which hinder him from a conſideration of his own ſtate. Men are more willing to have their minds rove through all the parts of Nature, than to buſie themſelves in ſelf-reflexion; would read any Book or Relation, rather than the Hiſtory of their own heart. We are neareſt to our ſelves *phyſically*, and furtheſt from our own ſelves *morally*. Men whoſe Titles are crackt and unſure, are loth to have them tryed before the Judge, and come under the ſiftings of Conſcience. Ever ſince the Fall we run counter to God: 'tis the property of the Divine Nature firſt to know himſelf, and then to know other things; but we are croſs, would know any other thing, but not our ſelves, would read others, and not ſo much as ſpell our ſelves. We naturally abhor any actions wherein we may be like God, though they are the moſt proper operations for our Souls, and ſuitable to the nature of them, as reflex acts are. There being in us a contrariety to God and his Law, to God and his Goſpel, there reſults from thence an unwillingneſs in us to bring our hearts under the examination of Conſcience, that power which acts by authority and deputation from God. And when grace doth egg us at any time to the performance of the duty, do not our hearts hang back, and our corruptions check us in it? *Satan* is no mean inſtrument in this; he is ſaid to blind the world, that they might not know their ſtate. He hath loſt his likeneſs to God in his primitive happineſs, and ever ſince envies man the recovery of that likeneſs, which

is poſſible to man, and impoſſible to himſelf; and therefore diverts him from an glances towards it, and endeavours after it, the firſt ſtep to which is ſelf-reflection.

This *unwillingneſs ariſeth,*

[1.] *From carnal ſelf-love.* 'Tis natural to man to think well of himſelf, and ſuffer his affections to bemiſt or bridle his judgment. A byaſt perſon cannot be a juſt Judge. Every man is his own flatterer, and ſo conceals himſelf from himſelf. Very few that are uncomely in body, or deformed in mind, but think themſelves as handſome and honeſt as others. *David* ſo lov'd himſelf, that he ſaw nothing of his ſin, but was fair in his own eyes, till *Nathan* rouz'd him up, by telling him, *Thou art the man.* Every man would be *right in his own eyes*, Prov. 16. 2. Every Blackamore fancies himſelf to have a comely colour. This ſelf-love may ſo far bemiſt a good man, that he may not believe ſuch an act to be a crime, ſuch an excuſe to be a fig-leaf, ſuch a mark to be unſound. And this ſelf-love keeps men off from this work, for fear they ſhould behold their own guilt, and their Souls be ſtung with anguiſh. Men that are Bankrupts are loth to caſt up their Accounts, leſt it ſhould appear to them that they are undone. Some are loth to ſee their ugly faces in a glaſs. Conſcience awakened by this duty, bites and ſtings; and men are loth to impair their own eaſe; becauſe they would eſcape the din of an accuſer in their own boſoms; they turn fugitives from their own hearts, and would rather go to Hell in a feather-bed, than to Heaven in a fiery chariot. While man ſeeks nothing more than himſelf in a ſinful way, he conceals himſelf and flyes furtheſt from himſelf in a reflexive way.

[2.] *From Preſumption and Security.* Some walk as ſecurely, as if there were no Heaven, and it concern'd them not; others walk as preſumptuouſly, as though they were Heirs apparent unto it, and yet have no Title. Many will have a falſe perſwaſion of their faith and intereſt in Chriſt at the *laſt day*, Mat. 7. 22. and cry, *Lord, Lord:* and the fooliſh Virgins will knock as confidently, and expect entrance to the Feaſt as well as the wiſe; will not believe but they have a Title to Heaven, till Chriſt himſelf clap the door upon them, and manifeſt the contrary. Had they rak'd in their own Souls, and been plain dealers with themſelves, they could not but have found themſelves in a loſt condition. Thoſe that thus preſume, cannot endure to hear of the differences between hypocriſie and ſincerity; how far a caſt-away may go in Religion. This was the reaſon the *Phariſees* were ſuch enemies to Chriſt, becauſe he rak'd in their conſciences; they could never come near him, but he brought ſome inditement againſt them of hypocriſie. As *Tertullian* called Hereticks *Lucifugæ Scripturarum*, becauſe they would not be cured of their errors; ſo are ſuch men alſo afraid to bring their hearts to the teſt of the Word, becauſe they would not be cured of their falſe preſumptions. As *Ahab* hated *Micaiah*, ſo theſe their own conſciences, becauſe they expect to hear that from them which they think evil, and cannot have ſuch a view of themſelves in that glaſs, as they deſire to have.

(3.) Diligence is requiſite, *becauſe man is hardly induced to continue in this work.* That ſelf-love which makes them unwilling to enter upon it, renders them unfit to make any progreſs in it. When we do begin it, how quickly do we faint in it? How ſoon are our firſt glances upon our ſelves turn'd to a fixedneſs upon ſome ſlighter object? Every mans heart is like an unruly horſe, that will be going out of the way, if there be not a reſolution to check it in its firſt ſtarts, and bring things to a judicial tryal. The heart it ſelf is ſo light and fluttering, that it wants the ſtability of grace to fix it in the tryal of grace.

(4.) Diligence is requiſite, *becauſe we are naturally apt to be deceiv'd, and to delude our ſelves.* Our natural blindneſs and dimneſs render us liable to miſtake, and our deceitful heart may ſing a *requiem* to us while we are fools. We have a ſubtle Enemy that lyes in wait for us, who can transform himſelf into an Angel of light, and diſguiſe his ſerpentine hiſſings to make them appear like the breathings of the Spirit. If *Adam* in Innocence, who had an ability to diſcern his methods, was deluded by him, much more may we be deceiv'd by him in a ſtate of corruption, when our hearts naturally have his ſtamp, and are inclin'd to take his part, and joyn with him in a ſelf-deceit; *The heart* of man is *deceitful, Jer.* 17. 9. 'Tis the great

Impoſtor

Impoſtor and Cheat of the World, the *Antichriſt* within us, the deceiver of our Souls, as the great *Antichriſt* is called the deceiver of the Nations. How apt are we to take upon truſt what our heart firſt ſpeaks! *James* and *John* could tell Chriſt that they were able to *drink of his Cup*, and no queſtion they meant as they ſpake, *Mat.* 20. 22. but had it come to a tryal, they would not have endured to ſip of it; and the iſſue manifeſted it, they turn'd their backs upon him as well as the other Diſciples. The *Iſraelites*, had they tryed themſelves by their preſent reſolution, *Deut.* 5. 27. *All that the Lord our God ſhall ſpeak unto thee, we will hear and do it*, might have ſubſcribed themſelves as Pious as any in the World; they ſpake no other than they meant: But God had a further inſpection into them than they had into themſelves, *v.* 9. *Oh that there were ſuch a heart in them, that they would fear me, and keep my commandments always!* Natural Conſcience is often ſilenc'd by a pretence and ſhow; and man is naturally apt to make his own corrupt judgment, ſometimes alſo his paſſion, the ſtandard of good and evil; and not only to frame Grace according to his own affections, but a God alſo, *Pſalm* 50. 21. *Thou thought'ſt that I was altogether ſuch an one as thy ſelf.* The *Apoſtle* intimates it in that ſignal mark of caution, when he preſſeth a truth to which natural Conſcience will ſubſcribe, that *neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor covetous, nor drunkards, ſhall inherit the kingdom of God*, 1 Cor. 5. 9. *Be not deceived*, ſaith he; even in theſe things, men may deceive themſelves with falſe hopes, much more in moral righteouſneſs. Many boaſt themſelves *rich* in ſpirituals, when they are really *poor*; ſo did *Laodicea* think her ſelf rich, when God gave her another inventory of her eſtate, that ſhe was *poor and miſerable, and blind and naked*, Revel 3. 17. There is too much reſting in the World upon outward priviledges, * and often Beggars conceit themſelves Princes becauſe they dream of Scepters. How many extend their hopes as far as their wiſhes, and theſe as far as a fond fancy and imagination!

* *Vaughan* Serm. p. 6, 7.

(5.) Diligence is neceſſary, becauſe, *To be deceived in this is the moſt ſtinging conſideration.* To drop into Hell, when a man takes it for granted that he is in Heaven, to dream of a Crown on the head, when the Fetters are upon the Feet, will double the anguiſh. 'Tis better for a rich man to dream that he is a Beggar, for when he awakes, his fears vaniſh; than for a Beggar to dream that he is rich, for when his Dream ends, his ſorrow begins. The higher the falſe conceit, the lower do men ſink when they fall; the higher mens expectations of Heaven are without ground, the more ſtinging is their loſs of it. * To have vain hopes, till God puts us into the Scale and weighs us, will be a miſerable diſappointment. For a man to deceive himſelf, aggravates this; as ſelf-murder is accounted a greater ſin than the murder of another, becauſe it is againſt that Charity to our ſelves, which is the Copy and Rule of Charity to another.

* *Miſerum eſt fuiſſe felicem.*

(6.) Diligence is neceſſary, becauſe, *Many have miſcarried for want of it.* Thouſands that have thought themſelves in the Suburbs of Heaven, have been caſt down to the Depths of Hell. If all ſhould be ſaved that think they ſhall be ſaved, the ſtrait way would be that which leads to Hell: for what man is there almoſt that doth not confidently believe he ſhall be happy? How many dream they are going to Paradiſe, and when they awake, find themſelves in the Devil's Arms?

II. The *Uſe.*

1. If this be *our Duty* to examine our ſelves, then *the knowledge of our ſtate is poſſible.* If we are to examine our ſelves, we may then know our ſelves. Reflection and knowledge of ſelf is a Prerogative of a rational Nature. We know that we have ſouls by the operations of them *. We may know that we have Grace by the effects of it, if we be diligent; as we may know by the Beams of the Sun, that the Sun is riſen, if we ſhut not our eyes. Grace chiefly lyes in the will, and it diſcovers it ſelf in actions. The more raiſed any Being is, the more active it is. The Being of a God is known by the effects of his power in the World, and the being of Faith is known by the operations of it in the heart and life. Though Gold, and that which is gilt, be like in appearance, yet the true nature of each of them may be diſcerned by the Touchſtone. Hypocritical Grace is like true Grace, but it is not the ſame. Sincerity may be known. If

* *Cogito ergo ſum*, is the firſt principle in the new *Philoſophy.*

we

we caſt but a glance upon our hearts in any word or action, we may know whether we mean as we ſpeak or do, or whether we have any by-ends in it. The diſcerning of habitual ſincerity, is not ſo eaſie as the knowledge of an integrity in a particular act: Yet if we keep a due Watch over the motions of our hearts, and the actions of our lives, as they come upon the Stage, and conſider what their ends are, it will not be ſo difficult to know our ſelves. 'Tis impoſſible a mans will ſhould ſteal by him in all the actions it produceth, and a man be ignorant and inſenſible of it. The ſpirit and conſcience of a man may know ſuch things as are in it; both the habits it hath, and particular motives to this or that act, 2 *Cor.* 2. 11. *The ſpirit of a man that is in him, knows the things of a man.* If men would be more inward in converſing with their own hearts, they might have an acquaintance with the concerns of their ſouls, as their ſenſe hath with outward objects. There can be no ſufficient reaſon given, why the underſtanding ſhould not as well know the acts of the ſoul and will, as the acts of the ſenſe, and the motions of the body. We know our particular paſſions, and the exerciſes of them. There is no man that fears a danger, or loves an amiable object, but he knows his own acts about them, as well as the object of thoſe acts. If a man have faith and love, why ſhould he not be as able to know the acts of faith and love, as to know the acts of his particular affections? This is eaſie, if we did live more with our ſelves, and oftner exerciſe that prerogative of reflection, which we have above Beaſts. Tis difficult indeed in regard of our corruption; as the Law is ſaid to be *weak*, not in it ſelf, it was able to anſwer the end for which God apppointed it, and man by the endowments of his Creation was able to obſerve it; but it became weak to make men happy, and man impotent to conform to it, *through the fleſh*, *Rom.* 8. 3. by the entrance of corruption. 'Tis the ſame corruption of man which renders this knowledge of himſelf difficult. He lives too much abroad out of his own ſoul, and too little within, otherwiſe there is no doubt but he may know his own will, and the habitual inclination of it.

2. *How fooliſh is the neglect of this duty*! How many ramble about the World without acquainting themſelves with their own Hearts, or conſidering whether Chriſt be in them? What advantage can there be in the knowledge of other things, if we know not whether there be any operations of Grace in our own Souls? How few give themſelves the opportunity of a ſerious retirement? How unreaſonable is it to reſt ſatified with ungrounded hopes of Heaven, to call our ſelves Citizens of *Jeruſalem* above, and have no copy of our freedom to ſhow, nor any living witneſs in us to bear teſtimony for us? 'Tis againſt nature to deſire to be in any company rather than our own, to endeavour to know every thing in the World rather than our ſelves, which is the firſt object of knowledge: ſhould that reaſon which God hath given us, more excellent than the nature of the Beaſts, be employed about examining every thing but our ſelves?

III. *Uſe* of *Exhortation.*

'Tis our higheſt advantage to know what ſhould become of our Souls in eternity. Is it a ſmall thing to be within the verge of the wrath of God? And is not the knowledge of this neceſſary if we be in ſuch a caſe, that we may avoid it? Or is it a ſmall thing to be an Heir of Heaven? Are juſtification, adoption, acceptation, ſmall priviledges, faith, love, repentance, ſmall graces? Is not the knowledge of them neceſſary, that we may have the comfort of them? May not ſome convenient ſpace of time be every day ſpent in this? May I not ſay as Chriſt to his Diſciples, Can you *not watch one hour*? Can you not ſpare one hour for ſo great and neceſſary a work? Let us enter therefore into the boſom of our heart, and ſee whether we have a true Faith, ſuch as *Abrahams*; whether it be ſuch a lively Faith that hath free'd our Souls in part from the mud of our Corruptions? Whether it be a Faith reſting upon Chriſt for ſalvation, without giving indulgence to the leaſt offence to him? Such a Faith that purifies the Heart, reforms the Life, enflames the Soul with a love to God, cauſing us to rejoice in him, and in any further degree of conformity to him? Whether it engenders in us a ſerious deſire, and a ſutable endeavour to obey Chriſt? Such a Faith that relyes upon his Promiſes without ſlighting his Precepts?

I ſhall,

I ſhall, laſtly, give you ſome *Directions* about this Duty of *Self-Examination.*

1. *Acquaint your ſelves with thoſe marks that are proper only to a true Chriſtian.* Overlook all thoſe that are common with the Hypocrite, ſuch as outward profeſſion, conſtant attendances, ſome affections in Duties. Let us not judge our ſelves by outward acts: A Player is not a Prince, becauſe he acts the Part of a Prince. But we muſt judge our ſelves by what we are in our retirements, in our hearts. He only is a good man, and doth good, that doth it from a Principle of goodneſs within, and not from fear of Laws, or to gain a good opinion in the World. Grace is of that nature, that it cannot poſſibly have any by-end. As it is the immediate birth of God, ſo it doth immediately reſpect God in its actings. In the very nature of it, it aims at God, as to love him, believe in him. The great accuſation the Devil brings againſt *Job*, was, that he ſerved not God for nought, that his ſervice was not ſincere, that he acted a righteous part for his own ends, and to preſerve his worldly proſperity, *Job* 1. 9, 10. But if our ends be right, and our actions in the courſe of them according to his Rule, if our hearts in them reſpect God's Law and his Glory; how will the Devils Arrows drop down, as ſhot againſt a Brazen Wall? The inward bent, and the habitual delight and affection of our hearts, is chiefly to be eyed, whether they are in God, or in other things. This was the *Apoſtles* way of tryal, *Rom.* 7. 22. *I delight in the Law of God after the inward man*; and what the incitements are to your profeſſion and ſervice; whether they are not bare affections, moveable paſſions, carnal intereſts, a good education, a working fancy, *&c.* Take thoſe marks, which are inconſiſtent with hypocriſie, *ſuch as accompany ſalvation*, Heb. 6. 9. and neceſſarily infer a truth of Grace. Begin at the loweſt ſtep of true and ſincere Grace; enquire not at firſt into the marks of an high and towring faith, of the eminent degrees of it: this would be to put a *Giant*'s Suit upon an *Infant*'s Back, and judge our ſelves not men, becauſe the Garments fit us not. A ſmall Beam will manifeſt that the Sun doth peep out of a Cloud; but larger ones, and more ſpread, evidence that it hath got a full Victory. Have a right Notion of true Grace; and though Grace be little, yet you may know it: as if a man hath a true Notion of a Diamond, though never ſo ſmall, he can truly ſay that is a Diamond, as well as if it were bigger. Though a gracious ſpirit may not have Grace enough to ſatisfie its deſires, yet it may find Grace enough to ſettle its ſoul. There may be Grace enough to give a man an intereſt in Chriſt, though there be not a full ſtrength to anſwer all the obligations of the Goſpel. Let us examine *firſt* the *truth* of Grace, and *afterwards* the *height* of Grace. A little of the courſeſt Gold is more valuable than much of the fineſt Braſs. See how the habitual frame and inclination of the heart ſtands. A heart ſet upon Heaven diſcovers the treaſures of the heart to be there. See whether we have *David*'s temper, to *hate every falſe way*; or *Paul*'s, to *have a conſcience void of offence towards God*, in regard of his ſervice, as well as *towards man*, in regard of his converſe; not to neglect any thing towards God, that conſcience tells us is our Duty to him. One ſound and undeniable mark is better than a thouſand diſputable ones.

2. *Let us make the word of God only our Rule in Tryals.* This is the only impartial friend we can ſtick to, and therefore it ought to be made our main Councellor. The Word is the *Principle* whereby Grace is wrought, and it is the *medium* whereby Grace is known. The Word is that whereby we muſt judge of Doctrine, *to the Law, and to the teſtimony*: If an Angel from Heaven ſpeaks any other thing, than what God hath delivered, he is not to be heard. 'Tis alſo the Rule whereby we muſt judge of Graces. If Conſcience ſpeak any thing for a mans comfort, that is not according to the Word, 'tis to be ſilenced. If Conſcience preſents us with any thing as a Grace, that will not hold water before God, 'tis to be rejected in that Caſe. Bring it to the Touch-ſtone to ſee if it be currant Coin. As we are to try other Mens ſpirits, ſo our own, by this Rule. 'Tis a part of man's ſinful ambition to be his own Judge, and ſo to make his own fancy his Rule. The Scripture-Beam is like a Sun-Beam, it will diſcover the *moſt inward*, and the moſt minute thing, *Heb.* 4. 12. It will reveal the deceitful contrivances and ſophiſtry of the heart. This Word muſt try us at laſt, 'tis to be the Rule of the laſt Judgment, to ſalvation or condemnation; let it be the Rule of our

Principium eſſendi & cognoſcendi.

our ſelf-judgment. 'Tis ſafe for us to take that Rule, which God himſelf will take, and take in good part whatſoever the Word ſaith: If it ſhew us our evil, let us change our courſe; if it ſpeak good, let us be thankful to God; and give him the Rent-charge and Tribute due to him for it.

(3.) *Take not the firſt dictates of Conſcience. He that truſts his own heart, is a fool*, Prov. 28. 26. *i. e.* without a diligent inquiſition, 'tis not wiſdom to do ſo; *but he that walks wiſely, ſhall be delivered*: he that makes a ſtrict inquiry into it, ſhall be deliver'd from its ſnares and his own fears. 'Tis a ſearching, examining, proving our hearts, that is required, not taking them at the firſt word. There may be gold at the top, and droſs at the bottom. We are naturally quick of belief of thoſe things we would have, and deſire. We ſhould be jealous of theſe hearts which have ſo often deceiv'd us, as we are of thoſe who have often broken their word. Whatſoever it ſpeaks, ſuſpend your belief of its ſentence, till you have well examin'd the ground and reaſons why it gives in ſuch a report. If it tells you, you are in a good ſtate, that you are Penitents, Believers, have a choice love to God, an eye fixing on the glory of God as your end, bring it to the teſt, examine why it ſaith ſo; we have here to do with the greateſt Impoſtor, and in other things we will not give credit to a Cheater. Therefore our *ſearching* often in Scripture is join'd with *trying*. We muſt not only ſearch out our graces, but try whether they be of the right ſtamp, and have the mark of God upon them. *Examination* and *proof* muſt go together in this act, as they do in the Text.

(4.) *In all implore the aſſiſtance of the Spirit of God.* Natural Conſcience is not enough in this caſe, there muſt be the influence of the Spirit. 'Tis Gods *Interpreter* that can only *ſhow unto a man his righteouſneſs*, Job 33. 23. The Sun muſt give light, before the glaſs can reflect the beams. Grace cannot be diſcern'd, if the Spirit obſcure and hide it ſelf. In the night the beautiful colours in a room are by the darkneſs as it were buried from the ſight; but when the Sun diſcharges its beams into the chamber, they are enlivened, and affect our ſenſe. There may be graces in the Soul which appear not, if the Spirit withdraws his light; but when he diſplays himſelf, they will appear in their true luſtre. In all our tryals of our ſelves, let us beg of God to try us. When *David* had been ranſacking his heart, he would not reſt in his own endeavours, but begs of God to open his heart more fully to his knowledge, and bleſs him with a perfect diſcovery of it, *Pſal.* 139. 21, 23. *Do not I hate them which hate thee? I hate them with a perfect hatred.* I think, I conclude I do; but leſt my concluſions may be wrong, Do thou, O God, *ſearch me and know my heart, try me and know my thoughts, i. e.* make my heart and thoughts and bent of them viſible and fully diſcernable to me.

(5.) *Let us take heed that while we examine our graces and find them, our hearts be not carried out to a reſting upon them.* We may draw ſome comfort from them, but muſt check the leaſt inclination of founding our Juſtification upon them. Graces are ſigns, not cauſes of Juſtification. Chriſts Righteouſneſs only is our Wedding-garment, our Graces are but as the fringes of it. Liberty is a ſign the Malefactor is pardon'd, but it is not the cauſe of his pardon, but the Kings merciful Grant. God is a jealous God, and is likely there to withdraw his hand, where the glory of his works ſhall be attributed to any thing below him, and his gifts made equal with his Son: and therefore as one ſaith, * In our tryals of our ſelves we ſhould do as men with a pair of Compaſſes, fix one foot in the Centre while they move the other about the Circumference; ſo let our Souls reſt in Chriſt, and hold him with one hand, while with the other we turn over the leaves of our hearts, and be inquiſitive after our evidences. Our Juſtification is not by any inherent Grace, but our Juſtification is known to us by the grace we find in our ſelves.

* *Manton.*

(6.) *In caſe we find our ſelves not in ſuch a condition as we deſire, let us exerciſe direct acts of Faith.* Let us not deject our ſelves, and make ſo bad a concluſion, as *Peter* did, and ſay to Chriſt, *Lord, depart from me, for I am a ſinful man*; but let us caſt our ſelves upon the Truth and Faithfulneſs of God in the promiſe of life in Chriſt. Lay hold on the promiſe of life, as if you had not laid hold of it before. When comfort is not fetcht in by reflex acts, let Faith be exerciſed in direct acts. When there is darkneſs and no light, *truſting in the Name of the Lord, and ſtaying*

ſtaying upon God, is the proper buſineſs of the Soul, *Iſai.* 50. 10. We ſhould then drink of the waters of life, groan under our ſin, and go to a Saviour; *forget*, as *Paul, the things that are behind, and preſs forward to the things which are before*, Philip. 3. 13, 14. We naturally would believe God upon his deed, and truſt in him, becauſe we find ſomething wrought in our own Souls; God therefore ſometimes hides a mans own graces from him, to draw out the Soul in acts of Faith, which indeed gives the moſt glory to God. God will be believed upon his Word, and God turns it often to the great advantage of the Soul, and puts it upon the exerciſe of Faith, when he denys it the comfortable ſight of Faith. In this caſe we ſhould make uſe of ſuch Scriptures which may foment and nouriſh Faith, and put us upon the caſting out that filth and mud in our Souls which we diſcern'd. When we can find no Grace to preſent Chriſt with, we ſhould fetch Grace from him. A City of *refuge* is for a Malefactor, a *Phyſician* for the ſick, and a *Chriſt* for thoſe that groan under the burden of ſin; a Chriſt lifted up and dying, for thoſe that are ſtung by the Serpent.

To *conclude.* Let us *be frequent in this work.* Let us not neglect a priviledge God hath inveſted us with above other Creatures below us. There is nothing can reflect upon it ſelf, inquire into the nature of its own being, but man; and ſhall we only reſemble the Beaſts, to ſee thoſe things which are without us, and not turn our eyes inward, and ſee what workmanſhip of God there is in our Souls, and what conformity there is between us and our Creator, between us and our Redeemer? Shall we put ſuch an affront upon our ſelves, as to baniſh the nobleſt part of our Souls from its proper operation? A frequent examination of our ſelves would ballaſt our Life, keep Faith and Repentance freſh and vigorous. Let us take heed of a ſpiritual lazineſs, and ſaying, *there is a Lion in the way*; let us remember it is neceſſary, and though it be difficult, it is not ſo in it ſelf, but by reaſon of our averſneſs to it. The difficulty may be cured by diligence; the neceſſity of it, and the advantages of it, ſhould both enflame our deſires to it, and encreaſe our pains in it. Certainly there can be no more dreadful ſign of no Grace at all, than a neglect of tryal whether we have Grace or no. If we examine not our ſelves, prove not our ſelves whether we be in the Faith, we are reprobates, *i. e.* unſound, inſincere, not in a ſtate of true Chriſtianity.

A DISCOURSE OF THE KNOWLEDGE OF Chriſt Crucified.

1 Cor. 2. 2.

For I determined not to know any thing among you, ſavē Jeſus Chriſt, and him Crucified.

THE Church of *Corinth*, to which the *Apoſtle* directs this Epiſtle, was a Church as flouriſhing in gifts as any; yet as much crumbled into diviſions, as eminent in knowledge. A year and ſix months the *Apoſtle* had been converſant among them, planting and watering with expectation of a plentiful Harveſt; but no ſooner had he turned his back, but the Devil ſteps in and ſows his tares. It was a Church ſtill, but divided; it had the Evangelical Doctrine, but too much choak'd with *ſchiſmatical* Weeds.

1. Obſerve. *The beſt Churches are like the Moon, not without their ſpots.* The pureſt times had their imperfections; a pure ſtate is not allowed to this, but reſerv'd for another World.

2. *Church antiquity is a very unſafe rule.* Other Churches at ſome diſtance from the *Apoſtles*, were as ſubject to error as this. Pride and ambition were leſs like to keep out of them, than out of Chriſts Family. Had the *Hiſtory* of this Churches practices and tenets, without this corrective Epiſtle of the *Apoſtle*, been tranſmitted to after-Ages, they would have been uſed as a pattern; not the *Church*, but *Scripture* Authority is to be followed. Fathers muſt not be prefer'd before Apoſtles, Church practices are no patterns, but as they are parallel to the grand and *unerring rule.*

The *Apoſtle* laying to heart the rents, draws up the whole Doctrine he had before preached unto them, into a ſhort *Epitome*, but firſt declares the manner of his firſt carriage among them, *v.* 1. He came *not* to them *with excellency of ſpeech, or of wiſdom, declaring* unto them *the teſtimony of God.*

To come with mans wiſdom,

1. *Would detract from the ſtrength and excellency of the word*, which as the Sun, ſhines beſt with its own beams. The Spirits eloquence is moſt piercing and demonſtrative, and quickly convinceth a man by its own evidence. Carnal wiſdom charms the ear, but this ſtrikes the heart.

2. *It*

2. *It detracts from the glory of God*, who is more honour'd by the simplicity of the Gospel than luxuriances of wit. It was his honour by the Doctrine of a Crucified Saviour to *nonplus* the wisdom of the World; and the glory of his wisdom as well as strength, to confound, by impotent and weak men, the power of *Satan*, which so long had possess'd the hearts of the *Corinthians*.

3. *It would be an argument of hypocrisie to use any other arguments than divine.* Men in this would but seek themselves, not Gods glory. It would be pride to think that their fancies could be more prevalent than Evangelical reason. And therefore the *Apostle* would do nothing but endeavour to set out Christ in his own Colours, as he hung upon the Cross, that their Souls might be captivated to the obedience of a Crucified Lord.

I determin'd *.] I judg'd it most convenient for me, most profitable for you. It was a resolution taken up deliberately. It was not for want of the knowledge of those principles which are cryed up in the World for true wisdom. I understand them as well as others; but what things I counted gain before, I now count loss, for the excellency of the knowledge of Christ; and think it not worth the while and pains to make much enquiry about them

* Οὐ γὰρ ἔκρι-να.

To know nothing.] to believe nothing, to approve of nothing, to make known nothing.

1. *Not your traditions*, which have for themselves the Plea of a venerable Antiquity, and have been handed to you from your Ancestors. What I chiefly determine to know, is as ancient as the oldest of those mysteries you so much admire, even the *Lamb slain from the foundation of the World.*

2. *Not your Philosophical wisdom*, so much admir'd by you and the rest of the World. I come not to teach you a Doctrine from *Athens*, but from *Jerusalem*, and not so much from *Jerusalem*, as from *Heaven*. I come to declare him in whom are hid all the treasures of wisdom and knowledge.

3. *Not your Poets*, wherein the chief mysteries of your Religion are coucht. I come to teach him to you, which your *Sibyls* and their prophetick Writings pointed at long ago.

4. *Nor your mysterious Oracles*, which had so long deluded the World; but I come to declare him by whose Death they were silenc'd.

But Jesus Christ, and him Crucified.] Christ in the Deity and glory of his person, but also as Crucified; in the ignominy of his Passion, and the advantages of his Office.

This is the sum of the Gospel, and contains all the riches of it. *Paul* was so much taken with Christ, that nothing sweeter than *Jesus* could drop from his Lips and Pen. 'Tis *observed*, that he hath the word *Jesus*, *five hundred times in his Epistles.*

Others understand it thus, I will know nothing but Jesus Christ, *though he were Crucified*; I will boast of him whom others despise.

Among you.] You *Corinthians*, though learn'd, though rich, I would not know any thing else among you than Christ, who is the wisdom of God, and the treasures of God.

Observe

1. *All humane wisdom must be denied when it comes in competition with the Doctrine of Christ.*

2. *Christ and his Death is the choicest subject for the wisest Ear.*

3. *As all Christ, so especially his Death is the object of Faith.*

4. *As all of Christ, so more especially his death in all the mysteries of it, ought to be the main subject of a Christians study and knowledge.*

Doct. For the last, *As all of Christ, so more especially his death in all the mysteries of it, ought to be the principal subject of a Christians study and knowledge.* This is the honour of the Gospel, and therefore the *preaching of the Gospel* is called the *preaching of the Cross*, 1 Cor. 1. 18. Which should be consider'd by us

I. *In the first spring.*

II. *In the perſon ſuffering.*
III. *In the fruits of it.*

I. *In the firſt ſpring.* His Death was ordered by God.

Peter as the Preſident of the *Apoſtles*, delivers it as the ſence of the whole Colledge of *Apoſtles* then preſent, *Acts* 2. 23. *He was deliver'd by the determinate counſel and foreknowledge of God.* It was decreed and enacted in Heaven, reſolv'd before time, though done in the fullneſs of time. Therefore Chriſt is called *the Lamb ſlain from before the foundation of the world, determinately* in the Counſel and Decree of God; *promiſſorily* in the promiſe and word of God paſſed to *Adam* after the fall; *typically* in Sacrifices which were ſetled immediately upon that promiſe of redemption: *Efficaciouſly*, in regard of the merit of it, applied by God to Believers, before the actual ſuffering. He was made ſin not by us, not only by himſelf, and his own will, but by Gods Ordination, 2 *Cor.* 5. 21. *He hath made him to be ſin for us*, by a divine ſtatute, *i. e.* he was ordain'd to be put into the ſtate and condition of a ſinner in our ſtead; not into the practical and experimental ſtate of ſin, but the penal ſtate of a ſinner, to be a Sacrifice for it, not to be polluted with it. Indeed had not God appointed it, it had not been meritorious; for the merit was not abſolute for us, but pactional and conditional; It was capable of meriting, becauſe of the worth and dignity of the perſon: But not actually meritorious for us, but upon the Covenant tranſacted between the Father and the Son; that it ſhould be perform'd by him for us, and accepted by the Father for us, and applied by the ſpirit to us.

And as it was appointed by God it was,

1. *An act of his Soveraignty.* Suppoſe God might have pardon'd ſin, and recover'd man by his own abſolute Prerogative, had not his word been paſt that in caſe of mans tranſgreſſion, he ſhould dy the Death: As a Word created the Earth, and caſt it into ſuch a beautiful frame and order, ſo by one word he might have reſtor'd man, and ſet him upon his former ſtock, and have for ever kept him from falling again, as he did the ſtanding Angels from ever ſinning: Yet God pitcheth upon this way, and is pleaſed with no other contrivance but this, and in a way of ſoveraignty he culls out his Son to be a Sacrifice; and the Son putting himſelf into the ſtate of a Surety and Redeemer, is ſaid to have a *command* given him on the part of God as a Soveraign, *Joh.* 14. 31. *As the father hath given me commandment, even ſo I do*; and received by him as a ſubject, *Joh.* 10. 18. And as God owns him as his *ſervant*, *Iſa.* 42. 1. So he took upon him *the form of a ſervant*, Phil. 2. 6. *i. e.* the badge and livery of a ſervant; and the whole buſineſs he came upon, from his firſt breath to his laſt gaſp, is called the will of God; and at the upſhot he pleads his own obedience, in *finiſhing the work given him to do*, as the ground of his expectations, and the *glory* promiſed him, *Joh.* 17. 2.

2. *An act of the choiceſt love.* God at the Creation beheld man, a goodly frame of his own rearing, adorn'd with his own Image, beautified with his Graces, embelliſht with holineſs and righteouſneſs, and furniſht with a power to ſtand; and afterwards beheld him ungratefully rebelling againſt his Soveraign, invading his rights, and contemning his goodneſs, forfeiting his own priviledges, courting his ruine, and ſinking into miſery. So blinded is his mind, as not to be able to find out a way for his own recovery; ſo perverſe is his will, that inſtead of craving pardon of his Judge, he flies from him, and when his flight would not advantage him, he ſtands upon his own defence and extenuates his crime; thus adding one provocation to another, as if he had an ambition to harden the heart of God againſt him, and render himſelf irrecoverably miſerable. God ſo overlooks theſe, as in immenſe Love and Grace to ſettle a way for mans recovery, without giving any diſſatisfaction to his Juſtice, ſo ſtrongly engag'd for the puniſhment of the offence. And rather than this notorious Rebel, and prodigious Apoſtate, ſhould periſh according to his merit, he would tranſfer the puniſhment (which he could not remit without a violation of his truth, and an injury to his righteouſneſs,) upon a perſon equal to himſelf, moſt beloved by him, his delight from Eternity, and infinitely dearer to him than any thing in Heaven or Earth. Herein was the *Emphaſis* of divine love to us, that *he ſent his ſon to be the propitia-*

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tion for our sin, 1 Joh. 4. 10. It was love that he would restore man after the fall; there was no more necessity of doing this, than of creating the World. As it added nothing to the happiness of God, so the want of it had detracted nothing from it. There was no more absolute necessity of setting up man again after his breaking, than of a new repair of the World after the destructive deluge. But that he might wind up his love to the highest pitch, he would not only restore man, but rather than let him ly in his deserved misery, would punish his own Bowels to secure man from it. It was purely his *grace* which was the cause that his Son *tasted death for every man*, Hebr. 2. 9.

3. *An act of Justice.* As his love to us propos'd it, and Christ out of his affection to the honour of the Father, and our welfare accepted it, and was willing to undertake for us, and interpose between us and divine wrath, to stand in our stead, and bear our sins, so it was then an act of justice to inflict; for God being the Governour of the World, the great Lawgiver righteously exacting Obedience from his rational Creature, upon the transgression of his Law becomes a Judge, and his rectoral justice demands the punishment due for the transgression to be inflicted upon the offender. To preserve the rights of Justice, and to give a contenting Answer to the cry of the Bowels of Mercy, to wipe off, as I may say, the tears of one, and smooth the frowns of the other, *God lays our iniquity upon Christ*, *Isa.* 53. 6. Christ takes the punishment upon himself, to bear our sins in his own Body on the Tree, and becomes responsible for our transgressions. And though he never sin'd, nor stood indebted to God in his own Person, yet becoming our Surety, and being made under the Law, putting himself in subjection to the Law, and standing in our stead, he put himself also under the obligations of it to punishment. And thus the weight of the whole punishment, due to man, was laid upon Christ by God as a just Judge. That which he could not have from the Debtors, he might have from the Surety, who had put himself under that obligation of payment, and so was bound to undergo all those Curses the Law might have inflicted upon us: and pursuant to this obligation God imputed our iniquities to him, and punished them in him.

II. *Consider the person suffering.*

1. *In regard of his dignity.* The Son of God became man, the Lord of glory emptied himself. It was the Lord of *Angels* that took upon him the nature of a Servant; the Lord of Life shed his blood. It was the Son of God that stoopt down infinitely below himself into our nature, to be a Sacrifice for our Redemption; he that was greater than Heaven, became meaner than a Worm.

2. *The willingness of his suffering.* He being equal with the Father, could not be commanded to undertake this: He willingly consented, and willingly accomplisht it. He was not driven, as the legal Sacrifices were, to the Altar. His Enemies were not so desirous to make him a sufferer, as himself *was straitned*, till he was a sufferer, *Luke* 12. 50. The Cup was as willingly drank by him, as it was temper'd by God; and his Enemies did not so maliciously *put him to shame*, as he joyfully endur'd it, *Heb.* 12. 2. The desire that the Cup might pass from him, was the struggles of his humane nature, not an unwillingness in his person, or a repenting of his undertaking this Office. It was a natural motion, evidencing the truth of his humanity, and the greatness of what he was to suffer.

3. *The greatness of his suffering.* His Death had all the ingredients of bitterness in it. It was a grievous punishment, because the holiness of God would not have been so manifested in a light one.

(1.) *Ignominious.* It was a Death for Slaves and Malefactors; for Slaves whose condition render'd them most despicable, and for Malefactors whose actions had render'd them most abominable. The Lord of Heaven endur'd the punishment of a Slave, and was number'd among transgressors. 'Tis called *shame*, Hebr. 12. 2. Each suffering was sharpned with shame; he was buffeted, spit upon, wounded in his good name, accounted an Impostor, the most odious terms of Blasphemer, *Belzebub's* Agent, *&c.* were put upon the Son of God.

(2.) *Cruel and sharp:* lingring, not sudden; from his scourging by *Pilate* to his Death was *six* hours, all that while in much torture; he suffer'd from Heaven, Earth, Hell, in his Body, in his Soul.

(3.) *Accursed.*

(3.) *Accurſed.* As under Gods bleſſing all bleſſings are included, ſo under the notion of a Curſe all puniſhment is contain'd, *Gal.* 3. 13. *he was made a curſe for us.* There muſt be ſomething more dreadful than a bare outward pain, or bodily puniſhment; Chriſt wanted not courage to ſupport that, as well as the moſt valiant Martyr; he bore the beginnings of it till he ſaw a black Cloud between his Father and himſelf. This made him cry out, *my God, my God,* &c. The Agonies of Chriſt were more than the ſufferings of all the Martyrs, and all men in the World, ſince God laid upon him the ſins of the whole World.

III. Conſider *the fruits of this death,* which will render it worth our ſtudy.

1. *The appeaſing the wrath of God for us.* God was willing to be appeaſed, (hence the ſending of Chriſt is every where in Scripture aſcrib'd to the Love and Grace of God) but his Juſtice was not actually appeaſed till the death of Chriſt. As a merciful God, he pitied us; but as a holy God, he could not but hate our tranſgreſſion; as a God of Truth, he could not but fulfil his own threatning; as a God of Juſtice, he muſt avenge himſelf for the offence againſt him. He gave Chriſt as a God of Mercy, and required ſatisfaction as a God of Juſtice. He *ſet him forth as a propitiation, that he might be juſt,* Rom. 3. 25, 26. His Mercy render'd him placable, but his Righteouſneſs hinder'd the actual placation. He had a kindneſs for man, but could not have a kindneſs for his ſin; he had bowels for his creature to free him, but no bowels for his tranſgreſſion to let that go unpuniſht. That Juſtice whereby he can no more abſolve the guilty, than condemn the innocent, was an obſtacle to the full iſſues of his Mercy. But when an offering for ſin was made by an infinite Perſon, and our near Kinſman, who had a right of Redemption; there was no Plea in Juſtice againſt it, ſince the Sacrifice was compleat, no Plea in Divine Veracity, ſince the penalty was ſuffered, no Plea in Divine Holineſs, ſince that was infinitely manifeſted; no bar to Mercy to come ſmiling upon the World. The wrath of God was appeaſed upon the death of the Redeemer, and this reconciliation is actually applied upon the acceptance of the Believer. If God had not been placable, he had never accepted a Subſtitute; and if he had not been appeaſed, he had never raiſed this Subſtitute after his Paſſion, nor ever held out his hand of Grace to invite us to be reconciled to him. There is nothing now remains to be done, but our conſenting to thoſe terms upon which he offers us the actual enjoyment of it. This crucified Redeemer only was able to effect this work. He was an infinite Perſon conſiſting of a Divine and Humane Nature, the union of the one gave value to the ſuffering of the other. The word of God was paſt in his threatning, his Juſtice would demand its right of his Veracity, a Sacrifice there muſt be to repair the Honour of God by bearing the penalty of the Law, which could not be done by the ſtrength and holineſs of any Creature. All the created force in the Earth, and the ſtrongeſt force of the Angelical Nature, were too feeble for ſo great a task. *Juſtice* muſt have ſatisfaction, the ſinner could not give it without ſuffering eternal puniſhment. He then puts himſelf into our place to free us from the arreſt of Juſtice, and bear thoſe ſtrokes, which, by virtue of the Law, wrath had prepared for us. The dignity of his Perſon puts a value upon his puniſhment, and renders it acceptable for us, it being a death ſuperiour in virtue to the death of Worlds; it was a death which Juſtice requir'd, and at the ſight of it Juſtice was ſo calm'd, that the ſharp revenging Sword drops out of its hand. God hath ſmelt in it ſo ſweet a ſavour, that hath fully pleaſed him. He can now pardon the ſins of Believers with the glory of his Righteouſneſs as well as of his Grace. He can legally juſtifie a repenting ſinner. God hath been ſerv'd in the Paſſion of the Redeemer, his Juſtice and Holineſs were glorified, and the Law accompliſht, the Honour of God is ſalv'd, and the Author of the Law righted, the Juſtice of God ſweetned. By this propitiation for ſin God is render'd propitious to guilty man, and ſtretcheth out his arms of love inſtead of brandiſhing his Sword of vengeance. The ancient Believers lived in the expectation of this, but they beheld not the conſummation of it: they thirſted for it, but were not ſatisfied with it till the fulneſs of time. It ſolely depended upon the Paſſion of Chriſt, 'tis by the *Croſs* that God is reconciled and *all enmity ſlain,* Eph. 2. 14. He was then wounded for our iniquities, and being caſt into the furnace of Divine wrath, quencht the flames; as *Jonas*

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the Type, being caſt into the raging Sea, quell'd the ſtorm. He bore our ſins by bearing the wrath due to them, and ſatisfied Juſtice by ſuffering its ſtrokes. It could not ſtand with that Juſtice to puniſh him, if he were not placed in our ſtead to be the mark and butt of that Juſtice for us and our ſins. Doth not then a crucified Chriſt deſerve to be known and ſtudied by every one of us, who hath done that upon the Croſs, which the holy Law, Sacrifices divinely inſtituted, the bleſſed Angels, the purity and ſtrength of Univerſal Nature had never been able to effect? He hath expiated our ſins, and by his Bloud hath ſecur'd us from the Sword of Divine vengeance, if we refuſe not the atonement he hath made.

2. *Silencing the Law.* Chriſt crucified by ſatisfying the juſtice of God, brake the thunders of the Law, and diſſolv'd the frame of all its *Anathemas*; *Being made a curſe for us, he hath redeem'd us from the curſe of the law*, Galat. 3. 13. *i. e.* from the ſentence of the Law giver, denounc'd in his Law againſt the tranſgreſſors of it; ſo that now *there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1. becauſe they are *dead to the law by the body of Chriſt*, Rom. 7. 4. By the body of Chriſt as ſlain and rais'd again; for this *hand writing of ordinances, which was contrary to us, is taken out of the way by God, being nailed to his croſs*, Col. 2. 14. He hath aboliſht the obligation of the Moral Law, as to any condemning power, it being the cuſtom to cancel bonds anciently by piercing the writing with a nail. * The Ceremonial Law was aboliſht in every regard, ſince the ſubſtance of it was come, and that which it tended to, was accompliſht; and ſo one underſtands, *v.* 15. *Having ſpoiled principalities and powers, he made a ſhow of them openly*, of the Ceremonies of the Law, called Principalities and Powers in regard of the Divine Authority whereby they were inſtituted. Theſe he ſpoiled, the word ἀπεκδυσάμενος ſignifies *uncloathing* or unſtripping, he unveil'd them, and ſhew'd them to be miſty figures that were accompliſht in his own perſon. The flower falls when the fruit comes to appear; Grace and Truth came by Jeſus Chriſt, Grace to obey the Precepts, and Truth to take away the Types. But it is alſo meant of the condemning power of the Moral Law, which was null'd by the death of Chriſt, who upon his Croſs ſealing another Covenant, repeal'd the former. The ſetling a new Covenant implies the diſſolution of the old. That was nailed to his Croſs which was contrary to us, a Law that was a charge againſt us, and by virtue whereof we were ſued; and this was the Law as ſentencing us to death, which was piereed and torn by thoſe nails, that did diſcover that debt and denounce the ſentence, which cannot be meant ſo properly of the Ceremonial as the Moral Law. The Ceremonial Law of Sacrifices was the Goſpel in ſhadows, and appointed for the relief of men, and as a ground whereon to exerciſe their Faith till the appearance of the ſubſtance; and therefore cannot be ſaid to be contrary to us, but an amicable diſcovery, that we were to have that relief in another, which we wanted in our ſelves; and that we were to be freed from the ſentence of Death by ſome grand Sacrifice repreſented by thoſe Sacrifices of Animals. Beſides, the *Apoſtle* writes this as a Cordial, iſſuing out of the Bloud of Chriſt to the *Gentile Coloſſians*, who never were under the obligation of the Ceremonial Law, that being appropriated to the *Jews*. The *Apoſtle* brings it to back his aſſertion, that their treſpaſſes were forgiven. This argument had been of no uſe to the Gentiles, who ſin'd not againſt the Ceremonial Law, but the Moral Law; and if one only had been cancell'd and not the other, the *Jews* themſelves, whoſe offences were moſt againſt the Moral Law, had had little or no comfort in having the feweſt of their ſins forgiven. Our Saviour dyed by the power and force of the Moral Law: that brought him to the Croſs for the fulfilling it in its penalty, as well as he had done in his life by his obedience: and he receiving the full execution of its ſentence upon himſelf on the Croſs, as a Subſtitute in our place, null'd that ſentence as to any force upon thoſe that believe in him. The plea againſt it is, That it hath already been executed, though not upon our perſons, yet upon our ſurety; ſo that being nail'd to his Croſs, the virtue of his Croſs muſt ceaſe, before the killing power of the Law can revive. This crucified Chriſt, who diſarm'd the Law of its Thunders, defac'd the Obligation of it as a Covenant, and as it were ground the ſtones, upon which it was writ, to powder, is worth our exact knowledge and ſtudious inquiry.

* *Pearſon* on the Creed, p. 424.

3. *Upon this muſt follow the removal of guilt.* If God the Judge of the World be appeas'd and ſatisfied, and the Law, upon which our accuſation is grounded, and which is the teſtimony of our Debt, be cancell'd, the removal of our guilt muſt neceſſarily follow. And this forgiveneſs of ſin is the chief and principal part of our redemption, and aſcrib'd to his bloud as the procuring cauſe, *Epheſ.* 1. 7. *in whom we have redemption through his bloud, even the forgiveneſs of ſin.* He bearing our ſins in his own Body on the Tree, there neceſſarily follows a diſcharge of every Believer from them. The payment made by the Surety, is a diſcharge of the principal Debtor from the purſuit of the Creditor. As he took away the Curſe from us by being made a Curſe, ſo he took away ſin from us by being made ſin for us. The taking away the ſins of the World was the great end of his coming. There had been no need of his aſſuming our nature, and expoſing himſelf to ſuch miſeries for our relief, had we been only in a *ſimple* miſery, for then we might have been reſcued by his ſtrength; but being in a *ſinful* miſery, we could not be reliev'd but by his Sacrifice to remove our guilt, as well as by his ſtrength to draw us out of our Gulf. Our ſin was a Bar upon the treaſures of divine bleſſings, this muſt be remov'd before thoſe could be opened for us, and could not righteouſly be remov'd by bare power, but by a full payment and ſatisfaction of the Debt. 'Tis a violent Oppreſſion to free a Creditor from the hands of a Debtor by force; 'tis righteous only when it is by legal payment. Well then, *Chriſt was made ſin for us*, 2 Cor. 5. 21. and that in his Death upon the Croſs; to what end? that ſin might remain in its guilt upon us? No, for him to be made ſin, and that by God, without reſpect to the taking away of ſin, had been inconſiſtent with the wiſdom and righteouſneſs of God. The juſtice of God would not permit him to take our Debt of another, and yet to charge it upon our ſelves. *He was therefore made ſin for us, that we might become the righteouſneſs of God in* or by *him.* He was made ſin, that we might be counted without ſin by the imputation of the righteouſneſs of the Mediator to us, as if it were our own; that as he repreſented our perſons, and bore our penalty, we might likewiſe receive the advantages of his righteouſneſs for the acquittal of our Debts, the ſin of our nature, and the ſin of our perſons, the removal of the guilt contracted by *Adam*, and imputed to us, and the guilt contracted by our ſelves. For it is *of many offences unto juſtification*, Rom. 5. 16. He was the true perſon figur'd by the ſcape-Goat that took away our ſins, and carried them into a Land of forgetfulneſs, where none dwells to take notice of them, and cenſure us to Death for the Crimes. Is not then this *Crucified Chriſt* worth the knowing, who took ſuch heavy burdens upon his own ſhoulders, that they might not oppreſs ours; and ſuffer'd as a *victim* in the place of our guilty perſons to *obtain an eternal redemption for us?* Heb 9. 14. He that gives ſo great a ranſom for us as that of his Life and precious Bloud, rather than we ſhould remain in our Chains, deſerves the choiceſt place in our underſtanding as well as affections. Were it a bare deliverance, it would challenge this; but he is ſaid not only to deliver us which ſpeaks power, but to redeem us which ſpeaks price, and a buying what was paſt into the poſſeſſion of another; a payment of that which we were never able to pay.

4. *Another fruit is the conqueſt of Satan.* The Empire the Devil exercis'd over man, did not ariſe from any dignity in his Perſon, or any right he had to him in himſelf, but it was firſt founded on ſin, and granted to him by the Juſtice of God, and was not the power of a Prince, but of an Executioner. Had not ſin firſt open'd the Door, his venom could not have infected us, nor his power have hurt us. He could never have been our Accuſer without ſome matter of charge from us; nor ever have been our Executioner, had we not fallen under the hands of divine Juſtice. His power is erected upon our Crimes, whereby he becomes the Miniſter of divine vengeance. But a Crucified Chriſt hath bruiſed the head of this old Serpent, and wounded the Prince of this World; he hath diſplaced him from his Power, ſnatcht from him the ground of his Inditements, by cancelling the law upon which his Accuſations are founded; and deſpoil'd him of his office by ſatisfying divine juſtice, which conferr'd an authority upon him of executing divine vengeance, *Revel.* 12. 10. *the accuſer of the bretbren is caſt out.* And *deſtroyed him that had the power of death*, and that through his own *death*, Heb. 2. 14, 15.

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That the Devil had not a total power over *Adam*, after the Fall, proceeded from the intervention of this Surety, and the absolute credit of his future Victory over him; yet that Promise, that the Serpents Head should be bruis'd, did not, through the weakness of their Faith, and the long delay of performance, preserve them from the fear of Death: notwithstanding that, they were all their Life time subject to Bondage; for since the Devils Empire was rear'd upon the ruins of men by sin, he could continually object to them that their sins were not expiated, that Death remain'd as a punishment of sin; but the Cross of Christ hath disarm'd him of this Weapon; his grand Plea whereby he kept men in a servile fear, is compleatly answer'd. In bruising our Saviours Heel by the Death on the Cross; he felt a fatal blow on his Head, his Conquerour got above him out of his reach, without any hope left in him to touch his Heel again. The Devils right was legally taken from him by Christs Death on the Cross; the foundation of his authority, *viz.* sin, was taken away. He was *destroyed*, (that is the Apostle's expression) not in his person, but in his authority; he was irrecoverably expell'd from his Dominion which he had by his false Oracles usurpt over the *World*, John 12. 31. and it is by this Crucified Christ that we are more than Conquerours over him. And should we not know this Crucified Christ, who hath weakned the venom of the Serpent, broke the force of the tempter, vanquisht him on the Cross by the merit of his Blood, and conquers him in us by the efficacy of his Spirit?

5. *Sanctification is another fruit of the Cross of Christ.* To be deliver'd from the guilt of sin, that bound us over to punishment, had been a great favour; but it would not have been a perfect favour, without being deliver'd from the venom of sin that had infected our nature. Though God willed man good by a love of good will, yet he could not delight in him with a love of complacency; if the contagion and filth of sin had deform'd and sullied our Souls as much as before; if our guilo were only remov'd, we had been freed from punishment; but without restoring the Divine Image, we had not been fit for any converse with God. It was necessary that our Souls should be washed, and our faculties put into a state, to serve in some measure the glory of God, and the end of our Creation God would have seem'd to deny his own holiness, if he had regarded only the reverence of his justice, by appointing a sacrifice for atonement, and not consulted the honour of the other, by renewing his Image in the nature of man: But this is purchased by the Death of Christ; *He came by water and blood*, 1 John 5. 6. by Blood to expiate our sins, and by Water to purifie our Souls, answerable to the Jewish state wherein it was typified, where there were sacrifices for guilt, and washings for filth. These *two* things come to us by the Death of Christ, the remitting our crime, and the removing of our spot. He gave himself that he might *save us*, Ephes. 2. 25. Tit. 2. 14. when he came to purchase the blessings we had forfeited, he would not omit this, which was one of the chief. By him the Conscience is purg'd from dead works, from sin which brought Death, and being worse than a pollution by a dead Body, hindred us from access to God, as that did from an entrance into the Temple. He hath broke our chains, as well as blotted out our crime; heal'd our natures, as well as procur'd our pardon; purchas'd our regeneration, as well as remission. 'Tis by his Cross that the *old man*, which had incorporated himself with our Souls, *is crucified*, Rom. 6. 6. By this he gain'd the power of sending a saving Spirit, which had not enter'd into our Souls, had not Christs Blood flowed out of his veins. The effusion of this Blood, was the cause of the effusion of the Spirit; it was shed upon us through Christ alone. He hath by suffering for sin on the Cross, render'd it a detestable thing, and shew'd how dreadful that is, that could not receive its fatal wound, without a wound first in the heart of the Son of God. This is the most powerful motive to quicken us to a hatred of sin, and a love of holiness, and his life the most illustrious pattern; but all this had been of little efficacy to us, had not the Water of the Spirit flowed out from the Rock, when it was struck, to cleanse the filthiness of our Souls. This is given upon the account of his Death to Believers, to purifie their hearts from the mud of the World, and to form them to a new life for the honour of God; and it is not denied to those that will *ask, and seek, and knock*, Luke 11. 13. Had Christ only purchas'd remission without sanctifica-

tion, it had not been for the honour of Gods holineſs, nor would our condition have been elevated, Heaven had been no place for defilements or ſlaves. It was neceſſary the filth of ſin ſhould be removed, the dominion of ſin be aboliſht, that we might as holy perſons approach to God, and as free men converſe with God. Is not a Crucified Chriſt then worth the knowing, that hath not only deſtroyed *Satan* our Enemy *without* us, but can deſtroy ſin our Enemy *within* us? As he hath ſnacht us from puniſhment by expiating our ſins, ſo he can bring us to Communion with God, by razing evil habits out of our hearts; without this latter, we are not capable of enjoying a compleat benefit by the former.

6. *Opening Heaven for us.* What is this life but a wallowing in a Sink, a converſe in the dregs of the Creation, in an Earth polluted by the ſin of man, wherein we every day behold freſh affronts of God, and find motions in us diſhonourable to our ſelves? But Chriſt by his Death hath provided a better place than this, yea, a place more glorious than *Adams Paradiſe*, which was deſign'd for our habitation by the firſt Creation. A place, not only built by the Word of God, but cemented and prepared by the Blood of Chriſt. By the Law againſt ſin, we were to have our Bodies reduc'd to duſt, and our Souls lye under the ſentence of the wrath of God: But our crucified Saviour hath purchaſed the *redemption of our Body*, to be evidenced by a reſurrection, *Rom.* 8.23. and a ſtanding ſecurity of our Souls in a place of bliſs, to which Believers ſhall have a real aſcent, and in which they ſhall have a local reſidence, which is called the *purchaſed poſſeſſion.* As *Adam* brought in the Empire of Death, ſo Chriſt hath brought in the Empire of Life, *Rom.* 5. 17. *Shall reign in life by one Jeſus Chriſt.* He hath not purchas'd for us a Paradifical Life, or reſtor'd us to the mutable ſtate wherein *Adam* was created; he hath not link'd us for ever to the Earth, and the uſe of the Creatures for our ſupport; he hath purchaſed for us an Eternal Life, and prepared for us Eternal Manſions, not only to have the company of men, or the ſociety of the bleſſed Angels, but to be bleſſed with the viſion of God, to reſide in the ſame place where his glorified Perſon is adored by the happy Spirits, to *live with him*, Rom. 6. 8. a life, wherein our underſtandings ſhall be freed from miſts, and our wills from ſpots, and our affections from diſorder. We loſt a Paradiſe by Sin, and have gain'd a Heaven by the Croſs. And ſhould not this crucified Chriſt be ſtudied, who hath ſetled the Regions above for our reception, and procur'd an entrance into that place, which juſtice, by reaſon of our ſin, had elſe made for ever inacceſſible to us?

I might mention more, as the *eſtabliſhment of the Covenant*, *acceſs to God*, *Perſeverance*, and the *conqueſt of the World.*

Uſe.

1. *Let us be thankful to God for a crucified Redeemer.*

There is nothing in Heaven or Earth ſuch an amazing wonder as this, nothing can vye with it for excellence. All love and thankfulneſs is due to God, who hath given us his Son, not only to live, but to dye for us a Death ſo ſhameful, a Death ſo accurſed, a Death ſo ſharp, that we might be repoſſeſt of the happineſs we had loſt. All love and thankfulneſs is due to Chriſt, who did not only pay a ſmall ſumm for us as our ſurety, but bowed his Soul to Death to raiſe us to Life, was numbred among tranſgreſſors, that we might have a room among the bleſſed. Our crimes merited our ſufferings, but his own Bowels made him a ſufferer for us; for us he ſweat thoſe drops of Blood, for us he trod the Wine-preſs alone, for us he aſſwag'd the rigor of Divine Juſtice, for us, who were not only miſerable, but offending Creatures, and overwhelmed with more ſins to be hated, than with miſery to be pitied. He was crucified for us by his love, who deſerv'd to dye by his power, and laid the higheſt obligation upon us, who had laid the higheſt diſobligements upon him. This Death is the ground of all our good, whatever we have is a fruit that grew upon the Croſs. Had he not ſuffered, we had been rejected for ever from the Throne of God, ſalvation had never appear'd but by thoſe groans and agonies. By this alone was God pleaſed, and our Souls for ever pleaſur'd; without it, he had been for ever diſpleaſed with us, we had been odious and abominable in his ſight, and could never have ſeen his face. Nothing is ſuch an evidence of his Love as his Croſs;

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the Miracles he wrought, and the Cures he perform'd in the time of his Life, were nothing to the kindness of his Death, wherein he was willing to be accounted worse than a murtherer in his punishment, that he might thereby effect our deliverance. If he had given us the riches of this World and a greater, had he given us the honour of Angels, and made us *Barons* of Heaven, without exposing himself to the Cross to accomplish it, it had been a testimony of his affection, but destitute of so endearing an *Emphasis*. The manner of procuring is more than a bare kindness in bestowing it; he testified his resolution, not only to give us glory, but to give it us whatsoever it should cost him, and would stick at nothing rather than we should want it. The Angels in Heaven in their glistering lustre, are the Monuments of his liberality, but not of so supream an affection as is engraven on the Body of his Cross.

2. *Let us delight in the knowledge of Christ crucified, and be often in the thoughts and study of him.* Study Christ, not only as living, but dying, not as breathing in our air, but suffering in our stead; know him as a *victim*, which is the way to know him as a Conquerour. Christ as crucified is the great object of Faith. All the passages of his Life, from his Nativity to his Death, are past over in the Creed without reciting, because, though they are things to be believed, yet the belief of them is not sufficient without the belief of the Cross; in that alone was our redemption wrought. Had he only lived, he had not been a Saviour. If our Faith stop in his Life, and do not fasten upon his Blood, it will not be a justifying Faith. His Miracles, which prepared the World for his Doctrine; his Holiness, which fitted himself for his suffering, had been insufficient for us without the addition of the Cross: Without this, we had been under the demerit of our crimes, the venom of our natures, the slavery of our sins, and the tyranny of the Devil; without this, we should for ever have had God for our Enemy, and *Satan* for our Executioner; without this, we had lain groaning under the punishment of our transgressions, and despair'd of any smile from Heaven. It was this Death, which as a sacrifice appeas'd God, and as a price redeem'd us; nothing is so strong to encourage us; nothing so powerful to purifie us; how can we be without thinking of it? The World we live in had fallen upon our heads, had it not been upheld by the pillar of the Cross; had not Christ step'd in and promised a satisfaction for the sin of man. By this all things consist; not a blessing we enjoy but may put us in mind of it; they were all forfeited by our sins, but merited by his precious Bloud. If we study it well, we shall be sensible how God hated sin and loved a World; how much he would part with to restore a fallen Creature. He showed an irresistible love to us, not to be overcome by a love to his own Bowels.

(1.) *This will keep up life in our repentance.* We cannot look upon Christ Crucified for us, for our guilt, and consider that we had deserved all that he suffered, and that he suffer'd not by our intreaty, nor by any obligation from us, but meerly from his own love, but the meditation of this must ndees melt us into sorrow. Should we not bleed as often as we seriously thought of Christs bleeding for us? You cannot see a Malefactor led to Execution for a notorious Crime, but you have some detesting thoughts of the fact, as well as some motions of pity to the person. A strong meditation on Christ will excite compassions for his sufferings, but a detestation of our sins and selves as the cause of it. 'Tis a *look upon Christ* pierced that pierceth the Soul, *Zach.* 12. 10. Would not this bloud acquaint us, that the malignity of sin was so great, that it could not be blotted out by the bloud of the whole Creation? Would it not astonish us, that none had strength enough to match it, but one equal with God? Would not such an astonishment break out into penitent reflections? Would not the thoughts of this make us emulate the vail of the Temple, and be asham'd that it should outstrip us in rending, while our hearts remain unbroken? Should we not be confounded, that a lifeless Earth should shake in the time of his sufferings, while our reasonable Souls stand immovable? Could any of the *Israelites*, that understood the nature and intent of Sacrifices, be without some penitent motions, while they saw the innocent victim slain for their sin, not for any fault of its own? and should we be unmelted, if we consider'd the Cross, the punishment of our Crimes, not any of his?

(2.) *It would ſpirit our Faith*, when we ſhall ſee his bloud confirming an everlaſting Covenant, wherein God promiſes to be gratious. All the Promiſes center'd in the Croſs, receiv'd their Life from his Death, and are from thence reflected on us. Where can Faith find a vigour, but in the Royalties of Mercy, diſplay'd in the ſatisfaction of Juſtice? where can it find a Life, but in the views of its proper object? when we behold a Chriſt Crucified, how can we diſtruſt God, that hath in that, as a plain Tablet, writ this Language, *that he will ſpare nothing for us, ſince he hath not ſpared the beſt he had?* What greater aſſurance can he give? where is there any thing in Heaven or Earth, that can be a greater pledge of his affection?

(3.) *This will animate us in our approaches to God.* Not only a bare coming, but a *boldneſs and confidence* in coming to God was purchas'd by a *crucified Chriſt*, *Heb.* 10. 19. God was before averſe from man, and man unwilling to approach to God. Now God invites, and man may come; man calls and God anſwers. What can be more encouraging than to conſider, that *by his bloud he hath made us Kings and Prieſts to God*, Revel. 5. 9, 10. to offer up Sacrifices with a Royal Spirit, ſince the Curſe which ſhould have fallen upon our Heads, has been born by him? We ſhould think of it every time we go to God in Prayer; it was by this Death the Throne of God was open'd. This will chaſe away that fear that diſarms us of our vigour. It will compoſe our Souls to offer up delightful Petitions. 'Tis in this only we ſee the face of God appeas'd toward us.

(4.) *This will be a means to further us in a progreſs in holineſs.* An affection to ſin which coſt the Redeemer of the World ſo dear, would be inconſiſtent with a ſound knowledge, and ſerious ſtudy of a Crucified Saviour. We ſhould ſee no charms in ſin, which may not be overcome by that raviſhing love, which bubbles up in every drop of the Redeemers bloud. Can we with lively thoughts of this, ſin againſt ſo much tenderneſs, compaſſion, grace, and the other perfections of God, which ſound ſo loud in our Ears from the Croſs of Jeſus? Shall we conſider him hanging there to deliver us from Hell, and yet retain any ſpirit to walk in the way which leads thereto? Shall we conſider him upon the Croſs, unlocking the Gates of Heaven, and yet turn our backs upon that place he was ſo deſirous to purchaſe for us, and give us the poſſeſſion of? Shall we ſee him groaning in our place, and ſtead, and dare to tell him by our unworthy Carriage, that we regard him not, and that he might have ſpar'd his pains? It muſt be a miſerable Soul, worſe than brutiſh, that can walk on in ways of enmity, with a ſence of a Crucified Chriſt in his mind. Could we then affect that ſin which appears ſo horrible in the Doctrine of the Croſs? Can we take any pleaſure in that which procur'd ſo much pain to our beſt Friend? Can we love that which hath brought a Curſe, better than him who bore the Curſe for us? For want of this ſtudy of Chriſt Crucified we walk on in ſin, as if he ſuffer'd to purchaſe a Licence for it, rather than the deſtruction of it. The due conſideration of this Death would encline our wills to new deſires and reſolutions. It would ſtifle that Luxury, ambition, worldlineſs, which harraſs our Souls. We ſhould not dare to ruſh into any iniquity through the wounds of Chriſt. We ſhould not under a ſence of his dying groans cheriſh that for which he ſuffer'd. We ſhould not do the works of darkneſs under the effuſions of his bloud, if we did in a ſerious poſture ſet our ſelves at the feet of his Croſs.

(5.) *This will be the foundation of all Comfort.* What comfort can be wanting, when we can look upon Chriſt Crucified as our Surety, and look upon our ſelves as Crucified in him, when we can conſider our ſins as puniſhed in him, and our ſelves accepted by virtue of his Croſs? It was not an Angel which was Crucified for us, but the *Son of God*; one of an equal dignity with the Father; one that ſhed bloud enough to blot out the demerit of our Crimes, were they more than could be numbred by all the Angels of Heaven, if all were made known to them. He was not Crucified for a few, but for all ſorts of offences. When we ſhall ſee judgments in the World, what Comfort can we take without a knowledge and ſence of a Crucify'd Chriſt? What a horrour is it for a Condemn'd man to ſee the preparation of Gibbets, Halters and Executioners? But when he ſhall ſee a propitiation made for him, the anger of the Prince atoned, the Law ſome other

way

way satisfied, and his Condemnation chang'd into remission; all his former terrors vanish, and a sweet and pleasing calm possesseth him. With this knowledge and sence we should not be much terrified at the approaches of Death in our last gasps; when we consider it self gasping under the weight of the Cross. The bloud of Christ is as a Balsom dropt upon the points of the Arrows of Death. That by removing the guilt of sin, pull'd out the sting of Death. When we tremble under a sence of our sins, the terrors of the Judge and the Curses of the Law, let us look upon a Crucified Christ, the remedy of all our Miseries. His Cross hath procur'd a Crown, his Passion hath expiated our transgression. His Death hath disarm'd the Law, his bloud hath washed a Believers Soul. This Death is the destruction of our Enemies, the spring of our Happiness, the eternal testimony of divine love. We have good reason, as well as the *Apostle*, to determine with our selves, *to know nothing but Jesus Christ, and especially him Crucified.*

A DIS-

A DISCOURSE OF Chriſt our Paſſeover.

1 Cor. 5. 7.

For Chriſt our Paſſeover is ſacrificed for us.

THE words are a reaſon of the *Apoſtles* exhortation to the *Corinthians* to caſt out the inceſtuous perſon, in regard of the contagion, which might be by ſo ill an example diſperſed to others, as a leaven ſpreads its vapors through the whole lump, *v. 6. Know you not, that a little leaven leaveneth the whole lump?* And having uſed this ſimilitude of leaven, he purſues it in alluſion to the cuſtom of the *Jews* before the celebration of the Paſſeover, according to the command, to have no leaven found in their houſes at that time, upon the penalty of being cut off from the Congregation of *Iſrael*; and with reſpect to the true deſign of that Ceremonial injunction, exhorts the *Corinthians to purge out the old leaven*, *viz.* that perſon from their ſociety, luſt from their hearts, every member of the old *Adam*, that they might be a *new lump* anſwering their holy and heavenly calling. The reaſon of this exhortation is in the words, *For Chriſt our Paſſeover is ſacrificed for us*, and by his death hath taken away the ſin of the world. * As the Sacrifice of the *Paſchal Lamb* repreſented the Sacrifice of Chriſt, ſo the manner wherein the *Iſraelites* celebrated that Solemnity with unleavened bread, repreſents the manner wherewith we ought to celebrate the death of the Redeemer of the World. As therefore our true Paſſeover, which is the Lord Jeſus, hath been ſacrificed for us, let us daily celebrate the memory of it in a manner worthy of ſo great a grace. As therefore the *Jews* abſtained from all leaven in the time of the figure, let us not only abſtain from, but purge out all things contrary to God, becauſe for this end Chriſt was ſacrificed for us. As the Paſſeover was a Type of Chriſt, ſo the unleavened Bread was a Type of Chriſtians, and of their innocence and purity of life *. And that *becauſe you are unleavened*, i. e. *de jure*, you ought to be ſo: For that is ſaid in Scripture ſometimes to be *de facto* which ought to be, as the *Prieſts lips preſerve knowledge*, *i. e.* ought to preſerve knowledge *. Ἐκκαθάρατε, *Purge out* is more emphatical and preſſing than a ſimple purging; purge it out wholly, that nothing may be left in you, that you may be ſuch as a new lump did figuratively ſignifie.

* *Aquinas* in loc. *Estius* in loc.

* *Menoch.*

* *Pareus* in loc.

Chriſt our Paſſeover.] The inſtitution of this ſolemn Figure is particularly ſet down *Exod.* 12. 3, 4, 5, &c. * It was appointed by God as a Memorial both of the *Iſraelites* ſlavery in *Egypt*, and their deliverance from it. After they had been about two hundred years in that Country, God mindful of his promiſe ſets upon their delivery, and ſince all the former Miracles had proved unſucceſsful for the bending *Pharaohs* heart to give the Captives liberty to depart, God deſigns the

* *Daillé* Serm. ſur 1 Cor. 5. 7.

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slaying of the first-born of every *Ægyptian* Family, and thereby sending the greatest strength of the Nation to another World. Upon this occasion he orders the *Israelites* by *Moses*, to slay the Lamb the *fourteenth day of the first month* (which answers to our *March*) and sprinkle the posts of their Doors with the Bloud, and Feast upon the flesh of it in their several Families; and that night the Angel comes and mortally strikes every first-born, none escaping, but those who observ'd this command of God, and had sprinkled their Door posts with the Blood of the slain Lamb; every House besides being made that night a House of mourning. It was an earnest of the *Israelites* deliverance, and the *Ægyptians* calamity.

Observe 1. *Gods greatest mercies to his Church, are attended with the greatest plagues upon their Enemies.* The salvation of man is the destruction of sin and the Devil; the Passeover was the salvation of *Israel* and ruine of *Ægypt*.

2. *God provides for the security of his People, before he lays his wrathful hand upon their Adversaries.* He provided a *Moses* to conduct them, an Ordinance to comfort and refresh them, before he shoots his Arrows into the *Ægyptians* hearts. Gods settles this Passeover as a standing Ordinance in the Church; a Feast throughout their Generations, to be kept by an Ordinance for ever, *Exod.* 12. 14. so that it was not only a memorial of a past and temporal deliverance, but the type of a future and spiritual one. As all the sacrifices were types of what was to be perform'd in the fulness of time, in the person of the *Messiah*; so this was a great and signal type, and had its truth, reality, and efficacy in the Death of the Redeemer.

Christ the Passeover.] i. e. the Paschal Lamb. The Lamb was called the Passeover. The sign for the thing signified by it, 2 *Chron.* 35. 11. *And they kill'd the Passeover*, i. e. the Lamb; for the Passeover was properly the Angels passing over *Israel*, when he was sent as an Executioner of Gods wrath upon the *Ægyptians*. So *Mat.* 26. 17. *Where shall we prepare for thee to eat the Passeover*, i. e. the Paschal Lamb.

Our Passeover.] Our Paschal Lamb. He is called *Gods Lamb*, John 1. 29. Gods in regard of the Author, ours in regard of the end; Gods Lamb in regard of designation, ours in regard of acceptation.

Our Passeover.] Not only of the *Jews* but of the *Gentiles*; that was restrained to the *Israelitish* Nation, this extends in the offers of it to all, and belongs to all that are under the new administration of the Covenant of Grace.

For us ὑπὲρ ἡμῶν.] Not only for our good, but in our stead, to free us from eternal Death, to purchase for us eternal Life; Sacrifices were substituted in the place of the transgressor, and received the stroak of Death which his sin had merited. The title of the Paschal Lamb is given here to Christ, not only in regard of his meekness and innocence, but in regard of his being a sacrifice, whence he is called *the Lamb slain*, Revel. 5. 12, the *Lamb* that *redeems us by his blood*, 1 Pet. 1. 18. Here we have,

1. *A description of Christ in the type* [*Passeover.*]
2. *The end of his death.*
   1. *Finis cujus.* *A Sacrifice.*
   2. *Finis cui.* *Our, for us.*

Three Doctrines may be observed from the words.

1. *Christ is our Passeover.*
2. *Christ is a Sacrifice.*
3. *Christ is a Sacrifice in our stead.*

For the first. *Christ is our Passeover.* In allusion to this, he is so often called a *Lamb*, as also in allusion to the Lambs offer'd in the daily sacrifice; but especially in relation to the Paschal Lamb, which did more fully express, both the nature of his sufferings, and the design of his office; you do not therefore find him exprest in the New Testament by the name of any of those other Animals, which were figures of him in the Jewish sacrifices, but only by this of a Lamb, as being more significant of the innocence of his Person, the meekness of his Nature, his sufficiency for his People, than any other.

1. *The*

1. *The design of the Passeover was to set forth Christ.* All the Sacrifices, which were appointed by God as parts of Worship, were design'd to keep up the acknowledgment of the Fall of Man, his demerit by sin, and to support his Faith in the promised Redeemer; for they being instituted, not before the Fall, but probably immediately after the first promise of the seed of the Woman, did all refer to that seed promised, whose heel was to be bruised, as to the foundation of their institution; and being unable of themselves to purge the sin of a rational Creature, and the spiritual substance of the Soul, they must refer to that which was only able to do it; *Heb.* 10. 8. *Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein; then said I, Lo I come to do thy will:* The will of God manifested in the first draught and agreement in Heaven, and shadowed in all the Sacrifices under the Law. When Sacrifices of themselves were not, nor could be grateful to God, nor the bloud of an Animal give a due compensation to an offended God for the sin of man, then said Christ, *Lo, I come*, as the person represented by those pictures, as the body signified by those shadows. All those institutions not being design'd for any virtue in themselves, but as notices of the intent of God, and the methods he design'd for the taking away of sin by the promised seed; that it was to be by bloud and death, that this was the agreement between God and the seed so promised; therefore they were in all those doleful spectacles of bloud and slaughter to look through that veil to the calamities the promised seed should endure for the taking away of sin, and have a prospect of the hainousness of sin, and the sharpness of the Sufferings of the *Messiah* in the groans and strugglings of those dying creatures. So the design of this Passeover was ultimately to represent the *Messiah* to them, by whose Bloud they were to have a spiritual deliverance from Sin and Satan; as by the bloud of the Lamb they had a deliverance from the Sword of the destroying Angel, and afterwards from *Pharaoh* and the *Egyptian* pressures. He is therefore called the Lamb of God, as being shadowed by the Paschal Lamb of the Old Testament. All *things* under the Law *were* but *shadows of things to come*, Heb. 10. 1. Christ is the real accomplishment of all, he is our mystical, spiritual, heavenly, perfect Passeover; therefore those words which are immediately spoken of the Paschal Lamb, and did immediately respect the Passeover, *Exod.* 12. 46. *Neither shall you break a bone thereof*; and *Numb.* 9. 12. are said to be fulfilled in Christ the Antitype, as if they had been immediately pronounced of him, when they were spoken of the Paschal Lamb, *Joh.* 19. 36. *For those things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.* And indeed if we consider all the circumstances in the institution, they seem not worthy of the Wisdom of God, nor are capable of having any reason rendred for them, if they be not referred to some other Mystery: and what can that be but the Redeemer of the World represented thereby? * Why should so much care be in the choice and separation of a Lamb? What virtue had the bloud of a poor Animal to secure the house, and the life of the first-born against the Sword of a strong and invisible Angel? Was the sprinkling of the bloud upon the posts a necessary mark for the Angel, as though he had not understanding enough to distinguish between the houses and children of the *Israelites* and *Egyptians*? Could not God have signified his pleasure to the Angel without such a mark, and given him directions for the security of his people? How can we think God should appoint so many Ceremonies in it, lay such a charge upon them for the strict observation of them, if he design'd it not as a prop to their Faith, a ground to expect a higher and spiritual deliverance by the Bloud of the *Messiah*, as well as a tryal of their obedience, a memorial of their temporal deliverance, and a sign for the direction of the Angel in the execution of his Commission?

* Daille Sermon sur 1 Cor. 5. 7.

2. *The Believers in that time regarded it as a Type of the Messiah*; Heb. 11. 28. *Through faith he*, i. e. *Moses kept the Passeover and the sprinkling of bloud, lest he that destroyed the first-born should touch them.* It was an illustrious testimony of *Moses* his faith, to rely upon the promise and good will of God, and keep the Passeover, when the bloud of a Lamb seem'd so improbable a means of preserving the *Israelites* from the destroying Angels Sword; yet certainly *Moses* his faith pierced further, and looked through this shell to the kernel, through this sign

to

to the thing signified by it. *Moses* could not have *esteemed the reproach of Christ*, v. 26. had he not known Christ; and we cannot suppose so illustrious a Prophet, that had such an estimation of Christ as to value his reproaches, did terminate his Faith upon the outward action and the bare type, but pierced further to the promised seed, as well as *Abel* in his sacrifice. 'Tis not likely that his Faith stuck only in the effusion of the blood of an Animal, and did not see the effusion of the blood of the *Messiah*, whose *reproach* he had been so willing to bear. It had been too low a Faith for so great a man, not to regard the spiritual deliverance promised to be wrought by the bruising the heel of the seed of the Woman. Who can think *Moses* utterly ignorant of the design of that promise? And if not, who can think his Faith should terminate in the outward sign, and that the *Apostle* should give such *Encomiums* to a Faith of no higher an elevation, than that which respected the command of God in that present affair? *Moses* his Faith had been great in former commands, why should the *Apostle* skip them, if he had not designed to show his Faith in the *Messiah* figured in the Passeover? The *Apostle* doth not speak of Faith in God simply considered in that Chapter, but of Faith in the Mediator or high Priest, which he had discoursed of throughout that Book. How could the ancient Believers eat the same spiritual food, and drink of the same spiritual rock, which was Christ, without Faith in him, and respecting him as the object of Faith in that *rock* and *manna*? 1 Cor. 10. 3, 4. Some of the *Jews* acknowledge, that the *Messiah* is to come exactly on that day wherein the Passeover was offer'd when they fled out of *Ægypt* *. And to redeem *Israel* the 15*th* day of the Month *Nisan*, which was the day wherein Christ by his Death redeem'd the World. They came out of *Ægypt* the first Month, when the Moon was at the full, and in the same Month, and the same appearance of the Moon, did Christ procure our spiritual liberty by his Death.

* *Ezrahin.* in Exod. 12. *Masius* in Josh. 5. 10. tells us out of the *Talmud*, that this was the opinion of the ancient *Jews*.

9. *The Paschal Lamb was the fittest to represent Christ.* It was a Sacrifice and a Feast, a Sacrifice in the killing it and sprinkling the Blood, a Feast in their feeding upon it. It represents Christ, as a *victim* satisfying God, as a Feast refreshing us; he was offer'd to God for the expiation of our sins, he is offer'd to us for application to our Souls. The *Apostle* mentions one in the Text, the other in the Verse following, *therefore let us keep the feast.* A Lamb is both cloaths and meat; Christ is cloathing to us by his Righteousness to cover our nakedness, and food to us by his Body and Blood to satisfie our appetite, a Sacrifice and a Feast for us.

The truth of this *Proposition* will appear,

1. *In the resemblance between the Paschal Lamb and the Redeemer.*
2. *In the effects or consequents of it.*

(1.) *In the resemblance between the Paschal Lamb and the Redeemer.*

[1.] *A Lamb is a meek Creature.* It hurts none, is hurt by all; it hangs not back when it is led to the slaughter, it crys not when it is stuck, no greater emblem of patience to be found among irrational Creatures. To this the Prophet likens our Saviour, when he saith, *Isai.* 53. *He was brought as a Lamb to the slaughter, and as a Sheep before the shearers is dumb, so he opened not his mouth.* How strange was his humility in entering into such a Life! How much more stupendous in submitting to such a Death, as shameful as his Life was miserable! For the Son of God to be counted the vilest of men, the soveraign of Angels to be made lower than his Creatures, the Lord of Heaven to become a Worm of the Earth, for a Creator to be spurn'd by his Creatures, is an evidence of a meekness not to be parallel'd. The Souldiers that spat upon him and mock'd him, met not with a reproachful expression from him: He held his peace at their clamours, offer'd his back to their scourges, revil'd them not when he lay under the greatest violences of their rage, was patient under his sufferings, while he was despis'd more than any man by the People. His calmness was more stupendous than their rage, and the Angels could not but more unexpressibly wonder at the patience of the sufferer, than the unmercifulness of the executioners; he was more willing to dy than they were to put him to Death; he suffer'd not by force, he courted the effusion of his Blood, when he knew that the hour which his Father had appointed, and man needed, was approaching. Neither the infamy of the Cross, nor

the ſharpneſs of the puniſhment, nor the preſent and foreſeen ingratitude of his Enemies, could deter him from deſiring and effecting mans ſalvation. He went to it, not only as a duty but an honour; and was content for a while to be the ſport of Devils, that he might be the ſpring of ſalvation to men. And when he was in the furnace of divine wrath, and deſerted by his Father, he utters a ſenſible, but not a murmuring, expoſtulation; he received our ſins upon his ſhoulders, to confer his divine benefits upon our hearts; he endur'd the contradiction of ſinners againſt himſelf, he deſpiſed the ſhame, ſubmitted to the Croſs, his own worldly reputation was of no value with him, ſo he might be a ſacrifice for the redemption of forlorn man; and, in the whole ſcene, manifeſted a patience greater than their cruelty. From this Paſchal Lamb typifying the Redeemer, the *Jews* might have learn'd, not to expect a *Meſſiah* wading through the World in blood and ſlaughter, ſheathing his ſword in the bowels of his Enemies, and flouriſhing with temporal victories and proſperity; but one meek, humble, and lowly, ſuting the temper of the Lamb which repreſented him in the Paſſe-over.

[2.] *It was to be a Lamb without blemiſh*, Exod. 12. 5. It was to be intire in all its parts, ſound, without bruiſe, ſcab, or maim; and the reaſon why it was ſeparated four days before the killing of it, was, that they might have time to underſtand whether it had any ſpot or defect in it: So is the Lamb of God, he was holy in the production of his Nature, as well as in the actions of his Life; though he was of *Adams* ſubſtance, he was not contain'd in *Adams* ſeminal virtue; he was conceiv'd by the Holy Ghoſt, therefore unblemiſht in his Conception, unſpotted in his Birth. From the firſt moment of his Conception, he was filled with all ſupernatural Grace according to the capacity of his humanity; his union with the Divine Nature, ſecur'd him againſt the ſinful infirmities of our nature, and made all ſupernatural perfections due to him, whereby he might be fitted for all holy operations. As he was that *holy thing* in his birth, *Luke* 1. 35. ſo he was righteous to the laſt moment of his Life. The Law of God was within his heart, ſignified by the tables of the Law laid up in the Ark, a type of his Humane Nature, which poſſeſſed in a ſoveraign degree all the habits of the moſt accompliſht righteouſneſs that ever was in the World; to which *Peter* alludes, 1 *Pet.* 1.19. *a Lamb without blemiſh and ſpot*, a Divine Idea of all virtue, who infinitely ſurpaſt all the holineſs of men or Angels. The *Apoſtle* multiplies expreſſions to declare it, and all little enough to expreſs it, *Heb.* 7. 26. *Holy, harmleſs, undefiled, ſeparate from ſinners:* He was like us in our nature, but not in our blemiſhes; he had our fleſh, but without the leaſt ſtain of imperfection; he had the likeneſs of ſinful fleſh, but there was not any inherency of ſin in him, or adherency of it to him in the aſſumption of our nature, *Heb.* 4. 15. As the Serpent upon the pole had the likeneſs, but not the venom of the Serpent. He was not ſubjected to our ſin, as he was to our natural infirmities; he had the form of a ſervant, without the impurities of our ſlavery, and in all the days of his fleſh, was not found guilty of one inobſervance to God or man. It was neceſſary he ſhould be ſo. Had he been obnoxious to ſin, he had not been able to take away the ſins of the World; no impure Perſon could have made our Peace with God, becauſe he could not have made his own Peace, nor have procured quietneſs in his own Conſcience; he could not have merited for himſelf, much leſs have wrought any Righteouſneſs for others.

[3.] *The Lamb was to be choſen, and ſet apart three days, and kill'd the fourth in the evening*, Exod. 12. 6. Or *between the two evenings*; as it is in the *Hebrew*. Our Saviour was ſeparate from men, manifeſted himſelf in the work of his Prophetical Office three Years and upwards, before he was offer'd up as a Sacrifice in the fourth year, after he had been ſolemnly inaugurated in the exerciſe of his Office. Their keeping the Lamb in Cuſtody, and tying it at the feet of their Beds, that being in view it might mind them of their ſervitude in *Ægypt*, and deliverance from thence by the mighty hand of God, noted the humiliation of Chriſt before his Death, which is called his *Priſon*, and therefore the beginning of his exaltation is called a *taking him from Priſon, and from Judgment*, Iſa. 53. 8. As the Lamb was ſet apart the tenth day, ſo ſome obſerve *, that in anſwer to the

* *Gerhard.* loc. commun.

Type,

Type, Christ did on the *tenth day* solemnly and in triumph enter into *Jerusalem*, and by the same Gate, through which Lambs were led to Sacrifice; and he was crucified that very day and time wherein the Paschal Lamb was to be slain, between the two Evenings, *i. e.* the declining of the Sun from Noon, which was the first Evening, and the setting of it, which was the second; for it was about the ninth hour, or three in the Afternoon, the usual time wherein they kill'd the Passeover, that Christ was offer'd up as a compleat *Sacrifice to God*, Mat. 27. 46. 50. It was order'd by God to be kill'd in the Evening, to signify the Sacrifice of the *Messiah* in the Evening of the World. He was crucified at the end of the second Age of the World, the Age of the Law, and the beginning of the third Age, that of the Gospel, which is called in Scripture the *last times*, Heb. 1. 2. And *the ends of the World*, 1 Cor. 10. 11. which *Peter* alludes to, when he resembles him to the Paschal *Lamb without blemish*, 1 Pet. 1. 19, 20. *manifested in these last times for you.* The Death of Christ was in the first Evening of the World. The Sun is turn'd, the World shall not last so long after the coming of Christ, as it did before; the state of the World is far declin'd, and the consummation of all things is not far off, since more than *sixteen hundred* years are past, since the first Evening began.

[4.] *The Lamb was to be roasted with fire whole*, Exod. 12. 4, 8, 9. *not sodden.* To put them in mind of the hardship they endur'd in the brick-kilns of *Egypt*, and as a Type of the scorching sufferings of the Redeemer, whose *strength was dried up like a Potsherd, and his tongue cleav'd to his Jaws*, Psal. 22. 15. Probably alluding to this roasting of the Paschal Lamb. He bore the wrath of that God who is a consuming Fire, without any Water, any mitigation or comfort in his torments. It may note also the gradual rising of the suffering of Christ. As his Exaltation was not all at one time, but by degrees, so were his sufferings, by outward Wounds, cutting reproaches and inward agonies. The pains of the Body were unexpressible in regard of the nervousness, and therefore sensibility of those parts, his hands and feet, which were pierc'd upon the Cross. The consideration of those Millions of sins laid upon him, could not but be an unexpressible grief to the pure nature of Christ, had there been nothing of the wrath of God mixed with it. But this Bodily Death and grief was not all, the wrath of God dreadfully flam'd out against his Soul; there was the principal seat of the sufferings of Christ, because the Soul is the principal seat of that sin for which he suffer'd. What should have been inflicted upon us, was inflicted upon him: But we had not only merited the Death of the Body, but a Death join'd with the Curse of God tormenting the Soul. He tasted Death, that Death which the Devil had the power of, that *Death which men fear'd*, Heb 2. 9, 14, 15. which is the weight of that eternal death due to sin. How sharp must that be, which had the bitterness of a thousand Deaths, for those Millions of sins which Christ bore in his Body, every one of which had deserv'd an entire Death from the hand of God? * How grievous was that Death, since he that was more couragious than all the Martyrs, sweat drops of Bloud at the approach of the Cross; and when he was upon it, utter'd that terrible complaint, *My God, my God*, &c. words which never came out of the mouth of any of the Martyrs in the strength of their torments; so that the sufferings of Christ were of that weight, that a meer Creature would have sunk under them; not only the holiest man but the highest Angel.

* *Daillé* Sermons sur 3 Jean Serm. sur Gal. 3. p. 613.

[5.] *Not a bone of the Paschal Lamb was to be broken*, Exod. 12. 46. * Which according to the opinion of some, signified that kind of Death to which the breaking of the Bones belonged, and that was Crucifixion; it being the custom to break the Bones of Malefactors, that their punishment might be shortned. This was *fulfilled* in our Saviour, *Joh.* 19. 36. Death had not a full power over him, he was not broken to pieces by the greatness of his sufferings, but surmounted his Enemies upon the Cross, and was reserv'd entire for a Resurrection.

* *Pearson* on the Creed, p. 408.

There may be *other resemblances* noted. As the Lamb was to be a Male, which implies the perfection and strength of the Sacrifice; not above a year old; the sufferings of Christ were in the prime of his Age.

(2.) *There is a resemblance in the effects or consequents of the Passeover.*

[1.] *The diverting the deſtroying Angel by the ſprinkling of the bloud upon the poſts*, to be a mark to the Angel, to ſpare the Firſt-born of ſuch Houſes, was the main end expreſt in the inſtitution, *Exod.* 12. 12, 13. Their preſervation could not be merited by the bloud of an Animal. It had a higher cauſe, the bloud of Chriſt, which was repreſented by it; to which purpoſe the obſervation of *Chryſoſtom* is remarkable. As the Statues of Kings, though they are inanimate things, yet are Sanctuaries to preſerve thoſe that fly to them, not becauſe they are Statues, but becauſe they repreſent the Prince; So the bloud of the Lamb preſerv'd the Families, not becauſe it was bloud, but becauſe it repreſented the blood of the *Meſſiah*. This Bloud quencheth that fire of wrath we had merited, turns away that vengeance which would elſe conſume us. By virtue of this Sacrifice, *we paſs from death to life*, John 5. 24. When God ſhall judge the World, he will paſs over thoſe whom he ſees ſprinkled with the bloud of his well beloved, and turn from them the edge of that conſuming Sword, which ſhall ſtrike through the hearts of thoſe that are without this bloud of ſprinkling. 'Tis only under the Warrant of this Bloud, that we can be ſafe. The Redeemers Bloud ſhed for us, and ſprinkled on us, preſerves our Souls to eternal life. As the deſtroying Sword did not touch the Iſraelites, ſo condemning wrath ſhall not ſtrike thoſe that are under the protection of it; Death ſhall have no power over them. The bloud of the Paſchal Lamb wrought a temporal deliverance, and this bloud a ſpiritual and eternal one.

[2.] *Upon this ſucceeded that liberty God had deſign'd for them*, Exod. 12. 31. As it ſecur'd them from Death, ſo it was the earneſt of their deliverance, and broke the Chains of their ſlavery. The Death of Chriſt is the foundation of the full deliverance of his People, and the earneſt of the fruition of the purchas'd and promis'd Inheritance. This was the Conqueſt of *Pharaoh*, upon which ſoon after follow'd his deſtruction. *Pharaohs* heart was not bent till the Celebration of this Paſſeover; that which ſucceeded upon it, laid him more flat than all the former Plagues, whereby he had ſmarted. The Promiſes concerning the *Meſſiah*, and the Sacrifices which were Types of him, terrified the Devil, *Pharaohs* Antitype; but only the bloud of Chriſt ſhed, conquers him and pulls Captives from his Chains. The *Iſraelites* ſlavery ended, when their Sacrifices were finiſhed; the efficacy of this divine Paſſeover delivers men from a ſpiritual Captivity, under the yoke of ſin, and the Irons of Satan, inſtates them in the liberty of the Children of God, whereby they become a holy Nation, a Royal Prieſthood, a free and peculiar People; this ſtrikes off the ſhackles, works an eſcape from the preſſures of ſpiritual Enemies, changeth a deplorable Captivity into a glorious liberty, and reduceth Satan to ſo impotent a condition, that all his ſtrength, and all his ſtratagems cannot render him maſter of that Soul that is once freed from his Chains: As after this Paſſeover, the *Ægyptian* ſtrength was ſo ſcatter'd, that they were as ready to force that People to their liberty, as before they were deſirous to detain them their Slaves, and were never able to reduce them to their former Chains.

[3.] *After this Paſſeover they do not only enjoy their liberty but begin their march to* Canaan, *the promiſed and delightful Land*. They then turn their backs upon *Ægypt*, and their Faces towards *Canaan*; and after a Pilgrimage in the Deſart, they enter into the Land flowing with Milk and Honey; ſo by the merit of the Sacrifice of Chriſt, the true *Iſraelite* turns his Face from Earth to Heaven, from a World that lies in wickedneſs, to an inheritance of the Saints in light, and travels towards *Canaan*, whither he ſhall be ſure to enter after he hath finiſhed his Pilgrimage, to feed upon the Milk and Honey, the glory and happineſs proper to that ſtate. Then ſhall all the ends of this Paſſeover be fulfill'd and compleated *in the Kingdom of God*, Luke 22. 16. and the Soul remain for ever in a glorious ſtate beyond the reach of its former Tyrants, free from all fear of ſlavery, for ever rejoycing in the happy accompliſhment of the promiſes of God. In ſhort, As after the Celebration of this Paſſeover in *Ægypt*, all the promiſes of God to them began to take place and paſs into performance; ſo by the Death of Chriſt, the true Paſſeover, all the Promiſes were made *Yea* and *Amen*, in him, and began to be made good to every Believer.

The *Uſe*.

1. Of

1. Of *Information.* Is Christ called our Passeover? Then

1. *The study of the old Testament is advantagious.* The *Apostle* here writes to the *Corinthians*, among whom were not only *Hellenists*, but *Gentiles*, who could not understand the nature and ends of the Passeover, without the knowledge of the Old Testament; by this they are implicitely directed to the study of it. The Old Testament verifies the New, and the New illustrates the Old. The Old shows the promises of God, and the New the performance; what was predicted in the Old, is fulfilled in the New. By comparing both together, the wisdom of God in his conduct is clear'd, and the truth of God in his word confirm'd. The Old Testament delivers the Types, the New interprets them: the Old presents them like money in a Bag, the New spreads them, and discovers the value of the Coin; the *Israelites* in the Old felt the weight of the Ceremonies, Believers in the New enjoy the riches of them.

2. *Upon what a slender thread doth the Doctrine of Transubstantiation hang?* Christ is here called the Passeover; was the Paschal Lamb therefore substantially the Body of Christ? Were those Lambs that were slain in *Egypt* or at any other time in the celebration of this Ordinance, transubstantiated into Christ? Yet Christ is as absolutely here called the Passeover, and in other places the Lamb, as the Bread in the Sacrament is called his Body, or the Wine his Bloud. Christ is said to be the *Rock*, of which the *Israelites drank*, 1 *Cor.* 10. 4. was the Rock or the water that flowed from it, transubstantiated into Christ? But in Scripture the name proper to the thing represented, is given to that which represents it. The Lamb is called the Passeover, because it is a Memorial of the Angels passing over the *Israelites* Families, and not only called so at the first institution, but above fifteen hundred years after that miraculous mercy. So the Bread and Wine are called the Body and Bloud of Christ, because they are Memorials and Signs of his Body and Bloud. If the Church of the *Jews* spake figuratively in the case of the Passeover, what difficulty is it, that Christ should call the Memorials of his Body and Bloud by the name of the things they signified?

3. *It gives us a probable reason for the change of the Sabbath from the seventh day to the first.* That it is changed is evident by *Apostolical example.* * 'Tis probable that from the Creation the year began in *September*, the *Autumnal Equinox*, the fruits being on the trees at the Creation; but now God orders the beginning of the year from the time of this *first Passeover*, and the consequents following upon it, their deliverance from *Egypt*, which was in *March* the *Vernal Equinox*, Exod. 12. 2. *This month shall be unto you the beginning of months, it shall be the first month of the year to you.* Had the year began from *March* at the beginning, it had not been so proper to command them to begin it from that month, which they had always observed before as the beginning of the year. The *Israelites* had been as it were buried in *Egypt*, and this being the month of their resurrection, should be the *first month* of the year. This change of the beginning of the year, gives us a probable reason of the change of the *Sabbath.* If the beginning of the year were changed upon the account of the *Type*, a day might well be changed upon the account of the *Antitype.* If this in the figure were counted greater than Creation, that the month of the Worlds creation must give place to it, the substance of this figure appearing, might well be the cause of the change of a day, and the *seventh day* of the Creation give place to the *first day* of the perfection of Redemption.

* *Lightfoots* Gleanings on Exod. 12. 2.

4. *The ancient Jews were under a Covenant of Grace.* Christ was the end, the Spirit, the life of their Sacrifices. The Passeover, Rock, Sacrifices, Manna, were the swadling-bands wherein he was wrapt. They *eat of the same spiritual meat, drank of the same spiritual drink, the rock which followed them* cherished them, and watered them, *was Christ*, 1 *Cor.* 10. 3, 4. Christ to come was set forth to them as an object of Faith. Christ was the Rock, the Passeover Sacramentally. Their Sacraments and ours were the same *in re*, though diverse in signs. Hence their Sacraments are attributed to us, Circumcision and the Passeover, spiritually; ours in the same manner to them, Baptism and the Lords Supper, 1 *Cor.* 10. 2, 3. They indeed had Christ as it were in his infancy, we in his ripe and full age. They had him under the obscure veils of Lambs, Bullocks, Goats; we have him in

in his perſon. They had the Sun under a cloud, we the Sun at noon-day in his Glory.

2. *Comfort. In the ſecurity Chriſt procures.* The deſtroying Angel was not to enter into any ſprinkled houſe, no paſſage was afforded to him. The wrath of God, or the malice of the Devil can have no power over them that are ſprinkled with the Bloud of Chriſt. In *the efficacy.* The bloud of the Lamb was but a ſign of that deliverance of the *Iſraelites*, but could not purge their defiled conſciences; but the bloud of our Lamb hath merited our Salvation, can cleanſe our conſciences from dead and condemning works to ſerve the living God, and rejoyce in him, who without this ſprinkling will be to us a conſuming fire. As the Paſſeover was kill'd, that it might be their food as well as their ſecurity; ſo was Chriſt crucified, that he might be our atonement and our nouriſhment, our ſhield and our food, to make us partakers of his benefits by a ſpiritual application and a cloſe incorporation of us with himſelf. This comfort is the greater, by how much the Tyrant we are deliver'd from, is more dreadful than *Pharaoh*, whoſe deſign is not only like his to afflict our bodies, but tumble our Souls and Bodies into the ſame Hell with himſelf. 'Tis from the wrath of God our Paſſeover hath deliver'd us: and what is the anger of *Pharaoh* to the fury of an offended Deity kindled againſt us by our multiplied tranſgreſſions? 'Tis true, deliverance is yet but begun; 'tis not yet perfect; miſeries, and ſpiritual conteſts are to be expected. *Pharaoh* will purſue, but ſhall not overtake; the Sea ſhall ruine the *Egyptians*, but ſecure the *Iſraelites*; death ſhall not ſwallow up thoſe who are ſprinkled with this holy Bloud. Conſider alſo, if God were ſo punctual to his word in ſo light an inſtance as the bloud of the Lamb, he will be as ſtedfaſt to it in ſo great an inſtance as the bloud of his Son beheld cleaving to the Soul.

3. *Exhortation.*

1. *Thankfully remember this Paſſeover.* A redemption from Divine wrath, a ſpiritual life and liberty, the fruits and purchace of this Lamb, are incomparably beyond the temporal deliverance conferr'd upon the *Jews*. * The giving thanks was a duty annext to the eating of the Paſchal Lamb, wherein they bleſſed God for the mercy ſhew'd to their Fathers in bringing them out of *Egypt*. How infinitely more precious is the Bloud of the Son of God than the bloud of a ſilly Animal? How highly doth the benefit of the one ſurmount the immediate fruit of the other? And is it not fit our praiſes ſhould ſurpaſs thoſe of the *Jews* for the old Paſſeover? Remember it with bitterneſs. The *Iſraelites* eat the Paſſeover with bitter herbs; ſhall we be without it, when we conſider the cauſe of our ſlavery, and the means of our deliverance? A bitterneſs of ſoul will make the taſte of the benefit of Chriſt more delicious.

* Buxtorffi Synag. Jud. Cap. 13

2. *Enquire whether he be our Paſſeover.* He is a Paſſeover, but is he a Lamb eaten by us, own'd by us? He is ours by the gift of God, but is he ours by the acceptation of our Souls? 'Tis the moſt uſeful, moſt neceſſary inquiry we can make. All the comfort of poſſeſſions in the world conſiſts in the word *Mine*, *Ours*, and the uſe as ours; all the comfort of ſpiritual mercy conſiſts in property, poſſeſſion and fruition. If he be our Lamb, we muſt be like him, we muſt learn of him. As he is the cauſe of our expiation, he muſt be the Copy of our imitation, *Mat.* 11. 29. *Learn of me, for I am meek and lowly, and you ſhall find reſt unto your ſouls.* No reſt without a ſenſe of ſin, and humiliation for it. This Lamb is ours in the liberty, life, glory and reſt he hath purchaſed, when we are like him, when we learn of him.

3. *Have Faith in the Bloud of Chriſt.* The killing the Lamb ſignified the death of Chriſt, the ſprinkling the bloud ſignified the application of it by Faith. * It was not the bloud contain'd in the veins of the Lamb, or ſhed upon the ground, that was the mark of deliverance, but ſprinkled upon the poſts: nor is it the Bloud of Chriſt circulating in his Body, or ſhed upon the Croſs, which ſolely delivers us, but as applied by Faith to the heart. *That* was ſprinkled upon every houſe that deſired ſafety, and *this* upon every ſoul that deſires happineſs. Satan will have an undoubted right over all that are without the token of this Bloud, as the deſtroying Angel had over every houſe that was not ſprinkled with the bloud of the Paſſeover. This was the Sanctuary of the *Iſraelites*, the want of it, the death of

* Durant Agneau Paſchal.

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the *Ægyptian* first-born, from the Prince to the Peasant, from him that *sat upon the throne*, to him that was in the *Dungeon*, Exod. 12. 29. Without this blood of sprinkling neither Prince nor Beggar can possibly escape; the ones grandeur cannot priviledge, nor the others misery procure a pity. The blood was to be taken and put upon the posts; this condition was requisite. To have a part in the great Passeover of our Lord, the condition is to *sprinkle our hearts* by Faith *with his blood*; 1 Pet. 1. 2. Had an *Israelites* Family neglected this, it had felt the edge of the Angels Sword; the Lamb had not avail'd him, not by a defect of the Sacrifice, but by their own negligence or contempt of the condition: Or had they used any other mark, they had not diverted the stroke; no work, no blood but the blood and sufferings of the Redeemer, can take away the sin of the World; without it, every man in the World lyes in the sin of his nature under the wrath of God. If any thing else in the World had a virtue for it, it could not prevail, unless God would accept it, because he did not appoint it. This only is designed to be our Passeover; where else can we find any remedy against the stings of our Consciences, any ease under the weight of our sins, any consolation against divine wrath?

4. *Let us leave the service of sin.* The *Israelites* after this Passeover did no more work at the brick-kilns of *Ægypt*; they ceas'd to be *Pharaohs* slaves, and began to be the Lords freemen. God intended no more to turn them to their former labour; he would have them eat their Passeover with their loins girt in the habit of Travellers. We must be in a readiness to leave the confines of *Ægypt*, all commerce with, and service of Sin and Satan, and have our faces set towards *Canaan*, our steps directed to observe his commands for our rule, to attain his promises for our comfort, and go forward rejoicing in his goodness, celebrating his name, offering our Souls and Bodies to him, which is a reasonable service to Christ our Passeover.

Doct. 2. *Christ is a Sacrifice*, ἐτύθη. The word θύειν properly signifies to kill as a Sacrifice. Some dispute whether the Paschal Lamb was a Sacrifice, because in a Sacrifice something was offer'd to God either in whole or in part, but the Paschal Lamb was not offer'd to God, but eaten by the People; it was killed to the end that the blood should be sprinkled upon the posts of the Doors, and therefore it is rather a Sacrament than a Sacrifice. Again, the *Jews* did not Sacrifice out of the *Temple*, and therefore in their captivities they did not Sacrifice, but both then and now they celebrate the Passeover. Others again think it a Sacrifice, because the sprinkling of the blood upon the posts, was in a manner an offering it to God to turn away his wrath (*Exod.* 34. 25. *Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passeover be left until the morning.*) And a means of reconciliation to him, *Deut.* 16. 2. *Thou shalt therefore sacrifice the passeover unto the Lord.* But whether properly a Sacrifice or no, yet it was significative of the propitiating blood of Christ, the future grand Sacrifice, by virtue of which we have our deliverance. The *Apostle* might here allude to the Passeover and other Sacrifices, all which did prefigure the spiritual redemption by the *Messiah*. * *A Sacrifice is* defined to be, *a religious oblation of something consecrated and dedicated to God by the ministry of a Priest according to Gods institution, to be destroyed for a testimony of the Worship of God and an external Symbol.*

θύειν ἱερεῖα. θύειν ζῶντα. Stephan.

* *Cloppenburg. de sacrificiis, p. 4. Owen against Biddle, p. 479.*

I shall lay down some *Propositions* for the illustrating this *Doctrine.*

1. *Sacrifices were instituted as types of Christ.*

(1.) *They were instituted by God.* No satisfactory reason can be rendred of the custom of sacrificing derived from the first age of the World, practised by all Nations, till the appearance of the Gospel abolisht it in those places where it shone. It could not be a dictate of the Law of Nature inscrib'd in all mens hearts, for then they would have been of force still. Christianity doth not extinguish any beam of natural light, but adds a clearness to it; it aboliſheth only what was corrupt, or only ceremonial. Though natural light could not invent them, yet

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it made them entertainable by all, while they were ſtung with the Conſcience of ſin and expectations of vengeance. Men might know that they were unlike to what they were in their Creation; they found their light darkned, their beauty defac'd, and might ſuppoſe that a God of infinite goodneſs did not ſend them forth in ſuch a ſhape out of his mint; this deformity muſt come upon them for ſome provocation, and by the means of their own ſin. They alſo found the marks of Gods anger upon them, ſaw and felt his thundring judgments in the World, they had a notion of the vindictive juſtice of God, they had frequent manifeſtations of it upon themſelves and others. This the *Apoſtle* affirms generally of the *Heathens*, Rom. 1. 32. *They knew the judgment of God, that they which commit ſuch things, are worthy of death*; they had a ſentiment of God and revenging juſtice in their Conſciences, that it did not become the holineſs and righteouſneſs of the divine nature, to let their Rebellions remain unpuniſhed. The *Apoſtle* ſpeaks not there of any ſupernatural Revelation, but the natural manifeſtation by the Creatures, whereby his juſtice was diſcover'd as well as his eternal Power and Godhead. Upon this account Sacrifices were practis'd among them, as ſeeming to them congruous means for the expiation of ſin, and to put a ſtop to the wrath of God, either fear'd by them, or already kindled among them. For by this action they confeſt their deſert of death for their Crimes, acknowledg'd Gods Soveraignty and right over all they had, and own'd his mercy in accepting in their ſtead the life of an irrational animal. For when men are ſenſible of the anger of God, the next thought in order, is how to eſcape it. When men ſee a Magiſtrate ſuffer Murders and Violences in a Nation to go unpuniſht, they generally have an horror of it, and expect ſome judgment of God, till an expiation be made by the Death of the Offender. And could they reaſonably think God to be void of that virtue of juſtice, which is commendable over all the World by the light of nature, when thoſe perfections of humane nature, left in the midſt of corruption, are but as little ſparks to thoſe which are infinite in God? They were at firſt inſtituted by God; though we have not the inſtitution of them in expreſs words, yet we have the practice in *Abel*, Gen. 4. 4. afterwards in *Noah*, Gen. 8. 20. *Noah offer'd burnt offerings* on the Altar. And ſince the *Apoſtle*, Heb. 11. 4. ſpeaks of *Abels offering a Sacrifice in Faith*, it muſt be Gods Command; for no act of worſhip of a humane invention can pleaſe God. The demand might be made, who hath requir'd thoſe things at your hands? It had not been formally good unleſs offer'd in Faith; nor had it been a fit ground or medium of Faith, without a divine ſtamp upon it. If the foundation were not divine, the act could not be acceptable.

(2.) *No other reaſon can be render'd of the inſtitution of them, but as typical of the great Sacrifice of the Redeemer.* The Scripture gives us the only account of this; all Nations in the World without the Scripture are in the dark, as to the deſign of thoſe Sacrifices, though they practis'd them conformably to the ſentiments of their Conſciences. The inſtitution of them from the beginning of the World cannot reaſonably be concluded to be for any other end, than to prefigure ſome ſufficient Sacrifice, able to appeaſe the wrath of God, and pacify the Conſciences of men, and to inſtruct men in what was to be brought upon the ſtage in time, in the exhibition of the perſon of the Redeemer. In the ſtate of innocence we find no mention of them, nor could they have had any place had man continued in his created rectitude and integrity. The Covenant of works, which then was the rule and ground of mans ſtanding, requir'd not Faith in a Redeemer, and therefore implied no ſuch act as ſacrificing. Man then had no relation to God, but as a Creature, and perſiſting in obedience could not by the righteous Law of God be ſubject to Death, and therefore no other ſubjected to Death for him; for to have any one to dy for us, implies that we had merited Death our ſelves. It cannot enter into the reaſon of man to imagine what uſe they could be for in that ſtate. Death was not due to the righteouſneſs of mans nature, but to his corruption. *Adam* ſtood upon his own bottom, and was the foundation of all his Poſterity, and no perſon was ſubſtituted in his room. What could Sacrifices then repreſent? Whereof could they be typical? Could they be for the confeſſion of ſin? There was none to confeſs. Could they be to repreſent a Death deſerv'd? There was no

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crime committed whereby to merit it? Could it be to typify Christ to come? there was no Revelation of him till after the fall, *Gen.* 3. 15. And supposing (as some do) that Christ should have been incarnate, had man persisted in his first integrity; yet none suppose Christ should have been crucified in that nature, without the entrance of sin. What end could be suppos'd of shedding his Bloud? For satisfaction of Justice? Justice was not provok'd. For example? Man perfect in all vertue needed none; besides, he was not capable of the exercise of suffering vertues, who was not capable of suffering in that state. They were appointed therefore after the Fall, as representations of this Sacrifice, so necessary for the expiation of sin. And some conclude with probability, that they were put in practice immediately after the making the promise of the seed of the Woman (though there be no express Scripture for it) from *Gen.* 3. 21. *God made them coats of skins*: which probably were the skins of slain beasts, very likely consum'd by fire from Heaven; as the *Jews* say *Abel*'s Sacrifice was, which was a token of Gods acceptation of it. This was probably done for the confirmation of the truth of the promise, the clearer representing the design of it to them, by substituting another in the room of the offender, and comforting them thereby, since *without shedding of bloud is no remission*, Heb. 9. 22. And of those Sacrifices the skins were appointed to be the garments of the first Man and Woman, to put them in mind of their Apostasie, and the way of their recovery, and the righteousness of another, wherein they were to stand before God. * But howsoever it be, we cannot suppose *Abel* to be the first that offer'd Sacrifice, and that 129 *years* should run without the offering of any. 'Tis likely *Abel* was slain in that year, because *Seth* was born in the 130 *year* of *Adams* age, *Gen.* 5. 3. * Indeed Sacrifices, as they looked backward, could be no other than a transcript of the agreement between the Father and the Son, of the one's paying, and the other's accepting the price of bloud for the redemption of man: And as they looked forward, a Type of the real performance of the sufferings on the one part, and the acceptance of them on the other part, when the fulness of time should come, wherein they were actually to be undergone. This Tradition of Sacrifices was handed down to all Nations of the World, but the knowledge of the end of them was lost. Yet in an exercise of reason they might rise to a consideration, that this low bloud could not be a compensation for sin, as not being proportion'd to the dignity of him with whom they had to do. But as to the true end of them, the representation of a higher Sacrifice, they were not able to discern it by all the reason in the world, after they had lost the revelation of it. By the way: This adds a credit to the Scripture, since it gives us an account of the reason of that which was practis'd by all Nations, which they could not without revelation render any tolerable reason for. The Scripture makes it plain. [* God would have a representation of that which the Redeemer was to offer in the fulness of time for the abolition of sin. As men always need a satisfaction of the Justice of God, so God would have it, that in all their Worship there should be a mark of this necessity, and some presage that one day there should be a Sacrifice eternally efficacious, the reality of which was represented by this figure.]

* *Cloppenburg.* de Sacrific. p. 12, 13.

* *Owen* on *Hebrews*, Vol. 2. *Exercit.* p. 61. much changed.

* *Amyraut* sur Hebr. 7. p. 50.

3. *Christ did really answer to these Types.* They were all Christ in a cloud, the substance did answer to the shadows, and he was used in such a manner as the Figures of him were. Christ was a Victim put in the place of the sinner to appease the anger of God; and as sins were laid upon the head of the Sacrifice, so God put *upon him the iniquities of us all*, Isai. 53. 6. In regard of this Typicalness of the legal administration, Christ is often called a Lamb, and the *Lamb of God*, Joh. 1. 29. and a Lamb slain from the foundation of the world, not only in the Decree, but in the Type of him, the first Sacrifice mention'd in the Scripture, which was a firstling of the flock, *Gen.* 4. 2, 4. *Abel* being a keeper of sheep. To those Figures of him he seems to refer in his last speech upon the Cross, *Joh.* 19. 30. *'Tis finished.* The whole design of the daily and extraordinary Sacrifices was compleated, the demerit of sin and severity of Divine Justice were manifested, and the Truth of God, as well as his love, made glorious therein; upon which follow'd the rending of the veil, and the setting Heaven open for the entrance of all that believ'd in him, to approach to God upon the account of this Sacrifice.

2. *The Sacrifices thus inſtituted, were of themſelves inſufficient, and could not expiate ſin; they muſt therefore receive their accompliſhment in ſome other.* Being but ſhadows by their inſtitution, they could make nothing perfect, *Heb.* 10. 1, 11. where and in the *following verſes* the *Apoſtle* lays the glory of the legal Sacrifices in the duſt; nor really atone, though they typically did: they did but evidence the guilt of ſin and miſery of men, whence the Law is called a Miniſter of death.

(1.) *It was not conſiſtent with the honour of God to be contented with the blood of a beaſt for an expiation of ſin.* How could there be in it a diſcovery of the ſeverity of his Juſtice, the purity of his Holineſs, or the grandeurs of his Grace? How would he have been known in his infinite hatred of ſin, if he had accepted the blood of an abject Animal as an atonement for the ſin of a ſpiritual Soul? * Was it becoming the Majeſty of God, who had denounc'd a curſe in the Law upon the tranſgreſſors of it, and publiſh'd it with ſo terrible a ſolemnity, as thunders, lightnings, earthquakes, which made it paſs under the title of a *fiery law*, Deut. 33. 2. in regard of the ſevere menaces againſt the tranſgreſſor, to make ſo light of it, to accept of the mangling a few Beaſts in the place of the offender againſt it? Should he appear on *Mount Sinai* with ten thouſand of his Angels in the giving of it, to let all the threatnings of it vaniſh into ſmoke? Was it likely all thoſe curſes ſhould be poured out upon a few irrational and innocent Creatures who had never broken that Law? Can it be imagin'd, that after ſo terrible a proclamation, he ſhould aquieſce in ſo light a compenſation, as the Death of a poor Beaſt? No man can reaſonably have ſuch deſpicable thoughts of the Majeſty, Juſtice, and Holineſs of God, or the vileneſs of ſin and greatneſs of its provocation, as to imagine that the one could be contented, or the other expiated by the blood of a Lamb or Bullock. Our own Conſciences will tell us, that if God will have a Sacrifice, it muſt be proportion'd to the Majeſty of him whom we have offended, and the greatneſs of the crime we have committed.

* *Amyraut* des Religions, p. 309, 310.

2. *They have no proportion to the ſin of man.* The ſin of a rational Creature, is too foul to be expiated by the blood of an irrational Creature; nor could the blood of a Humane Body, though the *firſt-born*, the ſtrength and delight of Man, *Mich.* 6. 7. much leſs of a Beaſt, bear any proportion to the ſin of the Soul, *Heb.* 10. 4. *'Tis not poſſible that the blood of bulls and goats ſhould take away ſin.* The butchery of ſo poor a Creature, cannot be any compenſation for that which is a diſparagement of the Creator of the World. What alliance was there between the nature of a Beaſt and that of a man? An inferiour nature can never atone the ſin of a nature ſuperiour to it. There is indeed in the groans of thoſe dying Creatures ſome demonſtration of Gods wrath, but no bringing in an everlaſting Righteouſneſs, nor any vindication of the honour of the Law.

(3.) *The reiteration of them ſhows their inſufficiency* *. Had the wrath of God been appeas'd by them, why ſhould the fire burn perpetually upon the Altar? Why ſhould it be fed perpetually with the carcaſſes of Beaſts? As often as they were offer'd, a Conſcience of ſin was excited in the preſenter of them, iniquity was called to *remembrance*, Heb. 10. 2, 3. The whole ſcene of that adminiſtration loudly publiſh'd, that the wrath againſt ſin was not appeas'd, the guilt of the Soul not wiped off. If a man had preſented a Sacrifice for his ſin one day, and fallen into the ſame, or another, before night, he muſt have repeated his Sacrifice for a new expiation; had there been ability in them to perform ſo great a thing, there had not been a repetition. They were rather a commemoration of ſin, and confeſſions of it, than expiations of any, rather accuſers than atoners.

* *Jackſon*, Vol. 2. p. 292.

(4.) *God had often ſpoken ſlightly of them.* He reſembles them to the *cutting off a dogs neck*, when done with an *unholy heart*, Iſai. 66. 3. While the *Temple* ſtood, he ſtruck their fingers off from hanging upon them, *Iſai.* 1. 11, 12, 13. indeed he would *not reprove* them for their *offerings* *, but he would not have them place their juſtification in them. He profeſſeth he had no delight in them, *Pſal.* 40. 6. If all Sacrifices of the Law were not of ſuch value, as love to him, and fear of him, they could not expiate; and if that which was more excellent than thoſe, were too weak to effect it, an utter inability muſt remain in the other. He doth

* Pſal. 50. 8.

doth frequently predict the *abolition of them*, and hath destroyed the *Temple* to which he had affix'd them, which remains in desolation without a Sacrifice to this day. Besides, he never provided a typical remedy for all sins in them; some transgressors were to be cut off without a Sacrifice for them, according to the judicial Law, the rule of the Government of that People; upon which account *David* argues, that God did not delight in them, *Psal.* 51. 16. *Thou desirest not sacrifice, thou delightest not in burnt-offerings*, because he had provided no Sacrifices for those sins *David* at that time was guilty of; whereupon he desires, *v.* 18. that God would *do good to Sion* in his good pleasure; bring forth that *Redeemer out of Sion* which he had promised, whose Sacrifice being a Sacrifice of Righteousness, should be infinitely delightful to him. Since therefore 'tis unbecoming the Majesty of God to be satisfied with the bloud of a Calf or Goat, since it bears no proportion to the sin of man, since he never intended those institutions to be perpetual, since the threatnings of the Law must [if God be a God of truth] have their accomplishment either in the person offending, or in some undertaker for him, capable to bear them in his stead; there must be some other Sacrifice suited to the Majesty of God, able to make an expiation proportionable to the sin of man, a Sacrifice able to remove the guilt, and pacifie the conscience, a rest for God, and a security for the Creature. The natural order of things requires, and the whole design of those legal institutions declares, That as he that keeps the Law, should have a reward from the goodness of God; so he that breaks it, should endure a punishment from the Justice of God: and every man being a breaker of the Law, must either sink under the menaces of it, or present a sufficient Sacrifice to God to avert his wrath, a precious bloud that may quench the flames of his anger, that God may say to the sinner, *I have found*, and accepted *a ransom* for thee. And what is said of this, may be said of all our duties and performances, the staves upon which men naturally lean for acceptation of their persons. They can no more be acceptable in themselves to God, or remedies for man, than the legal Sacrifices which had no merit in themselves, but represented that which was grateful to God, and meritorious for the Creature, and whatsoever virtue and efficacy they had, was not from themselves, but from that which they shadowed.

3. Proposition. *Such a Sacrifice therefore is necessary for a sinful creature.* No Creature can be such a Sacrifice; as the *Apostle* argues, *If righteousness be by the Law, then was Christ dead in vain*, Galat. 2. 21. Upon the same account it may be concluded, If expiation could be made by a Creature for himself, in vain did God send his Son to be a propitiation for sin. Had man himself been sufficient for it, God's sending his Son had rather appeared an act of cruelty to Christ, than of mercy to us. Who could think God should expose the delight of his Soul to our infirmities, and a shameful death, if a sufficient Sacrifice could have been found elsewhere? Besides, the wrath of God being so terrible, that the humane Nature of Christ trembled at it, how is any Creature ever able to bear the horror of it, and stand as a Sacrifice under the weighty strokes of that Justice?

(1.) *What is a Sacrifice for sin must be pure and sinless.* God will not accept a defiled Offering. He that provokes him by his own offence, is not capable of appeasing him for his own or another's. The least blemish in a typical Lamb render'd it unfit for the Altar. God is infinitely pure who is offended; the Law is exactly holy which is contemn'd; a compensation cannot be made to a holy God, and a righteous Law by the criminal without enduring an infinite penalty, which because it cannot be *intensivè* so, must be *extensivè*, infinite in point of duration, *i. e.* since it cannot be infinite, it must be perpetual. As he would be always suffering, so he would be always sinning, and wrath can never be appeased by that which provokes it at the same time it endeavours to pacifie it. What is displeasing can never be capable of pleasing an infinite Holiness. If a man had but one sin, and thought to expiate that by any thing he could do, he would still need another Sacrifice to expiate the sin of the former, and so would be always satisfying and always sinning, since there is *no man that doth good* and *sins not*, *i. e.* in the doing of it, *Eccles.* 7. 20. he could not possibly find any thing in himself, or in any corrupted Creature, where he might rest his foot with any content and

ſecurity? Where any ſin is, though but one, there can be no merit. Whatſoever is done after all our ſtrength is gone, is done by the Grace of God; in that caſe God deſerves ſervice of us, but we deſerve no acceptation from him. Since therefore we are not able, ſince our Fall, to do one Good Work, we are not able to offer one acceptable Sacrifice; how can man then ſatisfie for himſelf, any more than a man that owes a Shilling, pays that, by borrowing two; whereby he is ſo far from paying his Debt, that he encreaſeth it?

(2.) *An infinite Sacrifice is neceſſary for a ſin in ſome reſpects infinite*; for every ſin intrencheth upon the honour of an infinite God. An infinite Sacrifice is due for an infinite offence. God is infinite in his glory, which is impair'd, infinite in his Soveraignty, which is degraded; the Sacrifice muſt be of as great a dignity as the offence was of malignity. [* It muſt be fully proportion'd to the ſin of Man, and the Majeſty of God. What Man, nay, what Creature is capable of ſuch a proportion? The condition of his nature is too low, and the limits of his dignity too ſtrait, to correſpond with ſuch an effect.] *The drop of a Bucket, and the duſt of the balance*, are of too vile a nature to be a ſatisfactory Sacrifice to God: All men are no more, *Iſa.* 40. 15, 16, 17. nay, *worſe than nothing and vanity*; and therefore all men in the World put together would be ſo far from redeeming themſelves by a ſufficient Sacrifice, that as themſelves, ſo their Sacrifice would be worſe than nothing and vanity, and would be over-whelm'd under the puniſhment due to their offence. Finite bears no proportion to infinite, therefore a finite Sacrifice carries no equivalent compenſation in it for an infinite wrong. So that neither length of time, nor ſtrength of nature, can ever make a recompence for that offence, which encreaſeth in proportion, according to the dignity of the perſon againſt whom it is committed. If every hair of our Head were a Soul, and every Soul a Sacrifice, all would be too poor an amends for that glorious God wronged by us, though it had been but by one act of Rebellion; for man cannot do any act of that value in the nature of ſatisfaction, as one act of ſin is injurious in the nature of wrong. [* Upon the ſame account of finiteneſs no Angel could be a proportionable Sacrifice to the Juſtice of God, for the ſin of Man. For though the excellency of the Angelical far tranſcends the nature of man, yet it cannot equal the dignity of God. They are Creatures, and an unconceivable diſtance is perpetually between Creatures and the Creator. Therefore ſaith *Job*, Job 4. 18. *He puts no truſt in his Servants, and his Angels he chargeth with folly.* All the Excellency of the Angelical nature is deſpicable, compar'd with God: and if God did not ſecure them, they would fall; if God did not preſerve light in them, they would be darkneſs as well as we.] If they could not, becauſe they are Creatures, man could not, becauſe he was a ſinful Creature. *Thouſands of rivers of oyl, and thouſands of rams*, would have born far leſs proportion to the Creator of them, or to ſins againſt him, *Micah* 6. 6, 7.

* *Amyraut* des Religions, p. 395.

* *Amyraut* des Religions, p. 335.

(3.) *Neceſſary, in regard of the Juſtice of God*: Which is an immutable and infinite perfection of the Divine Eſſence. As God is ſo infinitely holy, as it is impoſſible he ſhould not but hate the leaſt ſin, ſo he is infinite in his Juſtice, and cannot let any ſin go unpuniſhed; ſince he hath declared by his Law, that *curſed is he that continueth not in all* things of the *Law to do them*, and that it was irrevocably paſt, that *in the day man ate* of the forbidden Fruit, he ſhould *dye the death*, *Gen.* 2. 17. As the perfection of his Nature requires, that he ſhould have for ſin an implacable averſion; ſo the ſame Perfection requires, that Juſtice be not appeaſed without puniſhment. Since God therefore would have a Sacrifice for ſin, to have one diſproportioned to his infinite Dignity and Juſtice, had been the ſame as to have none at all. An infinite Sacrifice cannot be offered, but by an infinite perſon: 'tis neceſſary therefore that one of the Perſons of the Trinity ſhould be this Sacrifice; and it was moſt congruous to the Wiſdom of God, upon ſeveral accounts, that it ſhould be the Second. This Sacrifice is neceſſary at leaſt in Point of becomingneſs, as God is the Author of all things, and placed them in a rectitude from which they departed by their own folly, and ſullied that Glory they were created to manifeſt; it became him to bring things into order again by ſuch a method, as ſhould manifeſt his hatred of that diſorder ſin had introduced into the World, and how ſtrict a Guardian he would be of the eternal order of things,

things, and of thoſe ſacred Laws whereby he governs the World, *Heb.* 2. 10. *It became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſuffering.* As God had made all things for his glory, ſo it was fit his Son, becoming the head of the World, ſhould be put in ſuch a poſture, as to ſhow forth the glory of God in the moſt illuſtrious manner. Now in the ſufferings of Chriſt, the juſtice of God flames more bright than it could in any Creature, and ſhows it ſelf inflexible againſt ſin; the treaſures of his Grace are wider open'd, than could be in any other act; and his wiſdom ſparkles more glorioufly in bringing men to glory by puniſhment: And ſince he made all things, and that for himſelf, it became him after the apoſtaſie of man, and the defacing the Creation, to reſtore things in ſuch a way as might conduce moſt to his own glory and the happineſs of the Creature.

4. Propoſition. *Chriſt only was fit to be this Sacrifice.* Whatſoever any Creature could have done, had been a debt of duty, and that could not have made a compenſation for a debt of Rebellion; whatſoever a meer Creature could do, was by the gift of God, and therefore could not merit any thing at the hand of God; whatſoever is meritorious, muſt be our own, as well as that which is not due. Beſides, from any other hand God would have received leſs than the offence merited, at the beſt it would have been but a feigned and partial ſatisfaction, which had not been congruous to the wiſdom and juſtice of God, ſince he determin'd it neceſſary to have a Sacrifice. But *Chriſt* in his Divine Nature *was equal with God*, Phil. 2. 6. and therefore in his Perſon was anſwerable to the dignity of the Perſon offended; and as he was in the form of a ſervant, and innocent, he offer'd that which was not due from himſelf, and upon his own account to God; for though as a Creature he was bound to the obedience of the Precepts of the Law, yet as an innocent Creature he was not oblig'd to the penalties of the Law, ſuffering was in no wiſe due upon his own account. And he was without blemiſh; had he been a criminal, he could not have been a remedy. He had alſo an alliance with both parties, he could treat with God, as partaking of his glory, and be a Sacrifice for man, as partaking of the infirmities of his nature; he had a Body to bear the ſtroke due to a *victim*, and a Divine Nature to ſuſtain him under it; he had a Humane Nature to offer as a Sacrifice, and a Divine Nature to render it valuable, and infinitely meritorious; being God and Man, he wanted not a fitneſs to accompliſh ſo great an undertaking. If he had not been Man, he could not have been a Sacrifice, and if he had not been God, he could not have been a remedy.

5. *It was neceſſary, in regard of his office of Prieſthood, that he ſhould be a Sacrifice.* He was conſtituted as a *Prieſt for ever* by an oath, *Pſal.* 110. 4. Now he could not be a Prieſt without a Sacrifice, a Prieſt and a Sacrifice are relatives, *Heb.* 5. 1. *Every high Prieſt taken from among men, is ordain'd for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins.* *'Tis therefore of neceſſity, that this* man *have ſomething to offer*, Heb. 8. 3. As he was a *Prophet*, he was to have a Doctrine to teach; as a *King*, he was to have Subjects to govern; as a *Prieſt*, he was to have a Sacrifice to offer; as he was a Prophet, he was to deliver ſomething from God to men; as he was a Prieſt, he was to preſent ſomething for man to God; as a Prophet, he was to teach men obedience to God; as a Prieſt, he was to make God propitious to men; that which he was to offer muſt be expiatory, that is the proper notion of a Sacrifice; the other offerings are termed *gifts*. If he had offered the blood of Bulls and Goats, we had been in the ſame caſe we were in before; the inſufficiency of them had not been remov'd by the dignity of the offerer; they could never in their own nature be proportion'd to the dignity of the wrong'd Soveraign, or be adequate to the puniſhment the criminal had deſerv'd. The *impoſſibility* of their taking away ſin is poſitively aſſerted, *Heb.* 10. 4. The tranſcendent excellency of the Prieſt could never alter the diſproportion between the juſtice of God provok'd by ſin, and the Death of the miſerable Beaſt for it; though the Perſon offering had been greater, the thing offer'd had been the ſame; beſides, the offending nature had not ſuffered, but a nature inferior to it. They muſt have been always offered, the repetition of them muſt have been continued, and had that been a

proper

proper imployment for the Son of God, to have been always imbruing his hands in the bloud of Animals? But a Sacrifice muſt be offer'd by him (if he did not offer one, he was no Prieſt) and none but himſelf was a Sacrifice worthy to be offer'd by ſo great a Prieſt. He offered but once, and it was *himſelf* he offer'd, *Heb.* 7. 27. And this was ſo *ſpotleſs*, *Heb.* 9. 14. and of ſo *ſweet-ſmelling ſavour*, *Eph.* 5. 2. that it need not again be repeated, *Heb.* 9. 28. His unblemiſht Soul was made an *offering for ſin*, Iſai. 53. 10. For being a Prieſt of another kind than the legal Prieſts, he muſt have a Sacrifice of another kind.

6. Propoſition. *Jeſus Chriſt then was a Sacrifice in his humane Nature.* To this end a body was prepared for him to be ſubſtituted in the place of thoſe Sacrifices wherein God had no pleaſure, *Heb.* 10. 5. *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.* Cited out of *Pſal.* 40. 6. *Mine ears haſt thou opened* [as ſome think *figuratively*, the ear being taken for the whole body, becauſe obedience is learned by the ear, the inſtrument of hearing the will of another]. The will of God was, that he ſhould be an offering in this body, *Heb.* 10. 10. *By which will we are ſanctified through the offering of the body of Chriſt once for all.* And his Soul was an *offering for ſin*, Iſai. 53. 10. The firſt promiſe evidenced, that though the ſeed of the Woman ſhould tear up the Empire of the Devil, which by the Law he had over ſinners, yet it ſhould be by the ſuffering ſomething from him, by having his heel bruiſed. There was an obedience to the Law to be perform'd, without which he had not been capable of being a Sacrifice; the penalty of the Law to be endur'd, without which he could not be an actual Sacrifice. Neither of thoſe could be but in the humane Nature: obedience to the Law is not conſiſtent with the Soveraignty of God; according to his Divine Nature he was under no Law: Suffering was impoſſible to the Deity, 'tis the property of God to be immutable and impaſſible. His humane Nature therefore was the Sacrifice; for as he was made of a Woman, whereby he took our Nature, as he was made under the Law, whereby he ſubjected himſelf to our obedience, he *redeemed us from under the Law*, from our condemnation, *Galat.* 4. 5. He that was to break the Serpents head, *i. e.* to diſſolve the power, which, as an Executioner, he had from an offended God, was to be the ſeed of the Woman. And this he effected by his Death and bloudy Sacrifice, appeaſing the wrath of God, and thereby deſtroying the power of the Jailor, which he obtained by the entrance of ſin and the Curſe of the Law, *Heb.* 2. 14. *Through death he deſtroyed him that had the power of death*, i. e. *the Devil.* This Sacrifice was both of Soul and Body, as the threatning was, *In the day thou eateſt thou ſhalt dye the death*, *i. e.* be ſubject to the death and condemnation both of Soul and Body. As the reward of goodneſs reſpects the entire man compoſed of ſoul and body, ſo doth the puniſhment of ſin, which hath corrupted one as well as the other. The Sacrifice therefore to be offer'd for the appeaſing that wrath, and removing that Curſe, was to conſiſt both of ſoul and body.

Owen againſt *Biddle*, p. 477.

7. Propoſition. *That whereby this Sacrifice was ſanctified, was the Divine Nature.* Every Sacrifice was ſanctified by the *Altar*, *Mat.* 23. 19. [* There muſt be ſomething to add an infinite value to the ſufferings of his Humanity, which could be nothing but the Divine Nature, and union with it. Nothing but that which is infinite, can confer an infinite value on that which is finite. The infiniteneſs of dignity reſides in the Divine Nature and Eſſence, and the infiniteneſs of dignity is as incommunicable as the infiniteneſs of Eſſence. For it hath its root and foundation in the infiniteneſs of Being, and the one is but the reflection of the other. 'Tis impoſſible to add a dignity without limits, but one muſt attribute an Eſſence without bounds, as it is impoſſible that any thing can poſſeſs the luſtre and enlivening virtue of the Sun but the Sun it ſelf.] The humane Nature ſuffer'd, and the Divine Nature ſanctified the Humanity, and by reaſon of this admirable Union, and the reflexion of the Divinity upon the Humanity, what was done to the humane Nature upon the Croſs, is aſcrib'd to the whole Perſon. They *crucified the Lord of glory*, 1 Cor. 2. 8. And God *purchaſed* the Church *with his own bloud.* It was this made his ſufferings acceptable to God, whoſe Juſtice was to be ſatisfied; and efficacious for man, whoſe happineſs and commerce with God were to be reſtor'd, and his indigencies to be ſupplied. Thus

* *Amyraut* des Religions, p. 336.

Acts 20. 28.

ſome

ſome interpret *Heb.* 9. 14. *Through the eternal Spirit he offered himſelf to God*, underſtanding by eternal Spirit his Deity; not that he ſuffer'd in his Divine Nature, but by virtue of that preſented himſelf to his Father a moſt acceptable Sacrifice. So that he had a humane Nature to ſerve for a Sacrifice, and an eternal ſpirit or divine nature, wherein he ſubſiſted, from whence that Sacrifice deriv'd an infinite dignity. As Gold which hath a luſtre of it ſelf, hath a greater when the Sun ſhines full upon it. We may ſee here how Chriſt was a Prieſt, Sacrifice, Altar, in ſeveral reſpects; a Prieſt in his Perſon, a Sacrifice in his Humanity, the Altar in his Divinity. He was the Offerer and the Sacrifice; both are expreſt, Eph. 5. 2. *He offer'd up himſelf.* Active as a Prieſt, paſſive as a Victim; as one, offering; as the other, offered. Upon this account of his bloud being offer'd by his perſon, he is called God in the act of oblation of his bloud for the redemption of the Church, *Act.* 20. 28. *which he*, referring to God, *hath purchas'd with his own bloud.* The *Jews* and *Souldiers* were not the Prieſts, as ſome affirm. They were the inſtruments of ſlaying him, but not with the intention of a Sacrifice. They were inſtruments in it, but could not force him to it. His Death was intended by them; his Death as a Sacrifice intended by himſelf; his laying down his Life was of himſelf, *John* 20. 18. which is not meant barely of his Death, but of his Death as reſpecting his Sheep, *v.* 15. and indeed unleſs it had been voluntary, it had not been ſavoury.

8. Propoſition. *Upon the Sacrifice of Chriſt, all his other ſacerdotal acts depend, and from thence they receive their validity for us.* 'Tis fit therefore we ſhould well underſtand and often conſider this Sacrifice, which is the foundation of all our Peace and Comfort in reference to God. This was the chief thing God ey'd in the firſt Declaration of him, *Gen.* 3. 15. in the Serpents bruiſing his Heel; nothing but this ſpoken of. His Reſurrection was firſt repreſented in the ſafety of *Iſaac* after he was deſign'd to Death, and other things not till after that ſucceſſively; God making the light to dawn upon them by degrees.

(1.) *This was the ground of his aſcenſion and entrance into Heaven as a Prieſt.* The High Prieſt was not to enter within the Vail without bloud: what was in the Type, was to be anſwered in the *Antitype.* An Expiatory Sacrifice was neceſſary to precede his Aſcenſion to Heaven; the Sacrifice muſt be offer'd upon the Earth, as the legal Sacrifices were without, (Heaven was no place for ſlaughter) and with this bloud he was to enter: Heavens Gates had been ſhut againſt him without it. Death was the penalty threatned, if the legal High Prieſt ventur'd to ſtep into the holy of holies without bloud. The *Apoſtle* argues from this *Heb.* 9. 7. *into the ſecond went the High Prieſt alone once every year, not without bloud, which he offer'd for himſelf, and for the errors of the people*, and *v.* 25. According to this Type, Chriſt by his own bloud enter'd once into the holy place; how and in what order? after he had obtain'd redemption for us, *Heb.* 9. 12. which is aſcrib'd to his Death, *v.* 15. His entrance into Heaven, and what he doth for us there, is laid upon the account of his Death as a Sacrifice upon the Earth; by virtue of which he went to Heaven to preſent it to God, and apply it to us. And beſides, all his Royalty and Power, whereby we have ſecurity and protection from him, depends upon this; for it is becauſe of that obedience to bloud and death which he render'd to God, that he hath given him a name above every name, and advanc'd him to a Soveraign Power, *Phil.* 2. 8, 9. *Wherefore God alſo hath highly exalted him: wherefore*, referring to his Death, *v.* 8.

(2.) *This is the foundation of his interceſſion.* [* There are *two functions* of Chriſt's *Prieſthood*, *Oblation* and *Interceſſion*: they are both join'd together, but one as precedent to the other. The legal High Prieſt, when he had firſt cut the throat of the Sacrifice without, (upon the day of the Anniverſary Sacrifice) was not eſteem'd by that act to have compleated his propitiation till he had enter'd into the Sanctuary, and ſprinkled the bloud of the Sacrifice with his Finger; ſo the propitiation made by our Redeemer, was not fully compleat, till he enter'd into Heaven to exerciſe his Interceſſion.] Yet the oblation precedes the interceſſion, and the interceſſion could not be without the oblation. It was with the bloud of the victim, and no other bloud, he was to enter. Without the oblation he would have had nothing to preſent in his interceſſion. They are placed in this order by the Apoſtle,

* *Amyraut*, Serm. ſur Heb. 9. p. 187.

Apoſtle, 1 *Joh.* 2. 1, 2. He is firſt a Sacrifice for *propitiation*, then an *Advocate* for interceſſion. What he doth as an Advocate, is grounded upon what he did as a Sacrifice; and were it not ſo, the *Apoſtles* arguing would not be valid, who placeth our *Salvation by the life of Chriſt*, upon our *reconciliation* by the *death* of Chriſt, *Rom.* 5. 10. Indeed he could not have been admitted according to the Type, as an Advocate, but as being the High Prieſt, and a High Prieſt he could not have been without a Sacrifice.

(3.) *This is the foundation of all the grace any have.* The conveyance of all the gracious love of God is through this Chanel. In redemption by his bloud, the riches of the Grace of God abounded, and that with the marks of the higheſt *wiſdom*, Eph. 1. 7, 8. All had laid buried from the view of man, and the fruition of men, without this Sacrifice. This did commend his love as well as ſatisfy his juſtice. His wrath had not been appeas'd, nor his Grace drawn out to us without it; nor could the Redeemer lay any claim to any grace and mercy, for thoſe for whom he came, unleſs he had ſuffer'd for them as well as taken fleſh for them. His *offering himſelf* * precedes his having a Seed. The being and beauty of his Seed depend upon the efficacy of his meritorious Sacrifice. The offering his Soul goes before the Pardon of our ſin. The payment of the ranſome before the ſprinkling it on us; the ſealing the Covenant before the making good the Covenant; his ſufferings before his triumph, and the ſtreams of his bloud before the treaſures of his Grace. Upon the account of this Sacrifice we enjoy the preſence of God, protection againſt the Enemies of our Salvation, and receive the bleſſings neceſſary for our Souls. By all this it appears, that Chriſt is a Sacrifice. This was his intent in coming. His Death as a Sacrifice was his intention in the aſſumption of our fleſh; the Prophecies predicted it, the Types repreſented it; this he purſued, for this he thirſted. The accompliſhment of this fiery Baptiſm was the matter of his longing, his thoughts were never off from it, his will ſhrunk not from it; when his humane will ſhewed ſome reluctance, it quickly return'd to its fixedneſs: nothing could deter him, nothing could divert him. When he undertook to be Mediator, he undertook to be a Sacrifice, as a thing neceſſarily annext to that office for the honour of Gods Juſtice, and the preſervation of the rights of his Sacred Law. Upon which account, when the *Apoſtle* ſpeaks of this Mediator, he adds with the ſame breath, *who gave himſelf a ranſome for all*, 1 Tim. 2. 5, 6. After the title of Mediator follows the *blood of ſprinkling*, Heb. 12. 24. A Mediator he was by means of *his death*, Heb. 9. 15. 'Tis with good reaſon therefore, that in our *Creed* there is ſo quick a paſſage from the Nativity of Chriſt to his Paſſion, without any mention of the acts of his Life, becauſe he was incarnate, that he might be Crucified.

* Iſa. 53. 10, 11, 12.

The Eſſence of a Sacrifice conſiſted,

[1.] *In the ſlaying or deſtroying it.* [2.] *In the offering it to God.* Both were done in Chriſt.

[1.] *In the ſlaying or deſtroying it.* The ſhedding of the Bloud, the ſeat of the Spirits, which are the inſtruments of action, was neceſſary to an Expiatory Sacrifice. The *Scape-goat* indeed is call'd a *Sacrifice*, Levit. 16. 5. which was not ſlain in the Temple, nor burnt, but ſent into the Wilderneſs; and, as the *Jews* tell us, deſtroyed by being thrown down a Rock, to which purpoſe men were appointed, who were to give notice of it by ſome ſignals from Hill to Hill, at a convenient diſtance, before which notice, the Congregation at *Jeruſalem* did not diſſolve. But the other Expiatory Sacrifices were devour'd by Fire; Fire being the higheſt repreſentation in the World, of the Juſtice of God. The ſufferings of Chriſt extended to Soul and Body. He was ſcorcht by the *wrath of God*, Pſal. 22. *His ſoul pour'd out to death*, Iſa. 53. 12. alluding to the bloud of the Sacrifices pour'd out; and his humane nature diſſolv'd by the ſeparation of the Soul and Body.

[2.] *In the offering it to God.* Oblation to God was a main part of a Sacrifice, ſo *Chriſt offer'd himſelf to God*, Eph. 5. 2. To God as eſſentially conſider'd, whereby the whole right of *Rectorſhip* and Dominion was acknowledg'd belonging to God. Had the Death of Chriſt been only for Example, it had not been offer'd to God who was not capable of any Example to be ſet him. It being therefore offer'd to him, manifeſts it to be a Sacrifice.

Doct.

Doct. 3. *CHrist was sacrificed for us.* ὑπὲρ when joyned with suffering for another, always signifies in anothers stead and place; 'tis so used *Rom.* 5. 7. *For a good man some would even dare to dye*, i. e. instead of a good man, to free him from the Death he was design'd to, not only for his sake; so *Galat.* 3. 13. *He was made a curse for us*, i. e. in our stead, suffering the curse due to us for our sins. He is called *the Lamb of God*, in regard of Gods designation of him; our Lamb, our Passeover, in regard of his substitution in our place; as he dyed to appease the wrath of God, his Death referred to the justice of God; as that justice flam'd out against us, his Death referred to us; he was a screen between the heat of wrath, and the sufferings of the Creature; a Mediator, respecting God for his satisfaction and glory, respecting us for our reparation and Grace.

This will be cleared if we consider,

[1.] *That Christ could not be a Sacrifice for himself.* The *Messiah* was to be cut off, but *not for himself*, Dan. 9. 26. he needed no Sacrifice for himself as the other High Priests did; they were sinners, he was harmless; they being encompast with infirmities, needed, or ought to offer Sacrifices for *themselves*, Heb. 5. 2, 3. He was *a Lamb without blemish*, 1 Pet. 1. 19. who *knew no sin, nor was guile found in his mouth*, nor did he ever do any thing displeasing to his Father, *John* 8. 29. He needed no glory to be purchas'd for him, for he was from eternity happy in the same essence with the Father, being *God blessed for ever over all*, Rom. 9. 5. having the command over all, and wanting nothing to a perfect blessedness. The Sacrifices which were Types of him, could not be for themselves; they were not capable of sinning; as wanting a rational nature, and therefore a sinful nature. A Beast was not capable of sin, because not capable of a Law, and therefore its blood was not due for any sin of its own. Christ had no sin, none actual, *no guile was found in his mouth*, 1 Pet. 2. 22. nor original, that was stopt by his extraordinary Conception by the Holy Ghost, which rendred him immaculate.

[2.] *Sacrifices implyed this.* They had a relation to the offerer, and were substituted in his place. The substitution of the Sacrifice in the place of the offenders, was always suppos'd by the *Heathen*; hence did the offering of humane *victims* arise, their opinion being, that they could not present to God a nobler Creature in their stead, than one of their own nature. The notion of all Sacrifices was, that they were in the place of a sinner to appease the offending Deity, and exempt the guilty person from punishment. And the actions about the *Jewish* Sacrifices manifested this; the offerer laid his hand upon the head of the Beast, signifying by that ceremony its consecration to God, and owning the translation of his guilt upon that Creature, and putting it *in his place to undergo the punishment* deserved by his sin, *Levit.* 4. 24, 29. And in this action of laying on hands, both hands, and with all their strength, as the *Jews* tell us, confession of sin was made by the presenter of the Sacrifice, which signified also the disburdening of his guilt upon the head of the *victim*. By those actions was manifested a transferring of sin from the offender to the Sacrifice, and of the Death due to the criminal in like manner. Besides, the pouring out of the bloud, wherein the Soul of the Beast was supposed to be, was destin'd for the *expiation of the sin of the soul* of the offerer, *Levit.* 17. 11, 14. not that the blood is properly the Soul, but because the vital Spirits which are the instruments of action, and conveying the virtue of the Soul to particular members, are seated in the blood.

[3.] *The whole Oeconomy of Christ is expresst in the whole Scripture to have a relation to us.* All things preparatory to his sufferings were for us; some were first given to him, before *he was given for them*, John 17. 9. he took flesh for us, *Isai.* 9. 6. *Unto us a child is born*; for us he had a *fulness of grace* in his humane nature, *John* 1. 16. for our sakes he did dedicate himself, that we might be sanctified, *John* 17. 19. for us he gave himself, *Gal.* 2. 20. in the very moment of his sufferings our iniquities were laid upon him, that health by his stripes might be derived to us. Christ was a common Person for us, as the *scape-goat* was *common to the whole congregation*, Levit. 16. 21. representing all of them; Christ was a common Person for us as *Adam* was, to whom, in this regard, he is compared,

Rom. 5. 14. *Who is*, i. e. *Adam, the figure of him that was to come.* The *Apoſtle* compares one *Adam* and one Chriſt, he illuſtrates the condition and the actions of the one, by the condition and actions of the other, what hapned to us by *Adam*, and what hapned to us by Chriſt. This Typicalneſs of *Adam* cannot be in any other regard than as he was a common perſon, repreſenting all that were in his loins by natural generation. In this regard Chriſt is called the *ſecond man*, 1 Cor. 15. 47. *The firſt man is of the earth earthly, the ſecond man is the Lord from heaven.* Not that he was the ſecond man born in the world (for many ages were run before his Incarnation) but the ſecond common root in the world. As when *Adam*, being the firſt root of mankind in a natural way, fell, the Curſe came upon him and all his poſterity, and the *ſtanding puniſhments* pronounc'd againſt him did reach, and were meant of all his poſterity, *Gen.* 3. 19. not only of *Adam* perſonal, but of *Adam* as a repreſentative, and ſo of all thoſe who were not yet born into the world: As we ſinned in *Adam* as a common root of natural generation, ſo we were all ſacrificed in Chriſt as a common head of all that are in him by a ſpiritual Union; the one merited death and damnation for all that deſcend from him; the other life and ſalvation for all that believe in him.

[4] *Our ſins were imputed to him as to a Sacrifice.* Chriſt the *juſt* is put in the place of the *unjuſt* to ſuffer for them, 1 *Pet.* 3. 18. Chriſt is ſaid to *bear ſin*, as a Sacrifice bears ſin, *Iſai.* 53. 10, 12. His Soul was made an Offering for it. But ſin was ſo laid upon the *Victims*, as that it was imputed to them in a judicial account, according to the Ceremonial Law, and typically expiated by them. Chriſt had not taken away our ſins as Mediator, had he not born the puniſhment of them; as a Surety, *He was made ſin for us*, 2 Cor. 5. 21. and he bare our ſins, which is evident by the kind of death he ſuffer'd, not only ſharp and ſhameful, but accurſed, having a ſenſe of Gods wrath linkt to it.

(1.) *It cannot be underſtood of the infection of ſin.* The filth of our Nature was not tranſmitted to him. Though he was made ſin, yet he was not made a ſinner by any infuſion or tranſplantation of ſin into his Nature. It was impoſſible his Holineſs could be defiled with our filth.

(2.) *But that our ſin was the meritorious cauſe of his puniſhment.* All thoſe phraſes, that *Chriſt dyed for our ſins*, 1 Cor. 15. 3. and was *delivered to death for our offences*, Rom. 4. 23. clearly import ſin to be the meritorious cauſe of the puniſhment Chriſt endur'd: ſin cannot be ſaid to be the cauſe of puniſhment, but by way of merit. * If Chriſt had not been juſt, he had not been capable of ſuffering for us; had we not been unjuſt, we had not merited any ſuffering for our ſelves, much leſs for another. Our unrighteouſneſs put us under a neceſſity of a Sacrifice, and his righteouſneſs made him fit to be one. What was the cauſe of the deſert of ſuffering for our ſelves, was the meritorious cauſe of the ſufferings of the Redeemer after he put himſelf in our place. The ſin of the offerer merited the death of the Sacrifice preſented in his ſtead.

* *Ball* on the Covenant, p. 278.

(3.) *Our ſins were charged upon him in regard of their guilt.* Our ſins are ſo imputed to him, as that they are *not imputed to us*, 2 Cor. 5. 19. and not imputed to us, becauſe *he was made a curſe for us*, Galat. 3. 13. He bore our ſins, as to the puniſhment, is granted. If he were an Offering for them, they muſt in a judicial way be charged upon him. If by being made ſin, be underſtood a Sacrifice for ſin (which indeed is the true intent of the word ſometimes in Scripture) ſin was then legally tranſferr'd on the *Antitype*, as it was on the Types in the *Jewiſh* Service by the Ceremony of laying on of hands, and confeſſing of ſin, after which the thing ſo dedicated became accurſed, and though it was in it ſelf innocent, yet was *juridically* and *ſubſtitutivè* nocent. In the ſame manner was Chriſt accounted; as on the contrary, Believers are *perſonally* nocent, but by virtue of the ſatisfaction of this Sacrifice imputed to them, they are *judicially* counted innocent. Chriſt, who never ſinned, is put in ſuch a ſtate as if he had; and we who have always ſinned, are put into ſuch a ſtate by him, as if we never had. As we are made righteous in him, ſo he was made ſin for us. Now as juſtifying righteouſneſs is not inherent in us, but imputed to us; ſo our condemning ſin was not inherent in Chriſt, but imputed to him. There would elſe be no conſiſtency in the *Antitheſis*, 2 Cor. 5. 21. *He hath made him to be ſin for us, who knew no ſin.*

* *Turretin.*

He

He knew no sin, yet he became sin. It seems to carry it further than only the bearing the punishment of sin. He was judicially charged in our stead with the guilt of sin. Our *iniquities were laid upon him*, Isa. 53. 6. He had spoken v. 5. of his *bearing the chastisement of our peace*, the punishment of our sin, and then seems to declare the ground of that, which consisted in Gods imputation of sin to him in laying upon him the iniquities of us all. What iniquities? Our goings astray, our turnings every one to his own way. He made him to be that sin which he knew not, but he knew the punishment of sin, the knowledge of that was the end of his coming; He came to lay down his Life a ransome for many. He knew not sin by an *experimental inherency*, but he knew it by *judicial imputation*. He knew it not in regard of the spots, but he knew it in regard of the guilt following upon the judgment of God. He was righteous in his person, but not judicially, or juridically pronounc'd righteous as our surety, till after his Sacrifice, when he was *taken from prison and from judgment*, Isa. 53. 8. Till he had paid the Debt, he was accounted as a Debtor to God.

[1.] *The Apostle distinguisheth his second coming from his first by this*, Heb. 9. 28. *He shall appear the second time without sin unto salvation.* 'Tis not meant of the *filth* of sin, for so he appear'd at first without sin; but without the *guilt* of sin which he had at his first coming deriv'd, or taken upon himself to satisfy for, and remove from the Sinner. He shall appear without sin to be imputed, without punishment to be inflicted. At the time of his first coming he appear'd with sin, with sin charg'd upon him, as our surety arrested for our criminal Debts; he pawn'd his Life for the lives which we had forfeited, and suffer'd the penalty due by Law, that we might have a deliverance free by Grace. In his first coming he represented our persons as an Undertaker for us, our sins were therefore laid upon him; in his second coming he represents God, as a Vicegerent, and so no sin can be charg'd upon him.

[2.] *He cannot well be suppos'd to suffer for our sins, if our sins in regard of their guilt be not supposed to be charg'd upon him.* How could he dye, if he were not a reputed Sinner? Had he not first had a relation to our sin, he could not in justice have undergone our punishment. He must in the order of justice be suppos'd a Sinner really, or by imputation; really he was not, by imputation then he was. How can we conceive he should be made a Curse for us, if that which made us accursed, had not been first charg'd upon him? 'Tis as much against divine justice to inflict punishment where there is no sin, as it is to spare an Offender who hath committed a Crime, or to *clear the guilty which by no means God will do*, Exod. 34. 7. The consideration of a crime precedes the Sentence, either upon an Offender or his Surety. We cannot conceive how divine justice should inflict the punishment, had it not first consider'd him under guilt. Though the first designation of the Redeemer to a Suretyship or Sacrifice for us, was an act of Gods Soveraignty; yet the inflicting punishment after that designation and our Saviours acceptation of it, was an act of Gods justice, and so declar'd to be *Rom.* 3. 26. *to declare his righteousness that he might be just*; that he might declare his Justice in Justification, his Justice to his Law. Can this highest Declaration of Justice be founded upon an unjust act? Had that been Justice or Injustice to Christ, to lay his wrath upon the Son of his love, one whose person was always dear to him, always pleased him, had he not stood as a Sinner *juridically* in our stead, and suffer'd that sin, which was the ruin of Mankind, to be cast with all the weight of it, upon his innocent shoulders? After by his own act he had engag'd for our Debt, God in justice might demand of him every farthing, which without that undertaking, and putting himself in our stead, could not be done: Which submission of his, and complyance with it, is expressed twice, *Isa.* 53. 7. *By his not opening his mouth*; and no wrong is done to a voluntary Undertaker. Add this too. 'Tis from his standing in our stead as guilty, that the benefit of his Death doth redound to us. His Death had had no relation to us, had not our sin been *juridically* adjudg'd to be his, nor can we challenge an Acquittance at the hands of God for our Debts, if they were not our Debts that he paid on the Cross. *He was wounded for our transgressions, he was bruised for our iniquities*, Isa. 53. 5. The laying hands upon the head of the sin-offering, was necessary to make it a Sacrifice;

for the offender, without which ceremony it might have been a ſlain, but not a ſacrificed Beaſt. The transferring our iniquities upon him, muſt in ſome way precede his being bruiſed for them, which could not be any other way than by imputation, whereby he was conſtituted by God a debtor in our ſtead, to bear the puniſhment of our ſin; he being made ſin for us, our ſin was in a ſort made his; he was made ſin without ſin, he knew the guilt, without knowing the filth, he felt the puniſhment, without being touch'd with the pollution. Since Death was the *wages of ſin*, and paſſed as a penalty for a violated Law, *Rom.* 6. 23. it could not righteouſly be inflicted on him, had not ſin firſt been imputed to him. In his own Perſon he was in the arms of his Fathers Love; as he repreſented our ſinful Perſons, he felt the ſtrokes of his Fathers wrath.

* *Turretin.* (5.) *The ſufferings of this Sacrifice are imputed unto us.* * He took our ſins upon himſelf, as if he had ſinned, and gave us the benefit of his ſufferings, as if we had actually ſuffer'd and ſatisfied; he *offered one Sacrifice for ſin for ever*, *Heb.* 10.12. i.e. *to take away ſin*, if you compare it with *v.* 11. to remove the wrath due to us by reaſon of iniquity, was the end he aimed at. As our ſins were imputed to him for puniſhment, ſo his ſufferings are imputed to us for acceptation, *Eph.* 1. 6, 7. *Who hath made us accepted in the beloved, in whom we have redemption through his blood.* Chriſt had the relation of an undertaker for us, and we the relation of debtors to God; our debts then being charged upon him, his payment muſt be imputed to us; the ſurety and the principal are legally regarded as one Perſon, ſo are the repreſentative and the Perſons repreſented by him. As *Adam* and all mankind were as one Perſon, and as all *Iſrael* were called *Jacob* from the common root of them, ſo Chriſt and Believers are as one Perſon, and what he did, is as if a Believer himſelf did it, as the ſuffering of the Sacrifice was accepted in lieu of the life of the ſinner. By the ſtripes of our Sacrifice *we are healed*, Iſai. 53. 5. an exchange is made, ſtripes to him, health to us; he was made *a curſe*, that we might be freed *from the curſe*, *Galat.* 3. 13. The firſt thing riſing upon Faith from the ſufferings of Chriſt, is a non-imputation of ſin, 2 *Cor.* 5. 21. *not imputing their treſpaſſes unto them*; they are not imputed to a Believer, becauſe born by the undertaker for him. The main end of his Death as a Sacrifice, was to communicate a righteouſneſs to us, *Galat.* 2. 21. *If righteouſneſs come by the Law, then Chriſt is dead in vain*; if this were the main or only thing that would make the Death of Chriſt a meer vanity, then the great and main end of his Death, was to procure a compleat righteouſneſs for us, a righteouſneſs whereby he was to be glorified, a righteouſneſs whereby we might be juſtified, his ſufferings procur'd it, his reſurrection *enſur'd* it, *Rom.* 4. 25. All the World ſtands guilty before God, cannot preſent God with a righteouſneſs of their own commenſurate to the Law; not one act any man can do can bear proportion to it, all ſtrength to do any thing ſutable to it was loſt in *Adam*. Since no righteouſneſs of our own can juſtifie, it muſt be the righteouſneſs of the Son of God, which muſt be imputed to us in the ſame manner our ſins were imputed to him; as it is accepted by God for us, ſo it is accounted by God to us, 2 *Cor.* 5. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* Sin was in us, but charged upon Chriſt, righteouſneſs is in Chriſt, and imputed to us; therefore the *Apoſtle* adds, *him*, to ſignifie, that it is not our own righteouſneſs but anothers, not inherent in us, but imputed to us.

The redounding of theſe ſufferings to us, ariſeth,

1. *From the dignity of the perſon undertaking to be a Sacrifice for us, and the union of our nature with his.* He aſſum'd our nature, that he might be a common Perſon, and ſtand in our ſtead; he had not been a fit repreſentative of us, without it. But the main conſideration is, *the fulneſs of the God-head dwelling in him bodily* Coloſſ. 2. 9. and his being the man Gods fellow, *Zach.* 13. 7. whereby what he did and ſuffered in our ſtead, became, according to the value of the Perſon performing it, infinitely meritorious for thoſe for whom he ſuffered, being infinitely more than all the obedience of Men and Angels, and more meritorious of happineſs, than ſin could be of miſery. As infinite ſin deſerves an infinite puniſhment, becauſe it receives its aggravation from the dignity of the Perſon againſt whom it is committed; ſo the ſufferings of Chriſt, though finite in regard of

his

his Humane Nature, received an infinite value from the infiniteness of his Person, equivalent to the debts of all that come to him. Sin is *finite* in regard of the subject, *infinite* in regard of the great God against whom it is; the sufferings of Christ are infinite in regard of the subject, and infinitely please the Governour of the World, unto whom the offering is made, and therefore are of more force to convey a righteousness and beauty to the Creature, than sin is to convey guilt and filth; though *sin abounded, grace did much more abound*, Rom. 5.

2. *From union with this infinite Person by Faith.* All Believers have a Communion with him in his Death, 2 Cor. 5. 14. *If one dyed for all, then were all dead.* All were accounted as dying and bearing the wrath of God, by Gods reckoning that Death to them. As the sin of *Adam* is imputed to all his *natural* posterity, as being one with him in his loins, so are the sufferings of Christ imputed to all his *spiritual* seed, *Rom.* 5. 18. as being one with him in a real union. Hence we are said to be *crucified with Christ*, Rom. 6. 6. and *risen with him*, Eph. 2. 6. as in the Person representing us; as if the same wrath endured by Christ had been endured by us, and the same acquittance given to Christ, had been given to us by God together with him; for all his meritorious passions were endured by him in the name of his Elect, and for their use, and are fully belonging in the fruit and benefit of them to every Believer. What Christ as a Mediator did personally do, redounds in the benefit of it to Christ mystical, and is reckon'd to every member of his Body; *we are made, we*, and every one of us that believe, are made the righteousness of God in him. Well then, Christ bearing our iniquities, is the cause of our justification, *Isai.* 53. 11. *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.* If our sin had not been imputed to him, his righteousness could not be accounted to us; the commutation is clear, he first bears our iniquities, that we might partake of his righteousness.

Use.

If Christ be a Sacrifice,

1. *We may see the miserable blindness of the Jews in expecting the Messiah as a temporal Conqueror.* The Jews wait for such an one to this day. Though the promises represent spiritual deliverances under temporal grandeurs, not to raise carnal hopes but spiritual apprehensions; yet are there not multitudes of places which speak of sufferings, misery, death? Is not his heel to be bruised, his garments to be parted, a restoration to be made by him of what he took not away? Are not the Sacrifices of the Law to be perfected, his Soul to be made an offering for sin, wounds made for transgression, his hands and his feet to be pierc'd? It was not by the slaying the bodies of men, that he is to *make reconciliation* for the iniquities of men, *Dan.* 9. 24. How can he be a Conquerour of Kingdoms, who is to be cut off, and the City, where he was, to be destroyed, as with a flood, and the desolations of it to be determin'd? v. 25. כרת penally *cut off*, as it signifies, *Levit.* 17. 4. as one was *cut off* that had no sacrifice allowed for him. The right apprehensions of the Promises concerning the *Messiah* in the Old Testament, what he was to be, what he was to do, cannot let you be ignorant of him in the New. How do those poor People overturn at once the whole design of that Divine Law they seem to reverence in the highest degree? What blindness will seize upon the hearts of men, even under the Oracles of God, if the Spirit of God doth not vouchsafe to enlighten them? *Own.*

2. If Christ be a Sacrifice, *it shews the necessity of a satisfaction to the Justice of God, and a higher satisfaction than men could perform.* Bloud must satisfie Justice, and no bloud but that of the Son of God could be a sufficient and valuable propitiation. If meer mercy could or would have pardon'd, it might have done it with or without the bloud of the poor Creatures mangled under the Law. But alas! neither the bloud of those, nor the bloud of a rational Creature could take away sin. Less than death Justice could not demand, death was setled by the immediate order of God, as the penalty of the Law. The Law then after transgression could not be vindicated in its honour without death. A God of infinite goodness delights not in the shedding the bloud of his creatures, nor can we suppose him to be pleased

pleaſed with the effuſion of the bloud of Animals. The inſtitution of the legal Sacrifices could not be exemplary to man. What virtue could the pangs of a dying beaſt repreſent to him? No other ends can be imagin'd but an acknowledgment of guilt, the deſert of ſin, the debt of death, the neceſſity of a higher ſatisfaction, and the raiſing them up to a faith in the promiſe of God, that another valuable Sacrifice ſhould be put in the room of the ſinner to take away that ſin, which the bloud of beaſts, and the eternal groans of men were not able to remove.

3. *Chriſt as ſacrificed, is the true and immediate object of Faith.* We are revolted from God, and are made uncapable of performing the terms of the firſt Covenant. The precepts of the Law are too holy for our corrupt nature, the penalties of the Law too grievous to be born by our feeble nature; a remedy muſt be lookedafter. When the venom of ſin begins to work in the conſcience, and the Thunder of the Law alarms it to Judgment; and the puniſhment due to ſin, is preſented in the horrors of it, the *queſtion* immediately is, whether there be any remedy? and where? How forgiveneſs of ſin is to be attain'd? The only remedy is propoſed in Chriſt, and Chriſt *as a Sacrifice.* 'Tis not Chriſt riſen, or aſcended, or exalted: not Chriſt only as the Son of God, or the head of Angels; not Chriſt as the Creator of the World, or by whom all things conſiſt; but Chriſt as anſwering the terms of the firſt Covenant, as diſarming Juſtice, and this he did as a Sacrifice. By this he bore the Curſe, by this he broke down the partition-wall, by this he joyn'd Apoſtate man and an offended God. This is that true Faith pitcheth on, daily revolves, and daily applies to. This is the firſt object of the Soul, Chriſt made ſin, Chriſt bearing the puniſhment, Chriſt ſubſtituted in the room of the offender. His Reſurrection and Aſcenſion come in afterward to aſcertain the comfort. But as his being a Sacrifice, is the foundation of his being an Advocate, a Prince, a Saviour to give repentance and remiſſion of ſins; ſo it is the foundation of peace in our ſelves. This is that which pacifies God, and only what pacifies God, can pacifie Conſcience. This Death as a Sacrifice purchaſed our comfort, becauſe it purchaſed *the Comforter.* Chriſt begg'd not the Spirit before he dyed, *Joh.* 16. 7. he aſſures them he could not come, unleſs himſelf went; and he could not have gone with any ſucceſs to Heaven, if he had not ſhed his bloud, Juſtice would have ſtopt his entrance, *Luke* 24. 26. *Ought not Chriſt to have ſuffered thoſe things, and to enter into his glory?* Suffering was to precede his Glory. Beſides, our comfort lyes in his being an Advocate. But how is he an Advocate? With his Bloud in his hands. 'Tis by his Bloud he ſpeaks in Heaven, and by his Bloud Faith ſpeaks to God. He paid the debt in his ſuffering, and pleads the payment in his Glory. The payment went before the plea in order of Nature, and our eying the payment precedes our eying the plea in order of Faith. Both reſpect God as the Rector. Chriſt without his garments roul'd in bloud, could not be anſwerble to God, nor acceptable to a ſinner. Faith is therefore called *faith in his bloud, Rom.* 3. 25. As Faith is the inſtrument of Juſtification, ſo it muſt eye the cauſe of our Juſtification, and under that notion wherein it is the cauſe. And that is Chriſt as groaning and offering up himſelf to God a ranſom, a righteouſneſs for many. The Curſe upon *Adam* is the laſh wherewith an angry Conſcience ſcourgeth a ſinner. The freedom from this Curſe is only found in the vengeance God exacted of the Redeemer for the ſins of all that return to him by repentance. Both the Death and Reſurrection of Chriſt concur to the ſame end, *viz.* our Juſtification, *Rom.* 14. 9. but in different manners, his Death as the *meritorious* cauſe, his Reſurrection as *declarative* of the ſufficiency of his Death to that end, that as the Son of God and ſurety of men, he had perform'd whatſoever he undertook in his being a Sacrifice. But the firſt act of relying Faith is about him as a bloudy Victim. As often as the *Iſraelites* were ſtung by the fiery Serpents, they were to look up for health to the Serpent lifted up, a Type and Emblem of the Death of Chriſt. Upon every ſin of a Believer, the Sacrifice is pleaded in Heaven by the Prieſt, and ought in the remembrance of it to be renewed in the repeated acts of our Faith.

4. *'Tis no true opinion that Chriſt dyed only for an example.* Wounded he was for the tranſgreſſions in *Iſaiah*'s time, when his example could reach only thoſe that came after him; but the credit of his ſufferings upon his Promiſe to under-

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go them, might, and did reach to the first ages of the World. The expressions in *Isai.* 53. sound his Death higher than a bare pattern, or a testimony to the truth. The notion of expiation of sin, was always implyed in the notion of a Sacrifice, even among the *Heathens.* When they parted with the deerest first-born of their Bodies to *Moloch*, it was not for an example, but *for the sin of the soul*, Micah 6. 6. As Christ was the Son of God sent, he was a testimony of the Love of God; as he was a Sacrifice, he was our ransome from the curse of the Law.

5. *Comfort to every true Believer.* He was sactificed *for us*: God counted him a sinner for our sakes, that he might count us righteous for his sake.

(1.) *As Christ hath been sacrificed for them, so he has been accepted for them.* He is no more to be made sin, iniquity no more to be charged upon him, his next appearance shall be without the imputation of sin, for the conferring salvation, *Heb.* 9. 28. with all the bonds of a Believers sins cancel'd. He is pronounc'd Gods *righteous servant*, and from this declaration of his righteousness, and the true and believing knowledge of it, doth our Justification arise, *Isai.* 53. 11. Had it not been a perfect Sacrifice, it could never have wrought such compleat effects, and *for ever have perfected those that are sanctified*, Heb. 10. 14. He is gone with the smoke of his Sacrifice to Heaven, and was well entertain'd, which is a signification of the compleatness and perfection of *his righteousness* for man, *Joh.* 16. 9, 10. The pure and piercing eye of Divine Justice could not perceive a spot in him. Had any blemish been, it could not have escap'd an infinite knowledge. Nor could the Justice of God, in turning over all the Registers of the debts owing from the Creatures, perceive one but might be cancel'd upon the value of this payment, if the Creature did not negligently or wilfully refuse his own delivery, and prefer his debts and captivity before it. It was a Sacrifice offer'd according to Gods heart, with which his Soul was infinitely well pleased. The person of the Son of God made every gaping wound, every panting groan, and doleful agony, grateful to God, and profitable for us. The Godhead united to the Manhood, put an unexpressible value upon every pang. Not that every pang, or the least drop of bloud was sufficient for our Redemption (the Law requir'd *death*, and death must be suffer'd) but all those passions preceding his death, were meritorious in conjunction with his death.

(2.) *This Sacrifice unites all the Attributes of God together for a Believers interest.* The floud-gates of Mercy are open'd, and the fire of Justice confin'd in its flames: the flames of the one center in Christ, that the streams of the other might flow down to us; rivers of Mercy quench not the flames of Justice, nor the flames of Justice suck up the rivers of Mercy. As the sacrificing Christ is a vengeance against sin, 'tis an act of Justice; as it is a means of remission of the sins of those for whom he was sacrificed, 'tis an act of Mercy to the Creature. Both Justice and Mercy joyn hands to help the fallen Creature up. God is just in being merciful, and merciful in being just; so that we well may cry aloud with the *Psalmist*, Psal. 116. 5. *Gracious is the Lord and righteous.* Justice struck the Sacrifice, that the streams of Mercy might have a fuller scope. Compassion helpt Justice to a satisfaction more honourable than could have been had from Creatures; and Justice helpt Mercy to a fuller and more illustrious exercise of it self, than ever it could have had without it. Justice is now a Second to Mercy, of an Antagonist it is become an Advocate. God must be unjust, if he be not merciful to a Believer. Since our High-Priest hath been faithful to God, God will not be unfaithful to him, or those for whom he offer'd up himself. Happy must he be, that hath Mercy supplicating, and Justice it self pleading for him.

(3.) *This Sacrifice is of eternal virtue.* The virtue of the Sacrifice is parallel to the Office of his Priesthood: a Priest and a Sacrifice are relatives. The immutable Oath then that constituted him a Priest for ever, settles for ever the value and virtue of the Sacrifice; for without a Sacrifice he could not be a Priest; his Office would expire, if the virtue of his Sacrifice did; they eternally live together in conjunction. 'Tis the *bloud of an everlasting Covenant*, Heb. 13. 20. 'Tis an everlasting Covenant, because an everlasting Bloud whereby 'twas setled. The ground of its prevalency is, that it was not the Sacrifice of a meer man, but *of God*, Heb. 9. 14.

(4.) *The*

(4.) *The effects of this Sacrifice therefore are perfect, glorious, and eternal.* 'Tis our deliverance from wrath, the ſcorchings of Hell, and terrors of puniſhment. The purity of this Sacrifice expiates the impurities of our ſervices. No ſin ſo great, but the value of this Sacrifice believ'd in, can anſwer it. The higheſt ſin is the tranſgreſſion of the Law, and this is the ſatisfaction of the whole penalty of the Law. Sin is an offence againſt God, and this Sacrifice is the higheſt pleaſure to him. None of our ſins can be ſo great as all thoſe that met upon the back of this innocent Lamb. Tis enough to croſs every Book of accounts; Who ſhall lay any thing to the charge of Gods Elect? *'Tis God that juſtifieth*, and *Chriſt that died*, Rom. 8. 33, 34. *There is no condemnation to them that are in Chriſt*, becauſe he hath as a Sacrifice *for ſin condemn'd ſin in the fleſh*, Rom. 8. 1, 3. Not, no deſert of Condemnation; that there is: Not, no condemnation becauſe of ſomething done by themſelves; No, But becauſe of ſomething done by Chriſt, who hath obliterated the bloudy Roll of Sin and Curſes by his Bloud. God will not refuſe it to any that believingly plead it; he will not be unjuſt to the true value of it, nor to his own Ordination. If it be unrighteous in God to *forget the labour of a Believers love*, Heb. 6. 10. it will be ſo to forget the Obedience of his Son, and the perſon intereſted in it. God was not ſo ready to bruiſe him for us, but he will be as ready to apply the Plaiſter of his bloud to us.

How great then is the happineſs of a Believer on the account of this Sacrifice! Whatſoever is loſt by the ſin of the *firſt Adam*, is gain'd by the Sacrifice of *the ſecond*; with what boldneſs may we enter into the holieſt with this *bloud of Jeſus* in our hands and hearts! *Heb.* 10. 19.

6. *We muſt then lay hold on this Sacrifice.* The people were to be *ſprinkled with the bloud of the Sacrifice*, Exod. 24. 8. ſo muſt we with the bloud of our Lamb. Thus only can it ſave us, 1 *Pet.* 1. 2. Thus is our Saviour deſcrib'd by this part of his Office, *Iſa.* 52. 15. *He ſhall ſprinkle many nations.* Our guilt cannot look upon a conſuming fire without a propitiatory Sacrifice; our ſervices are blemiſht, ſo that they will rather provoke his juſtice than merit his mercy; we muſt have ſomething to put a ſtop to a juſt Fury, expiate an infinite guilt, and perfume our unſavoury Services. Here it is in Chriſt, but there muſt be Faith in us. Faith is as neceſſary by the Ordination of God in a way of inſtrumentality, as the grace of God in a way of efficiency, and the bloud of Chriſt in a way of meritoriouſneſs of our juſtification. All muſt concur, the will of God the offended Governour, the will of the Sacrificing Mediator, and the will of the Offender. This Will muſt be a real Will, an active operative Will, not a faint velleity. We muſt have a Faith to juſtify our perſons, and we muſt have an active ſincerity to juſtify the reality of our Faith. Chriſt was real in his Sacrifice, God was real in the acceptation of it, we muſt be real in believing it. Rocks and Mountains cannot ſecure them that neglect ſo great a Sacrifice, that regard this atoning bloud as an unholy thing. 'Tis as dreadful for men to have this Sacrifice ſmoaking againſt them, and this bloud calling for vengeance on them, as it is comfortable to have it pleaded for them, and ſprinkled on them. Why will any then deſpiſe and neglect a neceſſary ſoveraign remedy ready at hand? Is it excuſable, that when we ſhould have brought the Sacrifice our ſelves, or our ſelves have been the Sacrifice, we ſhould ſlight him who hath voluntarily been a Sacrifice for us, and cheriſh a Hell merited by our ſin, rather than accept of a righteouſneſs purchas'd at no leſs rate than the bloud of God? This Sacrifice is full of all neceſſary virtue to ſave us; but the bloud of it muſt be ſprinkled upon our Souls by Faith. Without this we ſhall remain in our ſins, under the wrath of God and Sword of Vengeance.

7. *We muſt be Enemies to ſin, ſince Chriſt was a Sacrifice for it.* Unleſs ſin die in us, we cannot have an evidence that this Sacrifice was ſlain for us. He that hath an intereſt in Chriſts bloud, muſt be planted *into the likeneſs of his death*, Rom. 6. 5. We are highly unjuſt, if we will not ſacrifice a beloved ſin for him, who ſacrific'd a precious life of more value than Heaven and Earth for us. We ſhould empty our ſelves of our filth, ſince he emptied himſelf of his glory. The very expreſſion *Sacrific'd for us*, carries a force and a ſpirit in it to animate us to this. We muſt be Friends to the duties God enjoins us. 'Tis diſingenuity to put him off with a

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ſhred of our Souls, or a grain of Service, who became a *Holocauſt* for us. Scanty Services are fit only for a ſcanty Sacrifice. As God ſhows in this Sacrifice his compaſſions to the Sinner, ſo he declares the certainty and terror of his penalties upon the obſtinate Rebel. If the Son of God, undertaking to be a Sacrifice, was not preſerved from death upon the account of his filiation; men cannot expect but to ſink under it upon the account of their Rebellion. Well then, Let us not look upon the leaſt ſin without horror, ſince 'tis a crime not to be expiated by any lower price than an infinite bloud. It ſhould cauſe us to mourn alſo for ſin. It was our unrighteouſneſs made Chriſts back and his Soul to ſuffer; he had never felt the wrath of his Father, if we had not broke the Law of his Father. When the Death of Chriſt, our Sacrifice, comes into our thoughts, the remembrance of our ſins ſhould bear it Company. We ſhould never conſider that Chriſt died, but we ſhould join alſo with ſorrow the conſideration of that for which he died.

A DIS-

A DISCOURSE OF THE VOLUNTARINESS OF CHRISTS DEATH.

Ephes. 5. 2.

And walk in love, as Christ also has loved us, and has given himself for us, an offering, and a Sacrifice to God of a sweet smelling savour.

THE *exhortation* in this *verse* to a mutual love, depends upon what the *Apostle* had urged in the end of the former *Chapter*, where he had endeavoured to perswade them to a kindness and tenderheartedness to one another, and back'd it by the pattern God had set them in his pardoning Grace; and in *v.* 1. of this *Chapter*, he extends that motive to all other duties, and draws a general maxime for their observance; that they ought to imitate God in all things imitable by a Creature, *v.* 1. *Be ye therefore followers of God as dear children.* Consider the great example God hath set you, and as you have obligations to him, not only as your God, but your Father; so imitate him, not only as Creatures, but as Children, and express in your lives those admirable perfections, which he hath engraven on you by regeneration, and especially his patience and meekness in bearing, and his love and kindness in pardoning those that injure you.

Doctrine. *Those that lay claim to a relation to God, without imitation of him, are not Children, but Bastards.* They may be of his Family by instruction, not by descent. There is no implantation in Christ, without an imitation both of the Creator and Redeemer.

He doth prosecute the *exhortation* in this *verse*. *Walk in love*, let the perpetual tenor of your lives be in love; and that by the example of Christ, as before he had done it by the example of God, which indeed Christ had in Person urged to his Disciples before his departure from them, *John* 13. 14, 15. *I have given you an example, that you should do as I have done to you*; and amplifies this example of the love of Christ

1. *From*

1. *From the effect.* *His Paſſion.*
2. *The manner of it.* *Voluntary, has given.*
3. *The ſubject of it.* *Himſelf.*
4. *The end of it.* *A Sacrifice.*
5. *The event and fruit of it.* *A ſweet ſmelling ſavour* *, A fragrant odor, which by a *Metalepſis* is put for the appeaſing God, it having a wonderful force to appeaſe the wrath of God which was enflamed againſt us. The moſt generous example to imitate, is the Perſon of our Saviour; the moſt efficacious motive to perſwade to that imitation, is the Sacrifice of our Saviour, the courſe of our lives ought to be in love, not only an act, a ſpurt, but a walk. *As Chriſt hath loved us*: An *as* of ſimilitude, not of equality; we cannot equal the ſtature of Chriſts affection, but we may draw in our life lineaments like to his.

* ἐις ὀσμὴν εὐωδίας.

The latter words are the ſubject of this Diſcourſe. [*Loved us.*] This is the firſt ſpring of all the actions of Chriſt towards us, and the paſſion of Chriſt for us; there could be no other motive as it reſpected us. Our miſery might excite his pity, but his affection produc'd his paſſion; he loved us, as God, in common with his Father; he loved us, as man, by a participation of our nature. * In this love, there is his Divine Will as a Prieſt, his Humane Will as a Sacrifice; he pitied us while we were inſenſibly hurried down by the Devil to a gulf of perdition: love was the only impulſe, love excited him, love prepar'd him, love ſent him, love offer'd him; the higheſt aſſurance of his love, was the loſs of his life, the excellency of the Fruit ſhows the goodneſs of the Tree.

* *Coccius.*

Has given himſelf.] He was given by God, yet he offer'd himſelf; there was a joint conſent, *The ſon can do nothing of himſelf, but what he ſees the Father do*, John 5. 19. 'tis ſpoken after the manner of men, as Sons learn of their Fathers, and imitate them in their actions. Chriſt's giving himſelf, implies the Fathers giving him.

Παρίδωκεν.

Himſelf.] He was both the *Prieſt* and the *Sacrifice*; he offer'd not Gold or Silver, or a whole World, but himſelf, more precious than millions of Worlds, compos'd only of Angels and innumerable Spirits, as excellent as the Omnipotency of God could create.

Himſelf.] Not only his Body of Fleſh, not only his Soul a Spirit, but himſelf, his whole Perſon. * His Soul, his Body, himſelf the Son of God, and the Son of Man; he loved us as he loved himſelf, above what he loved himſelf ſhall I ſay? He expoſed his life for us, his moſt holy Perſon for us; the act of his murderers is not regarded as a ſweet ſmelling ſavour, but his own act of Obedience.

* *Zanchius.*

To whom did he thus give himſelf? *To God.* To that God, to whom by our baſe apoſtaſie we had rendred our ſelves obnoxious, and had fallen under his deſerved wrath. Our Saviour was Gods before, as he was the Son of God, but he delivers himſelf to God, * as a Mediator, a *victim* to ſatisfie for our ſins, and reconcile us to our injur'd Creator; he offer'd himſelf to God, as the judge and revenger of Sin, the guardian of the Law, the aſſertor of his Truth in his threatning, he appear'd before God as ſitting upon a ſeat of juſtice, that he might open to us a Throne of Grace.

* *Muſculus.*

To what end did he deliver himſelf? [*An Offering and a Sacrifice.*] Not like an Offering or like a Sacrifice *, but an Offering, a Sacrifice; not to do us a ſmall kindneſs, but to offer his life for us; he would dye in our ſtead, that we might live by his Death; not only an Offering, but a Sacrifice, an Incenſe to be conſum'd into ſmoke, a Sacrifice to be ſtuck and bleed to Death; all the Offerings and Sacrifices of the Law were compleated in Chriſt. * All his life wherein he acted for the glory of God, was an Offering; in his Death, he bled and expir'd as a Sacrifice; * he underwent a Death, not honourable, but ignominious, and not only ignominious among men, but joyn'd with the legal curſe of God. As he was the Son of God, he gave himſelf, having power to do it, *John* 10. 18. Unleſs he had been the Son of God, he could not have been a ſufficient Sacrifice for us.

* As *Crellius* in loc.

* *Zanchius* in loc.

* *Bodius* in loc.

For a ſweet ſmelling ſavour.] He gave himſelf with an intention to be accepted, and God received him with a choice acceptation. Sacrifices under the Law were accounted by God as a *ſweet ſavour*, Levit. 1. 9. Levit. 3. 16. Exod. 29. 41. This

expreſſion is firſt mention'd at the time of the Sacrifice of *Noah*, Gen. 8. 21. ſo God is ſaid to ſmell an Offering, 1 *Sam.* 26. 19. God accepted *Noahs* Sacrifice, and took an occaſion from thence of declaring his counſel to *Noah*, that he would not deſtroy the World, implying, that he would in time recover it by the promiſed ſeed. A ſmell is here attributed to God by an Ἀνθρωποπαθεία. As good ſcents recreate and refreſh the ſence of a man, ſo did the Sacrifice of Chriſt pleaſe and content God. Our ſins had ſent up an ill ſavour to Heaven, had diſturb'd the reſt of God. Chriſt expels our ill ſcent by the perfume of his Bloud, and reſtores a ſweet ſavour in the heavenly places, *Heb.* 9. 23. *purifying the heavenly things* himſelf. God being a pure Spirit, could not be taken with the ſmoke of the legal Lambs, nor refreſh'd with the fumes of Incenſe; but both God and Believers under the Old Teſtament had a content in them, as they were ſhadows of this ſweet Sacrifice, which was intended for the appeaſing God, and ſecuring the offending Creature. What the legal Sacrifices could not perform, as being earthy, mean, and too low for the acceptation of God, and delighted him no otherwiſe than as they refer'd to Chriſt, that this ſweet Sacrifice of the unblemiſh'd Lamb of God, poſſeſt with a perfect love both to Gods glory and mans ſafety, performed, and ſent up ſuch a fragrancy to the noſtrils of God, that he approv'd both of the Prieſt and the Sacrifice, infinitely above the beſt Sacrificers and Sacrifices under the Law, and changed his countenance towards the filthy Creature, that had raiſed ſuch noiſom ſteams in his preſence.

The *things obſervable* are many.

1. *The love of Chriſt was the ſpring of his Paſſion.*
2. *The perſon of Chriſt was conſecrated for us, and given to us.*

But the only things I ſhall take notice of, are

1. *Chriſt was a voluntary Sacrifice.*
2. *Chriſt was an efficacious Sacrifice.*

Doct. 1. *The Sacrifice and Sufferings of Chriſt for us were free and voluntary.* His Offering was a free-will Offering. 'Tis expreſt in the ſame Chapter, *Eph.* 5. 25. *He gave himſelf for the Church.* His voluntarineſs was typified by the Paſchal *Lamb*, a Lamb being the mildeſt of all creatures, reſiſting neither the *ſhearers* nor butchers, *Iſai.* 53. 7. All his work is aſſign'd to his *love*, *Revel.* 1. 5, 6. His love was antecedent to his ſhedding his bloud, and our being waſhed in it. Love renders any work delightful. The Sun of Righteouſneſs hath not a leſs Bridegroom Spirit and chearful diſpoſition in running his humble Race, than a *Sun* in the Heavens is expreſt to have, by the *Pſalmiſt*, in running his natural Race in the Heavens, *Pſal.* 19. 5. He was not made poor by force, but *became* ſo, and laid aſide his own riches for our ſakes, 2 *Cor.* 8. 9. * He became deſtitute of the advantages other men injoy, that from his worldly poverty we might become rich in ſpiritual Graces. He was not emptied of his Glory by another, but made himſelf of no reputation: he took upon him the form of a ſervant, it was not impoſed upon him by conſtraint: he was not debaſed by others, till he had humbled himſelf to the loweſt degree of humility. He could have reſiſted them when they lifted him up upon the Croſs, but he would be *obedient* to the determination of his Father to the laſt gaſp, *Phil.* 2. 7, 8. The hiding the Majeſty of God under the *form of a ſervant*, his deſcent not only to the Earth, the loweſt dregs of the World, the footſtool of the Divinity, but to the moſt abject and forlorn condition in that Earth. His taking the ſimilitude of weak fleſh, and running through all the degrees of reproaches and puniſhment, even to the grave it ſelf, were voluntary acts, the workings of his love, that he might reſcue us from a deſerved Hell, to advance us to an undeſerved Heaven, and make us partakers of that bleſſedneſs he had voluntarily quitted for our ſakes. He willingly put himſelf into the condition of a ſervant, which is to be at the beck of another, and have no will but that of his Maſter's. He ſubmitted his reaſon and affections to God to be employed in his work according to his will. He had an abſolute *power* over his own body, *Joh.* 10. 18. yet he made a free offer of it, and ſubjected it to the penalty to be inflicted on him. One place more, *Joh.* 17. 19. *For their ſakes I ſanctifie my ſelf*; it cannot be meant of his Conſecration to his Office of Prieſthood

* *Amyraut* in loc.

Prieſthood, that depended upon the Call of his Father; he was conſtituted a *Prieſt*, not *by* his own intruſion, but the Fathers Election, ſeiled by an Oath. The Father, and not *himſelf, glorified him* in this regard, *Heb.* 5. 4, 5. Nor of his habitual and inward holineſs, for ſo he was *ſanctified* by the ſpirit in his Conception, and *filled with all graces*, Luke 1. 35. Joh. 3. 34. But it is meant of his offering himſelf a Sacrifice. His Father made him a Prieſt, the Spirit made his humane nature fit to be a Sacrifice, his own will made him an actual offering.

In the handling this Doctrine, I ſhall do theſe four things.

1. *Lay down ſome Propoſitions for explaining this.*
2. *The evidences of this voluntarineſs.*
3. *The neceſſity of it.*
4. *The Uſe.*

1. *Propoſitions for explaining it.*

1. *The Fathers appointing him to be a Sacrifice doth not impair his own willingneſs in undertaking.* The Father is ſaid to *ſend* him and *deliver* him, *Joh.* 3. 34. *Rom.* 8. 32. Not that the Son was over-perſwaded, or came only out of Obedience, without any inclination of his own. The Father being the Root and Fountain of the Deity, all actions are originally aſcrib'd to him, though common to all; ſo he is firſt in order of being, as he is firſt in order of working. The Father is ſaid to deliver him, becauſe the firſt motion of redemption is ſuppos'd to ariſe from the will and motion of the Father; yet the love of Chriſt was the ſpring of all mediatory actions, and his taking our nature on him; and therefore he is no leſs ſaid to *give himſelf* than the Father is ſaid to give him to us, and for us. God is ſaid to *ſet* him *forth*, *Rom.* 3. 25. yet he is ſaid to *come*, Mat. 20. 28. Not thruſt out or forc'd to come. God lays our ſins upon him, yet Chriſt is ſaid to bear them. His engagement was an act of choice, liberty and affection. He could not be conſtrain'd by his Father to undertake it. His will was as free in conſenting, as his Father was in propoſing. The Spirit is ſaid to be *ſent* by the *Father*, and *the Son*, *to take of Chriſts, and ſhow it to us*, to fit thoſe for Heaven that are given to Chriſt; yet his diſtributions are according to his *own will*, 1 Cor. 12. 11. *dividing to every man according as he will.* If you conſider Chriſt as one God with the Father, there is but one and the ſame will in both; * will belongs to eſſence or nature; the eſſence of God being one, there are not in God divers wills, though the Godhead be in divers perſons, becauſe the power of willing is the nature, not a perſonal propriety. The Decree of Redemption was joint in Father and Son. [† What Chriſt Decreed as God, he Executed as Man. And what he willed from Eternity, he began in time to will as Man.] * Chriſt, as God, gave himſelf to Death with the ſame will, and by the ſame action as the Father gave him; but as man, he gave himſelf by a will inſpir'd by the Father. Yet for our Conception's ſake the Scripture repreſents things ſo as if they were diſtinct wills, which yet we muſt not imagine, any more than becauſe the Scripture in condeſcenſion to our weakneſs repreſents God with Eyes, and Ears, and Hands, we muſt conceive God to have a fleſhly Body like ours.

* *Hookers* Polity, *Joh.* 10. 3. *I and my Father are one.*

† *Bodius* in Eph. 5. 2.

* *Aquin.* ſum. Part. 3. Qu. 47. part. 3.

2. *The neceſſity of his death impeacheth not the voluntarineſs of it.* Many things are voluntary, which yet are neceſſary; there are voluntary neceſſities. God is neceſſarily, yet voluntarily holy; the Devils are neceſſarily, yet voluntarily evil. 'Tis not in their power to become good, yet they are carried to evil with a compleat will. Man deſires to be happy by a natural, and therefore neceſſary inclination, yet willingly and without conſtraint. This death was neceſſary by a determination of God; voluntary by a cheerful ſubmiſſion of Chriſt. The Election of the good Angels render'd their ſtanding neceſſary, but the adherence of their wills to God made their ſtanding alſo voluntary. Grace did not force them againſt their will, nor Gods determination of Chriſt render him a Sacrifice againſt his mind.

(1.) *It was voluntary in the foundation.* The Decree was not neceſſary, but an act of divine liberty. Nothing can incline God to an act of grace, but his own moſt holy will. Chriſt being at liberty whether he would eſpouſe our intereſt or no, his undertaking to manage it was a pure voluntary act ariſing from his own will.

will. He was not bound to become a Creature, and take upon him the form of a Servant, but his entering into that condition was an act of free choice and condeſcenſion. No reaſon can poſſibly be ſuppos'd, why the Son of God, and Lord of the Creation, ſhould make himſelf lower than the Angels for us, by any neceſſity of his own condition. There was indeed a neceſſity for us who could not be redeem'd without him, but no neceſſity ariſing from the divine nature. If a Creature ready to be famiſht be in a place where there is only one perſon of ability and ſufficiency to relieve him, there is a neceſſity on the part of the poor Creature to be reliev'd, and reliev'd by that perſon, ſince there is no other to help him, but there is no neceſſity on the part of the ſufficient perſon to relieve him; the help he affords him will be a meer act of Charity. This act of Chriſt is therefore called Grace, 2 *Cor.* 8. 9. *The grace of our Lord Jeſus Chriſt, that though he were rich, yet for our ſakes he became poor*; nothing could move him to become either a Creature or a Servant in a Created ſtate, but the yearnings of his own Bowels towards fallen and miſerable man.

(2.) *It was neceſſary after this engagement.* His engagement to make himſelf liable to puniſhment in our ſtead was free, but when he had enter'd into Bonds to the Judge of Heaven and Earth, he was then in his power to be deliver'd up to Death according to that obligation which he ſubſcrib'd and conſented to; he was then legally, and by his own conſent, bound to perform what he had undertaken, and could not juſtly detract. The promiſes of Chriſt are without Repentance, as well as the gifts of God. After Chriſt had put himſelf into the ſtate of a Creature, and form of a Servant, the homage due from a Creature to God, and the work of a Servant after his Ear was bor'd, was neceſſary, and could not be refus'd by him. He had then broke his word paſt to his Father in the Covenant of Redemption, had he abſolutely declin'd it. *He ought to die as Chriſt, Luke* 24. 46. *i.e.* As cloathed with our nature for ſuch an end. He needed not to die, as he was the Son of God by Eternal Generation, and lay in the Boſom of his Father; but it was neceſſary as he was made under the Law, *made Chriſt, i.e.* Anointed to ſuch a purpoſe. It was neceſſary alſo, in regard of the truth of God laid to pawn in ſeveral Promiſes, Prophecies, and legal repreſentations; but ſtill the Fountain of all this, was the free bubbling up of infinite affection to Mankind. Yet this neceſſity was a neceſſity of immutability, not of conſtraint. The holy and unchangeable will which complied with the firſt propoſal, remain'd in force till the firſt Execution. The will of the Eternal Spirit, whereby he offer'd himſelf to his Father, was immutable. 'Tis a neceſſity ariſing from himſelf, and the perfection of his own nature; from his own holy will, not from any conſtraint. God cannot be conſtrain'd, liberty is ſo eſſential a property of the divine nature, that though it may determine it ſelf, it cannot conſtrain it ſelf. To be God is a term of infinite Power, to be conſtrain'd is a term of Impotency: Theſe are contradictions in the Godhead. * Beſides, in his humane nature he could not ſin, he could not be overcome by the Devil, he could *find nothing* in him as a foundation to ſtand upon, *John* 14. 30. He could not do any thing againſt his Father. But to deſert his Suretyſhip had been contrary to that Law to which he had ſubjected himſelf; the word of the Oath, whereby he was conſtituted a Prieſt, had been fruitleſs. It had been the utter ruin of all the gracious Decrees of God, becauſe all the Elect were *choſen in him*, Eph. 1. 4, 5. the Covenant with *Abraham* and the *Patriarchs* had been null; the *oath which he ſware* to them, broken, *Luke* 1. 73. and the foundation of their Faith falling, the whole ſuperſtructure had been diſſolv'd, and they would have believ'd God in vain. All this neceſſity is no Plea againſt his willingneſs. The obligation which the truth of God lays upon him, after he hath promis'd, doth not diminiſh his firſt kindneſs and grace in making the Promiſe. As the neceſſity of his Death did not extenuate the *Jews* ſin in butchering him, ſo neither doth it leſſen Chriſts willingneſs in laying down his Life after he had voluntarily enter'd into our Bonds.

* *Cocc.* de fæd. p. 115, 116.

(3.) *Though his death was violent in regard of man, yet this doth not abate the voluntarineſs in regard of himſelf.* *Judas* betray'd him, the Serjeants apprehended him, *Pilate* Condemn'd him, and the Souldiers Crucified him: Theſe were but inſtruments to execute *the counſel of God*, Act. 4. 28. yet he need not have been

apprehended

apprehended unleſs he would; he ſhow'd his power to eſcape, not only the united force of the Jewiſh Nation, but of the whole World, by ſtriking his apprehenders to the ground with the Majeſty of his looks. He that can reſcue himſelf from the hands of men, and will not, may be ſaid to dye willingly, though he dye violently. They ſlew him as Murderers, and made him a Sacrifice to their revenge, not to God, *with wicked hands*, Acts 2. 23. and with wicked minds too. He was the ſole offerer of himſelf, as it reſpected God and advantag'd us. *Judas* willingly delivered him, *Pilot* with an imperfect will condemn'd him, the *Jews* delightfully reproach'd him, but the intention of none of them was to make him a Sacrifice of Redemption. It was for *our ſakes he ſanctified himſelf*, John 17. 19. but it was not for our ſakes that the *Jews* butcher'd him. *Judas* deliver'd him for the Silver, and *Pilot* condemn'd him to preſerve his Grandeur; but *He* delivered himſelf with an exceſſive affection for us. His Murderers had no regard to the making him an expiation for the ſin of the World; his oblation to God as a Sacrifice, was an act purely of his own Will at the very time of his Death, not of his Enemies rage. In this capacity his Death was ſolely the fruit of his love, and the hovering of his Soul over the loſt Sons of *Adam*; it did not ariſe from a neceſſity of nature, but the will of his mercy to us; he *gave himſelf*, and gave himſelf out of love, *Galat.* 2. 20. Enemies did not give him, Nature did not give him. The inward tranſports and affections of his Soul, the actings of his choiceſt Graces, whereby his offering was render'd acceptable to God, his Murderers were not the cauſe of; they had not force enough to crucifie him, had not a *joy* been *ſet before him*, which made him *endure the croſs*, Heb. 12. 2. *i. e.* the things wherein he rejoiced, as thoſe things are called our hope, which are the object of our hope. The joy of Chriſt, which made him deſpiſe the ſhame and ignominy of the Croſs, was the glorious good he ſhould procure by his ſuffering, the expiation of ſin, reconciliation of God, the new creation of the World; for the producing and ripening ſuch Fruits did he hang upon the Tree. This gave him contentment and pleaſure in the midſt of his indignities, and this was increaſed, not impaired by the fury of his Enemies. Though his Death, in regard of men, was violent, yet, as the Death of a Sacrifice, it was wholly voluntary.

(4.) *When our Saviour ſeemed unwilling to it in the time of his Agony, he was then highly willing.* This was when he pray'd earneſtly, that the Cup might paſs from him, and begins *Joh.* 12. 27. *Father, ſave me from this hour.* The ſtrugglings of innocent Nature do both times end not only in a gracious ſubmiſſion to the will of God, but in an ardent deſire that the will and glory of God might have their full accompliſhment. *But for this cauſe came I unto this hour*, therefore *Father, glorifie thy Name*, Do thy own work, and finiſh every part of thy will in me, and what thou haſt appointed me to undergo. The ſtate Chriſt was in muſt needs admit of ſome ſhrinkings in his Nature encompaſſed with our infirmities; he ſaw the comfortable influences of God ſuſpended, the indignation of God for our ſins breaking out, the guilt of innumerable iniquities imputed to him, and the Law with all its Curſes edg'd againſt him, and himſelf left to bear the weight of all this, and conflict with a wrath no creature ever bore before. The apprehenſions of all theſe meeting in a clear underſtanding, could not but raiſe ſuitable paſſions of fear and trouble in his humane Nature. If he had not known the greatneſs of the puniſhment he was to endure for our Redemption, he had undertaken to ranſom us from he knew not what. If he had not fear'd it, he had not been a ſenſible man; if he had not trembled at it, he had not been an innocent man. Suitable affections to God in his carriage towards us, are the neceſſary duties of a creature. God is the object of fear in his vindictive Juſtice, which Chriſt then was to be ſubject to. It had not conſiſted with that reverence which Chriſt always ſhow'd to God, not to be ſenſible of the ſharpneſs of thoſe puniſhments which were then providing for him as a ſubſtituted criminal in our ſtead. Though the Perſon of our Saviour was but one, yet he having two Natures, had two Wills, a Divine and Humane, otherwiſe he were not God and Man. If he had not a Humane Soul, he were not a man; and if he had not a Humane Will, he had not a Humane Soul; as he truly took our Nature, ſo he

took

took the Laws of it, whereby it cannot affect pain, but ſhun whatſoever it apprehends hurtful to it. As death was an evil againſt Nature, he deſires to decline it; as it was to be an atonement for ſin, and appeaſing of wrath through the dignity of the Sacrifice, he deſires to undergo it; he regarded it as man, and ſo had ſome reluctance to it; he regarded it as a man deſign'd for ſuch an end, and therefore ſubmitted to it. *But for this cauſe came I unto this hour.* [As it was a diſſolution of Nature, a fruit of Gods diſpleaſure againſt ſin, and ſhould for a time exclude his Soul and body from the fruition of the Divine favour and glory (though the perſonal Union ſhould not be diſſolv'd) he ſtartled at it; for the more Chriſt loved the ſenſe of the Divine love, which he enjoyed in his life, the more grievous would the apprehenſion of the want thereof be *.] But when he conſider'd, that he was united to that Nature, that he might ſuffer in it, and lay it down as a Sacrifice to that Juſtice which brandiſht a naked Sword againſt man, that without it the World could not be freed from that miſery ſin had hurl'd it into, he then put his neck under the Croſs. * As a Patient, who conſidering the potion offer'd as bitter, abhors it; but remembring the intention of the Phyſician, and the beneficial qualities of the Medicine, doth readily accept it. Both the abhorrency and acceptance are acts of the ſame will upon divers conſiderations, or rather the abhorrency is an act of Nature regarding it as diſtaſtful, the acceptance is an act of Reaſon regarding it as wholeſom. Now, was not the will of Chriſt as Mediator as victorious in the iſſue over the reluctance, as it had been in the capacity of a man deſirous of the removal of the Cup? The humane will veils to the Divine will, and conforms it ſelf, not only in a quiet poſture to the reſolves of God, but in an ardent deſire that his will might be perform'd. There was more of obedience in *Thy will be done, not mine*, and more of ardent affections in *Father, glorifie thy ſelf*, than there was of reluctancy in *Let this cup paſs from me*, or *ſave me from this hour.* He diſclaims the will of his humane Nature to perform the will of his Fathers mercy.

* *Bilſons* Survey, p. 398.

* *Downs* Vol. 1. p. 129.

2. *Wherein this Voluntarineſs of Chriſt's death appears.*

1. *He willingly offered himſelf in the firſt Counſel about Redemption to ſtand in our ſtead.* When our necks were upon the block, and the blow from Juſtice was otherwiſe unavoidable, Chriſt ſteps in, diverts the blow from us to himſelf, and declares himſelf willing to ſuffer what we had merited, that we might eſcape upon that ſuffering. The Father propoſed it, the Son conſented to it: The will of God is antecedent to the conſent of Chriſt, *Pſal.* 40. 7. *I come to do thy will, O my God*; which will was the will of God for our Sanctification through the *offering of the body of Chriſt*, Heb. 10. 10. Though he knew every thorn in the way he was to paſs, the greatneſs of the wrath he was to undergo, yet his heart leapt into the Fathers arms with a full and ready conſent at the firſt overture. The Father propoſed it not with more affection than the Son entertain'd it with delight, *I delight to do thy will, O my God.* He was loth to leave expreſſing it, *I come*, that is not all, *I delight to do thy will*, nor doth it reſt there, *Thy Law is within my heart:* 'Tis ſo ſetled, that it cannot be rooted out but with the utter diſſolution of my heart. Thus *in the Volume*, or the beginning *of the Book, it is written of him.* In the Book of *Geneſis*, in the *firſt promiſe*, the ſecond Perſon in the Trinity (who is ſuppoſed to appear to our firſt Parents after the Fall) repreſents himſelf a ſuffering Saviour, and teſtifies his own conſent to the ſuffering he was to undergo, as the ſeed of the Woman by having his heel bruiſed by the Serpent, and the victory he was to obtain by breaking the Serpents head. When the Counſel was reſolv'd upon, Chriſt is ſaid to *delight in the habitable parts of the earth*, Prov. 8. 31. His conſent was paſt before the World was; it was a delight to him, becauſe of the glory of Gods grace, to be made illuſtrious in the Sacrifice of himſelf. It cannot be meant of the firſt Creation, for that is ſuppoſed, and there could be no exulting delight in that, ſince the defilement of it by ſin preſently ſucceeded the laying on the top-ſtone. 'Tis meant therefore of the reſtoration of the World, which was to be wrought by this Wiſdom of God. Some to invalidate the Deity of Chriſt, underſtand by Wiſdom in that Book and Chapter an intellectual habit, which is ridiculous. The antiquity of the Wiſdom here ſpoken of is *before the mountains were ſetled*, and before there were any *fountains abounding with water.* The Wiſdom here deſcrib'd

deſcrib'd was preſent *with God*, when he made the World. It was intirely familiar with him; there was ſuch a familiarity between God and Wiſdom, as between a Father and a Son, *v.* 30. *I was by him as one brought up with him*, and peculiarly the delight of God.

2. *The whole courſe of his life manifeſts this willingneſs.* His will ſtood right to this point of the compaſs all his life. He never had any defect in his underſtanding, nor did his memory of what was appointed for him ever fail him. In the time of his life he frequently mention'd the Tragedy to be acted upon him, the manner of his Death by *lifting up* on the Croſs, *John* 3. 14. And he who was intimately acquainted with the Prophets, knew every circumſtance of his Death predicted in them. Many enter the Liſts with difficulties out of ignorance, but the willingneſs of our Saviour cannot be aſcrib'd either to ignorance or forgetfulneſs. He knew long before that *Judas* was to betray him, before ſuch a deſign enter'd into *Judas* his heart, *John* 6. 64. yet caſhier'd him not from his Family. He foretold the hour of his Death; his deſires were ſtrong for it, he was *ſtraitned* till he was baptiz'd with that bloudy Baptiſm, *Luke* 12. 50. He had little eaſe in his own Bowels, as though it were a kind of Death to him not to be a Sacrifice; and when *Peter* would have diſſwaded him from ſuffering, he uſeth him as ſmartly as he would have done the Devil, *Mat.* 16. 23. *Get thee behind me Satan.* Implying that in that Speech he was the ſame Enemy by giving him the ſame title. * And the Night before, he doth ſolemnly oblige himſelf to ſuffer by his Deed, as well as he had before by his Word; he makes his Teſtament in the inſtitution of the Supper, and delivers his will into the hands of his Diſciples. His heart was bent to wade through it; he gave them his bloud in the Sacrament, to ſhow how freely he would pour it forth the following day in a Sacrifice; the free diſtribution of his Body to them repreſented the free offering up his Body for them.

* *Liegnd* Euchariſt. p. 22.

3. *At the time of his death he manifeſted this voluntarineſs in his whole carriage.* When the time drew near, he declin'd it not; He would enter *Jeruſalem* with *Hoſanna's*, as if when he went to his Death, he went to his triumph; and indeed it was ſo, for by that oblation of himſelf upon *the Croſs*, he *triumph'd over principalities and powers*, Col. 2. 15. * He went into the Garden, which was as it were the bringing himſelf to the Door of the Tabernacle to be offer'd to God. He had at the Paſſeover bid *Judas* to execute quickly his traiterous intention, and now quickens the High Prieſts dull Officers to apprehend him; when he told them twice, Himſelf was the perſon they ſought. He ſummon'd not one Angel to take arms for his reſcue, though he could have commanded Legions to attend him; but as he had rebukt *Peter* before for diſſwading him, he now rebukes him for defending him; mov'd thereto by an ardency of zeal to drink the *Cup*, Joh. 18. 11. *Shall I not drink of the Cup which my Father hath given me.* He would not court the protection of *Herod* by working a Miracle to pleaſe his curioſity. As he would have no relentings himſelf, ſo he would not endure them in others; and therefore diſſwades the *women* from expreſſing their natural affection in a few tears, *Luke* 23. 28. His Soul was not wrung and torn from him, but he render'd his ſpirit into the hands of his Father, and cryed with a loud Voice before that laſt act; ſo that he died not by a defect of ſtrength, but by an ardency of will. He was more delighted with his Sufferings for us, than we can be with the greateſt Worldly pleaſures and grandeurs, and valued reproaches for us above the Empire of the World. To conclude, his Soul was not torn from him, but *he pour'd it out*, Iſa 53. 12. even that which was deareſt to him, as a man doth Water, freely and willingly out of the Veſſel, *he pour'd out his ſoul unto death*; he order'd Death to come and fetch it.

* Dr. *Owen.*

3. Thing. *Why this voluntarineſs was neceſſary.*

1. *On the part of the perſon.*
2. *On the part of Juſtice.*
3. *On the part of acceptation.*

1. *On the part of the Sacrifice it ſelf.* He was above any obligation to that work he ſo freely undertook for us. When he made himſelf of no reputation, it was a work of his Charity, not of neceſſity; and he was bound in no other Bonds,

but those of his own love. Nor could he be over-rul'd to any thing against his own consent; for being God *equal with the Father*, Phil. 2. 6. he was subject to no Law, nor could be constrain'd to bend under the terms and penalties of it. Christ as the second person was not under a law any more than the Father; for he was *in the form of God*, *i. e.* had the same essence with God. Suppose he had been incarnate without entering into any Bonds for us, though so far as he was man, he was bound actively to obey the Precepts of the Law, yet not bound to endure the penalties of the Law, unless he had been a transgressor of the Precept: he was to have obey'd it as a Creature, but not suffer the Curse, unless he had been a guilty Creature. But he was not only made under the Law, as an *innocent* Creature, but *in the likeness of sinful flesh*, Rom. 8. 3. as like as possible could be, sin only excepted; and therefore observ'd those Ceremonial Precepts which concern'd Creatures, as sinful; as *Circumcision*, though he had no lust in his humane nature to be cut off, and *Baptism*, though he had no stain to be washt away. And indeed, as he was not, so he could not be a transgressor, being secur'd by his Conception from any original taint, and by the hypostatical Union from any actual spot: If he could possibly have been a transgressor, the Salvation of the Elect had been contingent. Being a Creature, of the Seed of the Woman, he may be suppos'd to be under the condition of the Covenant of nature; yet not violating that Covenant, he could not justly die for himself.

2. *Necessary on the part of justice.* The satisfaction for sin was to be made by Death, because man upon his revolt from God, was by the immutable Law bound over to Death. Man could not satisfy the Law but by Death, and so must have lain under the bonds of that Death for ever, and no convenient way could be found for his rescue, unless some one, who was not obnoxious to that penalty by nature, should suffer in his stead that Death which he ow'd. Now had it not been an injustice to inflict a punishment upon a person purely innocent, and unwilling to render himself in the place of the Criminal? No man can be justly constrain'd to pay either a pecuniary or criminal Debt for another without his own consent, either actual at the time of paying, or suffering, or legal when by entering into the same Bonds he hath made himself legally one person with the Debtor or Offendor. Had not Christ voluntarily undertaken it, Justice had been wrong'd instead of being satisfied. It could upon no account have been just to punish one that had not been guilty upon his own score, or by substitution. The satisfaction of justice in one kind had been an injury to it in another. Well then; The will of Christ could not have sav'd us without his suffering, because as the Law had denounc'd Death, Justice was to be satisfied by Death. Nor could the sufferings of Christ have sav'd us without his will; for none can be an involuntary Surety; had he not consented to have our sins imputed to him, the punishment of our sins could not have been inflicted on him. To take from any what is not due, and when they are unwilling to part with it, is rapine.

3. *Necessary in regard of acceptation.* Christs consent was as necessary as God's Order. Had Christ suffer'd for us without the consent of his Father the Judge of the World, though his sufferings had been of infinite value, because of the dignity of his Person, yet God had not been oblig'd to look upon us as concern'd in him, nor count him to us or for us; and had not Christ consented that they should be for us, they could not justly have been accepted for us, or applied to us. It had been an alienating the Goods against the will of the Donor. As Gods Order makes his Sacrifice capable of being satisfactory, so the consent of Christ makes it capable of being accepted for us, and applied to us. The *Heathens* would not offer a Beast that came struggling to the Altar; but God under the Law, regarded not the reluctance of the Sacrifice, but the Free-will of the Offerer, which was necessary to make the Sacrifice a sweet savour. How much more necessary is the voluntariness of that person who was to be both Sacrifice and Priest? Love belongs to the integrity of a Sacrifice, a *burnt body* without *Charity* is of no value, 1 *Cor.* 13. 3. The merit of his Death depended not upon the act of dying, or the penal part in that Death, but upon his willing Obedience in it, in conjunction with the dignity of his person; and without this his Soul might have expir'd without being a Sacrifice. As the Disobedience of *Adam* rendred the

World

World obnoxious to wrath, ſo by the voluntary oblation of Chriſt, *Juſtification* is conferr'd upon Believers, *Rom.* 5. 19. His love made his Sacrifice a ſweet-ſmelling ſavour. By the pouring out his Soul is our Redemption wrought, *Iſai.* 53. *He ſhall divide the ſpoil with the ſtrong, becauſe he poured out his ſoul unto death*, or he ſhall partake of the ſpoil with the ſtrong, he ſhall take us as his own ſpoils, who were before the Devils prey, and reſtore to us that bleſſedneſs which the Devil rifled us of. We are reſtored, and himſelf exalted, not meerly becauſe he dyed, but becauſe he dyed willingly. * In vain had we hoped for the benefit of a forced Redemption.

* *Hall* Vol. 1. p. 246.

Uſe.

1. *The way of Redemption by a Sacrifice was neceſſary.* Why ſhould Chriſt ſo willingly undertake this task, be a man of ſorrows, lay himſelf down into the grave, if the atonement of our ſins could have been procur'd at an eaſier rate? He that made the World by a word, would have redeem'd us by a word, if it had ſtood with his own honour. 'Tis at leaſt neceſſary for Gods greater honour and mans ſurer benefit. The application of it to us muſt be as neceſſary as the oblation of it for us. Think not a few tears, the heat-drops of a natural repentance, can expiate thoſe ſins for which Chriſt thought the beſt bloud in his heart ſo neceſſary to be ſhed.

2. *The Death of Chriſt for us was moſt juſt on the part of God.* What Chriſt did willingly ſubmit to, God might juſtly charge upon him as a due debt. That man that will enter into bond to ſecure the debt to the Creditor, or ſatisfie for the Criminal to the Governor, may juſtly be ſued upon default of payment by the one, and arreſted for default of appearance by the other; what he promiſed may juſtly be demanded of him.

Volenti non fit injuria.

3. *How wonderful was the love of Chriſt!* To accept ſo willingly of ſuch hard conditions for us, and dye ſo ignominiouſly upon the Croſs we had deſerved! He knew the burden of ſin, he knew the terrors of Hell, yet he did not ſhrink from the imputation of the one, or the ſufferings of the other; it was not a willingneſs founded upon ignorance, but upon a clear-ſighted affection. He was willing to be reproacht, that we might be glorified; he would be like to us, that we might be conform'd to him; and took our humane Nature, that we might in a ſort partake of his Divine. Oh wonderful love! to open his breaſt to receive into his own heart the ſharp edge of that Sword which was directed againſt us. * Had not his feet been well ſhod with love, he would ſoon have turn'd back, and ſaid his way was unpaſſable. A courteſie is enhanc'd by the greater ingredieney of the will in it; our Saviour had a double will in this matter, the will of the Divine, and the will of his humane Nature, like two ſtreams from diſtant parts meeting together in conjunction. Worſe than Devils are we, if we are not raviſht with ſo great an affection, which made him leave the Heaven of his Fathers preſence for a time, to paſs through our Hell in the dregs of the Creation.

* *Gurnal's* Armour, Part 2. p. 444.

4. *How willingly then ſhould we part with our ſins for Chriſt, and do our duty to him?* Oh that we could in our meaſures part as willingly with our luſts, as he did with his bloud! He parted with his bloud when he needed not, and ſhall not we with our ſins, when we ought to do ſo, for our own ſafety, as well as for his glory. Since Chriſt came to redeem us from the ſlavery of the Devil, and ſtrike off the chains of captivity, he that will remain in them, when Chriſt with ſo much pains and affection hath ſhed his bloud to unlooſe them, prefers the Devil and ſin before a Saviour, and will find the affront to be aggravated by the Redeemers voluntarineſs in ſuffering for his liberty. How willingly ſhould we obey him, who ſo willingly obeyed God for us? Chriſt did not let his enemies ſnatch away his life, but laid it down; our duties ſhould not be wrung from us, but gently diſtil from us. The more will in ſin, the blacker; the more will in obedience, the ſweeter. 'Tis in this we ſhould imitate our great Pattern.

A DISCOURSE OF THE Acceptableness of Christs Death.

Ephes. 5. 2.

------A Sacrifice to God for a sweet smelling savour.

HAving dispatched the first Doctrine about the *Voluntariness* of Christ's Death; from those Words [*Hath given himself*] I proceed to speak of the *Acceptableness* of it, from this latter Clause of the Verse. Allusion is made here to the *perfume* God commanded under the Law, *Exod.* 30. 34. The Spices were to be pounded, and afterwards put into a Censer, to be dissolved into a sweet fume, in the *Levitical* service: Christ was bruised by his humiliation, to be rendred a sweet perfume to God.

Doctr. *The Sacrifice of Christ was acceptable to God, and efficacious for men.* There was a compleat satisfaction made to God, the supreme Judge offended, pleasing to him, and effectual to free the guilty party from the obligation to the deserved punishment. Christ was *white*, in regard of his innocence; *ruddy*, in regard of his bloody passion: both put together, made him the *chiefest among ten thousand*, Cant. 5. 10. The efficacy of this Sacrifice in many fruits of it, is fully expres'd, *Dan.* 9. 24. *The transgression was finished, an end put to sin*, the apostasie of *Adam* was check'd, the idolatry of the *Gentiles* overthrown, the *atonement of sin* made, which could not be by the Legal Sacrifices; a *righteousness* pleasing to God, and therefore *everlasting*, introduc'd; all the Predictions of him fulfill'd, whereupon he is *anointed*, *i. e.* fully settled in all his Offices, and declared by that anointing to be a compleat Sacrifice, and the Prince of our salvation. The last words our Saviour spake upon the Cross, gave us an assurance of this; He saw and knew the work compleatly perform'd, and then gave up the Ghost, *Joh.* 19. 30. *When Jesus had receiv'd the Vinegar, he said, 'Tis finished: and he bowed his head, and gave up the Ghost*: All the Prophecies of what I was to do, are accomplished; I have nothing else now to do, to render my undertaking compleat, but the bowing down my head, and sending out my last breath to my Father. All the Sacrifices of the Law, the daily and anniversary Sacrifices, were shadows and images of him, and fulfilled in their main design in and by him. It could not be otherwise than acceptable; since there was no omission of any thing required of him, no commission of any thing forbidden to him. The whole Law, both the Mediatory Law, and the Law of Nature, were within his heart; the whole Law was answered by his Life. He paid an obedience, not by measure, as he had received the Spirit not by measure, to prepare him to be a *Victim* for our redemption. It was acceptable to God for us; so must the *Apostle* be understood. It was a sweet savour to God for those persons, and those ends for which he gave himself. As it was a Sacrifice intended and offered to God for us, so it was accepted

cepted as a ſweet ſmelling ſavour by God for thoſe perſons and ends.

In handling this Doctrine, I ſhall,

1. Premiſe two things for the Explication of it.
2. Prove it.
3. Apply it.

1. I ſhall premiſe two things for the Explication of it.

1. *God was not abſolutely bound to accept it for us.* Though this Sacrifice was infinitely valuable in it ſelf; and had it been without a Divine Order, might have been counted a teſtimony of affection to the honour of God, and the Good of the Creature: Yet God might have refuſed any acceptance of it for us; he might have rejected every Sacrifice, but that of the Offender. If we conſider it ſimply in it ſelf, without any previous order, without any Covenant ſtruck between the Father and the Son concerning it, he was not obliged to have any reſpect to the Apoſtate Creature, upon the account of it. But after a Covenant ſtruck between them, wherein it was agreed, that Chriſt ſhould lay down his ſoul as a ranſome, and offer himſelf an unblemiſh'd Sacrifice for the Sons of men, and that he ſhould ſee the travail of his ſoul, and by his righteouſneſs juſtifie many, after he had *born their inquities in his own body on the tree*, Iſai. 53. 10, 11. God could not but accept it, unleſs he could have found a ſpot in the Offering, and charged him with a non-performance of any Article covenanted between them. If it were according to the tenour of the Covenant of Redemption, it could not be refuſed by God, being conſequent to his Decree and promiſe. But if we conſider it in it ſelf, God was not bound to accept it for us, though he might have had an high eſteem of it: For according to the tenour of his Law, he might have demanded a compenſation from the perſon of the Sinner, and laid the puniſhment upon the perſon upon whom he found the guilt, and exacted the life of the Sinner as a Sacrifice for the ſin. The acceptableneſs of this Sacrifice was from it ſelf, in regard of the dignity of the perſon, the infiniteneſs of the Sacrifice; but the actual acceptation of it for us, was from the Covenant and Agreement between them. When a man offers to give a thouſand Pound for that which is not worth a thouſand Pence, the Summ is not only a valuable, but an over-valuable conſideration for that which is deſired; but the acceptation of this Summ from the other, depends upon the will of the perſon whoſe propriety it is. The Death of Chriſt was a Sacrifice of a valuable Conſideration for the ſin of the World, and ſufficient to expiate the greateſt crimes both for number and weight: But the receiving of it upon ſuch an account, depended upon the will of the Law-giver, whoſe Authority was violated in the breach of the Law, and who, as the only Judge, had paſs'd Sentence on the offending Creatures, and had *concluded all under ſin*, Rom. 11. 32. and ſentenc'd the whole World, ὑπόδικον, *under condemnation*, Rom. 3. 19. It muſt be accepted by him, it had not elſe been of it ſelf valid for us. In regard therefore of the valuableneſs of this Sacrifice, all the beneficial fruits of it ſtreaming upon the Creature, are in Scripture aſcribed to the Death of Chriſt: But in regard of God's acceptation of it for us, they are aſcribed to the Grace of God; to the Grace of God, as appointing and accepting; to the Death of Chriſt, as procuring and purchaſing. The Grace of God gave a virtue to the mediation of Chriſt, in regard of its application to us; but the Death of Chriſt had a value in it ſelf, whether it had been accepted for us or not, or order'd by God to be applied to us. And as God reſpects the Agreement in the Promiſe he makes to us, ſo Chriſt doth not enter any Pleas in reſpect of the intrinſick worth of his blood, but makes this Agreement the foundation of them, *Joh.* 17. 4, 5, 6. *I have finiſhed the work which thou gaveſt me to do.* The prevalency of it for us depended upon God's order. Indeed, had he not finiſhed the work, he could not have challenged the reward promiſed: there was to be merit on his part, before a reward on God's. Yet the ſufferings on his part may be conceived without any reward on God's part, if conſidered ſeparate from this Agreement and Divine tranſaction between them. We muſt not underſtand this, as though, if God had not been obliged to dignifie Chriſt for his ſufferings, by the promiſe he had made him, he would not have rewarded thoſe ſufferings out of meer goodneſs; for ſince God in his own Nature is infinitely good, he cannot but love holineſs and affection to him, and teſtifie his approbation of it by ſome retribution.

2. *As*

2. *As the acceptation of it depended upon the will of the Law-giver and Rector, ſo the acceptableneſs of it depended upon the will of the Redeemer.* The *Apoſtle* therefore ſaith, *He gave himſelf for us*; the ſweetneſs of it depended upon the will of the Donor, in concurrence with the will of God. The more of will there is in any act of a Creatures obedience, the more ſavoury it is to the Divine Majeſty, to whom it is paid: His love both to God and us made his Sacrifice a ſweet ſmelling ſavour. The merit of his Death depended not upon his meer dying, or upon the penal part in that Death; but upon his willing Obedience in it, in conjunction with the dignity of his Perſon: without this, he might have breath'd out his Soul without being a *victim*. Had not Chriſts Will been full and firm in it, that his ſufferings ſhould be for us, they could not juſtly have been accepted for us, or applied to us; it could not have been a payment of our debt, and the application of him to us, had been an alienating the goods of another againſt the will of the Proprietor. This ſweet ſavour exhal'd from his voluntarineſs; he was not dragged to his ſufferings, but ſuffer'd more willingly than we had greedily ſinned againſt God. We had Conſcience checking us in ſinning, but Chriſt had no Conſcience checking him in ſuffering; it was his meat and drink to do his Fathers Will. As Gods order makes his Sacrifice capable of being ſatisfactory, ſo the free willingneſs of Chriſt makes it capable of being accepted for us, and applied to us. Involuntary ſervices are rather paſſions than actions; in them we rather ſuffer a ſervice than perform it. There was Obedience in every preparatory act of Chriſt, Obedience in the laſt act in the ſuffering Death, and it was his Obedience in ſuffering not ſimply the ſuffering it ſelf, made it meritorious of his mediatory Glory for us, *Philip.* 2. 8, 9. *Wherefore God alſo hath highly exalted him*, viz. becauſe of his *Obedience to the death of the Croſs*. His joy in performing, was the incentive of Gods joy in valuing, accepting, and rewarding it; God ey'd his Obedience in the Crown he gave him; and it was in the conſideration of his Obedience in ſuffering, that he advanc'd him to that excellent dignity.

2. Thing. *That this Sacrifice is acceptable to God and efficacious for us*, will appear in *ſeveral Propoſitions.*

1. *God took pleaſure in the deſignment and expectation of it.*

(1.) *His eternal delights were in him, not only as his Son, but as a Redeemer.* Gods *delight* in Chriſt, and Chriſt's *rejoicing* in the habitable parts of the Earth, and delighting in the ſons of men, are coupled together, *Prov.* 8. 30, 31. as if God delighted in him, becauſe he delighted in the redemption of man. Hence God is introduced ſpeaking with a kind of joy of this ranſom, *Job* 33. 24, *Then is he gracious to him, and ſaith, deliver him from going down into the Pit, I have found a ranſom*, i. e. I have accepted a ranſom, and have a price in my hand; as *Hoſ.* 12. 8. *I am become rich, I have found me out ſubſtance*, i. e. I have got wealth enough; ſo I have here price ſufficient, unlooſe the chains of the Priſoner. This *finding* is the ſame on Gods part with *acceptation*, as *finding* on Chriſt part is the ſame with *obtaining*, *Heb.* 9. 12. *Having obtained eternal redemption*, ευραμενος, having found. 'Tis the ſpeech of God: who elſe but the Rector of the World, and the Judge of all Fleſh, hath power to order the delivery of the captive? It is the exultation of his mercy at the appearance of a ſufficient Sacrifice for the forlorn ſinner, whoſe Soul was drawing near to the Grave, and his life to the deſtroyers. 'Tis the triumph of mercy at the thoughts of it.

(2.) *What was the ground of his promiſes to him, but his pleaſure in him for this undertaking?* What elſe can be the meaning of thoſe words, which the *Apoſtle* cites to prove the Deity of Chriſt, *Heb.* 1. 5. *And again, I will be to him a Father, and he ſhall be to me a Son*; that God would be always to him a Father, accepting his Obedience, and he ſhould always be a Son, offering upon the Croſs, or pleading upon the Throne his ſacrifice and ſufferings; a Father to him as Mediator, to countenance, encourage, accept him and all his undertakings? This is a promiſe made to Chriſt; what need of any promiſes to Chriſt, conſidered only as the Son of God, equal with the Father? 'Tis a promiſe to Chriſt as the ſeed of *David*; (the place the *Apoſtle* cites it from, is, 2 *Sam.* 7. 14.) and if to him as the ſeed of *David*, 'tis made to him as *Mediator*, promiſing a Kingdom to him upon

upon his ſuffering, and an eternal acceptation of him as an obedient Son; the ground whereof was his purging our ſins by himſelf, *Heb.* 1. 3. all the promiſes of God to Chriſt, reſpect not Chriſt abſolutely conſidered as the Son of God, but in the relation of Mediator, Sacrifice, ranſome for man, for they are all branches iſſuing upon that firſt promiſe to man in *Paradiſe* of the ſeed of the Woman, whoſe heel was to be bruiſed. God promiſeth to be a Father to Chriſt, in the ſame ſence that Chriſt owns him to be his God, and his *Father* after his Reſurrection, *John* 20. 17. which reſpects Gods relation to him as *Mediator*; for as he is conſidered abſolutely as the Son of God, God could not ſo properly be ſaid to be his God. The term implies a Covenant between them, in purſuance of which Chriſt was to be Gods ſervant, and in acceptance of this God was the God of Chriſt, and promiſes to be his Father, manifeſting his fatherly and gracious acceptance of his ſervices, as a Father doth the obedience of a Son; and therefore Chriſt pleads the righteouſneſs of God for the obtaining the accompliſhment of his Grace in thoſe that believe in him, as well as the love which God bore to him as *Mediator*, John 17. 25, 26. *O righteous Father*, &c. Grace was the fountain of the promiſe, but Juſtice is oblig'd for the performance.

(3.) *Hence it was that he declared his acceptation of him at his entrance into his office*, which was at his baptiſm, *Mat.* 3. 17. *This is my beloved ſon, in whom I am well pleaſed*, not reſpecting only his eternal filiation, but the work he was entering into the exerciſe of, and the preparations to his being a Sacrifice; with this work, wherein his Son was to glorifie him, was he well pleaſed; his interpoſition as a *victim* for the ſalvation of many Brethren, was grateful to God. The word רצה the word in *Iſai.* 42. whence this place is cited, is often uſed to expreſs Gods pleaſure in, and acceptance of Sacrifices offer'd to him *according to his will*, as *Job* 33. 26. Mal. 1. 8. and here it refers to the whole work of Chriſt, as the whole work of Redemption is called the good pleaſure or εὐδοκία of God, *Epheſ.* 1. 5. He confirms here by his own teſtimony, what he had declared before by the Angels in their *Hymn*, Luke 2. 14. *Good will towards men*, εὐδοκία. So certain was God that this Sacrifice would anſwer all his ends, that he teſtifies himſelf well pleaſed with him, before the full performance of his work.

(4.) *Hence it was that God delighted to bruiſe him, and in the thoughts of it.* He foreſaw what pleaſure he ſhould take in this, as I may ſay, aromatick Sacrifice, after it was *bruiſed* and pounded, *Iſai.* 53. 10. Not that God did delight in the act of bruiſing, conſidered ſeparately from the ends for which he bruiſed him (ſince all acts of juſtice are his ſtrange works) but with an eye to the iſſue of it, which was the glory of his divine perfections, the recovery of loſt man, the reſtoration of the health and ſoundneſs of the Creation; as the *Phyſician* delights not in the ſharpneſs of the Phyſick he adminiſters to the Patient, or a *Chirurgeon* in lancing the Body, but as it conduceth to the health of the Patient.

(5.) *Hence it was that he took pleaſure in the repreſentations of it before it was actually offer'd.* Hence the very firſt ſervice after the promiſe was probably a *Sacrifice*, as hath been ſaid before, and the chief part of Worſhip in the only Church, God had in the World for many Ages, conſiſted in Sacrifices, the repreſentations of this grand *victim* in the end of the World. In all thoſe things, which could not upon their own account ſatisfie God, as not being ſuited to his juſtice and wiſdom, and not able to expiate the ſin of a rational Creature, he ſmelt a ſweet ſavour as they were images of this Sacrifice, whence the greateſt and moſt pleaſant fragrancy ſhould be exhaled, *Gen.* 8. 20.

All this pleaſure of God teſtified before the oblation, was from the certainty of its accompliſhment. God knew he *laid help upon one that was mighty*, Pſal. 89. 19. mighty to pleaſe him and pleaſure us. God could not have before-hand rejoic'd in that which ſhould have come ſhort of his expectation; 'tis inconſiſtent with the Deity to have ſuch a diſappointment; the leaſt failure in the Sacrifice would have fruſtrated his contrivance, and rendred it as loathſome to God as the ſin of *Adam* for which he ſuffered; but it was impoſſible for God to be diſappointed; and impoſſible for the Redeemer, being God as well as Man, to fail in the performance of his part, and thereby God come ſhort of his ſatisfaction, and the ſinner of his ſecurity.

2. *God*

2. *God had a reſtoration of his reſt, which had been diſturb'd by the entrance of ſin*, and therefore this Sacrifice was highly acceptable to God. He was Gods *ſervant in whom* his *Soul delighted*, or had a reſt, *Iſa.* 42. 1. Excluding all other things from contributing to the reſt or delight of God. God reſted in the Works of Creation as they were ſhadows of his Wiſdom, Power, and Greatneſs; eſpecially as they were effluxes of his goodneſs, and anſwer'd his glorious ends; for the ground of his reſting was a review of the goodneſs of them according to his own mind and *Idea*. He ſaw himſelf and his Attributes glittering in the Creatures. But the reſt of God was diſturb'd by the invaſion ſin made upon his rights in the World; and no ſooner had he made the World, and was *refreſht*, Exod. 31. 17. but diſorder and confuſion, by means of ſin, ſpread it ſelf over that frame; whereupon he Curs'd the Earth, which he had newly made; gave Sentence againſt Man, and though it was temper'd with the mercy of a gracious Promiſe, yet he left him under ſome outward penal evils all his days, becauſe of his revolt, and had no reſt but in that Seed of the Woman, whoſe Heel was to be bruiſed by the Serpent, that the Serpents Head might be ſhatter'd and bruis'd by him; and thereby an end put to that diſorder which had enter'd by the Serpents breath. And therefore all the Joy God hath in his Church, the beſt part of his Creation, is from this reſt or acquieſcence in his Love, or the object of his Love, *Zeph.* 3. 17. *He will reſt in his love, he will rejoice over thee with ſinging*. Hence it is, that the Temple, the Type of Chriſt, is call'd in regard of thoſe ſhadows of him, *viz.* Sacrifices daily perform'd in it, *the houſe of his glory*, Iſa. 60. 7. *A glorious high Throne*, Jer. 17. 12. *The place of his reſt*, Iſa. 66. 1. Could Gold and Silver, poliſht Stones, and artificial Structures be the reſt and Throne of God? As little as the bloud of Bulls and Goats, could affect him of themſelves with a fragrant ſmell. His ſole acquieſcence was in the Temple of the Body of Chriſt made fit to be a Sacrifice and repreſented by thoſe Types. Such a reſt he had in him as a Sacrifice, that upon that very account he gave all things into his hands: and as by Eternal Generation he had communicated to him the perfections of his nature; ſo, as he was a Mediatory Sacrifice, he gave him Authority to execute Judgment, gave him a Kingdom as large as his own, and ſeem'd to vail his own authority, to encreaſe his, and as it were ſtands behind the Curtain, while this our *Mordecai*, that ſaved us from Death, manages all the concerns of his Empire, and all to this end, that *men might honour the Son as they honour'd the Father*, Joh. 5. 22, 23. Such a perfect acquieſcence hath God in him, that he will entertain nothing to the prejudice of the honour of Chriſt in his Work. He will not have the beſt works and Sacrifices of Men, Partners and Competitors with him: He will for ever diſcard all thoſe that have not the ſame thoughts of him, the ſame ſatisfaction and glorious reſt in him, according to their meaſures, as himſelf hath. No other Sacrifice ſhall be of value with him for the atonement of Sin; not a dram of Mercy, not ſo much as to the quantity of the cooling virtue of a drop of Water, can reaſonably be expected by thoſe that refreſh not themſelves with that Sacrifice wherein God found ſo delightful a reſt. Such a reſt hath God in this Sacrifice, that it ſhall be the matter of the praiſes of the Saints to all Eternity in Heaven.

3. *The higheſt perfections of Gods nature had a peculiar glory from this Sacrifice.* All his perfections, not diſcover'd before to the Sons of men, are glorified punctually, according to his intentions and reſolves for their diſcovery. Not a tittle of his nature which was to be made known to the Sons of men, but is unvail'd in this Sacrifice, to their view, in a greater glory than the Creatures were able to exhibit him. The *knowledge of the glory of God ſhines in the face* or appearance of *Jeſus Chriſt*, 2 Cor. 4. 6. *i.e.* all the perfections of his nature are delineated in this ſaving Sacrifice. In which reſpect ſome think that *Coloſ.* 2. 9. of the *fullneſs of the Godheads dwelling* in him *bodily*, is to be taken, not only that the Deity dwelt in the humane nature, but the full diſcovery of the perfections of the Godhead was in the appearance of Chriſt in his Body, as prepar'd for a Sacrifice, as in a Map and Scheme, as clear as could poſſibly be repreſented to the view of men. 'Tis in the purchace of our redemption by his bloud, that he appears to be the *Image* of the *inviſible God*, as well as the *firſt-born* or head *of every Creature*, *Coloſ.* 1. 14, 15. The image of thoſe perfections of the Godhead which otherwiſe

otherwiſe had been utterly inviſible to man. The Image not of his will, as the *Socinians*, but of his nature. Hence is the *glory of the Lord*, as well as the Salvation of his People, the name and title of Chriſt, *Iſa.* 40. 5. *the glory of the Lord ſhall be reveal'd*, Luke 2. 32. His holineſs was glorified in the diſcovery of the helliſh filthineſs of ſin; his juſtice in the grievous puniſhment of it; his mercy to his Creatures, in the giving the deareſt thing he had, a ranſom for them. In him he appeared gracious as well as righteous, tranſcendently merciful in the exerciſe of the *higheſt juſtice*, Pſal. 116. 5. both ſhin'd clearly in the head of this Sacrifice, being temper'd for the glory of God, and the good of the Creature; the ſeat of Juſtice is turn'd into a Throne of Grace, puts on the quality of an Advocate inſtead of that of an Accuſer, uttering abſolutions inſtead of condemnations. Since Juſtice is propitiated by the Death of Chriſt, it ſteps in as an Agent in the *juſtification* of a Believer, *Rom.* 3. 25, 26. Juſtice, the main Attribute to be dreaded by man, was ſo glorified and pleas'd by this Sacrifice, that this alone would oblige him to the remiſſion of ſin, if mercy ſhould not have any ſuit for it ſelf.

4. *Compare this Sacrifice with the evil for which he was ſacrificed, and which had invaded the rights of God*, and the ſweet ſavour of it will appear, as alſo the efficacy of it.

(1.) *This Sacrifice was as honourable for God, as our ſins had been a diſhonour to him.* As much glory accrued to him by it, as injury was offer'd him by our ſin. Our ſin was the ſin of a Creature, and the Sacrifice was the act of that perſon by whom God made the World. The ſin was the act of his Creature-Image, the Sacrifice was the act of the *expreſs image of his perſon*, Heb. 1. 2, 3. Sin was committed by man, and expiated by him who was God. It was not only a rational Sacrifice for the ſin of a rational Creature, but a divine. The ſin was an infinite offence in regard of the perſon againſt whom it was committed; the price was of an infinite value in regard of the perſon by whom it was paid; the dignity of the perſon makes a compenſation for the malice of the crime; an infinite perſon was not more wrong'd by the tranſgreſſion, than he is righted by the dignity of the perſon who made the compenſation for it. 'Tis every way proportion'd to the infinite guilt of the crimes for which it is offer'd, and the infinite Juſtice of God which was offended thereby. God had a price of a full value, he was fully repair'd in his honour, and we deliver'd from our Chains. In ſome reſpect the Attributes of God were not ſo much diſhonour'd by the ſin of *Adam*, as they were glorified by the Death of Chriſt; Chriſt glorified by his Sacrifice thoſe perfections which were not then diſcover'd, nor diſcoverable to *Adam* in his innocence, as *patience* and *grace*; as well as thoſe which were particularly offended by the revolt of man. This Sacrifice fully repairs the honour of God, which nothing elſe could do. The reaſon why the damn'd ly for ever under the weight of his wrath in Hell, is, becauſe by all their ſuffering they cannot reſtore that honour to God, which they have rob'd him of by their Iniquities.

(2.) *There was therefore a greater pleaſure aroſe to God from this Sacrifice, than noyſomneſs from our ſin.* The dignity of the perſon ſuffering was equal to the dignity of the perſon injur'd, and infinitely exceeding the quality of the perſon offending. The ſin of a Creature could never be ſo filthy, as the bloud of the Son of God was holy; and the noyſomneſs of the firſt could not equal the ſweetneſs of the latter. The ſtench of ſin was not only ballanc'd and temper'd, but overpowr'd by the ſweetneſs of this Sacrifice. Divine Juſtice was not more incens'd againſt the *crime*, than divine holineſs was delighted with the *offering*. Sin was the ſin of the humane nature, the Sacrifice was of the humane nature in union with the divine, and offer'd up by an *eternal ſpirit*, Heb. 9. 14. The *Apoſtle* in that *text* alludes to *Gen.* 8. 21. God ſmelt ſo ſweet a ſavour from *Noahs* Sacrifice, the Type of this, that he reſolves never more to curſe the ground, or ſend a Deluge upon the new World, though he knew it would prove as bad as the old; for in the ſame breath, wherein Gods reſolution is diſcover'd to us, his ſenſe of the evil of mens imaginations from their Youth is declared alſo. The fragrant odor of the one, was above the noyſom ſcent of the other. Though our Conſciences are purg'd from dead works, which do morally pollute us, as the touch of a dead Body did Ceremonially pollute the *Iſraelites*, yet they are but partially purg'd

here to ſerve the living God. There is not a ſervice we offer, but hath ſomething mixed with it contrary to the Holineſs of God; yet the evil fumes that ſteam up with our Sacrifices of duty, are over-power'd by the rich Perfume of the Sacrifice of the Son of God: That when for the foulneſs of our imperfections we deſerve a repulſe, yet for the ſweetneſs of his Sacrifice we find an acceptation; ſo much did the Merit of his Bloud overcome the ill ſcent of our iniquities in the noſtrils of God, that he cancels our Bonds, which were due to him, and makes new ones of himſelf to Chriſt; he frees the Creature from the deſerved puniſhment, and obligeth himſelf to give eternal life to every one that believes in him thus ſacrificed, howſoever noiſom his ſins were wherewith he had affronted Heaven before.

(3.) *Therefore 'tis efficacious for man, becauſe ſo pleaſing and ſweet to God.* Sin did not ſo much hurt to the tranſgreſſor, as this Sacrifice procures good to the Believer. Sin took away our ſpiritual life, Chriſt by his Sacrifice procures a reſtoration of it in a fuller communication than before, *Joh.* 10. 10. a richer and more overflowing fountain than before, *more abundantly* than *Adam* in Innocency, who had it mutable in his own hands, we immutable in the hands of our Head, who is our life; more abundantly than the Patriarchs of the Old Teſtament, who had it in hope, and we in the full exhibition. A ſpiritual life more firm than *Adam's*, ending in an eternal life more durable. Therefore the grace of Chriſt ſurmounts the effects of *Adams* ſin. The *Apoſtle* diſcourſeth of the abundance of grace above the abundance of ſin, *Rom.* 5. 15, 16, 17. As *Adams* ſin barr'd Paradiſe againſt him and his poſterity, the Bloud of Chriſt, as oyl to the lock, makes Heaven-gates open eaſily for the re-admiſſion of every Believer.

5. *His Reſurrection after his bloudy Sacrifice, is a clear evidence of the ſweetneſs of its ſavour with God, and its ſufficiency for us.* He was not totally ſwallowed up by Divine Juſtice, but ſurmounted all the ſtrokes of it, and lifted up his head above the waves that ſurrounded him. The fetters of death had not been unlockt, if his Sacrifice had not been ſatisfactory. The Juſtice of God might as well have diſcharg'd him without any Sacrifice at all, as diſcharg'd him upon an inſufficient one. The freedom therefore of the Priſoner from his chains, is an evidence of the full ſatisfaction of the debt, and the compleatneſs of the Sacrifice, ſince it is by that God, whoſe Name hath that letter in it, *By no means to clear the guilty*, Exod. 34. 7. that the Writ of Execution was taken off, *Iſai.* 53. 10. *He was taken from priſon and from judgment.* By whom? By him who only had authority to releaſe him, who became a *God of peace* by his Sacrifice, before he ſhowed himſelf a God of power in his Reſurrection, *Heb.* 13. 20. He was appeaſed as an offended Law-giver, before he gave a judicial diſcharge as the Supreme Governor, unlooſed the chains of death, ſent an Angel as his Officer to unlock the Priſon doors, the grave, and ſet him at full liberty, no more to be arreſted. There could be in this caſe no forcible breaking of priſon, he being in the hands of the Almighty God, who had as much power to keep him in the chains of death, had his Sacrifice been blemiſht, as he had to free him, when his Sacrifice was ſpotleſs. Juſtice therefore is fully ſatisfied, ſince the *pains of death are unlooſed*, Acts 2. 24, 25, &c. for it was not poſſible he ſhould be holden of them, becauſe the Truth of God was engaged, that his *holy One* ſhould *not ſee corruption*. This raiſing him was a Juſtification of him; for when he was taken from Priſon, he was taken from Judgment alſo, that no Suits could be brought againſt him, or any new Actions laid upon him, and he was *declared to be the Son of God*, Rom. 1. 4. and if we take in *v.* 3. that *ſeed of David* alſo, which was propheſied of; and he was declar'd to be ſo *with power* *, not only by the power that raiſed him, but by the power of the Government of the World, wherein he was inſtated upon his Reſurrection. For this act of God was a teſtimony, that he had *ordained* him, and ordained him alſo *to judge the world*, Acts 17. 31. By this he was acquitted by God, as having done all that he did according to the Articles between them. And in that act all his members have an original and fundamental diſcharge to be ſued out in due time in particular upon their Faith. 'Tis in this diſcharge he triumphs as it was his Juſtification before men and Angels,

* *in Swidpn.*

Iſai.

Iſai. 50. 8. *He is near that juſtifieth me, who will contend with me?* This is the foundation of the *Apoſtles Epinicion* and triumphant challenge, 1 *Cor.* 15. 55, 56. *O death where is thy ſting?* Where is ſin that uſher'd death into the world, and by it ſtung man to the heart? 'Tis conquer'd by the Reſurrection of Chriſt, which is a clear evidence of the ſweetneſs of this Sacrifice to God, and its efficacy for us. Our Faith is not in vain, which it had been according to the *Apoſtle*, 1 Cor. 15. 17. *if he had not riſen* as he dyed, *viz.* in the quality of our Surety and Head. Had not the Sacrifice been without exception, the Devil had been the Victor, and Chriſt his Triumph. He would have acquir'd a ſtronger power over men by the leaſt blemiſh, as he firſt gain'd it by *Adams* ſin. Had he not been juſtified himſelf, he could never have juſtified us, nor could the mercies of *David* have been *ſure* and perpetual without it, *Acts* 17. 34. So mightily pleaſed was God with this Sacrifice, that he employed his glorious Power to raiſe him, Juſtice had no plea to continue him in priſon, nor the Devil any power to hinder the breaking of his fetters. His Sacrifice was his act to propitiate God, his Reſurrection was Gods act to comfort us.

6. *The Aſcenſion and full Exaltation of Chriſt after his bloudy Sacrifice, is a full evidence of this Doctrine.* Since the promiſes made to Chriſt are accompliſht, which were conditional upon the making his Soul an Offering for ſin, it manifeſts he is an unexceptionable Sacrifice. He had a Kingdom promiſed him, and doth now rule in the *Majeſty of God*, Micah 5. 4. Had there been the leaſt blemiſh upon him, he could not have claim'd the performance of any one promiſe, nor had Juſtice been bound to make any good to him. Grace to man made the firſt promiſe to Chriſt in favour of Juſtice, and Juſtice would have hinder'd the performance of any promiſe, had it been able to find any exception. This Sacrifice of his in *pouring out his ſoul to death*, is the foundation of all his advancement, *Iſa.* 53. 11, 12. This being the condition on his part, could not but be followed upon the fulfilling of it with a performance of the promiſes on Gods part.* Now Chriſt went firſt to Heaven in his Soul immediately after his oblation to preſent his Sacrifice to God, and receive his judgment about the validity of it; for that day, the day of his ſufferings, he was to be in Paradiſe; *after death the judgment.* This was agreeable to the Type of him in the anniverſary Sacrifice upon the day of Expiation, when the High Prieſt was to go with the bloud into the Holy place immediately after the ſhedding of it, and ſprinkle it on the Mercy-ſeat; for after the bloud was clotted, it was uncapable of being ſprinkled. Chriſt immediately after his death appears in Heaven to receive the acceptation of his Father. This was in his Soul, his body then lying in the grave, which the Scripture calls not an Aſcenſion till his Soul and body were re-united, and both went up to Heaven together. By this firſt entrance into Heaven Chriſt obtain'd eternal Redemption for us. Had not this judgment paſt from God, of the prevalency of his Sacrifice, God had never ſent an Angel to unlock the Grave, nor a Cloud as a Chariot to carry him up to Heaven. This ſuppoſeth his Sacrifice on Earth to be already ratified in Heaven. By this *Aſcenſion* he was again declar'd, as well as by his *Reſurrection*, to be without ſin, without any need of repeating his Sacrifice, *Heb.* 9. 28. His triumphant entrance into Heaven aſſures us, that his Sacrifice was admitted into the boſom of God with infinite delight and pleaſure. He could not have had a glory, had he not punctually obſerv'd his order. Triumph doth not precede, but follow a Victory. His going to the Father was a full conviction of the righteouſneſs of his perſon and his punctual diſcharge of his Office; and the chief Topick whereby the Spirit ſhould argue men into a compliance with him, *Joh.* 16. 9, 10. is, becauſe he is gone to the Father. Heaven had been no place for a blemiſht and imperfect Offering. The Angels had not been commanded to be his Adorers, but rather with their flaming Swords have chaſed him out of Heaven; he could as little have continued there with a ſpot, as *Adam* in Paradiſe after his tranſgreſſion. No gift could have been pour'd out upon the ſons of men. The holy Spirit could never have been the purchace of an unaccepted Sacrifice. He could not have been inveſted with a Power to exerciſe any Office in Heaven, if he had not executed what he had undertaken upon Earth; he could not have liv'd to apply his Sacrifice to us, if he had not been accepted in his offering himſelf a Sacrifice for us.

* *Lawſon's* Body of Divinity, Book 2. Chap. 3. p. 97. much changed.

But ſince he ſits at the right hand of God, 'tis an infallible token of Gods abſolute reſt in him, and his own reſt from any further travel; 'tis an argument of ſpecial favour and dearneſs; God hath given him all power in Heaven and Earth, ordered all the Angels to worſhip him, and not only to give him a ſimple adoration, but to be at his command, his Miniſters and Attendants in his Kingdom; he ſubjected his whole Court to him and his ſervice; he beſtowed upon him all the honour that was poſſible to be given him as Mediator, out of the complacency he had in him as a Sacrifice. It was upon the account that *he purged our ſins* by himſelf, that he *ſat down at the right hand of the majeſty on high*, and had all that dignity conferred upon him which is afterwards nam'd, *Heb.* 1. 3. The whole Prophecy of it is called *a Song of loves*, Pſal. 45. (*title.*) So highly pleaſing it is to God, that he will not ceaſe ſhooting his Arrows, till he hath put every Enemy under his *feet*, that doth not agree with him in his pleaſure and delight in Chriſt, *Pſal.* 110. 1. Since therefore he is enter'd into Heaven, ſat down at the right hand of God, and maintain'd the Plea of his Sacrifice for ſo many hundred years ſince he firſt enter'd his Suit, 'tis a proof that the pleading his Death, and the ſight of his Sacrific'd Body, is not wearisome and diſtaſtful to God. 'Tis not like a Carcaſs that he deſires to be buried out of his ſight. He joyfully hears the Voice of his bloud ſounding in his Ears to this moment. Well therefore might the *Apoſtle* upon this account make ſo great a Challenge to all, *Rom.* 8. 33, 34. *Who is he that condemns? it is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us.* Chriſt by his Death appeas'd the wrath of God, by his Reſurrection he was acquitted by the juſtice of God, by his Aſcenſion he took poſſeſſion of his Regal Throne, by his ſitting at the right Hand of God he prevalently pleads his Sacrifice for the ends for which it was offered, and by his Spirit applies his Blood to them that believe in him.

7. *The admirable virtue of this Sacrifice, evidenceth the ſweetneſs of it in the account of God.* It had a vertue antecedent to the oblation of it, and after the oblation it hath a perpetual virtue.

* *Leſſius de Perfect. Divin. p.* 125.

(1.) *It had a virtue antecedent to the oblation of it.* * God upon the foreſight of this Sacrifice to be made in due time, did diſpenſe his pardon to thoſe that reſted upon this future Sacrifice, and did not ſtay till the ſatisfaction ſhould be made for the injury committed, but imparted it to men, that hoped in the merit of the Sacrifice before the oblation of it, and releas'd the Captive upon the ſingle bond of Chriſt, before the actual payment of the ranſom. Upon his promiſe to be a Sacrifice, Believers under the Old Teſtament were ſaved by the merit of it, as well as thoſe under the New. *Abraham* rejoiced to ſee his day, and was juſtified by Faith in him. When he appear'd, his deſign was to *put away ſin*, Heb. 9. 25, 26. what ſin? Not only ſins committed while he was in the fleſh, or ſins committed after his Aſcenſion, but ſins before, even thoſe tranſgreſſions, which the legal Sacrifices from the time of their firſt inſtitution, were unable to expiate; ſuch ſins, which the High Prieſt entering into the holy place every year with the bloud of Animals, was not able to wipe off, and to *make that perfect which the Law could not*, *Heb.* 7. 19. and redeem from the *tranſgreſſions under the firſt Teſtament*, *Heb.* 9. 19. As an head appointed by God he ſav'd men before his coming, as *Adam* the firſt head ruined men before their birth. 'Tis not more efficacious now, nor will be to eternity, than it was before; for he is the ſame in point of virtue *yeſterday* in the ages paſt, as he is to *day* at preſent, and will be in the ages *to come*, Heb. 13. 8. Whoever were accepted by God in their perſons and ſervices, were accepted upon the account of the firſt-born or head of every Creature; as in him all the elect were choſen, ſo in him they were all accepted, *Eph.* 1. 4, 6. Faith was from the firſt ages of the World; the proper object of Faith is God in the Redeemer, and he was not conſidered by the Patriarchs, but in that quality in all their Sacrifices, ſince he had changed the Government after the Fall, from God as Creator, to God as Redeemer; and therefore as all his acts of Government reſpected the Redeemer and the Redemption, ſo all the ſervices of men were to reſpect the Redeemer promiſed. What God did to them, was in the name of Chriſt, the Angel of his Covenant, and what they offer'd to God,

God, was with an eye to the promiſed ſeed, which is the ſame thing with our doing all things in the name of Chriſt, the circumſtance of time only being alter'd, what was future then being changed into time paſt now. The ground of this was the agreement between God and Chriſt for the performance of this oblation. When Bonds are agree'd on, and time given for the payment of the Debt, the Priſoner hath his liberty till that revolution of time. Now, not only the thing to be done, but the time when it was to be done, was ſetled between them, called therefore a *due time*, or a ſtated opportunity, *Rom.* 5. 6. and *the fulneſs of time*; and till that time there was to be a πάρεσις, a relaxation or pretermiſſion, a not charging the Debt upon them, which is the word uſed by the *Apoſtle*, Rom. 3. 25. *For the remiſſion of ſins that are paſt.* Had not this Sacrifice had a virtue antecedent to the oblation of it, Chriſt himſelf in the days of his fleſh, could not well have utter'd thoſe words ſo often, *thy Faith hath ſaved thee*, before he had bowed his head upon the Croſs. The removal of ſin, the bar to Communion with God, upon the credit of a future Sacrifice, is an undeniable evidence how ſweet the expectation of it was to God, and therefore ſweet muſt the actual immolation of it needs be.

(2.) *After the oblation it hath a perpetual virtue.* If the virtue of it before it was offered, reach'd to the firſt ages of the World, as far as *Adam* and *Abel*, it will continue in as excellent a force to the laſt Believer, that ſhall cloſe up the number of the elect at the end of the World. If the bloud of *Abel* is ſo efficacious, as to procure a perpetual vengeance upon *Cain*, ſhall not the bloud of that Perſon, by whom God created the World, be more efficacious to procure a perpetual bleſſing from the Grace of God, to which he is more enclin'd than to acts of vengeance? Though this Sacrifice was but once offered, yet it works, in regard of its virtue perpetually as a moral cauſe. As the act of ſin ceaſing, the guilt and power of ſin remains binding over to puniſhment, ſo, though the act of Chriſt's offering himſelf ceaſed, yet the vertue of it is durable. The bloud of this redeeming victim, is intimated to be an incorruptible bloud, 1 *Pet.* 1. 18. *We are not redeemed with corruptible things, as gold and ſilver, but with the precious bloud*, precious becauſe incorruptible; the oppoſition teſtifies it, though it be not the ſame expreſſion; precious Bloud is oppoſed to corruptible things. As his Body, ſo likewiſe his Blood, and the efficacy of his Sacrifice was not to ſee corruption; his Bloud is like the rod of *Aaron*, always flouriſhing in the holy of holies before the Mercy-Seat. *Aarons* rod flouriſhed after *Aarons* Death, the Sacrifice of Chriſt is always freſh and ſmoking before the Throne of God, producing the Fruits it merited, and the Grace we want. This Bloud is called *a new and living way* *, as if it were juſt now ſhed, or had been ſprinkled upon as as ſoon as it ſtreamed out of his Body. Since he is a Prieſt for ever, the vertue of his Death abides for ever; he could not be a Prieſt for ever without an everlaſting Sacrifice, for Prieſt and Sacrifice are relatives. If he be a Prieſt for ever, he is a Sacrifice for ever; the ſame moment that the virtue of the latter ceaſeth, the honour of the former would ſhrink away: But that is *unchangeable* Heb. 7. 24. His Kingdom cannot be ſhaken, his Sacrifice therefore, which was the foundation of his Kingdom, cannot be waſted; he muſt ceaſe ſitting upon his Throne, fall from being the Fathers darling at his right hand, if the virtue of his merit, and the efficacy of his Bloud, ſhould ceaſe producing the true Fruits of it among his People. Though the oblation was but once, yet the preſentation is perpetual; he pleads upon his Throne what he offered upon the Croſs. If it were a waſted thing, it were not worthy of the plea of ſo great a Perſon as the Redeemer, nor worthy to be pleaded before ſo great a Perſon as the Judge of all the World. He is, in regard of the continued virtue, not ſaid to have been, but *to be* our propitiation, 1 *John* 2. 2. *He is the propitiation for our ſins*; he *is*, not has been, he *is now* as ſitting in Heaven; he was a propitiation on Earth in his offering, he is a propitiation in Heaven in the preſentation of that offering. While his Plea is heard, his Death is accepted, for his Plea is only the voice of his Bloud, and the fumes of his Sacrifice. If the Goſpel muſt be preached to the end of the World, the vertue of his Sacrifice, upon which the efficacy of the Goſpel depends, ſhall endure as long as the World endures. This perpetual

* *Heb.* 10. 20. ὁδὸν πρόσφατον, newly ſlain.

tual virtue, was typified by the *aſhes of the red heifer* burnt without the Camp, which were reſerv'd for purifying from legal uncleanneſs, *Numb.* 19. 9. As the power of the Devil ſhall never be able to pull him out of his Throne, ſo the power of ſin ſhall never be ſo prevalent as to weaken the virtue of his Bloud; as long as he remains in a ſtate of life, his Bloud will have its efficacy, becauſe it is the Bloud of *the everlaſting covenant*, *Heb.* 13. 20. What greater evidence can there be of the gratefulneſs of it to God, than its vertue reaching to the moſt diſtant ages of the World, and running through all the revolutions of time?

8. *'Tis ſo acceptable to God, that 'tis a ſufficient Sacrifice for all, if all would accept of it, and by a fixed Faith plead it.* 'Tis ſufficient for the Salvation of all Sinners, and the expiation of all ſins. The wrath of God was ſo fully appeas'd by it, his Juſtice ſo fully ſatisfied, that there is no bar to a re-admiſſion into his favour, and the enjoyment of the priviledges purchaſed by it, but man's unbelief. The Bloud of Chriſt is a ſtream, whereof all men may drink; an Ocean, wherein all men may bathe. It wants not value to remove our ſins, if we want not faith to embrace and plead it. As no ſickneſs was ſtrong enough againſt the battery of his powerful word when he was in the World; ſo no guilt is ſtrong enough againſt the power of his bloud, if the terms upon which it is offer'd by God, be accepted by us. 'Tis abſolutely ſufficient in it ſelf, ſo that if every Son of *Adam*, from *Adam* himſelf to the laſt man that ſhall iſſue from him by natural deſcent, ſhould by Faith ſue out the benefit of it, it would be confer'd upon them. God hath no need to ſtretch his wiſdom, to contrive another price, nor Chriſt any need to re-aſſume the form of a Servant, to act the part of a bloudy Sacrifice any more. If any periſht by the biting of the fiery Serpent, it was not for want of a remedy in Gods inſtitution, but from wilfulneſs in themſelves. The *Antitype* anſwers to the Type, and wants no more a ſufficiency to procure a ſpiritual good, than that to effect the cure of the Body. He is therefore called *the Saviour of the World*, 1 Joh. 4. 14. And when the *Apoſtle* upon the citation of that in the Prophet, that *whoſoever believes on him ſhall not be aſham'd*; concludes, that there is *no difference between Jew and Gentile*, but that *whoſoever ſhall call upon the name of the Lord, ſhall be ſaved*, Rom. 10. 11, 13. By the ſame reaſon it may be concluded, that there is no difference between this and that man if they believe: what is promis'd to one Believer, as a Believer, is promis'd to all the World upon the ſame condition. And when the *Apoſtle* ſaith, *v.* 9. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and believe with thy heart, thou ſhalt be ſaved*; he ſpeaks to every man that ſhall hear that Sentence. If any man believe, this Sacrifice is ſufficient for his Salvation. As *Adams* diſobedience was ſufficient to ruine all his Poſterity deſcending from him by natural Generation, ſo is this Sacrifice ſufficient to ſave all that are in Chriſt by a ſpiritual implantation. The *Apoſtles* compariſon would not elſe be valid, *Rom.* 5. 18. *As by the offence of one judgment came upon all men to condemnation, ſo by the righteouſneſs of one the free gift came upon all men unto juſtification of life.* And if all men in the World were united to him by Faith, there could not be any more requir'd of Chriſt for their Salvation than what he hath already acted; for it is a Sacrifice of infinite value, and *infinite* knows no limits. Since it was ſufficient to ſatisfy an infinite juſtice, 'tis ſufficient to ſave an unexpreſſible number; and the virtue of it in ſaving one, argues a virtue in it to ſave all upon the ſame condition. Who will queſtion the ability of an Almighty Power to raiſe all men from Death to Life, that hath raiſed one man from Death to Life by the ſpeaking of a word? If men therefore periſh, 'tis not for want of value, or virtue, or acceptableneſs in this Sacrifice, but for want of anſwering the terms upon which the enjoyment of the benefits of it is propos'd. If a man will ſhut his Eyes againſt the light of the Sun, it argues an obſtinacy in the perſon, not any defect in the Sun it ſelf.

9. *The effects of this Sacrifice ſhow the acceptableneſs of it to God.* As the effect of *Adams* diſobedience demonſtrates the blackneſs and ſtrength of his ſin, ſo the fruit of this Sacrifice evidenceth the efficacy of it. Had it not been ſweet to God, we had ſtill been in our ſins. He was to perfect his people, which had been impoſſible, had he not been perfect himſelf in his ſufferings; If he hath *perfected*

for

for ever them that are ſanctified, then that Sacrifice whereby he did perfect them is fully compleat, *Heb.* 10. 14.

(1.) *Remiſſion of ſin.* Our lives by our Rebellion were a Debt to the violated Law; when we tranſgreſt the Precept, we incurr'd the penalty: this Debt is diſcharg'd to Believers by Chriſts offering his Soul in our ſtead, a Sacrifice for ſin, a reſcue for our Souls. He *took away* ſin as *the Lamb of God*, Joh. 1. 29. As a Sacrificed Lamb, for the Analogy relates not to a Lamb as a Creature, but a Lamb as a Sacrifice. He took away *the ſin of the World* *, the guilt of ſin, the curſe of God, whatſoever belongs to the eternal wages of ſin, he transferred upon himſelf. There is a perpetual virtue in its nature, *He took*, as when we ſay a drug purges, we ſignify not only the act, but the natural quality of it. The *Apoſtle* concludes the efficacy of this oblation from Gods remembring ſin no more, Heb. 10. 16, 17, 18. *Their ſins and iniquities I will remember no more; now where remiſſion of thoſe is, there is no more offering for ſin.* The compleatneſs of the fruit diſcovers the Judgment of God, for the compleatneſs of the merit upon which it is founded. Himſelf therefore after his Reſurrection gives his *Apoſtles* Commiſſion to publiſh this as the fruit of his Death, to let men know, that the way to Heaven in the removal of the Bar, was ſecur'd by the bloud of *Jeſus*, John 20. 22, 23. *Luke* 24. 27. All the Sacrifices wherein there was a daily remembrance of ſin, were abrogated as uſeleſs after this offering, which ſurmounted the efficacy of all the legal ones put together. They expiated Ceremonial uncleanneſs, and the pollution of the Body; this, moral iniquities and the filth of the *Soul*, Heb. 9. 13, 14. the *Apoſtle* inſtanceth in the moſt ſoleman Offering, that of the *red Heifer*, ſuppos'd to be of a more durable efficacy than the daily Offerings, ſince the *aſhes* of it were reſerv'd for a *purification for ſin*, Numb. 19. 9. But this, much more the reſt, were exceeded by this offering that purg'd the Conſcience from thoſe *dead works* that bound the Soul over to eternal Death. And indeed the Ceremonial act of the High Prieſt in ſprinkling the bloud of the Heifer directly *before the tabernacle*, *v.* 4. intimated that the efficacy of it was to be deriv'd from the fleſh and bloud of Chriſt typified by that ſtructure. By this we gain a plenary indulgence, ſo as to have *no more Conſcience of ſin*, Heb. 10. 2. Not that there is no more ſin in Believers, or no more ſence of ſin, but no more accuſations and charges of ſin before God, or deſpairing ſervile thoughts for ſin in their own Conſciences. For in his bloud *we have redemption, the forgiveneſs of ſins*, Eph. 1. 7. Upon which account a Challenge is made by the *Apoſtle* to all the Believers Adverſaries to bring an effectual charge *againſt* them, *Rom.* 8. 33, 34. It frees us not from one or two ſins, but vaſt numbers of them, 1 *Joh.* 1. 7. *The bloud of Chriſt cleanſeth us from all ſin.* So that all the powers of Hell can never lay the load upon them again; for this ſaves to the uttermoſt, covers their iniquities, and blots them out as a thick Cloud. *Death is ſwallowed up in victory*, the deſtruction and condemnation by ſin; *O death where is thy ſting? i. e.* Where is ſin? that is the ſting of death, 1 *Cor.* 15. 54, 55. And indeed ſo acceptable to God was the firſt undertaking of our Saviour, that God promis'd him this as the fruit of his ſuffering, that his labour ſhould not be in vain, that he ſhould *ſee his ſeed*, that *by his knowledge* he ſhould *juſtify many*, when he *bore their iniquities*, Iſa. 53. 11. And therefore when the *Apoſtle* ſaith, the old man is Crucified with Chriſt, he underſtands that the *deſtruction of the body of death*, and the remiſſion of all the extravagancies of it is purchas'd by Chriſt at the hands of God, *Rom.* 6. 6. And all the ſence we have of remiſſion, from any Ordinance, eſpecially by that of the Supper, is not from the Ordinance it ſelf, or the remembrance of this Sacrifice; but from the perpetual and prevailing efficacy of it with God to this day. The removal of ſo great a weight from the Soul, which we were unable to bear, ſo great a Curſe which we were unable to ſuffer, ſhows the high acceptableneſs of it with God.

(2.) *The confirmation of the Covenant.* After ſin had ſtept into the World, and invaded the rights of God, the firſt Covenant became utterly unprofitable for the relief of man. God makes a new one, which was not ſignified to be valid to any without Sacrifice. 'Tis not unlikely that the firſt Declaration of it to *Adam*, in the promiſe of the Seed, was accompanied with the Sacrifices of Beaſts; both to ſhow to him a token of that puniſhment he had merited at the hands of Juſtice;

* *Chemnit.* in loc.

ſtice, and in what a bloudy way his recovery was to be accompliſht. The repetition of it to *Abraham* was confirm'd by Sacrifices, *Gen.* 15. 18. And the ſolemn Covenant between God and the *Iſraelites* was confirm'd by Sacrifices, and the bloud of them called by *Moſes*, *the bloud of the Covenant*, Exod. 24. 5, 8. *i. e.* a Type of that Bloud which ſhall be ſhed for the confirmation of that bleſſed Covenant whereby the Soul ſhall be purified from ſin. And by the inſtitution of God this ſeems to be eſſential to a Covenant with God, *Pſal.* 50. 5. *My Saints that have made a covenant with me by ſacrifice.* And this cuſtom was uſed by the *Heathens* in their Leagues and ſolemn Contracts between Nations, and in Covenants between their Gods and them, which deſcended to them probably by Tradition from the firſt Parents, though they had loſt the true intent of that Tradition. All this reſpected the confirmation of the Covenant of Grace (ſucceeding in the room of that violated Covenant of Works) by the bloud of the promiſed Seed, whereby man was to be repair'd, and the Devil defeated. Hence is God ſo mightily affected with the engagement of Chriſt to be our Surety, that he preſently eſtabliſheth the Covenant of being their God, and making them his people, *Jer.* 30. 21, 22. *Who is this that hath engaged his heart to approach to me, ſaith the Lord? Ye ſhall be my people, and I will be your God.* That is the immediate iſſue of this engagement. To this purpoſe was he given to be a *Witneſs* of the everlaſting *Covenant*, *Iſai.* 55. 3, 4. And to this his Sacrifice had an immediate reſpect, whence the bloud that merits the ſtriking off the chains of the Priſoners, and taking away the bars, is called the *Bloud of the Covenant*, Zach. 9. 11. And Chriſt in the inſtitution of the *Supper*, *Luke* 22. 20. calls it the *New Teſtament in his bloud*, *i. e.* the true Bloud ſhed for the ratification of the Covenant, which was only typified by the bloud of all former Sacrifices. And *for the remiſſion of ſins*; this only is mention'd, though other benefits beſides this flowed from the Covenant, becauſe as ſin was the foundation of all evil, ſo pardon of ſin is the fountain of all good. Had other bleſſings been merited without this, a bar had been put to our enjoyment of them by the want of this. Upon this firſt link all other bleſſings in the chain of happineſs depend. All the promiſes of God, which are branches of this Federal engagement, are *Yea* and *Amen* in Chriſt, of an infallible certainty. He himſelf is *the Amen, the faithful and true witneſs*, Revel. 3. 4. And to this purpoſe is the Sacrament of the Supper appointed, being the perpetual repreſentation of this Sacrifice, wherein God ſhows himſelf reſolv'd to ſtand firm in the Covenant, which was confirm'd by the Bloud of the Croſs, and make good to a Believer all the branches of it. This manifeſts it to be highly acceptable to God, ſince the Covenant made juſt after the unprofitableneſs of the old, is upon the account of this Sacrifice ratified by God (as the ſure mercies of *David*) in all the parts of it to all the indigencies and higheſt ſatisfaction of every Believer.

(3.) *Reſtoration of peace, and intercourſe with God.* Man was upon the terms of enmity with God, hating him, and being hated by him. God hates Men, not as creatures, but as ſinners. Man hates God, not as God, but as Soveraign and Judge. Man turn'd off God from being his Lord; God turn'd off man from being his Favourite. Therefore Chriſt in reſpect of this Sacrifice is called ἱλασμὸς, 1 *Joh.* 2. 2. our *propitiation*, and ἱλαστήριον, *Rom.* 3. 25. alluding both to the Sacrifices and the place of the ſprinkling the bloud. As *He was bruiſed for our iniquities, the chaſtiſement of our peace was upon him*, Iſai. 53. 5. And though he was reconciling us all his life, yet it is principally aſcrib'd to his Sacrifice in his *death*, *Col.* 1. 21, 22. All that Chriſt did in his life, had not been available for us, had he not added the top-ſtone in the ſhedding his bloud: and therefore in the *Creed* there is a *tranſitus* and leap from his Birth to his Death, all intermediate actions of his life being omitted, becauſe that was the great work whereby it was finiſhed. Acceſs to God was barr'd up, till the *way* was open'd by the bleſſed *Son of God*, Heb. 10. 19, 20. So much is God pleaſed with it, that his Majeſty condeſcends to the loweſt ſtep, to ſollicite his apoſtate Creatures; and miſerable man is admitted to importune God, not only with hopes, but aſſurance of his favour, and an happy ſucceſs upon the account of this expiatory Sacrifice. God hath laid aſide the rigours of his Juſtice, to beſeech us with the bowels of his mercy; and

and tore down the partition-wall that hinder'd his deplorable Creature from an acceſs to him, and hereby given us a full evidence what an inteſtimable fragrancy aſcended from this Sacrifice before him, ſince he did not only blot our ſins out of the Records of his Juſtice, but reſtore us to his forfeited favour, and confer upon us the priviledge of children, and converſe with man as an object of his love, who before had render'd himſelf the mark of his wrath.

(4.) *The miſſion of the Spirit.* God firſt ſent Chriſt to be an acceptable Sacrifice to him, and to teſtifie his high valuation of it, ſent the Spirit in his Name, or upon his account to be an abiding Comforter to us. Had not the ſin which firſt drove the Spirit out of the World, been expiated according to the mind and will of God, he had not reviſited the World, but left it in its original darkneſs. His firſt Miſſion and all his conſequent Operations, are the fruits of this Sacrifice. Though he was ſent by the Father, yet ſent *in the Name of the Son*, *Joh.* 14. 26. as a fruit of Gods acceptation of him. His Name had been of no prevalency for ſo great a gift, had not his Death been firſt of a grateful ſavour with the Father. Had he not gone away, the *Comforter* could not have come to us, *Joh.* 16. 7. which refers not only to his Aſcenſion, but to his Paſſion; and had he gone, and his Death been unapproved of, the Spirit had ſtaid in Heaven. Nor would the Spirit have been imploy'd to bring things to our remembrance, which were not worth our remembrance to our comfort, if they had not been firſt worthy of his Fathers acceptation. He was *not to ſpeak of himſelf*, Joh. 16. 13. *i. e.* he was not to publiſh a new Doctrine, but impreſs what Chriſt as a *Prophet* had taught, and what Chriſt as a *Prieſt* had acted. He would not have been ſent to act upon a weak foundation, and to propagate that which had not exactly anſwer'd the will and deſign of God. He was to *glorifie Chriſt*, (Joh. 16. 13, 14.) *i. e.* to declare the efficacy of his Death. Chriſt had not been a fit ſubject to be glorified in the World, had he not in the adminiſtration of his Office glorified God, and been glorious in his eyes. And ſince he is an abiding Spirit, his perpetual inhabitation manifeſts the perpetual favour of this Sacrifice; for ſince the firſt acceptation of it was the cauſe of his coming, the perpetual fragrancy of it muſt be the ground of his abiding. He could no more abide, if there were an interruption of its ſweetneſs, than he could firſt have come, had there been a defect of ſweetneſs in it. This Sacrifice did not only procure the coming of the Spirit, but his coming with the moſt glorious things in the poſſeſſion of God, *Joh.* 16. 15. *All things that the Father hath are mine, therefore ſaid I, He ſhall take of mine, and ſhew it unto you.* All things that the Father hath: the greatneſs of the Comforter, the fulneſs of the Treaſure, and his perpetual abiding with theſe rich gifts, are full evidences how much God is pleaſed with this Offering. As God could not teſtifie his good will to man in a higher manner than ſending his Son to be a Sacrifice for him, ſo he could not in a higher manner teſtifie his delight in that Sacrifice, than to ſend ſo great a Perſon as the Holy Ghoſt to be a Sollicitor to men to accept of it, and a Comforter to thoſe that believe in it, the third Perſon in the bleſſed Trinity, to preſerve the honour of the oblation of the ſecond. God would never have been at the expence of ſo great a gift to keep up the credit of a Perſon and Sacrifice wherein he had no pleaſure.

(5.) *The acceptance of our Perſons and Services.* His delight in this Sacrifice is the ground of the acceptation of every perſon accepted by him: 'tis *in the beloved* that every one is *accepted*, *Eph.* 1. 6. Not beloved ſimply as his Son, the ſecond Perſon in the glorious Trinity, but beloved as a Sacrifice; for he was beloved as he was a *Medium* for the praiſe of the glory of the grace of God, which was not as he was a Son by eternal generation, but as he aſſum'd our Nature by his Incarnation, and offer'd it to God by his Paſſion. The Trinity had been bleſſed, if man had not been created, and had been bleſſed, if revolted man had not been redeem'd, and not a ſpark of grace ſhot out upon the World. Therefore in the following *verſe* this, as well as the other parts of Redemption, is aſcrib'd to his Bloud. Had not Chriſt been firſt accepted as an oblation of infinite value, neither the perſons nor ſervices of men, abounding with guilt and filth, could have been worthy of the notice and entertainment of God. Our acceptation is the fruit of the acceptation of the Offering Chriſt made of himſelf. The pleaſure

God takes in his obedience to Death, makes Believers as his Members, and their ſervices as ſprinkled with his Bloud, delightful to God; upon which account, the laſt time, wherein this *victim* was to be offer'd, is called *the acceptable year of the Lord*, Iſai. 61. 2. *and the day of vengeance of our God*; an acceptable time, when it was the day of vengeance upon ſin in the ſuffering of the ſinners Surety.

* Drilincourt. (6.) *The joys and peace of Conſcience.* * By his Bonds he procur'd our liberty, by his condemnation our abſolution, and taſted of the vengeance of God, to fill us with the delights of the Spirit. As God had a reſt in his acceptation of it, ſo he gives us a *joy and peace* in our believing it, which is the acceptation on our parts, anſwering to the acceptation on Gods part, *Rom.* 15. 13. This is accompanied with a repoſe to the Conſcience, a ſilencing our fears, and a filling with *a joy unſpeakable and full of glory.* Theſe gifts God doth moſt plentifully diſtribute, when we are deepeſt in ſufferings for the acknowledgment and approbation of this Sacrifice; 'tis then *Stephen* ſhall ſee the Heavens opened, and behold Chriſt at the right hand of God, have a ſence how highly God values that in Heaven, which wicked men reproach, and Believers ſuffer for on Earth, *Acts* 7. 55. then it is that a *ſpirit of glory and of God reſts upon them*, 1 Pet. 4. 14. God eats not his morſels alone; he impreſſeth a joy in the hearts of his People, when they are either publickly witneſſing to this Bloud, or privately acting Faith in it, or celebrating the memorials of it; when we eat our ſpiritual meat with *ſingleneſs of heart*, God doth accompany it with *gladneſs*, Acts 2. 46. Every beam of Paradiſe, darting into the heart at ſuch ſeaſons, is a token of its ſweet ſavour with God, and an aſſurance of Gods valuing us, for valuing that which is ſo much the the object of his delight. Man only ſtands in a poſture for ſuch ſpiritual viands, when he is in an exerciſe of an eſtimation of Chriſt in imitation of that eſteem God hath of him; this is the beſt ſavour to God next to that of the oblation of his Son.

(7.) *Beſtowing of the glory of heaven upon this account.* The reſtoring men to that eternal ſalvation they had loſt, is a certain proof of the ſtrength of this Sacrifice. As ſoon as Chriſt was *made perfect by ſuffering, he became the author of eternal ſalvation to all that obey him*, Heb. 5. 9. Nothing can be a higer demonſtration to the ſence of the Creature of Gods eſteem of this *victim*, than his admiſſion of poor Creatures to reſide with him for ever to behold and enjoy his glory. By this we have liberty to enter into the holy place, not only a licence or bare permiſſion, but a right of purchace, whence it is called a *purchaſed poſſeſſion*, Eph. 1. 14. a right of donation as a fruit of his delight in Chriſt, *Rom.* 6. 29. *The gift of God through Jeſus Chriſt.* Juſtice that barr'd Heaven, is ſatisfied, and God conſented to a preparation of Manſions in Paradiſe, inſtead of Dungeons in Hell, that his Eneimies might become the Heirs of his Kingdom. So agreeable to God is the odor of this Sacrifice, that God is not only content to free us from the Hell we had merited, but he would alſo open for us the Heaven we had forfeited, that we might be partakers of the Glory and Kingdom of his Son; not only deliver us, but perfect us; not only croſs our debts that entitled us to Priſon, but impute a righteouſneſs to entitle us to Glory; ſtop the mouth of Hell, and open the gates of Heaven; hence we are ſaid to be *rais'd together with Chriſt*, viz. by the glory of the Father, as he was, to *ſit in heavenly places with Chriſt*, by the donation of the Father, as he did, *Eph.* 2. 5, 6. the meaning of which is, that by thoſe acts of raiſing up and exalting to glory his ſacrificed Son, he hath ſealed to every Believer the perfection of regeneration in a poſſeſſion of glory for ever. The ſatisfaction God hath in the value of this offering, cannot give forth it ſelf in fuller expreſſions, than in our ſalvation by the virtue of it, every thing formidable and burdenſome being removed, every thing great and glorious beſtowed, Juſtice with all its vengeance appeaſed, the Law with all its retinue of curſes ſilenced, ſin with all its demerits expiated, the Covenant with all its benefits ratified, Peace with its bleſſings reſtored, the Spirit with all its treaſures beſtowed, our ſervices purified from their filth, our Conſciences pacified from their fears, whatſoever is grievous abrogated, the vail of the Temple, with all the heavy weight of ceremonies, rent in twain: Hell quench'd, and Heaven prepared and furniſhed for all that imitate God in his valuation of this Sacrifice.

2. Thing.

Q. What was it *that rendered this Sacrifice acceptable to God, and efficacious for us?*

A. 1. *The dignity of his Perſon.* That which is inferiour, cannot be the reſt and ſatisfaction of a ſuperiour nature; nothing but infinite therefore can be the reſt and ſatisfaction of an infinite Being. The holineſs and goodneſs of any, or of all Creatures, could not render a Sacrifice worthy of the acceptance of God. The holineſs of a Creature was not infinite to anſwer the infinite evil of ſin, and ſuite the infinite holineſs of God, any more than the weakneſs of a Creature could have rendered him ſtrong enough to endure the ſtrokes of an infinite juſtice. * Since the *Heavens are not pure* in the ſight of God, and the *Angels*, if compared with him, are not free from vanity, *Job* 15. 15. *Job* 4. 18. 'Tis neceſſary that be in whom God doth reſt, ſhould excel, not only the dignity and perfections of Angels, but the condition of any finite Being. If the holy Angels cannot be the Reſt of God, becauſe of their natural mutability abſtracted from the eſtabliſhing Grace of God, much leſs can man, who is filthy, and drinks iniquity like water; for whatſoever dignity might be conſidered in his Perſon to commend the Sacrifice, might be conſidered alſo in his crime to aggravate the guilt. But the dignity of this Perſon was ſolely to be regarded in the offering, becauſe he had no crime to be greatned by the conſideration of it, being offer'd, nor for any ſin of his own, but for the ſins of others. This Sacrifice was of infinite value, and therefore worthy of the acceptance of an infinite nature; his Perſon was of as great a dignity as the Fathers, to whom he was offered. Though there be a diſtinction of order between the *three Perſons*, yet not of dignity; he had no Peer but God, for he was *equal with him* *, had equalities of perfections with God, was every way equal to the party offended, ſo that he is called Gods *fellow*, one of the ſame nature with him; *a man* as ſtricken by the ſword, yet his *fellow* as conſidered in his Divine Nature, *Zach.* 13. 7. meant of Chriſt, part of the verſe being applied by Chriſt to himſelf, *Mat.* 26. 31. his fellow, *though* man, yet not *as* man: In whom the *fulneſs of the Godhead dwelt*, Coloſ. 2. 9. not typically as in the Sanctuary and moſt holy Place, nor myſtically as in Believers, but perſonally as his Fleſh was the proper Fleſh of the ſecond Perſon. Hence that name that is peculiar to the eſſence of God is aſcribed to him, *Jer.* 23. 6. *He ſhall be called the Lord our righteouſneſs. Jehovah*, the incommunicable name of God, *he*, that righteous branch whom *Jehovah* ſhould raiſe up, *v.* 5. ſhall be called *Jehovah*; he that is raiſed up is *Jehovah*, as well as he that raiſed him; the glorious name of God would not have been aſcrib'd to a ſimple man. He was in the form of God, before he took upon him the form of a Servant, and laid not aſide the form of God, when he made himſelf of no reputation, and in that diſreputed ſtate became obedient to the Death of the Croſs; upon this account, his Sacrifice is more worthy of acceptance, than the Sacrifice of all Creatures, As the mediation of a Prince is far more noble than that of a Peaſant, and the head of a King of greater value than that of a Subject; the Perſon of one *David* was more worth than *ten thouſand* of the common *Iſraelites*, 2 Sam. 18. 3. And as the Perſon of Chriſt, ſo the ſufferings of that Perſon, are of more worth than the Souls of all men, and their Bodies too caſt into the ſcale.

* *Amyrald.* de Trinit. p. 245.

* Phil. 2. 6. Ἶσα Θεῷ.

The dignity of Chriſt thus appearing, let us ſee how his ſufferings are dignified by the greatneſs of his Perſon.

(1.) *His ſufferings were partly finite, partly infinite.* They were finite, in regard of the time of duration; finite, in regard of the immediate ſubject wherein he ſuffered, his humane Nature; which being a Creature, could no more become infinite, than it could Omnipotent, Omniſcient, or Eternal. But in regard of the Perſon who ſuffered, the ſufferings were infinite; the Deity being in Conjunction with the humanity. That which is finite in regard of time, and in regard of the ſubject, may be infinite in regard of the object. As the ſin of a ſhort minute, and the ſin of a finite Creature, in regard both of the time when it is committed, and the perſon guilty of it, is finite; but in regard of the *object*, God, whoſe Glory is eclipſed, 'tis an infinite evil. As the greatneſs of an offence is to be meaſured by the greatneſs of the perſon whoſe honour is invaded; as, the ſtriking a King is Capital, when the ſtriking an ordinary man falls under a ſmall pecuniary

mulct: So the value of a ſatisfaction is to be meaſured by the excellency of the perſon ſatisfying. As therefore an infinite ſin deſerves an infinite puniſhment, becauſe it is committed againſt an infinite God; ſo the Sacrifice of Chriſt deſerves an infinite acceptation, becauſe it is offered by an infinite perſon. The *Subject* ſacrificed, makes the Sacrifice infinitely grateful; as well as the perſon offended, renders the injury infinitely heinous. This was not the Sacrifice of a man, or an Angel; but of the Head of the Creation, *the brightneſs of* Gods *glory, and the expreſs image of his perſon*, Heb. 1. 3. By which, his ſufferings were advanced into infinity, and the merit of them an infinite odour before God. There could not have been ſo much honour rendred to God by the obedience of a meer Creature, as there was injury offered him by the tranſgreſſion of the Sinner*. Though our ſins were not infinite in number, becauſe no number can encreaſe ſo vaſtly as to be actually infinite, ſince it is compos'd of Unites added to one another; yet had they been far leſs, they had needed an infinite virtue in the Sacrifice, by reaſon of the infiniteneſs of their guilt, becauſe the Majeſty of God and his Perfections are infinite, which are diſhonoured by ſin. Such a Sacrifice this is, which hath an infinite virtue of expiating.

* *Amyrald.* de Trinitate, p. 265.

(2.) *This infiniteneſs ariſeth from the near and ſtrait union of the Divine with the humane Nature.* It was not the ſimple offering a Sacrifice by the Son of God, which was ſo acceptable. Had the Son of God offered any thing elſe, though the Offerer had been infinite, yet the Offering had been finite, becauſe not allied to, and in conjunction with the perſon offering. It was infinitely valuable, not becauſe himſelf was the *Offerer*, but becauſe himſelf was the *Offering*, offering that which was in Conjunction with his Deity. *Purg'd by himſelf*, Heb. 1. 3. *Offered himſelf up through the eternal Spirit*, Heb. 9. 14. By the perſonal union, the Dignity was conferred upon the ſufferings of his humane Nature. If you will ſay, A Sacrifice had been infinite, only becauſe it was offered by an infinite perſon; you may as well call the meaneſt Worm in the World infinite, becauſe it was made by an infinite God, and in an infinite manner of operation. The Dignity therefore ariſeth from the unity of the ſame infinite perſon, in whom the two Natures were united; ſo all the actions of Chriſt, as Mediator, received their value from his Perſon. And by reaſon of the unity of his Perſon, that which was the act of *one* Nature, is attributed to the *other*: As when it is ſaid, *Joh.* 3. 13. *The Son of man came down from heaven*; *i. e.* that perſon who was man, though his humane Nature had not been in Heaven: And when his bloud is called, *The bloud of the Son of God*, 1 *Joh.* 1. 7. and *The bloud of God*; it was not the bloud of the Godhead, but of that perſon who was God.

(3.) *In regard of this near Conjunction, the Godhead of Chriſt did influence every Mediatory action.* (I do not take in all the actions of the humane Nature, that had no reſpect to his Mediation, any more than as they did refer to the ſuſtentation of his humane Nature, as his eating, drinking, ſleeping, *&c.*) This value was as inſeparable from his ſufferings, as the Divine Nature was inſeparable from the humane. In all that he did, he was the Son of God; as much upon the Croſs, as before his Deſcent from Heaven; in the loweſt pitch of his humiliation, as well as in his higheſt ſtate of exaltation; the Son of God as much, when at his Death he ſaid, *It is finiſhed*, as after his Reſurrection, when he ſaid, *All power is given to me.* The man againſt whom the Sword did awake, was *Gods fellow* when he felt the piercing edge of it, *Zech.* 13. 7. Indeed he laid aſide the manifeſtation of his glory, but could not lay aſide his glory; for then he might lay aſide his Eternity, Omnipotency, his Deity, and ceaſe from being God, which is utterly impoſſible. He was always the ſame, and as his *Years*, ſo neither did his *glory* fail, *Heb.* 1. 12. In all his ſufferings he retain'd the relation and reality of the Son of God, the union of his natures remain'd firm in all his paſſions, and therefore the efficacy of the Deity mingled it ſelf with every groan in his agony, every pang and cry upon the Croſs, as well as with the bloud which was ſhed: and as his bloud was the *bloud of God*, *Acts* 20. 28; ſo his grones were the grones of God, his pangs were the pangs of God, and were therefore ſubjectively infinite in value; yet did not every groan and pang procure our Redemption by it ſelf, upon the account of the infiniteneſs of its value in being the groans of God, becauſe they without

Death

Death did not anſwer the tenor of the Law; nor was the curſe of the Law, which he was deſign'd to endure, accompliſh'd in any act of ſuffering, without ſhedding of Blood, and that to Death, *Heb.* 9. 22. *Without ſhedding of bloud there is no remiſſion*; for as there was a neceſſity of the conjunction of the Divine Nature with the Humane, to make his ſufferings infinite, ſo there was a neceſſity of a full conformity to the threatning of the Law, and his Fathers order to make them efficacious for the honour of God and redemption of the Creature. The ſumm is this, as what the Divine Nature acted, was wrought inſtrumentally by the Humane; ſo what the Humane Nature acted or ſuffered, was made efficacious, and dignified by the divine.

(4.) *In this reſpect God, his Deity, may be accounted as it were ſuffering, or as if he ſuffer'd.* It was not neceſſary his Deity ſhould ſuffer to make the Sacrifice infinite, and indeed it was impoſſible. The divine nature is as impaſſible as it is immutable; yet in regard of the ſtrait union of the two *natures*, his mediatory actions and ſufferings, being the actions and ſufferings of the perſon, may be counted as the ſufferings of the Deity it ſelf in a moral way, and by legal eſtimation. As ſin is called *Deicidium*, not that it is ſo, or can be ſo *phyſically*, but in a *moral* way, in mens doing that which puts on the nature of deſtroying God, were it in the power of the Sinner, or poſſible in it ſelf; Or as ſin in Scripture is call'd a wearying of God, when omnipotency cannot be tir'd, and if God were tir'd, he were not omnipotent: But they carry themſelves ſo towards God, as would weary the moſt patient man in the World; and it is eſteem'd by God a wearying of him. As Chriſt was not guilty of ſin, but in a juridical manner, by reaſon of his voluntary ſubjection to puniſhment in the ſtead of the Sinner; So neither could the divine nature ſuffer but by way of eſtimation, as the perſon of the Son of God did voluntarily aſſume the humane nature wherein he was to ſuffer. As Chriſt hung upon the Croſs, as if he were guilty, ſo the divine nature in conjunction with it might be eſteem'd to ſuffer, as if it were paſſible; the Deity did ſuffer in an Eclipſe of its glory, and vailing the manifeſtation of it. Hence, As he had a Body, his bloud was the bloud of a man, yet becauſe it was the bloud of his perſon, it was the *bloud of the Son of God*, 1 Joh. 1. 7. And the *bloud of God*, *Act.* 20. 28. The immediate ſubject ſuffering was the humane nature, but the perſon ſuffering was *the Lord of glory*, 1 Cor. 2. 8. In that ſtate and condition he offer'd up himſelf, which the *Apoſtle* ſignifies, *Heb.* 9. 14. *He offer'd up himſelf through the eternal ſpirit.* Διὰ *Through* imports not only that the divine nature of Chriſt did offer the Sacrifice, but it ſeems to have the ſame ſenſe as the ſame word διὰ, *Rom.* 4. 11. *The Father of them that believe, though they be not circumcis'd,* διὰ ἀκροβυστίας. The Father of them that believe *through* Uncircumciſion, *i. e.* in an uncircumciſed ſtate, or *Rom.* 2. 27. *who by the letter and circumciſion doſt tranſgreſs the law,* διὰ γράμματος, *through*; not that Circumciſion was the cauſe of the ones Faith, or Uncircumciſion the cauſe of the others ſin; but that the one believ'd, and the other tranſgreſt in thoſe ſeveral ſtates. So Chriſt here, when he offer'd himſelf, was not in the condition of a meer man, but had a divine and eternal nature in the offering himſelf up unto God. 'Tis from this ſtate and condition of his in his ſuffering, that the Apoſtle draws an argument for the value of his ſuffering above thoſe of the legal Sacrifices, and their excellency to purge the Conſcience, and puts the *Emphaſis* of a *how much more?* The very foundation of our Redemption by his bloud, is his being the Image of the inviſible God, *Coloſ.* 1. 14, 15. *In whom we have redemption through his bloud; who is the image of the inviſible God.*

Amyrald. in loc. & de Trinit. p. 268.

(5.) Hence it follows, *That the ſufferings of this perſon, becauſe of his dignity, were equivalent to an endleſs duration of puniſhment.* Becauſe the infiniteneſs of the perſon did more than recompence the ſhortneſs of the duration of his puniſhment. As the dignity of his perſon did outweigh the perſons of all the Angels, and all men in the World, had they been without ſpot; ſo the time of his ſufferings, though the moments of enduring them had been fewer, in regard of his greatneſs, was equivalent to the eternity of the ſufferings of all Creatures; becauſe it was more that God ſhould ſuffer one minute, than that all Creatures in Heaven and Earth ſhould endure torments to an endleſs Eternity.

6. Hence

(6.) Hence it follows, *That in regard of the dignity of his perſon, he was not only equivalent, but ſuperiour to all thoſe for whom he was a Sacrifice; and to all, for which he was a Sacrifice.* The Sacrifice was as noble as the ſin was vile, and offer'd by an hand more honourable than the perſons, by whom the crime was committed, could be unworthy. The dignity of the perſon was greater than the meanneſs of the offender could be baſe. The ſin could not be more infinitely evil than the perſon ſatisfying was infinitely excellent. What an infinite object ſuffer'd by the offence, was made up by an infinite ſubject expiating the crime. The dignity of his perſon is the reaſon why his Righteouſneſs hath a ſufficiency in it for all *unto juſtification of life*, Rom. 5. 19, 20. He is ſuperiour to all that were to be redeem'd by him out of every Kindred, and Tongue, People and Nation, becauſe he is God bleſſed for ever. The Oblation is greater than the offence, and the Offerer than the tranſgreſſor. What wrath ſo infinite, that the Bloud of an infinite God cannot calm? What death ſo ſharp and ſtrong, that the Life of God cannot remove? It ſhould be no leſs a Cordial to us, than it is a ſavour to God, to think that our Sacrifice is as infinite as the wrath we had merited, and more infinite than the ſin whereby we had deſerv'd it. Our ſin was *objectively* infinite, as committed againſt God; our Sacrifice was *objectively* infinite, as offer'd to God, proportionable to the honour he would have repair'd; and *ſubjectively* infinite, in regard of the Sacrifice offer'd for the reparation of it. God regarded him as the Man his Fellow, when he ſtruck him; we ſhould regard him in the ſame relation, when we plead him. To *conclude*, ſince this *Victim* was equal with God, equal with him in Eſſence, equal with him in Nature and Perfections, he could not be diſpleaſed with the Sacrifice, unleſs he had been diſpleaſed with himſelf and his own Nature.

2. *As the dignity of the Perſon, ſo the purity of the Sacrifice renders it fragrant to God, and efficacious for us.* His freedom from taint and conjunction with the fulneſs of the Deity, are linkt together in demonſtrating the efficacy of it to purge our conſciences from dead works, *Heb.* 9. 14. *Who through the eternal Spirit offered himſelf without ſpot.* He was as free from blemiſh, as full of an eternal Spirit. The ſpotleſneſs of his humane Nature was neceſſary to his being a Sacrifice, and the Union of the Divine Nature was neceſſary to his being a valuable one. As the legal Lambs were to be without blemiſh, ſo was Chriſt a *Lamb without ſpot*, 1 Pet. 1. 19. He had no ſin naturally *imputed* (*juridically* indeed he had) no ſin perſonally *inherent*: he had no ſin *naturally* imputed, becauſe he was not in the loins of him who introduc'd ſin into the world, and deriv'd it to his poſterity. His extraordinary Conception by the Holy Ghoſt in the Womb of the Virgin was a bar againſt original ſin; whence by way of *Emphaſis*, he is called *that holy thing*, *Luke* 1. 35. He was infinitely holy as he was God, habitually holy as he was Man. Every faculty of his Soul, every member of his Body was elevated to the higheſt degree of Holineſs. His humane Nature was holy by the union of the Divine, holy by the effuſion of the Spirit, whoſe office it is to ſanctifie. Though by reaſon of the Divine Nature united, it was impoſſible but that his humane Nature ſhould be holy, (the perſon of the Son of God would never have aſſum'd a tainted Nature) yet the holineſs of his humane Nature did flow from the ſtores of the Spirit, it being not the office of the *ſecond*, but *third* Perſon, to ſanctifie. But the humane Natute in conjunction with the Divine, could not but be pure. Had that been tainted while in union with the Divine, making but one Perſon, the taint might have been called the Sin of God, as well as the bloud of his body be called the Bloud of God. A thing therefore not to be imagin'd poſſible; he was holy in every action. As he was Man, he was bound to all ſorts of obedience; for having taken the Nature, he was ſubject to all the duties incumbent on that Nature; and he did run through every Oeconomy, he obſerved the Law of Nature, conform'd to the Ceremonial part of the *Moſaick* Inſtitutions, ſubmitted to the Baptiſm of *John*, a mid ſtate of the Church, and therein *fulfilled all righteouſneſs*, Mat. 3. 15. the righteouſneſs of the poſitive Laws of God in every ſtate. He was holy in all his Offices, harmleſs as a Prieſt, faithful as a Prophet; holy in his life, holy in his death, no guile was found in his mouth, no inordination of murmuring in his heart. Had there been any ſpot (which is impoſſible)

his

his Sacrifice could not have been for our ſins, it muſt have been for his own; if his own debt could have been paid by it, ours could not: his ſpot had been infinitely greater than ours can be; it had been objectively infinite as ours, and ſubjectively infinite, which is more than ours. The Rights of God had been more invaded, inſtead of being repair'd, the guilt would have been as great in the ſinner, as the ſatisfaction could have been in the ſufferer, a ſubjective infiniteneſs in the ſin, as well as a ſubjective infiniteneſs in the Sacrifice. But there was not, there could not be any of this; *Satan* could not charge him with any, but confeſt him *holy*, *Mark* 1. 24. The all-diſcerning Eye of God could ſee nothing contrary to his honour, but *juſtified him as holy*, Heb. 7. 26. Impurity had been contrary to the dignity of his Perſon: God could as well be unholy, as the Perſon of Chriſt unholy. His Holineſs therefore was infinite, though the holineſs of his humane Nature was not of it ſelf infinite, no more than his ſufferings were of themſelves, and in regard of the humane Nature, the ſubject ſuffering, infinite; yet the holineſs of his humane Nature deriv'd an infiniteneſs from his Perſon, as well as his ſufferings deriv'd from it an infinite value; ſo that there was an infinite Holineſs in this Sacrifice offer'd to an infinitely holy God. It had no ſtain to be purg'd by the addition of another bloudy Offering. It anſwer'd the deſign of God, terminated the reſt and delight of God. Needs then muſt ſuch a holineſs be highly acceptable to God, who loves and is delighted with righteouſneſs in his Creature, much more with that of his only Son, the unſtain'd and infinitely pure Sacrifice for us.

2. *The Graces exerciſed in this Sacrifice, rendered it fragrant in the account of God.*

(1.) *His Obedience.* The acceptableneſs of it to God did not ariſe ſimply from his dying, but his Obedience in his Death, *Phil.* 2. 8. *became obedient unto death*; and not only from an Obedience to the Law of Nature, and the Precepts of God as a Creature, but his Obedience to the Law of redeeming Love as a Mediator, and *his delight* in it, Pſal. 40. 8. As the diſobedience of man ſhook the reſt of God, ſo the Obedience of the Son of God ſetled the reſt of the Deity. Obedience run through the whole web of his life, he ſubmitted to a Body fitted for thoſe dreadful ſtrokes of wrath we ſhould have endured; a *Body* made under the Law, *Gal.* 4. 4. He delighted in the thoughts of performing the Will of God in our Fleſh; he came not to do his own Will; whatſoever his Father ordered him, that he ſpake, that he did, that he ſuffered, he laid down his Body when the hour was come appointed by his Father: It was not a ſimple but an affectionate Obedience, *John* 14. 31. *I love the father, and as the father gave me commandment, even ſo I do*, where principally his Obedience to the mediatory Law is intended, as alſo *Phil.* 2. 8. *Obedient to the death of the croſs*, which the Law did not oblige him to; the moral Law bound over the ſinner to Death, but the mediatory Law bound over Chriſt to Death in our ſtead. The Obedience to the moral Law or Law of Nature, as it concern'd the ſtate of Angels, was perform'd by him without any defect; in this the Obedience of Chriſt was greater than theirs, in regard of the infinite Dignity of his Perſon above all the Angels in Heaven, yet the rule of their Obedience was of the ſame nature: But in the Obedience of the mediatory Law, the Redeemer ſtood ſingle; as he trod the Wine-Preſs alone, ſo in the whole mediatory work none were in conjunction with him, none had any likeneſs or reſemblance to him. This was above the Obedience of all Creatures, not only in regard that it was the Obedience of him that was God, but an Obedience wherein he could not be imitated by any Creature already created, or that could be created, it being a work above the ſtrength of any created Being. It was Obedience under the higheſt provocations to reſume his Glory, and come down from the Croſs, and declare at that moment the iniquity of thoſe reproaches they caſt upon him. Obedience in the higheſt pitch of his ſufferings, Obedience in Heaven, practiſing that compaſſionate Obedience upon the Throne, which he *learn'd by his ſufferings* on the Croſs, *Heb.* 5. 8. acting according to his Fathers orders, preſenting his Obedience on the Croſs, as meritorious for his Members he left in the World. If the Obedience of *Abraham* a ſinful Creature, in his willingneſs to offer up his Son *Iſaac* a ſinful Creature alſo,

was

was ſo pleaſing to God, that thereupon he makes him glorious promiſes; how much more grateful is the Obedience of him who was God, and offer'd not up a Son but himſelf, a pure, not a ſpotted Sacrifice? If obedience be better than Sacrifice, then Sacrifice is inſignificant without Obedience; the offering himſelf a Sacrifice according to the *Will* of God for our *ſanctification*, was the moſt ſignificant part of his Obedience, *Heb.* 10. 7. 10. In this he did exactly anſwer the mediatory Law as his rule, and God found the Will of Chriſt in the performance, fully conformable to his own Will in the Precept, more obedient to the Will of God in his offering, than *Adam* was diſobedient to the Will of God in his ſinning. Such a height and perpetuity of Obedience under all the circumſtances of temptations, the ſtrugglings of the fleſh, which could not but deſire the removal of penal evil, under the fear of wrath alſo, the ſence of agonies, and reproaches of men, whereby he teſtified, that he preferred the glory of his Father above the ſafety of his own nature, Obedience to his command above the contentment of his fleſh, and was ſwayed by the form of a ſervant to ſubmit, againſt the ſuggeſtions from his nature as a man, to deſire the paſſing it away; all this, I ſay, rendered his Sacrifice highly acceptable.

(2.) *His Humility.* His Humility is joined with his Obedience, as the cauſe of his exaltation, which was the evidence of its fragrancy, *Phil.* 2. 8. God loves to be imitated in his condeſcenſions to his Creature. The condeſcenſion of Chriſt equal with God, to the taking upon him the *form of a ſervant*, ſetting himſelf in the ſtead of the ſinner, the eclipſing his own Glory, ſhrouding it under the diſguiſe of our fleſh, ſubmitting to an harder piece of ſervice and a deeper humiliation, than any Creature in Heaven or Earth was capable of; to deſcend from Heaven to Earth, expoſe himſelf to the fury of Men and Devils without murmuring; to bow his head to the ſtroke, not of an honourable, but an infamous death, endure the wrath of a Father he loved, come down to the loweſt ſtep before he did re-aſſume the glory which was due to him, was an unexpreſſible and unimitable act of humility. Lower than this he could not humble himſelf. Since *humility* renders men ſo pleaſing to God, that he heaps upon them the greateſt teſtimonies of his favours, and richly diſpenſeth to them the doles of his *grace*, *Jam.* 4. 6. it muſt render his Son in thoſe ſufferings moſt acceptable to his Father; and draw from him the greateſt diſtribution of his favour, becauſe it was the greateſt act of humility, as well as obedience, that could poſſibly be perform'd.

(3.) *His Faith.* This reſolution of truſt he brought with him, and this reſolution he kept, *Heb.* 2. 13. *I will put my truſt in him*, cited out of *Pſal.* 18. 2. He had not a ſpark of infidelity, or any grain of diſtruſt in the goodneſs of God. He ſuffer'd for a time the torments of Hell, without the deſpair of the Inhabitants of Hell; he had a working of Faith under the ſenſe of his Fathers greateſt diſpleaſure, and confided in his love while he felt the outward and inward force of his frowns. The ſharpneſs of the Scourge, and the ſmart of his Wounds, beat not off his Soul from a faſt adherence to him. He had a Faith of the acceptableneſs of his Death for his Elect, and gave evidence of his confidence in the promiſe for a happy and glorious ſucceſs, in acting like a King, while he was hanging as a Malefactor on the Croſs, in diſtributing his largeſſes to the poor Thief, aſſuring him, that that day he ſhould be with him in Paradiſe. He let not his confidence in his Father flinch; he confided in him for the beſtowing that Royal Power upon him, which he ſignified by this promiſe of Paradiſe to this Criminal upon the Croſs: and both his obedience to God in *not turning away his back*, and his *truſt* in God for his aſſiſtance, are put together as the ground of his Juſtification, *Iſai.* 50. 5, 7, 8. The height of his Faith was to be diſcover'd in oppoſition to the unbelief of *Adam*; his humility in oppoſition to the pride of *Adam*; his obedience in doing all according to Gods order, in oppoſition to the diſobedience of *Adam*. By his active and paſſive obedience he glorified the Holineſs and Juſtice of God; by his humility, the Soveraignty and Power of God; by his truſt, the Faithfulneſs and Veracity of God: all which muſt needs render his Sacrifice as a ſweet-ſmelling ſavour and efficacious for us.

4. *In regard of the full compenſation made to God by this Sacrifice, and the equivalency of it to all the demands of God.* His Obedience was fully anſwerable to the

the Law, his active anſwer'd the preceptive part, and his paſſive the penalty; as he fulfill'd the righteouſneſs of the Law in his Life, ſo he underwent the threatnings of the Law in his Death; he obey'd the commands in our ſtead and ſuſtain'd the Curſe. He bore the ſorrows we ſhould bear, *Iſa.* 53. 4. *Surely he hath born our griefs, and carried our ſorrows*; ſpiritual as well as bodily. He took our nature, Soul and Body, to ſuffer in that nature what was due to our Souls and Bodies. Our whole nature had ſinn'd, and our whole nature muſt ſuffer; Chriſt took our nature, that he might ſuffer what was due to our nature. He ſuffer'd in his Soul, which is the greateſt part of our nature, as well as in his Body, which is but the caſe and ſheath of the Soul. 'Tis againſt the order of Juſtice, for the principal to ſin, and the acceſſory only be puniſhe. The puniſhment threatned againſt the firſt *Adam*, was the Death of the Soul as well as of the Body, the puniſhment born by the ſecond *Adam* was of the ſame nature; not a ſpiritual death, a ſeparation from God by ſin, that he was not capable of, but a moral death, a ſeparation from God by deſertion. When he cryed out, *my God, my God, why haſt thou forſaken me?* He was forſaken of God in regard of the ſenſible comforts of his preſence, though not in regard of the inviſible ſuſtentations of his Soul. The Union of the *two natures* was not diſſolv'd, but the comfort of the Fathers preſence was eclips'd. Though he did not ſuffer Eternity of Torments, yet he ſuffer'd what was due to us; for Eternity of puniſhment is not primarily threatned in the Law, but ſecondarily inferred. Death was threatned, but becauſe man cannot ſatisfy by Death, therefore he lies under that Death for ever. He is kept in Priſon, becauſe he cannot pay the Debt which was due, nor repair the honour of the Law which was violated. Juſtice would always be ſtriking, and never contented. If the honour of the Law could have been vindicated, and the juſtice of God ſatisfied by the temporary groans of a Creature, not only the goodneſs of God, but the juſtice of God would releaſe him; but becauſe the juſtice of God could never have been ſatisfied, the perſon of the Sinner muſt always have been a Sufferer. Chriſt therefore ſuffering a Curſed Death, ſuffer'd what we ſhould have ſuffer'd; Death was threatned to us, and Death was inflicted on him; the Eternity of Death was accidental. As Chriſt obey'd the whole Law, yet not every accidental relation of the Law, as it reſpected men in particular ſtates, and particular Callings and Relations; as the Duty of a Parent to a Child, of an Husband to a Wife; not for want of a principle of Obedience in him, but for want of thoſe particular relations to which thoſe particular acts of Obedience were annext; ſo Chriſt ſuffer'd every part of the Curſe, but not the ſins conſequent upon that Curſe, by reaſon of the corruption of Man, nor the accidental continuance of the Curſe, which the impotence of man to ſatisfy, render'd him obnoxious to, but the ſtrength of Chriſt exempted him from. * He endur'd all that the Law impos'd upon Sinners; whether in regard of loſs by deſertion, or in regard of ſenſe by malediction; hence he is ſaid to be *made a Curſe*, Gal. 3. 13. To be *made ſin*, 2 Cor. 5. 21. And if ſo, he bore the puniſhment due to us, ſince the Law threatned no more than a Curſe, and Chriſt bore the Curſe according to the threatning of the Law; he ſuffer'd that which the Law demanded of us, and was made ſuch a Curſe as the Law requir'd. He ſuffer'd the torments of Hell without the iniquities of Hell, which were not poſſible to be committed by an infinitely holy perſon, he ſuffer'd thoſe agonies which were of the nature of the torments of Hell, and that deſertion of God which is the ſting of Hell. Nothing was omitted that was demanded by divine holineſs for keeping the Commands, or by divine juſtice for violating the Commands. As we were Creatures, we ow'd God a Debt of Duty; as we were revolted Creatures, we ow'd God a Debt of puniſhment. Since our fall ſin hath made us uncapable to anſwer the holineſs of God in the performance of our Duty, and our nature as Creatures renders us too weak to ſatisfy the juſtice of God by enduring the penalty exacted by the Law. Chriſt hath done both, and in anſwering the whole demand of the Law, as to both Debts, delights the holineſs of God, ſatisfies the juſtice of God, and by both repairs the Creature. If the Creature could have ſatisfied juſtice for what was paſt, yet it ſtill lay under a debt of duty for the time to come. If it had fallen ſhort of this, it muſt have re-aſſum'd its ſuffering; what a deplorable condition

* *Turretin.* de ſatisfact. p. 324.

had this been, to have come out of ſuffering one hour, and return to it the next? But our Redeemer performs an Obedience that reacheth to the utmoſt of the Creatures duty, and endures a penalty that reaches to the utmoſt of the Creatures demerits. A recompence was made by the Obedience of Chriſt for the diſobedience of *Adam*, Rom. 5. 19. *As by one mans diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous*; for what had the Law to enjoin which he did not perform, or what had the Law to inflict which he did not endure? Had he not done and ſuffer'd what the Law requir'd, how could he be called the *end* or perfection *of the law for righteouſneſs*? Rom. 10. 4. Had he not ſuffer'd what was due to ſin, he could not have *made an end of it*; and had he not done what the Law commanded, he could not have brought in an *everlaſting righteouſneſs*, Dan. 9. 24. He is λύτρον, *Mat.* 20. 28. ἀντίλυτρον, 1 *Tim.* 2. 6. a valuable Price and Sacrifice commenſurate to the demerit of our crimes; he ſuffered whatſoever was requiſite to diſcharge our Debts, and could not have been ἀντίψυχος, offering his Soul inſtead of ours, if he had not born in his Soul what we were to bear in ours; in regard therefore of the full compenſation made to God, it muſt needs be fragrant to God and efficacious for us.

5. *In regard of the Glory Chriſt by his Sacrifice brought to God.* The Glory of God was that which he aimed at, and that which he perfected. It was the Will of God which he came to do; but the deſign of Gods Will is to glorifie himſelf, and declare his own name in all his acts. The *Glory* of all the Attributes of God appear'd *in the face* or manifeſtation *of Chriſt*, 2 Cor. 4. 6. They all center'd in him, and ſhone forth from him in all their brightneſs, and in a full combination ſet off one anothers luſtre; not only in his incarnation, but alſo, and that chiefly in his Sacrifice. Mercy could not be glorified, unleſs juſtice had been ſatisfied, and juſtice had not been evident, if the tokens of divine wrath had not been upon him; Grace had not ſail'd to us, but in the ſtreams of his Bloud, *without bloud there is no remiſſion*; Juſtice had not been ſo fully known in the eternal groans of a World of Creatures, nor could ſin have appear'd ſo odious to the holineſs of God by eternal ſcars upon Devils and men, as by the deluge of Bloud from the heart of this Sacrifice. Wiſdom in the contrivance, had not been evident without the execution. The Glory of the Divine Perfections, had lain in the Cabinet of the Divine Nature, without the diſcovery of their full beams; and though they were active in the deſigning it, yet they had not been declar'd to Men or Angels, without the bringing Chriſt to the Altar. By the ſtroak upon his Soul, all the glories of God flaſht out to the view of the Creature. When *Judas* went out from his company to prepare the way for his oblation, *now*, ſaith he, *is the ſon of man glorified, and God is glorified in him*, John 13. 31. The honour of God, and the glory of the Son depended upon this point, and in this laſt act threw off all their vails; the Father was glorified in appointing him, and the Son was glorified in ſubmitting to be a Sacrifice; the truth of God was glorified in bringing things to a period, and the Obedience of his Son was glorified in his perſeverance to the laſt act; his Grace was elevated to the higheſt note in the ſongs of Angels, an unſearchable depth of manifold wiſdom was unfolded, a depth of wiſdom more impoſſible to be comprehended in our minds, than the whole Globe of Heaven and Earth in our hands; ſuch a wiſdom of God in the Croſs, which the Angels never beheld in his face upon his Throne; wiſdom to cure a deſperate Diſeaſe by the Death of the Phyſician, to turn the greateſt Evil to the greateſt Glory, to bring forth Mercy by the ſhedding of Bloud. The ultimate deſign of this *victim*, was the *honour of God* in our Redemption; *Chriſt ſought not his own glory*, John 8. 50. *but the glory of his father* in the ſalvation of men. Needs muſt that be fragrant to God, that accompliſh'd the triumph of all his Attributes.

Uſe.

1. If this Sacrifice be acceptable to God, *'tis then a perfect oblation.* If it had not been perfect in it ſelf, it could not have been accepted by an infinite juſtice, a juſtice inexorable without it. An incompleat offering, could have given but an imperfect ſatisfaction, and that had been as good as no ſatisfaction at all. God would

would never have approved it; an all-ſeeing Wiſdom could not be deceived, a ſevere juſtice could not have acquieſced in it, a pure holineſs could not have ſmelt a ſweet ſavour from it. God as a Judge delivered him to be a Sacrifice, God as a Judge accepted him after he was offer'd; this Sacrifice therefore anſwered the ends of God, both ſatisfied his juſtice, and glorified his holineſs; how could God elſe judicially glorifie him, if he had not been fully glorified by him? If he had performed an imperfect Obedience, he would at the beſt have had but an half exaltation, or rather none; but ſince he hath been accepted with the higheſt pleaſure, and hath a glory in the higheſt pitch, he hath performed an Obedience to the utmoſt point, and touch'd the Goal deſigned him. Though there was Grace in Gods appointing it, yet there was no Grace given out to make it acceptable. God did not ſupply by his acceptation any defect in the Sacrifice; there was a meritorious worthineſs on Chriſts part, before there was an acceptation on Gods part; it was not perfect by acceptation, but it was accepted becauſe of its perfection. Infinite purity accepts nothing but what is perfect in it ſelf, or hath a relation to that which is perfect and agreeable to its nature. He doth indeed accept the imperfect Obedience of Believers, but not for it ſelf, but for this Sacrifice, to which by Faith it hath a relation. Had it not had a gratefulneſs in it ſelf, God could have ſcented nothing in it; he could not have ſmelt a ſavour where none was; it would have been as little pleaſing to him, as the burnt offerings under the Law. This could not but be perfect in the account of God, ſince there was the Humanity in conjunction with the Divinity to be the Sacrifice, and the Divinity in conjunction with the Humanity to be the Altar for the ſanctification of it; and the ſequel ſhows, that the offering hath been as valuable as the offence was provoking, ſince in conſideration of it, Juſtice forgets the injuries done to the Deity, and treats Believers as heirs of Heaven inſtead of Rebels; 'tis the inference the *Apoſtle* draws from the Prieſthood of Chriſt, *Heb.* 8. 12. and what is the fruit of his Prieſthood, is the fruit likewiſe of his Sacrifice. The righteouſneſs of Chriſt is alſo perfect, ſince the all-ſearching Eye of God ſees nothing in it to give him any cauſe of diſtaſte; 'tis perfect becauſe *everlaſting*, Dan. 9. 24. All the righteouſneſs of the holy Angels in Heaven, had there been numberleſs millions of them, had not been ſo pleaſing to God as this.

2. *All Popiſh Doctrines of ſatisfactions, and all reſting upon our own righteouſneſs and inherent graces, are to be abandon'd.* There is a natural *Popery* in the minds of men; fallen man is deſirous to ſtand upon his own bottom, and is as little content with Gods Judgment of things, as his firſt Parent was in Paradiſe. We are ſtudious of making God compenſations, applauding our ſelves in our own inventions and ſatisfactions of our own minting, unwilling to aquieſce in his Wiſdom.

(1.) *This is an high Preſumption.* If Chriſt were a perfect Sacrifice in the eſteem of God, 'tis a boldneſs and blaſphemy in us not to think him ſo; If it be perfect, what need of any thing from us to piece it out? If it were not ſufficient, God was much miſtaken to accept it; if it were not perfect, Chriſt had a want of ſtrength and holineſs to be a Sacrifice, and God a want of wiſdom to diſcern the defects of it; he was then deceiv'd, to count that ſweet which needed ſomething elſe to ſweeten it. Such additions are an injury to Chriſt; 'tis to make him but half a Sacrifice, ſince he hath *offer'd himſelf to God without ſpot*, Heb. 9. 14. Can we pretend to any other, without charging him with weakneſs and deficiency? Is not his Divinity enough to make his Offering compleat, without any ſupply from our corrupt Humanity? Can we acknowledge that perfect, that we think needs ſomething from us to ſtrengthen it? It muſt be then a falſe aſſertion of the *Apoſtle*, when he ſaith, *Heb.* 10. 14. That *by one offering he hath perfected for ever them that are ſanctified.* To make Chriſt in part a Saviour, is to make him in part no Saviour, and to aſcribe ſalvation to ſomething elſe as well as to him. All ſuch ſatisfactions entrench upon the honour of Chriſts Sacrifice, and pull the Crown from his Head to ſet it upon our own; or at beſt, aſcribe that in part to our ſelves, which is wholly due to him; by how much the more ſufficient it is for us without any addition, ſo much the more glory redounds to the Sacri-

fice. He needs no more of additions to ſweeten his Offering, than he needed of Cordials to ſtrengthen and ſupport him in the time of his ſufferings: They are rather Gall and Vinegar offer'd him upon his Throne, as the *Jews* did in the time of his oblation upon the Croſs. 'Tis an high preſumption in us not to be content to reſt in that, which is the reſt and pleaſure of God.

(2.) *'Tis a Folly.* 'Tis as if a man ſhould ſet up candles to increaſe the light of the Sun, and eek out its beams. Can the righteouſneſs of a man add any perfection to the Bloud of a God? or perfect a work which could not be done by the Deity? If God ſtood not in need of any thing from us to perfect his work of Creation, how can man be ſo fooliſh to imagine, that Chriſt ſtands in need of any thing from us to perfect his work of Redemption? If that Sacrifice wants ſomething to render it efficacious, it muſt be a Sacrifice of the ſame kind; nothing that is of an inferiour nature can add an intrinſick value to that which is ſuperiour. What can man offer to God that can be in any ſort equivalent to this Sacrifice already accepted? All that we can offer to God is but as a few blaſted ears of corn, ſuch as *Pharaoh* ſaw in a dream, which can add nothing to the value of it. If there had been any failure in him, the defects of a Redeemer could not be repair'd by the offerings of the Captives; and if there be no failure, all additions, all other inventions of atonement are utterly ſuperfluous. How fooliſh will it be, to reſt in that which God never pronounc'd or own'd to be a ſweet-ſmelling ſavour to him? If all our *righteouſneſs* be as a *menſtruous rag*, *Iſai.* 64. 6. the offering it up to God is a noiſom ſtench, not a pleaſure. The beſt of our works and graces derive a ſweetneſs and value from the virtue of this Sacrifice, without contributing any thing to the ſavour of it. 'Tis a folly to leave a ſure for an uncertain road. All other reſts have no Divine ſtamp and ſignature upon them. God never found any ſavour in any other Offering. The Spirit of God never gave any ſo noble a Character as this, of a ſweet-ſmelling ſavour, but as they had a relation to this as the *Antitype* of them. This one *Victim* ſends forth more grateful odors to God, and is more efficacious for the concerns of our Souls, than the joynt Interceſſions of Saints and Angels. Let us therefore be diligent in our duties, aim at the perfection of an inherent righteouſneſs, but never place our confidence in them, or equal them to the Sacrifice God hath ſo affectionately accepted. Did God ever ſet up his reſt in the ſervices of a Creature? Can this be ſavoury to an infinite Purity? Whatſoever is done without Faith, is but the offering of an Enemy, whatſoever fair colours it may be outwardly adorn'd with. The Scripture ſets an impoſſibility upon the head of all theſe, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God*, to gain or keep his favour. Whatſoever is done without Faith, though of the higheſt elevation, is but a creature, and therefore not the object of truſt. And whatever ſignificancy believing works have, is from the tincture they receive from the bloud of this Sacrifice, wherein Faith dips them, as being Faith in the Bloud of Chriſt. Though *Adam*, while he continued in his created rectitude, might have entred his righteouſneſs as a plea; yet becauſe it was mutable, it had been no fit object of truſt for him. But ſince our revolt, all pleas of a fleſhly corrupted righteouſneſs are overrul'd in the Court of Heaven, and our pleas muſt run in another Name; all other things have ceaſed to be ſavoury to God, ſince they were tainted by ſin. Let men *make lyes their refuge*, and *hide* themſelves under *falſhood*, the falſe coverings of their own righteouſneſs, and think to ſhelter themſelves from the *overflowing ſcourge*, Iſai. 28. 15, 16, 17. It will be a miſerable ſelf-deceit, *the hail will ſweep away* ſuch a *refuge*, and the *waters will overflow ſuch a hiding-place*. All other hiding-places, but the ſmoke of this Sacrifice, are too weak to preſerve us from the overflowing waters of Divine vengeance.

3. *'Tis a deſperate thing to refuſe this Sacrifice which is ſo ſweet to God.*

1. *'Tis a great ſin.* As Faith in Chriſt redounds to the honour of God, as being an approbation of his mercy, juſtice and wiſdom, in the acceptance of this Sacrifice; ſo Unbelief redounds to the contempt of God, as ſlighting all the pleaſure, the wiſdom, the juſtice and holineſs of God took in it, as though he were delighted with a ſleeveleſs and unworthy matter. 'Tis to trample upon that which is Gods delight, accounting that which is ſweet to the Deity, loathſom to us; refuſing to

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be guided by Gods judgment of this offering, ſetting up our own wiſdom, not only equal with, but above the wiſdom of God; a regarding that which God is infinitely pleaſed with, as a frivolous thing, as though God had pleas'd himſelf with a trifle, or ſmelt ſweetneſs in a Weed. Gods acceptation of it owns a fragrancy in it; Mans refuſal calls it Gall and Vinegar, a rotten ſervice. God's language is, *This is my beloved Son in whom I am well pleas'd*, Mat. 3. 17. This is my odoriferous Sacrifice with which I am infinitely delighted. The language of an Unbelievers Heart is, This is an offering in which I can find no pleaſure. The heart of God and the heart of an Unbeliever, the wiſdom of God and the judgment of an Unbeliever, ſtand in direct oppoſition. How inexcuſable a Pride is it, to think that not worth our receiving, which God hath entertain'd with the higheſt affection? To count that unſavoury, which God hath accepted as the ſweeteſt Preſent can be given him in Heaven or Earth? Unbelief cannot be excus'd without accuſing God of weakneſs and folly. 'Tis a ſin againſt his Precept, as he commands us to believe; a ſin againſt his pattern, as he directs us by his own act to an acceptance of him. Other ſins are againſt his Soveraignty in the violations of his Law. This is againſt his wiſdom in his gracious acceptation of a propitiating Sacrifice for us. We diſown him as our Lord, and as our Pattern.

(2.) *It will end in to a great miſery.* God will not ſuffer that which is ſweet to him, to be ſlighted by man, without the recompence of a juſt indignation. The Vagabond Nation of the Jews bears to this day the ſad tokens of Gods vengeance upon them for the unworthy refuſal of ſo great a victim. *Becauſe of Unbelief they are broken off* from the root, *Rom.* 11. 20. and are depriv'd of all the ſweetneſs which God and Believers taſt in it. Nothing in the World was ever the object of Gods delight but this; nothing in the World can ever be pleaſant to him without this. To neglect it, is to neglect that which is the only thing God will accept, and ſo fall under the condemnation of Law and Goſpel too. 'Tis to reject God as a ſatisfied Judge in the flowings of his Mercy, to fall under God as a provoking Judge in the thunders of his wrath. If we will not comply with divine juſtice in an eſtimation of it, we muſt fall under his fury for our contempt. If this Offering be not cordially, and upon Gods terms accepted by us, we muſt be a Sacrifice our ſelves, Juſtice muſt have a Sacrifice for every Sinner, from himſelf, or another. God in honour will not pardon ſin without one, in greater honour he cannot but puniſh ſin upon the refuſal of this. Oh how *fearful a thing is it to fall into the hands of the living God?** A living unpacified God; a living and reproached God, a living God who hath been counted a ridiculous Fool by a willful Sinner, in his accounting the bloud of the Covenant as an unholy thing. God will not have his wiſdom juſtled againſt by the folly of his Creature. *No other Sacrifice remains for ſin.* * No other mark of diſtinction was appointed by God for the ſecuring the firſt-born of the *Iſraelites* from the ſtroke intended for the *Ægyptian* Heirs, but the bloud of the Paſchal Lamb ſprinkled upon the Poſts of the Doors: had any fed upon the Lamb and neglected the ſprinkling, he had felt the ſharp Sword of the deſtroying Angel. The Lamb had been of no efficacy to him, not for any defect in that, but negligence or contempt in the Offender. The Sacrifice of Chriſt hath an infinite vertue to ſave. But it is no remedy to them that will not ſprinkle their Souls by Faith with the bloud of it: without this, we ſhall remain in our un-aton'd ſins, and have the Sword of Vengeance doubly whetted againſt us.

* *Heb.* 10. 31. compar'd with *v.* 29.

* *Daillé* ſur 1 *Cor.* 5. 7. Serm. 10. p. 394, 395.

4. *It adminiſters matter of comfort to the Believer.* 'Tis ſome comfort to all, that they are in a fair way of being happy. The juſtice of God was the bar to God and mans meeting together. It was morally impoſſible in regard of Gods truth and holineſs, for man to be reſtor'd without a Vindication of that Law which had been broken; but now the honour of the Law is reſtor'd by this Sacrifice, God hath own'd it, the bar is remov'd, and where God hath found a ſweetneſs, man may find Salvation, if he be not his own enemy, and wilfully caſt away his own mercy. He *gave himſelf a ranſom for all*, 1 Tim. 2. 5, 6. ἀντίλυτρον, a ranſom in our ſtead, or a counter-ranſom, in oppoſition to the ſin of *Adam*, the fountain of our bondage; *for all* upon Goſpel-conditions. As he gave himſelf for all, ſo he was accepted for all upon the ſame conditions; for he was accepted as he gave himſelf.

ſelf. 'Tis a comfort to a diſeaſed Hoſpital, that a *Phyſician* is choſen and accepted by the Governors, that is able to cure every diſeaſe: 'tis no leſs a comfort to a guilty Soul, that there is a Sacrifice ſufficient to expiate every ſin. But there is a ground of ſenſible comfort to thoſe that believe. If when Chriſt walked upon the waters, and was labouring in the flouds of affliction in the days of his humiliation, he bid his Diſciples not to fear; how much more may we expel fear from our believing hearts, ſince he is ſat down upon his Throne, and the whole Merit of his Sacrifice graciouſly accepted? Let us repreſent to our ſelves this crucified, but now crowned *Victim* lying in the boſom of his Father, repreſent to our ſelves the Father full of delights, rejoycing in the views of this ſacrificed Body, drawing a perpetual ſtream of pleaſure and ſweet ſmells from the fumes of this Sacrifice riſing up continually before him. May not this calm our fears, ſince it ſmooths the frowns of Divine Juſtice? Did the people ſhout when the *Ark* returned, and ſhall our hearts be full of fears, when our Sacrifice is returned to Heaven, and hath found a gracious reception from that Juſtice we had ſo highly provoked? A diſconſolate carriage in an holy Believer implies, as if God had rejected it as mean and weak, rather than receiv'd it as perfect and glorious. A heavy walking is a diſparagement to the greatneſs of the Sacrifice, and the Wiſdom and Judgment of God the Accepter of it. If we ſhould *eat* our *bread with a merry heart*, becauſe *God hath* accepted our *works*, Eccleſ. 9. 7. much more ſince God hath accepted our *Victim*, by whoſe Merits our duties and works ſmell ſweet, that before ſmelt rank by Nature. We ſhould therefore draw as much ſweetneſs from this Sacrifice for our Souls according to our meaſures, as God did from it for his own content and ſatisfaction. It appeaſed Gods fury againſt us, and ſhould baniſh our jealouſies of God.

(1.) *If once acceptable to God, then 'tis for ever acceptable.* If once ſweet, it is always ſweet. God cannot be deceiv'd in his eſtimations, nor change his value of it, nor can the Sacrifice ever become noiſom. The ſtrength of the Divine Nature, that render'd it at firſt grateful, preſerves its ſavour for ever. He *dyed* to offer it, and *lives* to preſerve the virtue of it, *Rom.* 5. 10. The fragrancy conferr'd upon it by the Deity in conjunction with the Humanity, is as durable as the Deity it ſelf, *Heb.* 10. 11. *He ſate down on the right hand of God* after he had offer'd himſelf a Sacrifice, to exerciſe the Office of a Prieſt. God would have the Prieſt and Sacrifice for ever in his ſight. His Prieſtood is for ever, his Sacrifice therefore is for ever ſweet. Without a Sacrifice he could not be a Prieſt. As his Prieſtood hath a perpetual vigour, ſo his Sacrifice hath a perpetual freſhneſs and inexhauſtible virtue. For the exerciſe of his Office depends upon the continuance of the Offering. The bloud of this Sacrifice is not compar'd to a Pond, or water in a Veſſel, though of the largeſt capacity, but to a living and ever-running Fountain, *Zach.* 13. 1. *A fountain ſet open for the houſe of David.* Repentance was hid from the eyes of Chriſt in offering it for a ranſom from the power of the grave, and a redemption from death, *Hoſ.* 13. 14. and no leſs is repentance hid from the eyes of God in accepting it. The *Covenant* ſealed by it is *everlaſting*, and derives its duration from this *bloud* of the *Victim*, *Heb.* 13. 20. the virtue of it endures as long as the Covenant, ſince if that fail'd, the Covenant would expire, the ſuperſtructure not being able to ſtand, if the foundation be rotten. And from hence an everlaſting Righteouſneſs is deriv'd, that our perſons odious by *Adam*, may be beautiful by Chriſt. At the ſame time that he made reconciliation for iniquity, he brought in everlaſting Righteouſneſs, *Dan.* 9. 24. at the ſame time therefore that God accepted that reconciliation, he accepted that everlaſting Righteouſneſs for ſecurity and juſtification. He hath not pacified God for a few days or years, but for *ever*, *Heb.* 10. 14. If it were ſo ſweet in the expectation, as to be the ground of the juſtification of thoſe that hoped for it, 'tis much more ſweet ſince the oblation, and of a ſtronger efficacy. He is the Captain of the Salvation of all the Sons that are brought to glory, and that believe. Himſelf was *made perfect through ſufferings*, Heb. 2. 10. The *twenty four Elders* confeſt themſelves *redeemed by this bloud*, Revel. 5. 8, 9. The *Patriarchs* that dyed before him, as well as the *Apoſtles*, who expir'd after him. He was a *Lamb*, a Sacrifice *ſlain from the foundation of the world*, Revel. 13. 8. * Not in regard of Decree (that were a jejune ſenſe of the place, as it would be to ſay, a man were dead from the founda-

* Daillé 20. Serm. ſur Pſal. 110. 1. p. 409.

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tion of the World, becauſe it was appointed for him once to dye) but in regard of efficacy and a myſtical ſprinkling of his Bloud upon thoſe that liv'd at the beginning, as well as thoſe that ſhall live at the end of the World. If it had a favour with God for thoſe that lived before him, it hath much more a favour for thoſe that have lived ſince his actual offering and acceptation.

(2.) *From this ariſeth pardon of ſin.* He was a ſweet ſavour as he offer'd himſelf, and in the ends for which he offer'd himſelf. He was a Sacrifice for ſin. For ſo thoſe words περὶ ἁμαρτίας, *Rom.* 8. 3. which we tranſlate [*And for ſin*] muſt be underſtood, and read thus, *And by a Sacrifice for ſin condemned ſin in the fleſh.* If offer'd for ſin, and accepted as an Offering for ſin, the conſequent of this muſt be remiſſion. Through the bloud of that Beloved, whom he accepted, we have *redemption, even the forgiveneſs of ſin*, Eph. 1. 6, 7. not of one, or two, or a few ſins, but all; he was made ſin indefinitely, all kind of ſin in the extent, as much made ſin as he was made accurſed; as he bore all the Curſe, ſo he ſatisfied for all ſin, the greateſt as well as the leaſt; ſo that the bloud of this Sacrifice *cleanſeth from all ſin*, 1 Joh. 1. 7. where Goſpel-diſpoſitions are found; from all that from which the Law of *Moſes* could not juſtifie, *Acts* 13.39. *And by him all that believe are juſtified from all things, from which you could not be juſtified by the Law of Moſes.* What was impoſſible to be done by the Sacrifices of the Law, is compleatly done by the offering of the Redeemer. The ſtrength of this is directly oppoſite to the weakneſs of the other; that could not really juſtifie from any, and this is able to juſtifie from all. As it was not over-valued by God, ſo it cannot be over-balanced by ſin; ſince the Judgment of God hath paſt upon it with an approbation, the monſtrouſneſs of guilt is not too great for an expiation. Whatſoever our ſins are, yet they have their limits; but Gods infinite pleaſure in the Sacrifice ſpeaks the merit of it infinite, and the efficacy of it eternal. *All ſins* were at once laid upon the head of this Offering, *Iſai.* 53. 7. He ſuffer'd but once, and therefore at that one time all ſins by one act were laid upon his ſhoulders, 1 *Pet.* 2. 24. *he bore them his own ſelf*, and God accepted him his own ſelf, and accepted him as he bore them, and glorified him, becauſe *he purged them*, Heb. 1. 3. So that though he did but once offer himſelf, and that for all ſins in the bulk, he was receiv'd with a welcome, as if he had offer'd in particular for every ſin; and therefore there is no more need of an Offering, but a recourſe to that one Price. To think it is not able to expiate all ſin, is to undervalue the Judgment God hath given of his Son, to charge him with a miſtake, and to imagine, that there is more in ſin to ruine, than in this Sacrifice to repair.

(3.) *Hence then there can be no condemnation to them that are in Chriſt.* The *Apoſtle* layes down this concluſion, and confirms it by the reaſon of his being a Sacrifice, *Rom.* 8. 1, 3. They who are preſented by Chriſt, quickned by the virtue of this Sacrifice, cannot fall under the ſtroke of Divine Juſtice. If it was offer'd for thoſe that ſhould believe, it was accepted for ſuch as ſhould believe, it being accepted for the ſame perſons, and the ſame ends for which it was offer'd, and therefore thoſe perſons fundamentally accepted in the acceptation of it, and the ends for which it was offer'd, granted, and concluded on in the act of acceptation. The *Apoſtle* upon this ſcore breathes out a challenge to all to bring a condemning charge againſt him; the Juſtice of God, the Curſe of the Law, the charges of Conſcience, and the accuſations of Devils may be all anſwer'd by this, *Rom.* 8. 33, 34. *'Tis Chriſt that dyed, it is God that juſtifies.* 'Tis Chriſt that is offer'd, and God that accepts. Juſtice cannot condemn; for though his Sacrifice was ſweet and pleaſant to all the perfections of the Divine Nature, yet Juſtice was the peculiar object of it. God as a Judge deliver'd him, God as a Judge accepted him: Juſtice requir'd it, and Juſtice is diſarm'd by it; Juſtice only was to be contented; Mercy requir'd no bloud; Wiſdom ſtept in to decide the controverſie, and make an agreement. If the condemning Attribute be ſatisfied, there is no condemnation to be expected. If it be ſweet to Juſtice, Juſtice cannot retain its former frowns; Juſtice cannot be pleaſed with that, and diſpleaſed with thoſe for whom it was offer'd, and accepted, and by whom it is received. 'Tis part of our happineſs, that we come not only to God as gracious, but God as a Judge, *To God the Judge of all*, Heb. 12. 23. As Chriſt was made ſin for us, ſo are we made righteous by him. He was made ſin to undergo a condemnation, that we

might

might be made righteous and be above a condemnation. 'Tis more efficacious to divert the ſword of Divine Juſtice from the believing offender, than the Bloud of the Paſchal Lamb was to turn the edge of the Angels ſword from the houſe of an *Iſraelite*. The Bloud of Chriſt ſprinkled, cannot be of leſs force than the Bloud of a ſilly Lamb, ſince the efficacy of it was not as it was the Bloud of a Lamb, but the Bloud of a Type, deriving its virtue, not from the ſubject whence the Bloud was drawn, but from the Perſon ſignified, and the Sacrifice prefigur'd by it. Well then, his condemnation hath procured our abſolution, and Gods acceptation of him hath enſur'd our liberty; the ſweet ſavour of the Sacrifice hath overcome the ſtench of our ſins. Though God forſook him for a time, he hath now accepted him, that he may not abandon us for ever; neither the wrath of God, nor the malediction of the Law is to be feared. God by this one act hath ſtop'd the courſe of his vengeance, and laid aſide the thunders of *Sinai*. The flames we had deſerv'd are quench'd by the Bloud flowing from the wounds of this *victim*; the ſmoke of our Sacrifice ſhadows us, and in Gods acceptance of him, every Believer finds his infallible abſolution.

(4.) *Here is a ſufficient ground for peace of Conſcience.* This only can give a repoſe to our Spirits, turn our fears into hopes, and our ſorrows into ſongs. If it were a ſweet ſavour to God, whoſe infinite knowledge was acquainted with the leaſt mite, as well as the greateſt mountain in the number of our ſins, and whoſe holineſs found an infinite loathſomneſs in our iniquities; if it thus contented God, it may ſettle the agitations of our Spirits; and becauſe it ſtill'd fury in God, it may ſilence troubles in us; if it gave God a delight, who in the knowledge of our ſins, loathing of them, and *condemning* for them, is *greater than our hearts*, 1 John 3. 20. 'tis a ground of peace to us, who come infinitely ſhort of God in knowing our charge, infinitely ſhort of his holineſs in loathing our guilt, and infinitely ſhort of his juſtice in condemning our ſelves. That which hath been a ſweet ſavour to pacifie God, wants not a ſavour to appeaſe our Conſciences. Our great enquiry is in troubles of Spirit, how ſhall we appear before God? The anſwer from this Doctrine is, in the ſmoke of this Sacrifice; the impurities of our Natures, the ſin of our Souls, and the mixture in our Services are purified by this. The ſweetneſs of this Sacrifice hath ſweetned the terrors of the Lord, and rendred man a welcome ſupplicant to that God, before whom he durſt not formerly appear.

(5.) *Here is a full ground of expectation of all neceſſary bleſſings.* God accepted it as it was offered; it was offered, not only as a propitiating, but a purchaſing Sacrifice, and the acceptance of it was in the ſame quality wherein it was offered, *Acts* 20. 28. His Bloud was a purchaſing Bloud; he purchas'd a People for Heaven, and purchas'd Heaven for his People; he did not only ſilence Juſtice with its wrath, but merited Heaven with its riches, and ſhed his Bloud as a price for the pleaſures of Paradiſe. God judged this Sacrifice, not only enough to free man from miſery, but inſtate him in happineſs; not only to deliver our Souls from the pit, but to enlighten us with the light of the living. It was valued by him as a full compenſation for the wrongs he had ſuſtained, and a full merit for the bleſſings we wanted. When he found this ranſom, his voice was not only *deliver him from going down into the pit*, but I will *make his fleſh freſher than a childs*; a ſtrength and vigor of Grace ſhall be reſtor'd in him, as the radical moiſture in a Child; *He ſhall return to the days of his youth, he ſhall pray to God, and God will be favourable to him, and he ſhall ſee his face with joy*, Job 33. 24, 25, 26. The *Iſraelites* addreſt to the propitiatory, not only for the pardon of their ſins, but the conferring of other bleſſings; this is the Bloud of the Covenant, and therefore procures for us the bleſſings of the Covenant. The bleſſings we want, are often in the Goſpel aſcrib'd to the merit of this Sacrifice, and not ſimply to the Grace of God. The Grace of God appointed the Sacrifice, but the bleſſings we receive, were merited by it; our *victim* was ſo pleaſing to God, and the Obedience in it ſo full of an infinite love to him, that he gain'd by it the affections of God, and a grant of whatſoever was moſt precious, to be beſtowed upon thoſe for whom he offered himſelf, that thereby the pleaſure he took in it might be fully evidenced.

5. Uſe

5. Uſe. *Let us lay hold of it and plead this Sacrifice.*

(1.) *Let natural men imitate God in an acceptance of this Sacrifice.* No man periſheth for want of Gods pleaſure in it, but for want of his own acceptance of it upon the Goſpel conditions. No bitten *Iſraelite* periſhed for want of a *brazen Serpent*, but for want of a look to it. Caſt not an aſperſion upon God by undervaluing that which he doth ſo highly prize; be guided by his infallible judgment, rather than by the errors of your own; think not of it coldly, as if you were indifferent whether you had a ſhare in it or no, ſince God receiv'd it not with an indifferent, but an unconceivable affection. Let that which is ſweet to God, be ſo to us; that which is ſavoury to that infinite Spirit, cannot juſtly be unſavoury to our contracted Souls. God found no ſweetneſs in the *bloud of goats*, or ſmoke of Incenſe, *Pſal.* 50. but only in this Sacrifice; nor ſhould any of us reſt in the tranſitory pleaſures of this life, and ſing a *requiem* to our Souls from periſhing enjoyments, but from the Bloud of the Lamb that endures for ever. There is no likelihood for a Creature to find reſt in that wherein God finds none; we are not ſure of our lives, but we are ſure we are guilty; and ſhall any of us be unconcerned about a powerful Sacrifice? Let a ſelf-abhorrency poſſeſs our Souls, without which we can have no eſteem of this Offering. As God's loathing of ſin made him value this for expiation, ſo our ſence of ſin will make us value this for our atonement. Let no man think that unworthy of him, which God thinks not unworthy of himſelf; he commanded the Angels to adore him for it, either when he brought him into the World to be a Sacrifice, or brought him into the World above, after he had by his Bloud *purg'd our ſins*, Heb. 1. 6. God would have men and Angels concur with him in the magnificent acceptation of our Saviour.

2. *Let thoſe that believe, continually apply and plead it.* This is ſo ſweet to God, that there is no need of a new Sacrifice, but there is need of a daily application; there was no need of a new Serpent to be erected upon every ſting, but there was need of a new looking up to the Serpent upon every wound. We can be no more without this one day to comfort our Souls, than we can be without Bread to nouriſh our Bodies; the remembrance of it muſt come up with the remembrance of every ſin in our Conſciences. In this only ſhall we find mercy for our iniquities, and comfort for our ſorrows. What was ſweet to God in the acceptance, will be ſweet to him in the pleas of it; it hath not loſt its ſavour, nor hath God changed his judgment. Chriſt is in the fragrancy of his Sacrifice with God, as well as in his Divinity, the *ſame yeſterday, to day, and for ever.* We contract a daily guilt, and we ſtand in need of a daily application to this. God will not make us perfect in this life, to keep up the continual credit of this Sacrifice, that we may live by Faith, and have every day ſenſible thoughts of the power of this oblation. Let all our pleas with God be founded in his acceptance of this; 'tis always to be pleaded by us, as it is always eyed by the Father. No pardon is granted but upon the account of it; in every pardoning act, God looks firſt with pleaſure upon this *victim*, and dips his pen in the Bloud of it to blot out the iniquity. No bleſſing is pour'd upon us, on which the merit of this Sacrifice is not ſtampt; and no petition muſt be preſented by us, but in the virue of it.

A DISCOURSE OF THE NECESSITY OF CHRISTS DEATH.

Luke 24. 26.

Ought not Chriſt to have ſuffer'd theſe things, and to enter into his glory?

THE words are an *anſwer* of our Saviours to the Diſcourſe of *two* of the Diſciples who were going to *Emmaus*, *v.* 13. He came *incognito* to them, while they were diſcourſing together of the great news of that time, *viz.* the Death of their Maſter, whom they acknowledge a *prophet mighty in deed and word before God and all the people*, v. 19. confirm'd by God to be ſo by Miracles, and confeſſed to be ſo by the people. Yet they queſtion'd whether he were the *Meſſiah* that ſhould redeem *Iſrael*, and erect the Kingdom ſo much promiſed and predicted in the Scripture. They could not tell how to reconcile the ignominy of his Death with the grandeur of his Office, and glory of a King. And though they had heard by the Women of a *Viſion of Angels* that aſſur'd them *he was alive*, yet they do not ſeem in their Diſcourſe to give any credit to the report, but relate it as they heard it; though both by what they ſaid before *v.* 21. *that they had truſted that it was he that ſhould have redeem'd Iſrael*, and alſo by the ſharp reproof Chriſt gives them, *v.* 25. *O Fools and ſlow of heart to believe all that the Prophets have ſpoken*, we may conclude, that they thought it a meer illuſion, or a groundleſs imagination of the Women. Chriſt to rectify their minds, begins with a reproof, and follows it with an inſtruction, that what they thought a ground to queſtion the truth of his Office, and the reality of his being the *Meſſiah*, was rather an argument to confirm and eſtabliſh it; Since that perſon Character'd in the Old Teſtament to be the *Meſſiah*, was to wade to his glory through a Sea of bloud, and ſuch ſufferings in every kind as cruel and ſhameful, as that perſon in whom they thought they had been deceiv'd, had ſuffer'd three days before: and afterwards diſcourſeth from the Scripture, that his Death, and ſuch a kind of Death did well agree with the Predictions of the Prophets, and therefore *beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* He might well ſum up in two or three hours

hours time (wherein we may ſuppoſe he was with them) moſt of thoſe teſtimonies which did foretel his ſufferings for the expiation of ſin. The Propoſition which he maintains from *Moſes* and the Prophets, is in the Text, *Ought not Chriſt to have ſuffer'd thoſe things?* which is laid down by way of interrogation, but equivalent to an affirmation; and he backt, without queſtion, his Diſcourſe with many reaſonings for the confirmation of it; to reduce them from the diſtruſt they had to a full aſſent to the neceſſity of his Death, in order to his own glory, and conſequently theirs; the foundation of his own Exaltation, and the Redemption of Mankind being laid in his being a Sacrifice.

Ought not?

1. 'Tis *not ſaid*, 'tis *convenient* or becoming. As it was ſaid of his Baptiſm, *Mat.* 3. 15. *It becomes us to fulfil all righteouſneſs.* * His Baptiſm had more of convenience than neceſſity. He might have been the *Meſſiah* without ſubjecting himſelf to the Ceremonial Law, or paſſing under the Baptiſm of *John*. But it was impoſſible he ſhould be a redeeming Chriſt without undergoing an accurſed Death. No ſin was expiated meerly by his ſubmiſſion to the Yoke of legal rites, or the Baptiſmal Water of *John*; all expiation of ſin was founded only in his bloudy Baptiſm.

* *Daillé* Serm. de Reſurrect. de Chriſt, p. 226.

2. 'Tis ſaid, *He ought.* Not an abſolute, but a *conditional ought.* Not his original duty as the Son of God, but a voluntary duty as the Redeemer of Man. He voluntarily engag'd at firſt in it, and voluntarily proceeded to the utmoſt Execution; yet neceſſarily after his firſt engagement. Neceſſity there was, but not compulſion. All Neceſſity doth not imply conſtraint and exclude will. *Paul* muſt neceſſarily die by the Law appointed to all men, but willingly he *deſires to be diſſolved, and to be with Chriſt.* God is neceſſarily holy and true, yet not unwillingly ſo. Angels and glorified Souls are neceſſarily holy by their confirmation in a gracious and glorious ſtate, yet voluntarily ſo by a full and free inclination. Neceſſary by the *decree and counſel of God:* Neceſſary by the *engagement and promiſe of Chriſt*, neceſſary by the *Predictions and Prophecies of Scripture.* * All which cauſes of neceſſity are linkt together; becauſe the reſtoration of man requir'd ſuch a ſuffering, therefore it was from Eternity decreed by God, embrac'd by Chriſt, publiſht in Scripture; It was Ordain'd in Heaven, and ſet out in the *Manifeſto* of the Old Teſtament; ſo that if this Death had not been ſuffer'd, the Councel of God concerning Redemption had been defeated; the Word and Promiſes of Chriſt violated, and the truth of God in the Predictions of the Prophets had fallen to the ground. * The Decree of God was declar'd in many Prophecies before the Execution, and this will of God is an evidence of the neceſſity of it. Why did he Ordain it, if it were not neceſſary to ſo great an end? Though the end, the Redemption of man, was not neceſſary, yet when the end was reſolv'd on, this as the means was found neceſſary in the Counſel of God. The natural inclination and will of Chriſt, as Man, did ſtartle at it, when he deſir'd that this Cup might paſs from him. It was contrary to the reaſon and common ſenſe of men; How then ſhould that infinite wiſdom that wills nothing but what is unqueſtionably reaſonable, have determin'd ſuch a means, if it had not been neceſſary for his own Glory and mans recovery? But both the Father and the Son were mov'd to it by the height of that good will they bore to the fallen Creature.

* *Gerhard.* in loc.

* *Daillé* Serm. de Reſurrect. de Chriſt, p. 226.

Theſe things, ταῦτα. Every one of thoſe ſevere and ſharp circumſtances. The *whole ſyſtem* of thoſe ſufferings; not a Dart that pierc'd him, not a reproach that grated upon him, but was ordain'd; Every ſtep he took in bloud and ſuffering, was markt out to him. Since Chriſt was to die for the reparation of man, for the expiation of ſin; it was neceſſary that his Death ſhould be attended with thoſe particular ſharpneſſes that might render his love more admirable, the juſtice of God more dreadful, the evil of ſin more abominable, and the ſatisfaction it ſelf more valuable. The intenſeneſs of his love had not been ſet off ſo amiably in a light and eaſy Death, as in a painful and ſhameful ſuffering. And though the greatneſs of his merit, and the fulneſs of his ſatisfaction did principally ariſe from the dignity of the ſuffering perſon; yet ſome conſideration might be alſo had of the greatneſs of his ſuffering. Not only his Death as he was conſider'd equal with God, but his ſhameful Death in the circumſtance of the Croſs, is a mark of his

obedience and a cauſe of his Exaltation, *Phil.* 2.8. Both were regarded in the Crown of Glory, and that high dignity wherein he was inſtated. So that the ſumm of Chriſts Speech amounts to thus much; be not doubtful whether the Perſon ſo lately ſuffering, whom you account ſo great a Prophet, were the *Meſſiah*. You clearly may ſee in the Prophets, that nothing hath been inflicted on him, but what was predicted of him. So that it is not meerly the malice of man that hath caus'd thoſe ſufferings, that was only a means God, in his infinite Wiſdom, uſed to bring about his own Counſel. He was not forc'd to what he ſuffer'd, but willingly deliver'd up himſelf to perform the Charge and Office of a Redeemer, which could not elſe have been accompliſht by him. And that glory which you expected, was not by the Order of God to be conferr'd upon him, till he abas'd himſelf to ſuch a paſſion. He will have a glory to your comfort, though not anſwering your carnal expectations. Be not dejected, but recover your hopes of redemption, which you ſeem to have loſt, and let them be rectified in the expectation, not of an Earthly, but an Heavenly Glory.

Obſerve

1. The *nature* of Chriſts ſufferings *Theſe things.*
2. The *neceſſity*, *Ought not* Chriſt to ſuffer?
3. The *conſequence*. *And to enter into his glory?*

There are two Doctrines to be inſiſted on from theſe Words.

1. *There was a Neceſſity of Chriſts Death.*
2. *Chriſts Exaltation was as neceſſary as his Paſſion.*

For the firſt, *There was a neceſſity of the death of Chriſt*. It was neceſſary by the Counſel of God, *Acts* 2. 23. *Him being deliver'd by the determinate counſel and foreknowledge of God*, Acts 4.28. It was not a fruit of ſecond cauſes, which God only ſuffer'd by a bare permiſſion, but it was a Decree of his will, fixed and determined, and that before the World began; an irrevocable Decree God made to deliver his Son to Death, for the ſins of men, and according to this Counſel he was in time deliver'd, and by the merit of his Death hath reconcil'd to God all thoſe that believe in him.

In handling this Doctrine, I ſhall ſhew,

(1.) *What kind of Neceſſity this was.*
(2.) *That it was neceſſary.*
(3.) The *Uſe.*

1. What *kind of neceſſity* this was.

Propoſ. 1. *His Death was not abſolutely neceſſary, but conditionally.*

(1.) *It ſuppoſeth firſt the entrance of ſin.* There was no neceſſity that ſin ſhould enter into the World. There was no neceſſity on mans part to ſin. Though he was created with a poſſibility of ſinning, yet not with a neceſſity; he was created mutable but not corruptible; *God made man upright*, Eccleſ. 7. 29. His faculties, as beſtowed upon him, ſtood right to God. He had an underſtanding to know what of God was fit for him to know, a will without any wrong biaſs to embrace him, and affections to love him. God permitted him to fall, the Devil allur'd him to ſin; but neither the one nor the other did immediately influence his Will to the Commiſſion of his Crime. There was no neceſſity on Gods part, that ſin ſhould enter; though his wiſdom thought good to permit it, yet there was no abſolute neceſſity that it ſhould ſtep up in the World. He might have fixt man as well as the holy Angels, in an eternal purity. He might have enlightned the mind of man by a particular act of grace at the firſt propoſal of the temptation by the Devil, to diſcern his deceit and ſtratagem, and ſo might have prevented mans ſin as well as permitted it. Had not ſin enter'd, there had been no occaſion for the Death of the Creature, much leſs for the Death of Chriſt. The honour of God had not been invaded; there had been no provoked juſtice to ſatisfy, nor any violated Law to vindicate. * Some indeed there are, that think the Incarnation of Chriſt had been neceſſary without the entrance of ſin, becauſe they conſider God of ſo holy a nature, that it had been impoſſible for him to be pleas'd with any Creature, though the work of his own hands; ſo that neither Angels nor Men could have ſtood one moment in his ſight without

* Bacon's Confeſſion of faith, at the end of his Remains, p. 117, 118.

without beholding him in the face of a Mediator. * Several had anciently imagin'd, that if man had continued in obedience till the time appointed for his confirmation, then Chriſt would have been incarnate, and man have become one myſtical perſon with him for his confirmation, as the Angels were confirm'd by him. But none aſſert the Death of Chriſt, but upon ſuppoſition of ſin. All Sacrifices for ſin imply the guilt of ſin antecedent to them. But after man had tranſgreſt the rule by his diſobedience, and thereby made himſelf uncapable of anſwering the terms of that righteous Law which God had ſet him; the Death of Chriſt became as neceſſary as his Incarnation, for the righting the injur'd Law, and ſatisfying offended juſtice, and the conveyance of mercy to the Creature, with the honour of God and preſervation of his rights. As Chriſts rejoycing from Eternity in the *habitable parts of the Earth*, ſuppoſeth the Creation of the World, in the Order of Gods Decree, *Prov.* 8. 31. So the Eternal Counſel of God for the making his Son a Sacrifice, ſuppoſeth the riſe of ſin and iniquity in the World. Had not man run croſs to the preceptive will of God, he had enjoy'd the preſence of God without a Sacrificed Mediator, and would have had an Everlaſting Communion with him in happineſs. But after ſin enter'd upon the World, there was need of a propitiation for ſin; an infinitely pure God could not have Communion with an impure Creature. It was not fit a Soveraign Majeſty ſhould make himſelf lavingly known to his Creature without a propitiatory.

* *Jackſon*, Vol. 2. Quart. p. 191.

(2.) *It ſuppoſeth Death to be ſetled by God as the puniſhment of ſin.* Some *queſtion* whether it were abſolutely neceſſary that Death ſhould have been threatned upon the breach of the Law: 'Tis true, As the Law depends upon the will of the Lawgiver, ſo doth the puniſhment. And it is in his liberty, if you conſider him as an abſolute Soveraign, to annex what penalty he pleaſeth. Yet as all Laws are to ſpring from righteouſneſs, ſo all puniſhments are to be regulated by righteouſneſs and Equity, that a puniſhment deſerv'd by the greateſt Crime, ſhould not be order'd as the recompence of offences of a lighter nature. But in the caſe of tranſgreſſions againſt God, no penalty leſs than Death, and Eternal Death, could according to the rules of Juſtice, have been appointed. 'Tis certain, ſin doth naturally oblige to puniſhment; 'tis ſenſleſs to imagine, that a Law ſhould be tranſgreſt without ſome penalty incurr'd. A Law is utterly inſignificant without it, and it is inconſiſtent with the wiſdom of a Lawgiver to enact a Precept without adding a penalty. If therefore a puniſhment be due to ſin, it is requiſite, according to the rules of Juſtice and Wiſdom, to proportion the puniſhment to the greatneſs of the offence. I ſay, this is the rule that righteouſneſs requires. And it is as natural that a crime ſhould be puniſht futably to its demerit, as that it ſhould be puniſht at all. Why doth any fault deſerve puniſhment, but becauſe there is an unreaſonableneſs in it; ſomething againſt the nature of man, againſt the nature of a Subject, againſt the authority of the Lawgiver, againſt the order and good of a Community. The puniſhment therefore ought to be as great as the damage to authority by the Crime. To order a puniſhment greater than the Crime, is Tyranny; to order it leſs than the Crime, is folly in the Government: Unrighteouſneſs in both; becauſe there is an inequality between the ſin and the penalty. Now ſuch is the excellency of Gods nature, and ſo inviolable with his Creature ought his authority to be, that the leaſt offence againſt him deſerves the higheſt puniſhment, becauſe it is againſt the beſt and moſt Soveraign Being. It ſeems therefore to us, that God had not acted like a righteous Governour, if he had not denounc'd death for the ſins againſt him; the offence being the higheſt, the puniſhment in the order of Juſtice ought to be the higheſt. What could be ſuppos'd more juſt and reaſonable, than for God to deprive man of that Life which he had given him, that Life which Man had receiv'd from the goodneſs of his Creator, and had employ'd againſt his Authority and Glory? As his ſin was againſt the ſupream good, ſo the puniſhment ought to be the depriving man of his higheſt good. The vileneſs of the perſon offending, and the dignity of the perſon offended, always communicate an aggravation to the Crime. The ſin of man being infinite, did in the juſtice of God merit an infinite puniſhment. And this is not only written upon the hearts of men by nature, that it is ſo, but that it is deſervedly ſo, *Rom.* 1. 32. *That they are worthy of death*; the juſtice of

God

God in inflicting Death for ſin, is as well known as his Power and Godhead; and the juſtice of it is univerſally own'd in the Conſciences of men, when they are awakened. *Adam* when he ſinn'd, did not think the offence of ſo great a weight; but his rowz'd Conſcience preſented him with thoſe natural notions of the juſtice of God, and ſunk him under the ſenſe of it, till God had reviv'd him by a Promiſe.

(3) *It ſuppoſeth that after mans tranſgreſſion, and thereby the demerit of death, God would recover and redeem man.* There was no neceſſity incumbent upon God to reſtore man after his defection from him, and rebellion againſt him. As God was not obliged to prevent mans fall, ſo he was not obliged to recover man fallen. When he did permit him to offend, he might have let him ſink under the weight of his own crimes, and left him buried in the ruines of his Fall. He might for ever have reſerv'd him in thoſe chains he had merited, and have let him feed upon the fruit of his own doings without one thought of his delivery, or employing one finger of that power for his reſtoration, whereby he had brought him into Being: For the reſtoration of man was no more neceſſary in it ſelf, than the firſt Creation of him was. As God might have left him in his nothing without producing him into Being, ſo he might have left him in his contracted miſery without reſtoring him to happineſs. Nor was it any ways more neceſſary, than the reducing the fallen Angels to their primitive obedience and felicity. The bleſſedneſs and happineſs of God had no more been infringed by the eternal deſtruction of man, than it was by the everlaſting ruine of Devils. Upon the ſuppoſition that God would ſave ſinners after his Juſtice was ſo fully engaged to puniſh them, no way in the underſtanding of man can be thought of, but the ſufferings of the Creature, or ſome one for him, to preſerve the Juſtice of God from being injured. Though the thoughts of ſome differ in other things, yet not in this. All ſay, it was not ſimply neceſſary that man ſhould be freed from his fallen ſtate. But ſince God would not hurl all men into the damnation they had deſerv'd, and treat them as he did the Devils in the rigours of his Juſtice, this way of the death of his Son was the moſt convenient way *; And indeed neceſſary, not neceſſary by an antecedent neceſſity (for there is no ſuch neceſſity in God reſpecting created things) but a conſequent neceſſity upon a Decree of his Will; which being ſetled, ſomething elſe muſt neceſſarily follow as a means for the execution of that Decree: as ſuppoſing God would create Man to be Lord of the Creature, and return him the glory of his works, it were then conſequently neceſſary that he ſhould create him with rational faculties, and fit for thoſe ends for which he created him; but the Creation of Man in ſuch a frame is not of abſolute neceſſity, but depends upon that antecedent Decree of his Will, of creating ſuch a Creature as ſhould render him the Tribute of his Works. So it is not neceſſary that God ſhould free man from the ſpot of ſin, and the miſery contracted thereby, and reduce him from damnation to felicity. But ſince he determined the redemption of him after the violation of the Law, which he had confirm'd by the penalty of death, God could not without wrong to his Juſtice and Truth freely pardon man, becauſe he is immutably righteous and true, and cannot lye. And ſince he is ſo righteous a Judge, that he can no more *abſolve the guilty*, than he can *condemn the innocent*, *Exod.* 34. 7. His Juſtice was an invincible obſtacle to the pardon of ſin, though men had implor'd his Mercy with the greateſt ardency and affection, unleſs this Juſtice had been ſatisfied with a ſatisfaction ſuitable to it, *i. e.* infinite, as the Divine Juſtice is infinite. And ſince neither man, nor any other creature, being all of a finite nature, were able to give a full content to the Juſtice of God, a neceſſity is then introduced of ſome infinite Perſon to put himſelf in the place of the fallen Creatures, cloath himſelf with their nature, and ſuffer in it the penalty they had merited, that they might be exempted from that, which by the tranſgreſſion of the Law they had incurr'd.

* *Ptav.* Theol. Tom. 4. lib. 2. cap 13. §. 10.

(4.) *It ſuppoſeth Chriſts voluntary engagement and undertaking of this affair firſt.* There could be no neceſſity upon God to redeem, nor any neceſſity upon Chriſt to be the Redeemer. But after his conſent, which was wholly free, his promiſe engaged him to performance. He was free from all bonds till he entred into bond; he was at liberty, whether he would be our Surety, no compulſion could

be

be uſed to him, *Joh.* 10. 18. He had *power to lay down* his *life*; it implies a liberty either of laying down his life or not; a liberty of choice, whether he would dye for man or no; he had power, if he pleaſed, to avoid the Croſs; but he undertook it, *deſpiſing the ſhame*, Heb. 12. 2. * And after having once undertaken this charge, it was neceſſary for him to ſuffer; as it is in the liberty of a mans choice, whether he will engage himſelf in bonds for an inſolvent debtor; yet when he is entred into ſuretyſhip, both his own honeſty and the equity of the Law neceſſitates him to ſtand to his engagements, and pay the money he is bound for, if the debtor be ſtill inſolvent. So after Chriſt had promiſed payment for bankrupt man, he could not retract both in regard of his truth, and in regard of the tenderneſs, which firſt mov'd him to it. He could not violate his promiſe, nor deny his contract, both the order of his Father, and his own Righteouſneſs, did not permit him to caſt off this reſolution. Though it was naturally voluntary, yet it was morally neceſſary, and therefore often when he ſpeaks of his Sufferings to his Diſciples, he puts a *muſt* to them, *Mat.* 16. 21. *Joh.* 3. 14. *muſt* ſuffer many things, *muſt* be lifted up. And his Prayer from a natural inclination of the humane Nature, that this Cup might paſs from him, if it were poſſible, not being granted, ſhows it to be morally impoſſible after it was determined, that we could be ſaved any other way. God's not anſwering his own Son, manifeſts an impoſſibility to divert his death without our eternal loſs. Had not that promiſe been paſt, if Chriſt had been incarnate, he might have liv'd in the world with glory and honour; he might have come, not as a Surety, but as a Law-giver and Judge: But after that promiſe made by him to his Father, and that the Father had by the Covenant of Redemption laid upon him the iniquities of us all, and Chriſt on his part had covenanted to take upon him *the form of a ſervant*, Phil. 2. 7. and to be *made under the Law*, Gal. 4. 4. he did owe to God an obedience as our Surety, according to the Law of Redemption, as well as an obedience to the Moral Law as a Creature, by virtue of his Incarnation. Had he been incarnate without ſuch a promiſe of ſuffering, he had not been bound to ſuffer, unleſs he had ſinned; for having no ſpot, neither original nor actual, he had ſtood firm upon the *Baſis* of the firſt Covenant. But the obligation to the obedience of ſuffering was incumbent upon him, by virtue of the compact between the Father and himſelf. Had he been incarnate without that precedent compact, he had owed an obedience to God in his Humanity as a Creature; but as he was incarnate for ſuch an end, and was purſuant to the Law of Redemption, made under the Moral Law, he owed an obedience to both thoſe Laws; an obedience as a Creature, an obedience as Mediator; as a Son owes obedience to a Father by virtue of his relation of a Son; but if this Son be bound Apprentice to his Father, he owes another obedience to him as a Servant by virtue of the Covenant between them, the duty of obedience as a Servant is ſuperadded to that of a Son; ſo the neceſſity of obedience, as a ſurety, was added to the neceſſity of obedience as a Creature in regard of Chriſt's Humanity. So that this neceſſity is only conſequent, and ſuppoſeth at firſt the *voluntary engagement* of Chriſt. * For indeed his ſufferings could not be of infinite merit for us, except they had been voluntarily undertaken by him. If his ſufferings took their worth and value from his perſon, they muſt likewiſe have their freedom and election from his perſon. Whatſoever puniſhment, reproach and trouble the fury of wicked men brought upon him, was not ſuffered by an *abſolute* neceſſity, but *conditional*, after the engagement of his Will.

* *Daillé* Serm. de Reſurrect. de Chriſt, p. 226.

* *Bilſon* on Chriſts ſufferings, p. 286.

Propoſition 2. *All things preceding his death, and all circumſtances in his death, did not fall under a neceſſity of the ſame kind.* Upon the former ſuppoſition, his death was neceſſary, and could not be avoided. Death was threatned by God as a Soveraign; it was merited by man as a Malefactor, and was neceſſary to be inflicted by God as a Judge and Governour. And by virtue of this threatning and his engagement in Suretyſhip, it was neceſſary that he ſhould ſuffer, not as an innocent perſon, but under the imputation of a ſinner; A reputed ſinner, though he were perfectly innocent in his own nature, 1 *Cor.* 5. 21. *He was made ſin for us.* Yet Chriſt in his humiliation did undergo ſome things which were not immediately neceſſary to our Redemption. We might have been redeem'd by him without his

his being hungry and weary. But this was mediately neceſſary to our Redemption in manifeſting the truth and reality of his humane Nature. We might have been redeem'd without the piercing of his ſide, and the letting out the water in the *Pericardium*. But this was convenient to ſhow the truth of his death. Theſe were neceſſary by virtue of Gods Decree, manifeſted in the Prediction of the Prophets, to be done unto him. But his Incarnation and Paſſion to death were immediately neceſſary to our recovery, and the atonement of ſin. We could not have been redeem'd unleſs he had ſatisfied Juſtice; Juſtice could not be ſatisfied but by Suffering; Suffering could not have been undergone, unleſs he had been incarnate. A Body he muſt have prepar'd for ſuffering; nor could he have ſuffer'd for us, unleſs he had been incarnate in our nature.

2. Thing. To *demonſtrate this neceſſity*. Having declared what kind of neceſſity this is, we may now demonſtrate this neceſſity.

1. *To ſuffer Death was the immediate end of the interpoſition of Chriſt*. The principal end of his undertaking, was to right the honour of God, and glorifie his Attributes in the recovery of the Creature; but the immediate end was to ſuffer, becauſe this was the only way to bring about that end which was principally aimed at in Chriſts interpoſition, and Gods determination concerning him. Death being denounc'd as the puniſhment of ſin, Chriſt interpoſeth himſelf for our ſecurity, with a promiſe to bear that puniſhment in our ſtead, for the procuring our exemption from it; therefore what puniſhment was of right to be inflicted on man for the breach of the Law, was by a gracious act of God the Governour of the World, and Guardian of his Laws, transferred upon Chriſt, as putting himſelf in our ſtead. His firſt interpoſition was for the ſame end with his Death, but his Death was evidently for our ſins. It was for them *he gave himſelf*, Galat. 1. 4. they were our ſins which *he bare in his own Body on the tree*, 1 Pet. 2. 24. *for our iniquities he was wounded, and for our tranſgreſſions he was bruiſed*, Iſai. 53. 5. our *health* was procured *by his ſtripes*, and therefore intended by him in his firſt engagement. He offered his Perſon in our ſtead, which was able to bear our ſin, and afford us a righteouſneſs which was able to juſtifie our Perſons; he offered himſelf to endure the curſe of the Law in his own Body, and fulfil the righteouſneſs of the Law in his own Perſon; he would be united with us in our nature, that he might make the ſins of our nature his own in ſuffering for them; and give to us what was his, by taking to himſelf what was ours; he took our ſtripes, that we might receive his medicine. This therefore being the end of his firſt undertaking, was neceſſary to be performed, for Chriſt is not *yea and nay*, 2 Cor. 1. 19. one time of one mind, and another time of another, but firm and uniform in all his proceedings, without any contradiction between his promiſe and performance.

That this was the *end* of his firſt interpoſition is *evident*,

(1.) *By the terms of the Covenant of Redemption incumbent on his part*. What God demanded, was complied with on the part of Chriſt. The demand of God was the offering of the Soul, becauſe upon that condition depends the promiſe of his exaltation, and ſeeing his ſeed, *Iſai.* 58. 10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed*; or as others, when his Soul is *put an offering for ſin*. The word אשם is properly a ſin-offering, and his Soul is the matter of this Offering, as well as the ſpring and principle of the offering himſelf to God. It was upon this condition only he was to ſee his ſeed; he had had no ſeed, *i. e.* none had been ſaved by him according to this Covenant, unleſs his Soul had made it ſelf an Offering for ſin. This Death of Chriſt was the main Article to be performed by him; this was the Eye of Chriſt fixed upon in the offering himſelf in the firſt tranſaction to do the Will of God, *Pſal.* 40. 6, 7, 8. *Burnt-offering and ſin-offering haſt thou not required. Lo I come, I delight to do thy will*, Heb. 10. 7, 8. The Will of God for a ſatisfaction by Sacrifice; the Will of God was the demand of ſomething above all legal Sacrifices, for he had *no pleaſure in thoſe which were offer'd by the Law*, wherein Chriſt complies with God, and it was ſomething which was not to fall ſhort of, but ſurmount thoſe legal Offerings. The denial of any pleaſure or content in them, implies a demand of an higher pleaſure and content, than

all or any of them could afford. To this Chriſt give his full conſent, and offers himſelf according to the Will of God to be a Sacrifice, and puts himſelf in the place of thoſe ſin-offerings wherein God had no pleaſure; as if he ſhould have ſaid, a ſin-offering Lord thou wilt have, and one proportionable to the greatneſs of the offence; ſince none elſe can be ſutable to an infinite Majeſty, I will be the ſin-offering, and anſwer thy will in this; and therefore the *Apoſtle* infers, *Heb.* 10. 10. that the offering the Body of Chriſt for our ſanctificaion, our reſtoration, was the particular *Will of God* in this affair, which Will, Chriſt particularly promiſes in that eternal tranſaction to perform, *Galat.* 1. 4. *Who hath given himſelf for our ſins according to the will of God*; and indeed, God could not have been ſaid to *enter into his reſt* at the foundation of the World without this tranſaction, as he is ſaid to do, *Heb.* 4. for foreſeeing that an univerſal ſtain and diſorder would over-ſpread the World by ſin; that the glory which ſhould naturally iſſue to him from the Creatures, would meet with an obſtacle from it, and no way be left for the glorifying of any other Attributes after ſin, but his Power and Juſtice in the due and righteous puniſhment of the Creature; he could not take any pleaſure in the works of his hands, had not the ſecond perſon ſtood up as a Sacrifice of atonement to purify the beſpotted World, rectify the diſorder, and render a content to the juſtice of God, that all the other Attributes of God in the Creation might have their due glory perpetuated and elevated. It was in this one perſon, and that by his bloud, that God found the beſt way and method *to gather together* thoſe things which ſin had ſcatter'd, *Eph.* 1. 7, 10. And the firſt promiſe in Paradiſe after the fall, of the bruiſing the Serpents Head, in having the Seed of the Womans Heel bruis'd by the Serpent, intending thereby his Death (as is clear'd up by conſidering the Revelations of God afterwards) ſhows that this was fixed in him, ſince it is moſt likely it was the ſecond perſon appear'd to *Adam*, and made that promiſe; this was the firſt Promiſe to man founded upon this Covenant of Redemption.

(2.) *The command that Chriſt receiv'd to dy, manifeſts his interpoſition for this end.* * He was made under the Law, and his Death is call'd *obedience*, Phil. 2. 8. Obedience implies a Command as the rule of it. Obedience to the moral Law engag'd him not to dy for us: It had bound him over to Death, had he been a tranſgreſſor of it, but conſider'd in it ſelf, it obliged him not, being innocent, to ſuffer Death for thoſe that were Delinquents. Obedience therefore in regard of his Death muſt anſwer to a particular command of God, flowing from ſome other act of his will than what was formally expreſt in the moral Law. Such a command he receiv'd from his Father, *To lay down his life*, John 10. 18. Which ſuppoſeth the free proffer of himſelf to a ſtate of humiliation for ſuch an end as dying. Had it not been Obedience to a Command, God had not been bound to accept his Offering. Though in it ſelf and its own nature, upon the Tryal of God it would have been found ſufficient, yet it had been a juſt exception, Who hath requir'd this at your hands? If he had not offer'd himſelf to this purpoſe, he had not been Gods voluntary Servant; and if he had not receiv'd a Law in order to the performance of what he offer'd, he had not been Gods *righteous ſervant*, as he is called, *Iſa.* 53. 11. there being no rule whereby to meaſure his righteouſneſs in this act. The concurrence of both theſe made his Death neceſſary and acceptable. Though as I ſaid before, this command of dying for us was not formally any command of the moral Law, yet after once he had receiv'd this order, and obliged himſelf to the performance of it, the moral Law oblig'd him to the higheſt manner of performing this, *i. e.* with the higheſt love to God and his Neighbour, whoſe nature he had taken, and thereby became our Kinſman. Since God was diſhonour'd and man damag'd by ſin, his love to the glory of God, and the Salvation of man were to be with the greateſt intenſeneſs; and this the moral Law enjoins in all acts we undertake for God.

* *Cocc.* de Fœd. cap. 5. p. 117.

(3.) *If he had not interpoſ'd himſelf for this end, he could not have ſuffer'd.* Since God paſſed ſuch a judgment on him, and laid upon him the iniquities of us all, there muſt be ſome precedent act of Chriſt for this end; For it was not juſt with God to force any to bear the puniſhment of anothers ſin. The juſtice of God in his dealings with man is regulated by his own Law, he inflicts nothing but what

his Law hath enjoin'd. To puniſh without Law, and a tranſgreſſion of it, is Injuſtice. No Law of God ever threatned puniſhment to one in every reſpect innocent. Chriſt by a free act of his own, put himſelf into the ſtate of a reputed nocent, and by his interpoſition for us, as a ſurety, was counted by God as one perſon with us; as a Surety and a Debtor are in a legal and juridical account as one perſon, and what the Debtor is liable to in regard of that Debt for which the ſurety is bound, whether it be a pecuniary or criminal Debt, the ſurety being conſider'd as one perſon with him, is to undergo. Chriſt's ſubſtituting himſelf in our ſtead, was to this end, that the ſins of thoſe that God had given him, might be imputed to him; for he proffer'd himſelf to make his Soul an offering for ſin; it could be no ſin of his own; ſin he did not, ſin he could not; It muſt be anothers ſin transferr'd upon him in a juridical manner; transferr'd I ſay upon him, not by any transfuſion of our ſins into Chriſt, by way of inherency, but by imputation, without which he could not be a Sufferer. For what reaſon, what juſtice had there been to expoſe one to ſuffering, that was wholly innocent, and had no ſin, neither by inherency nor imputation? How could any be liable to puniſhment, that could not in any manner be regarded as guilty? To be under judgment, ſuppoſeth a mans own crime, or the crimes of others. Since God therefore *made him to be ſin for us*, 2 Cor 5. 21. and could not in juſtice make him ſo without his own conſent, his conſent then in the firſt offer of his mediation was to be *made ſin for us*, i. e. to bear our ſins. He offered himſelf for the ſame end for which God accepted him, and for which God uſed him. Purſuant to this offer of himſelf, he was made under the Law, and put into ſuch a ſtate and condition, by his inveſting himſelf with the Humane Nature, as that the Law might make its demands of him, and receive the penalties which were due by it for the offence.

Cocc. de Fœd. Cap. 5. p. 118, 119.

Add to this, * *The giving of ſome to Chriſt to ſave*, John 17. 8. John 6. 39. which preſuppoſeth the obligation of Chriſt to Death; for after ſin the Law being to be vindicated, and Juſtice glorified, Gods committing ſome to him to ſave, preſuppoſeth his engagement to ſatisfie the Law and Juſtice on their behalf. It was for this end alſo he came to the hour of his Death, *John* 12. 27. and his Prayer to his Father *to ſave him from this hour* had been groundleſs, if he had not paſt his word to his Father to enter upon that hour. What need he have prayed to his Father to ſave him, who might have ſaved himſelf, if there had been no antecedent obligation to undertake this task?

He thus interpoſing himſelf for this end, it was neceſſary he ſhould dye. For,

[1.] *Elſe none could have been ſaved from the foundation of the World.* Some were ſaved before his actual Death upon the Croſs. God was the God of *Abraham, Iſaac and Jacob*, but God is the God of the *living*, not of the dead, *Mat.* 22. 32. they therefore lived in his ſight before the actual oblation of Chriſt upon the Croſs; but they could no more have been ſaved without the credit of this Death of Chriſt in our nature, than the fallen Angels could have been ſaved. The reaſon they are not ſaved, is rendered by the *Apoſtle*, Heb. 2. 16. becauſe Chriſt took not *their nature:* his taking our nature therefore, and dying in it, is the cauſe of any mans ſalvation that lived after his coming; his promiſe of taking our nature, and dying in it, is the cauſe of the ſalvation of any that lived before. The *Apoſtles* reaſoning would not elſe ſtand good; had Chriſt aſſum'd the Angels nature, they would have been ſaved; had not Chriſt then aſſumed our nature, we could not have been ſaved; and had he not promis'd to aſſume our nature, none could have been ſaved. He could not have been called the Captain of the ſalvation of all the *Sons* that are *brought to glory*, whereof many were before his coming, *Heb.* 2. 10. They muſt have been ſaved upon the account of that future Death, or elſe there muſt be ſome other name beſides that of Chriſt whereby they were ſaved, but that there is not, *Acts* 4. 12. Faith had not been always the way of Salvation. Chriſt had began to be a Mediator and Redeemer at the time of his Death, and not before, and ſo had not been in that relation, *the ſame yeſterday, to day, and for ever.* Had he not dyed, he could not have been ſet out with any good ground before his coming as an object of Faith. The promiſes of

him

him had wanted their due foundation, the predictions of him had been groundleſs, and conſequently the Faith and Hope of the antient Believers had been in vain. Tis certain, all that were ſaved, were ſaved upon the account of his Death; for the merit of his Death might have an influence before it was ſuffered, it being a moral, not a natural cauſe of Salvation; as many times a Priſoner is delivered upon the promiſe of a ranſom before the actual payment of it.

[2.] *Since ſome were ſaved before upon the account of his future Death, had he not dyed, God had been highly diſhonoured.* Had not Chriſt performed his promiſe of ſuffering, and thereby ſatisfying the Juſtice of God, God having ſaved many before his Incarnation upon the credit of this promiſe, had received a manifeſt wrong. It would have argued a weakneſs in him to lay ſuch ſtreſs upon that which would not be full and ſecure, which would never have been accompliſh'd. God had not been omniſcient, but had been deceiv'd in his foreknowledge, had his expectations been fruſtrated. For what was the reaſon God ſav'd any before, but upon the credit of this ranſom, which was promiſed to be paid in time, and his foreknowledge that when the term came, the Surety would not be wanting to diſcharge himſelf of his promiſe? Had not then Chriſt really ſuffer'd and accompliſh'd what he had promiſed, God had ſuffered in his Honour, and all things could not have been ſaid to be preſent to him, he would have been deceiv'd. As if a Priſoner be delivered upon the promiſe of a ranſom, and the ranſom be not paid according to agreement, the Perſon that hath delivered the Priſoner ſuffers in point of wiſdom, in truſting a Perſon that hath not been as good as his word, and is defeated of that which is in Juſtice due to him. Again, ſince God had admitted ſome to happineſs before the actual ſuffering of Chriſt, had not Chriſt performed what he had actually undertaken, God muſt have renounc'd either his Juſtice or his Mercy; his Juſtice, had he let ſinners go unpuniſh'd, and then he had deny'd in part his own *name*, which is *by no means* to *clear the guilty*, Exod. 34. 7. or elſe he muſt have puniſhed ſin in the Perſons of thoſe whom he had already brought to happineſs; and had he done ſo, how had the honour of his mercy ſuffered in turning them out of that felicity wherein he had always plac'd them? Some therefore make the remiſſion of the ſins paſt before the coming of Chriſt, not to be properly a full Pardon, but a paſſing by, the full remiſſion not being to be given till the actual payment was made; and indeed the word the *Apoſtle* uſeth in that place, *Rom.* 3. 25. is different, πάρεσις, *a paſſing by*, a word not uſed for pardon in all the New Teſtament, but ἄφεσις. Had not Chriſt ſuffered, there had been nothing of the Righteouſneſs of God manifeſted in the remiſſion of ſins which were paſt; the end of God had been fruſtrated, it being his end in the Death of Chriſt, *to declare his righteouſneſs for the remiſſion of ſins that are paſt*, to declare *at this time* his Righteouſneſs, *i. e.* what his Righteouſneſs was in paſſing by ſins before committed, to declare that he pardoned no ſins before, without an eye to this ſatisfactory Death of his Son; but that in all his former proceedings he kept cloſe to the rules of his infinite Juſtice. Now had not Chriſt dyed according to his engagement, God had highly ſuffer'd in his Honour, his Omniſcience had been defeated, God had been deceived in the credit he gave, his Righteouſneſs had not been manifeſted, his Juſtice had ſuffered, or his Mercy to his poor Creatures had been damm'd up for ever from flowing out upon them.

2. *The veracity of God in ſetling the penalty of Death upon tranſgreſſion, made it neceſſary for redemption.* God paſt his Word that *Death* ſhould be the puniſhment of ſin, *Gen.* 2. 17. the Veracity of God ſtood engag'd to make this Word good upon the conditions expreſt. The Sentence was immutable, and the Word that went out of Gods mouth muſt ſtand; had it been revok'd without inflicting the puniſhment, the Faithfulneſs and Righteouſneſs of God, in regard of his Word, could not have been juſtified; *God cannot ly or deny himſelf*, Tit. 1. 2. 2 Tim. 2. 13. his truth is not a quality in him, but himſelf, his Eſſence. Had he then, after ſo ſolemnly pronouncing, without any reverſe, that the wages of ſin ſhould be no leſs than Death, been careleſs of his own word, and left ſin unpuniſhed, God had made a breach upon his own Nature, and had infringed his own Happineſs; for a lye or falſity is the fountain and original of all evil and miſery. Suppoſing

God had other ways to deal with man (though it is beyond the capacity of man to imagine any other way of Gods Government of him, or any intellectual and rational Creatures, than by a Law, and a penalty annext to that Law, which otherwiſe would have prov'd inſignificant) yet after his Wiſdom had ſetled this Law, and the threatning had paſt his Royal and immutable Word, it was no longer arbitrary, but neceſſary by the Soveraign Authority, that either the ſinner himſelf, or ſome ſurety in his ſtead, ſhould ſuffer the Death the ſinner had incurr'd by the violation of the Precept; we muſt either pay our ſelves, or ſome other pay for us, what we ſtand bound in to the Juſtice of God. Impunity had been an invaſion of Gods Veracity, which is as immutable as his Nature; ſince therefore the inflicting of Death upon tranſgreſſion was the real intent of God, upon the commiſſion of ſin Death muſt enter upon man, otherwiſe God would be a diſregarder of himſelf, and his threatnings a meer Scar-crow.

(1.) *Had God violated his word, he had rendred himſelf an unfit object of truſt.* He had expos'd all the promiſes or threatnings he ſhould have made after mans impunity to the mockery and contempt of the Offender, and excluded his word from any credit with man. Had God ſet man right again by a meer act of mercy, without any regard to his word paſt, and inflicting any puniſhment upon the Offender, though he had made man more glorious promiſes than at the firſt, he would have had little reaſon to truſt God. If he had found God unfaithful to himſelf in the word of his threatning, he could not have concluded that he would have been true to the word of his Promiſe; but might reaſonably have ſuſpected, that he would falſify in that, as he had done him in the other. Had his truth fail'd in the concerns of his Juſtice, it had been of little value in thoſe of his mercy. He might be as careleſs of the honour of the one, as of that of the other. If a man fail of his word in one thing, there is little reaſon to believe him in another. The righteouſneſs of God would as little have engag'd him to fulfil his promiſe, as it did engage him to fulfil his threatning. God would have declar'd himſelf by ſuch an act, not willing to be believ'd, not worthy to be truſted, fear'd, lov'd, becauſe regardleſs of his truth and righteouſneſs. And by the ſame reaſon that he denied himſelf fit to be truſted, he would deny himſelf to be a God, becauſe he would thereby have acknowledg'd a weakneſs incompatible to the nature of the Deity. How could any truſt him who had deny'd himſelf, by reſtoring a life to him, without righteouſneſs and truth on his part? It had rather been an encouragement to them to diſown him to be any fit object for their confidence, ſince the great ground of truſt among men, is their faithfulneſs to their word. Upon the ſuppoſition of Gods reſtoring the Creature, the doing it by the intervention of a ſatisfaction, was very neceſſary to fix the Creatures confidence in God; for when he ſees God ſo righteous and true, that he will not do any thing againſt the rules of his truth and juſtice, he hath the more ground to believe God after a ſatisfaction made, that he will preſerve the honour of his Wiſdom in approving and accepting that ſatisfaction, and his Truth in promiſing, declar'd upon it.

(2.) *Had God violated his word, he had juſtify'd the Devil in his Argument for mans Rebellion.* The Devils Argument is a plain contradiction to Gods threatning. God affirms the certainty of Death, the Devil affirms the certainty of Life, *Gen.* 3. 4. *Te ſhall not ſurely dy.* Had no puniſhment been inflicted, the Devil had not been a Lyar from the beginning. God would have honour'd the tempter, and juſtified the charge he brought againſt him, and own'd that Envy the Devil accus'd him of, and thereby have render'd the Devil the fitteſt object for love and truſt. As the Devil charg'd God with a lie, ſo had no puniſhment been inflicted, God would have condemn'd himſelf, and declar'd *Satan* inſtead of a lying Tempter to be the trueſt Counſellor. He had expos'd himſelf to contempt, and advanc'd the credit of his Enemy, and ſo ſet up the Devil as a God inſtead of himſelf. It concern'd God therefore to manifeſt himſelf true, and the Devil a Lyar; and acquaint the World, that not Himſelf, but the Evil Spirit, was their Deceiver, and that he meant as he ſpake.

(3.) *Suppoſe*

(3.) *Suppoſe God might have alter'd his Word, yet would it conſiſt with his Wiſdom to do it at that time?* It was the firſt word of threatning that ever went out of his lips to man: and had he wholly diſpens'd with it, after he had fenc'd his Precept with ſuch a penalty, and ſeen ſuch a contradiction in his new created ſubject to his Truth, Authority, and Righteouſneſs, ſuch a daring contempt of his rich and manifeſted goodneſs; he had emboldned the Apoſtate Creature in his ſin, and encourag'd him to a freſh Rebellion as ſoon as ever he had been ſet right again by an infinite Mercy, without any mark of his Juſtice. Men would have thought God had either been miſtaken in the reaſon of his threatning, and had ſetled a penalty too great for the offence; or had wanted power to maintain his Authority in inflicting the due puniſhment, had he indulg'd man in this ſin. What influence could any of his Precepts have had upon the Souls of men, if he had ſo lightly paſt by the tranſgreſſion of his Law? Would he not have been leſs ſecur'd in the rights of his Authority for the future, than he had been for the time paſt? Would not man have been encouraged to have run the ſame risk of diſobedience in hopes of an eaſie Pardon, and continued the attempt which he had begun in his firſt Apoſtaſie, to have freed himſelf from all the orders of the Divine Law, to have been his own rule? How could a juſt ſenſe and awe of God have been preſerved in the minds of men, when they ſhould have thought God like one of themſelves, and as falſe to his own Righteouſneſs as they had been to his Authority? *Pſal.* 50. 21. This certainly would have been the iſſue, had man been ſet up in his former ſtate without inflicting that puniſhment upon the Humane Nature, which had been ſo righteouſly denounc'd, and ſo highly merited by the diſingenuity of man. Man had been more tempted by this to ſin, than he could have been by the Devil; and when he had been brought to an account for his ſecond tranſgreſſion, he would have excuſed himſelf by Gods indulgence to him for the firſt; and indeed Gods denial of his truth in this, would ſeem to be a ſufficient Apology for after Offences.

(4.) *Therefore God, for the preſervation of his Truth and Righteouſneſs, accepts of a Surety to bear the juſt puniſhment for man.* Since God had enacted, That if man ſinned, he ſhould dye; upon mans Apoſtaſie God muſt either eternally puniſh him to preſerve his Truth and Juſtice, or neglect his own Law, and change it to diſcover his Mercy. Theſe things were impoſſible to the Nature of God, he muſt be true to his Nature, and true to his Word. If Juſtice ſhould deſtroy, what way was there to diſcover his Mercy? If Mercy ſhould abſolutely pardon, without the due puniſhment, what way was there to preſerve the honour of his Truth? The Wiſdom of God finds out a means to preſerve the honour of his Truth in the puniſhment, and diſcover the glory of his Mercy in a pardon; not by changing the Sentence againſt ſin, but the perſon; and laying that upon his Son as a Surety, which we in our own perſons muſt have endur'd, had the rigour of the Law been executed upon us, whereby his Righteouſneſs and Veracity are preſerved by the puniſhment due to the ſinner, and the honour of Mercy eſtabliſhed by the Merit of our Saviour. Death was threatned by the Law, but there was no excluſion of a perſon by that Law that ſhould offer himſelf to ſtand in mans ſtead under the puniſhment. Man had been for ever irrecoverably miſerable, had ſuch a clauſe been inſerted, and would have been without hope as much as the Devils. And therefore, ſaith a learned *Author* of our own *, This acceptance of a Surety for us was not an abrogation of the Law, for then there could be no execution of the Sentence upon wicked men and Unbelievers for their ſins againſt it (where no Law is, there is no tranſgreſſion; and where no tranſgreſſion, no juſt execution) but it was a merciful relaxation or condeſcenſion of the Soveraign Lawgiver, by his infinite Goodneſs and Wiſdom to find out an expedient for the good of the fallen Creature, with the preſervation of the rights of thoſe Divine Perfections engag'd in the threatning. God was not prejudiced, or his immutability impaired by a change of the Perſon ſuffering, as long as the penalty threatned was inflicted. Though there was a tranſlation of the penalty, yet there was not a nulling of the penalty; the Perſon was changed, not the puniſhment; Death was threatned, Death was inflicted; Death was threatned, not ſo much to the Perſon of *Adam*, as the Humane Nature, whereof he was the head, and regarded the

* *Burgeſs* of Juſtificat. part 2. p. 84.

the deſcendents from him; Death was ſuffered by the Humane Nature, though in another Perſon; Death was threatned to *Adam* as the root of all in him; Death was ſuffer'd by Chriſt, as the myſtical head of all in him by Faith; ſo that, as *in Adam* ſinning, *all ſinned* that were in his loins as in their root, *Rom.* 5. 12, 14, 18. ſo it may be ſaid, that in Chriſt ſuffering all Believers ſuffered, his ſufferings being imputed to them by vertue of that union they have with him: Beſides, God having created the World for the diſplaying his Divine Perfections in Chriſt, *for whom all things were created*, Coloſſ. 1. 16. had in his eternal counſel decreed the Death of Chriſt as a Surety for man; and this threatning, as well as the Creation, being purſuant to this eternal counſel, did not exclude, but rather include the Surety, though it be not expreſt.

3. *The Juſtice of God made the Death of Chriſt neceſſary for our redemption.* Chriſt in his coming reſpected the glory of Gods Righteouſneſs, for he ſubſtituted himſelf as a Sin-Offering inſtead of thoſe inſufficient ones under the Law, *Heb.* 10. 8. *Sin-offering thou wouldſt not, Lo, I come to do thy will*, i. e. the will of the Divine Juſtice as well as Divine Mercy: For in the legal Sacrifices both were expreſt; Juſtice in the Death of the Beaſt, whereby Man was taught what he had merited; and Mercy in ſubſtituting the Beaſt in his room. Chriſt came to do that in the room of a Sin-Offering, which the legal Sin-Offerings were not able to effect. The Command of the Father did chiefly reſpect this ſatisfaction of Juſtice. It principally requir'd of him the laying down his life, and *making his ſoul an offering for ſin*, John 10. 18. And this it was which his Obedience did principally reſpect, whence it is call'd an *obedience to death*, Phil. 2. 8. Death is an act of Juſtice. After the Command was given, with the Sanction of it, the Authority of God in enacting it, and the Juſtice of God in adding the penalty to it, were contemn'd; and Man could not well be reduc'd to his Order without a reparation of the damage done to the Authority and Juſtice of God. How could God be the *Judge of all the Earth doing right*, Gen. 18. 25. had he ſuffer'd ſuch a manifeſt wrong to himſelf, to go unpuniſht? Juſtice had as loud a Cry for Condemnation, as Mercy could have for any ſtream of Compaſſion. The Sanction of the Law was irrevocable, unleſs God had ceas'd to be immutable in his Juſtice as well as his truth. * God can do whatſoever he will, but he can will nothing againſt his Goodneſs and Righteouſneſs. God had derogated from his own Righteouſneſs, if he had not recompens'd the ſin of man. For as Juſtice requires puniſhment, ſo it requires the greateſt puniſhment for the greateſt offence. Satisfaction muſt then be given in ſuch a manner as the Juſtice of God in the Law requir'd. It muſt be then by ſuffering that Death it exacted as due to the Crime, which muſt be done by the perſon Sinning, or ſome other capable to do it in his ſtead, and anſwer the terms of the Law, between whom and the Sinner there might be ſuch a ſtrait union, as that there might be a mutual imputation of our ſins to him, and his ſufferings to us. That he might ſuffer, Juſtice was to impute our ſins to him; that his ſufferings might be advantageous, Mercy and Juſtice were to impute his ſufferings to us.

* Dr. *Jackſon.*

I ſhall lay down under this, *three* Propoſitions.

(1.) *It ſeems to be impoſſible but that juſtice ſhould flame out againſt ſin.* There is the ſame reaſon of all Gods Attributes. 'Tis impoſſible that the goodneſs of God ſhould not embrace and kindly entertain an innocent Creature, for then he would not be good. 'Tis impoſſible his mercy in Chriſt ſhould refuſe a penitent Believer, then he would not be compaſſionate. 'Tis impoſſible he ſhould look upon ſin with a pleaſing Countenance, then he would not be holy. 'Tis impoſſible that he can be falſe to his word, then he could not be true. 'Tis impoſſible that he ſhould not act wiſely in what he doth, then he would be Fooliſh. Shall we deny the ſame rites to his Juſtice, that we acknowledge to belong to the other perfections of his Nature? Why ſhould not his Juſtice be as unchangeable and inflexible as his Goodneſs, Mercy, Truth and Wiſdom? Shall we acknowledge him firm in the reſt, and wavering in this? Juſtice is as neceſſary a perfection pertaining to him as the Governour of the World, as his Wiſdom, or any other glory of his nature. Had God acted the part of a juſt Governour, if he had ſuffer'd thoſe Laws to be broken with impunity, whereof he was the Guardian as well as the Enactor? Is there not a double reaſon of puniſhment accruing to him, both as he is the offended

fended Party, and the Rector of the World? And what is Juſtice, but a giving to every one his due, reward to whom reward belongs, and puniſhment to whom puniſhment is due? If God had pardon'd, where puniſhment was due, it had been an act of Mercy, but what had become of his Juſtice? If God be not juſt in every thing he doth, he is unjuſt in ſomething, and then doth Iniquity, which is utterly impoſſible for the Divine Nature; he neither *will nor* can *do iniquity*, Zeph. 3. 5. This is an inſeparable property of the Divine Nature. What ſhould his Creatures judge of him, if he were utterly careleſs of vindicating his Law, and did totally abſtain from evidencing his holineſs to his rational Creatures? Is his holineſs only to be manifeſted in precepts, and not demonſtrated in puniſhments? If his love to righteouſneſs be eſſential to him, the exerciſe of that righteouſneſs upon ſutable objects is neceſſary. His love of righteouſneſs flows from his nature as righteous, *Pſal.* 11. 7. *The righteous Lord loveth righteouſneſs*; 'tis not only an act of his will, but of his nature; 'tis not ſo natural to him as heat is to the fire, that doth neceſſarily ſcorch and burn without any influence of a free and rational principle. There is a liberty of the Divine Will to order thoſe acts of his Juſtice in convenient ſeaſons. God acts in all things according to his own nature, and cannot act below himſelf and the rectitude of it. The firſt foundation of all his actings towards his Creatures is in his Will. As upon the ſuppoſition that God would create man (which it was free for him to do or not to do, and ſo depended only upon his Will) he could not according to the rectitude of his own nature but create him upright, otherwiſe he had denied his own holineſs; ſo upon the ſuppoſition of mans ſinning (the prevention or permiſſion of which depended upon his Will) he cannot but puniſh him, becauſe otherwiſe he had denied his Juſtice, and ſeem'd to have approved of the diſorder man had introduced into the World; and if he had not puniſhed it in the degree it merited, there had ſeem'd to be ſome abatement of that hatred which was due to the unrighteouſneſs of it; for ſo much as a puniſhment is leſſened, ſo much leſs doth the deteſtation of the crime appear. * The power of God is not limited hereby; his own holineſs and truth, and the righteouſneſs of his nature bound him. Doth any man deny the power of God in ſaying he cannot forget his Creature? Would it not be a weakneſs in him to be capable of lying? Is it not an imperfection to be capable of doing any thing unjuſt? And what would it be but injuſtice in the Judge of all the Earth, to let ſin go unrevenged? * 'Tis rather an argument of ſtrength and virtue, whereby he cannot renounce the rectitude of his nature.

* *Daillé* de la Reſurrect. de Chriſt. p. 358.

* *Turretin* de ſatisfac. p. 300.

[1.] *This ſeems to be a general and a natural notion in the minds of men.* God hath ſetled it as an immutable and eternal Law, and engraven it upon the hearts of men, that ſin is to be puniſhed with Death. What other ſentiment could be expreſt by the univerſal practice of ſacrificing Beaſts, and, in ſome places, men for the expiation of their ſins, implying thereby a neceſſity of vindictive Juſtice, that God would not leave ſin unpuniſht without a compenſation from the Sinner himſelf, or ſome other in his ſtead? And therefore they thought the bloud of man, the beſt of the Creatures, a means to avert the ſtroke they had merited from him themſelves. What other foundation could there be of all thoſe Sacrifices, than a Conſcience of ſin, and a ſetled notion of the vengeance of God? For that which they principally, or only reſpected in thoſe Sacrifices, was the Juſtice of God. Upon this account it was probably, that the *Apoſtle* ſo poſitively aſſerts, *Rom.* 1. 32. that *they knew that they were worthy of death.* They ſufficiently expreſt it in ſubjecting other Creatures to the ſtroke of Death in their ſtead, to pacifie the offended Deity, acknowledging thereby, that he could not pardon ſin without a ſatisfaction. This was learned by them in the ſchool of nature, not by the revealed Will of God; or if it were handed to them by tradition from *Adam*, it had ſo near an alliance with an univerſal principle in their own Conſciences, that it met with no oppoſition or diſpute, the practice of it being almoſt as univerſally ſpread, as the notion of the Being of a God, ſince we ſcarce find a Nation without the ſacrificing Animals, for the appeaſing the Divinity they ador'd.

[2.] *The holineſs of God ſeems neceſſarily to infer it.* Since Juſtice is nothing elſe but the teſtimony or expreſſion of Gods hatred of ſin, it muſt be by conſequence unavoidable,

unavoidable, unleſs the ſin committed can be wholly undone, which is impoſſible; or his Juſtice be appeaſed ſome way or other. If God did not puniſh ſin, how could his hatred of it be manifeſt? His Creature could not diſcern any averſion in him from it, without the interpoſition of vindictive Juſtice: for that perfection of Gods Nature, which requires that he ſhould have an implacable deteſtation of ſin, requires alſo that the Sinner, remaining under guilt, ſhould be perpetually puniſhed. If God cannot but hate all the Workers of Iniquity, (*Pſal.* 5. 5. *Thou hateſt all the workers of iniquity*) he cannot but puniſh them. The holineſs of God is not only voluntary, but by neceſſity of Nature; were it only an act of his will, he might love iniquity if he pleaſed, as well as hate it. How could it be ſaid of him by the Prophet, *Hab.* 1. 13, that he is *of purer eyes than to behold evil, and cannot look upon iniquity*, if his purity had been only from choice, and a determination of the indifferency of his Will, and not from his Nature? 'Tis not ſaid, He *will not* look on iniquity, *i. e.* with affection; but he *cannot*. God cannot but be holy, and therefore cannot but be juſt; becauſe injuſtice is a part of unholineſs. And upon the holineſs of God, *Joſhua* aſſerts, the *Iſraelites* ſins in themſelves unpardonable, *Joſh.* 24. 19. *He is a holy God, he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins.* He is jealous of the honour of his Perfections; His holineſs and jealouſie ſtand as Barrs againſt forgiveneſs, without ſome means for preſerving the honour of them. His holineſs and jealouſie, whereby his Juſtice and wrath are ſometimes expreſs'd, are link'd together; * and are nothing elſe, but the contrariety in the Nature of God, which is infinitely good and righteous, to the Nature of ſin, which is evil and unrighteous, whereby he is inclined to deteſt it. All hatred is a deſire of revenge; and the ſtronger the hatred, the more vehement the inclination to revenge. The loathing of ſin being infinite in God, as he is the Rector of the World, and ſo neceſſary a Perfection of his Nature, that without it he would not be God; the inclination to puniſh it, and thereby highly manifeſt his hatred of it, neceſſarily follows that Perfection. A will to puniſh ſin is always included in an hatred of it. Now if the hatred of ſin be as eſſential to God as his love to his glory, puniſhment muſt follow it: There is a certain connexion between the one and the other. This hatred muſt neceſſarily be evidenced by ſome acts, according to the greatneſs of the evil; how ſhall it be teſtified, but by puniſhment? If he doth not puniſh, how ſhall we certainly know but that it pleaſeth him? By his bare Precept we cannot, if he ſuffers it to be violated at the pleaſure of men without rebuke; we may then judge him to be a negligent Governour, and one that hath no regard to his own Command, and cares not whether his Creature obſerves it, or no. Hatred cannot be diſcovered without ſome expreſſions of averſion: What ſigns can thoſe be, unleſs Gods denying his Communications to his Creature, and a poſitive inflicting of evil? If a Governour hates a diſorder never ſo much, if he expreſſeth it not, whereby the offending perſon may be ſenſible of his hatred, 'tis as much as no hatred: for, *Idem eſt non eſſe, & non apparere.* What would all his prohibitions of ſin amount to, if he did not puniſh the commiſſion of it? He that cannot but prohibit ſin, cannot but puniſh ſin. God cannot but prohibit ſin, becauſe he cannot but hate it, it being contrary to his holy nature. The Commands of God are not bare acts of his will, but of his Wiſdom and Righteouſneſs. If they proceeded from bare will, without any regulation by his Wiſdom and Righteouſneſs, he might command things contrary to the Law of Nature, and the neceſſary relation of a Creature to himſelf. So neither is his hatred of ſin only a free act of his Will, but neceſſarily reſults from the rectitude of his Nature. If it were only an act of his will, as the Creation of the World, he might as well love ſin as hate it; as he might as well have neglected the Creation of the World, as performed it; and let the ſeveral Creatures remain in their Nothing, as well as have brought them into Being. But it flows from the righteouſneſs of his Nature, (*Prov.* 15. 9. *The way of the wicked is an abomination to the Lord*) and conſequently ſo doth his Juſtice, which is an expreſſion of this hatred, otherwiſe God would be unjuſt to his own holineſs.

* *Amyraut* des Religions, p. 309.

(2.) Hence it follows, *That this Juſtice muſt be ſatisfied before man could be reſtored.* The Juſtice of God was the bar in the way, and muſt be removed by puniſhment.

puniſhment. Chriſt could not have brought one Son to Glory, had he not firſt been *made perfect by ſuffering*, Heb. 2. 10. The wrath of God for the violations of the Law, was the flaming Sword that guarded Paradiſe from being enter'd into by guilty man. This was becoming God as the Governour of the World, in which capacity he is conſider'd in puniſhment. It became not God to do any thing unjuſtly or inordinately. It was an intolerable thing that the Creature ſhould deſpoil God of his honour, and withdraw it ſelf from that indiſpenſable ſubjection it owed to its Creator. It became God to reſtore that order by puniſhment, which had been broken by ſin.

Let us conſider,

[1.] *Juſtice had at leaſt an equal plea with Mercy.* If mercy pleaded for pardon, juſtice as ſtongly ſollicited the puniſhment of the ſinner. The remiſſion of the offence would appear more charitable; but the vindicating the publick Laws, and puniſhing the offence, would appear more righteous. It was not convenient the Creature ſhould be utterly ruin'd as ſoon as ever God had diſplay'd his Power in creating it; nor was it convenient the Creature ſhould be embolden'd in ſin by a free act of pardon, after ſo high and baſe an act of diſingenuity. What could mercy plead on the behalf of the Creature, that juſtice could not as ſtrongly plead on the behalf of God? If the ruine of the Creature be argued to move compaſſion, the diſhonour on God on the other ſide would be argued to excite indignation. If the Nature of God, as *love*, 1 *Joh.* 4. 8. be pleaded by mercy, the Nature of God, as *righteous and a conſuming fire*, Heb. 12. 29. would be oppoſed to it by juſtice. His mercy would plead, It were not for his honour to let his enemy run away, juſt after the Creation, with the ſpoil of the beſt of his works. His juſtice would reply, It was fit the Judge of the World ſhould do right, and be the Protector of his righteous Law. If his mercy inclines him to will our Salvation, juſtice would not permit him to leave ſin unpuniſh'd, and his Laws trampled in the duſt. Had mercy been diſcover'd without preſerving the rights of juſtice, when the whole nature of man fell, God had been but a half Governour of the World, and exerciſed but one part of Government.

[2.] *Juſtice ſeems to have a ſtronger plea.* (1.) *The higheſt right falls on the ſide of Juſtice.* That had been declared, and backt by his Truth, when Mercy was not yet publiſht upon the ſtage of the Creation. The righteous and juſt Nature of God had been ſignified to *Man*, and his Veracity brought in to ſecond it, *Gen.* 2. 17. No notion of pardoning mercy had yet been imprinted upon the mind of man, or revealed to him; ſo that God was not ſo much concern'd in honour to ſhow mercy, which ſtood ſingle, as I may ſay, and lay hid in the Nature of God without the appearance of any perfection to back and ſupport it. Had man ſtood, the Veracity of God had ſtood on the ſide of his Goodneſs (for we may ſuppoſe a promiſe of life implied, if man continued in obedience, as well as a threatning expreſt, if he fell into rebellion.) But when man broke the precept, the whole force of Gods truth fell on the ſide of juſtice. There being not a ſyllable of pardoning grace utter'd in any promiſe before the ſin of man, the truth of God had no part at that time to take with mercy; ſo that there were greater engagements at that time from the manifeſtation of Gods Nature for the making good his Juſtice, than for the demonſtration of his Mercy.

(2.) *Mercy could principally plead the good of the Creature, Juſtice principally inſiſted on the honour of God.* Mercy might ſollicite the liberty of Gods Will, but Juſtice might ſtrongly challenge the holineſs and rectitude of Gods Nature to ſupport it. The Creature was fallen under the hatred of God, and penalty of the Law, and rendred it ſelf an unfit object of love by its rebellion and filthineſs.

(3.) Beſides, *the Wits and Conſciences of men cannot frame ſo many arguments for the neceſſity of Mercy, in regard of God, as for the neceſſity of his Juſtice.* Mercy is wholly a free act, but Juſtice is a debt due to a ſinful Creature. The neceſſity of mercy to a fallen Creature, in regard of God, cannot poſſibly be aſſerted with any reaſon. For it would then be aſſerted on the behalf of Devils more than men. I ſay, the neceſſity: For perhaps ſomething may be ſaid for the congruity of God's ſhowing mercy to man rather than to Devils. * Juſtice reſpects merit cauſed by the righteouſneſs or unrighteouſneſs of men, according to which God

* *Zarnov.* de ſatisfact. Chriſti, part 1. cap. 2.

God immutably carries himſelf in rewarding or puniſhing of them, and never doth reward or puniſh any but according to their merit; but the mercy of God doth not at all reſpect merit, or any work done by man, but is buſied wholly in giving freely, and offering graciouſly to man thoſe things he hath not deſerved.

(4.) Again, *Juſtice had ſtronger arguments from the rectitude of Gods Nature.* Juſtice might argue, If God did righteouſly judge ſinners to everlaſting death, then if he had not judged them to everlaſting death, he had done unjuſtly, being unmindful of the rectitude of his own Nature. And if he ſhould not now, after ſin, inflict eternal death, but wholly lay aſide his threatning, he would do unjuſtly; for thoſe being contrary acts, one of them muſt needs be unjuſt. Who could call that a righteous Government, wherein Laws ſhould be made with the greateſt wiſdom, and be broken with the greateſt impunity?

(5.) Again, conſider. *Though mercy be eſſential to God, yet mercy muſt not be unjuſtly exerciſed.* The fallen Creature indeed was an object for both; as *miſerable*, he was an object of Mercy; as *criminal*, he was an object of Juſtice: But being firſt criminal, before he was miſerable, he was firſt the object of Juſtice by his crime, before he was an object of Mercy by his miſery. Had he been miſerable without being culpable (which was impoſſible, in regard of the goodneſs of God) he had then been an object for compaſſion only. But falling under Juſtice firſt, it was not fit Mercy ſhould wholly deſpoil Juſtice of its rights.

(6.) Again. *Man, as miſerable by the fall, is not the object of mercy.* For what Mercy could pardon an obſtinate Rebel? And how could man have been otherwiſe, without ſome ſupernatural operation upon him? Mercy could not challenge any footing to exerciſe it ſelf about man, till he had confeſs'd and bewail'd his crime, and been ſenſible, not only of his miſery, but of his offence. 'Tis not honourable for God to exerciſe mercy upon thoſe that continue in their enmity; this ſeems to be clearly againſt the rectitude of the Divine Nature; this had been a favouring of the crime as well as the criminal. Had he been ſenſible of, and ſorrowful for his miſery, without a true grief for his offence, this had been an act of love to himſelf, but had had in it nothing of a true affection to God. After man had contracted in his nature an enmity againſt God, how could he have acquir'd a true repentance flowing from an affection to God? Repentance for a fault againſt a Prince, and enmity againſt a Prince are inconſiſtent. How ſhould man have attained this quality of himſelf, any more than the Devils have done, of whoſe repentance we read not one ſyllable in the Scripture, who are left to thoſe habits of malice and averſion from God, which they had ſuperinduc'd upon themſelves? And if Devils, who were Creatures of greater underſtanding, and more ſenſible of their miſery, becauſe they fell from a greater happineſs than man, were morally impotent to this: Can we think that man had a ſtronger biaſs in his will after the revolt from God, to return again to God? Beſides, *Repentance* is made *a gift of God*, 2 Tim. 2. 25. And the Spirit that gives repentance, is a fruit of Chriſts death, and the *repentance* it ſelf is made a fruit of Chriſts *exaltation* due to him upon his death, *Acts* 5. 32. To ſtrengthen this, it may be conſider'd, that when God came to examine *Adam*, as a Judge, about his crime, there is not a ſyllable that ſavours of any true repentance, iſſues from him, *Gen.* 3. 8, 9, 10, &c. whatſoever he might exerciſe after the promulgation of the Goſpel-promiſe.

[3.] Conſider. *If there had not been a tempering of theſe two perfections towards man, one of them had remained undiſcovered to the World.* Juſtice only could have appear'd in the Creatures ſuffering, Mercy only could have appear'd in the Creatures reſtoration. Mercy could not have been diſcover'd by the condemnation of the Creature, nor Juſtice by the meer ſalvation of the Creature. Had there been no puniſhment, or a light one below the demerit of the Creature, there had been no demonſtration of the higheſt glory of his Holineſs in the hatred of ſin, or of the higheſt glory of his Juſtice in the puniſhment of ſin. Had the puniſhment due to the Creature been inflicted upon him, the Creature had been utterly deſtroyed, and mercy had been for ever obſcured; and had mercy ſolely acted about the Creature, juſtice had been wrong'd. Juſtice therefore muſt be one way or other righted, that the ſtreams of his grace might flow out to man, ſince after mans Fall, juſtice had ſtopt all commerce of God with man, becauſe ſin had

had render'd him unfit for the Communications of God. As the nature of compaſſion muſt be ſatisfied in acting about a miſerable Creature, and the love God bore to man as his Creature manifeſted; ſo the nature of Juſtice muſt be ſatisfied for the injury done, and the hatred of God to man as a Sinner diſcover'd. And this muſt be ſatisfied either by the Creatures bearing the puniſhment, or compenſating the injury, for that properly is ſatisfaction. Gods Juſtice could not have come off with honour without it. For ſince he was engag'd by his word to have ſin puniſhed, would not God have been unjuſt, had he laid by all conſideration of his Juſtice and Holineſs in this Caſe? Had Juſtice been glorified upon the perſon of the Sinner, Mercy would have loſt the manifeſtation of it ſelf, and have had no objects to exerciſe it ſelf about. Had mercy been glorified in bringing man to a happy ſtate, without any puniſhment, after ſo baſe a breach of his Law, where had been the demonſtration of the unchangeable holineſs of God, and the exactneſs of his Juſtice? God therefore appointed a Mediator in whom he might act as a righteous Judge for the puniſhment of ſin, according to his Law, that his dreadful Majeſty might be more fear'd; and a tender Father according to the neceſſity of his Creatures, that his love might be commended; as a wiſe Governour tempering both together. And therefore God foreſeeing the fall of man, *elected ſome to eternal glory*; but *in Chriſt* as the means, *Eph.* 1. 4. not as the meritorious cauſe of Election, but as the means and foundation of the Execution of it; that the *glory of his grace* might iſſue out in the preſervation of the rights of his Juſtice, maintain'd by the bloud of his Son; in whom we have redemption, *v.* 6, 7. and without this way we cannot ſee how the glory of God had been preſerv'd. God had made the World for his Glory, and the Communication of his goodneſs. After the World was polluted and diſorder'd by ſin, the juſtice of God by annexing ſuch a penalty to the Law, ſtood as a Bar in the way of any kindneſs to the Creature, unleſs ſome way might be found out to preſerve the honour of that Juſtice. Shall God in a moment loſe all the glory of his Creation? Did he make the Creatures, whoſe fall he did foreſee, only to puniſh and damn them; and that the glory of his other perfections, ſave that of his Juſtice and Holineſs, ſhould be ſpoil'd by it? His glory therefore muſt be preſerv'd; that could not be if the glory of his Juſtice or Mercy were wholly loſt. To preſerve it therefore Chriſt is ſubſtituted in our room, and *the Captain of Salvation made perfect through ſufferings*, which was moſt becoming God; as he was Lord of all, and his glory the end of all, *Heb.* 2. 10. * His love not permitting him to leave the World under the Curſe, nor his Juſtice to leave ſin without puniſhment, both thoſe neceſſities are provided for by the wiſdom of God; a wonderful temperament wrought, whereby ſin is puniſhed in the Surety, and impunity ſecur'd to the believing Sinner.

* *Daillé ſur* 1 Jean p. 330.

[4.] *This ſatisfaction muſt be by Death, becauſe death was threatned:* Since it was the judgment of God, that ſin was worthy of Death, God had contradicted his own Judgment, and holy Wiſdom, if he had remitted it without Death, or puniſhed it with leſs than Death. God eſtabliſh'd our propitiation in the bloud of Chriſt, *to declare his juſtice*, Rom. 3. 25.*. If Juſtice had requir'd leſs than Death, it had been unjuſt to have demanded ſo much as Death; for then he had demanded more than was due. Sin could not be expiated by a leſs puniſhment than it had merited, but that was Death. Beſides, the love of God to his Son would not have permitted him to expoſe him to a Curſed and Cruel Death, meerly to ſhow his Juſtice implacable, had it not really been in it ſelf implacable without it, as the moſt tranſcendent means to diſcover the incomprehenſible purity of his nature. Certainly, that God who would not do the leaſt injuſtice to the meaneſt of his Creatures, would not have deliver'd up his Son to ſo ſhameful a Death, and took ſo many Counſels about it, and made it the principal work of his Wiſdom in all Ages of the World, to order all things for the Execution of it, if Juſtice could have been contented with leſs than Death, and remiſſion of ſin could have been granted by the pure Mercy and Bounty of God, at leaſt after the threatning. Could Juſtice have been ſatisfied at a lower rate than Death, the Father would have anſwer'd the requeſt of his Son when he prayed ſo earneſtly that this Cup might paſs from him. Nor would Death have been exacted of him, if a

* εἰς ἔνδειξιν, *for a demonſtration of his juſtice.*

drop of his bloud had been a ſufficient payment to the demands of Juſtice. The ſuffering death had been ſuperfluous, and the impoſing death upon him had been an unrighteouſneſs in God, and his giving himſelf up to death without any neceſſity, had been an injuſtice to himſelf. Could a few drops of bloud have ſatisfied Juſtice, it might have been ſatisfied without any bloud at all, as well as with a puniſhment beneath what the Law demanded. The effuſion of one drop of bloud cannot paſs for a puniſhment of ſin, when death for it was requir'd by the Law; ſo that it could be no leſs than death.

3. Propoſition. *None could ſatisfie the Juſtice of God but the Son of God incarnate.*

[1.] *Let us remove thoſe things that might be ſuppoſed capable to do it.* Neither could man do it for himſelf, nor any intellectual or rational Creature do it for him, nor any obſervances of Gods inſtitutions do it, ſo that it muſt neceſſarily fall upon ſome one above the rank of Creatures; ſome Divine Perſon only was capable to undertake it and effect it. There is a neceſſity of ſatisfaction to the Law, both by paying Obedience to every tittle of it, and by enduring the penalty for the tranſgreſſion of it. God ſtands ſo much upon the honour of his Law, that the Heavens ſhall be folded up, and the Earth ſhaken out of its place, before one *point of the Law* ſhall be diſregarded, *Mat.* 5. 18. Some one therefore muſt repair the breach made upon it, and reſtore the honour of it. Let us ſee if any thing elſe could.

(1.) *Man was unable to do it for himſelf.* It muſt be done either by active or paſſive Obedience, by doing or ſuffering; but was man uncable of either as a full compenſation to God? Man by ſin fell in his Perſon, and with all that he had, *under the curſe of the law*, Galat. 3. 10. and what was under the curſe, and by ſin was forfeited, could not remove the curſe. Man may be conſidered as a ſinful Creature, or a gracious Creature; a ſinful Creature cannot ſatisfie, for being a ſinner in that ſatisfaction, he doth offend the Holineſs of God, and heap new provocations before the Eyes of his Juſtice inſtead of pacifying it. A gracious Creature cannot, for that ſuppoſeth ſatisfaction firſt, whereby Juſtice is mov'd to take away the bar that locks up the treaſures of Grace from being diſpens'd to man. A man might be gracious after a ſatisfaction, but not before. Beſides, Grace is finite, for whatſoever is in a finite Creature is finite; its effect therefore cannot be of an infinite value.

(1.) *Man could not effect it by offering ſomething to God, or by doing ſomething equivalent to the offence.*

1. *Man had nothing to give.* What was there he could call his own, ſince he was a Creature; eſpecially ſince as an offender, he had forfeited what was his by right of Creation? Had man the World to give? How came he by it? Was it created by him or for him? If not by him, it was none of his own; he was but a Steward to manage all for the uſe of his Lord and true Proprietor. Can a Steward recompence his Lord for the wrong done to his honour, by offering to his Maſter thoſe goods which are his own already, and which the Steward was only intruſted with? The World was none of mans to give; he never had it as an abſolute Lord by right of an independent Propriety, nor was it poſſible he ſhould, ſince he was not either the Creator or preſerver of it; and neither man, nor any other Creature in the World could poſſibly be brought into a ſtate independent on God, ſo that man held as a feudatory *in capite* of God. But ſuppoſe it had been his own, he had forfeited all by his Rebellion; for his ſake, for his ſin, the Earth was curſed by the Soveraign Lord of it, *Gen.* 3. 17. and a thing curſed in all the parts of it, could not be fit for an oblation to the Divine Majeſty.

2. *Nor could his Repentance be a compenſation.* Bare grief for an offence is not a compenſation for an injury done to man, much leſs for an affront of ſo high a nature offer'd to God. But we find no ſuch thing in man at the time wherein he fell from the top of his felicity to the gulf of miſery. If he, who had a ſence of the happy ſtate he had loſt, and the miſerable condition he had contracted, was more for *excuſes* than relentings, how can a penitent poſture be found by nature in any of his deſcendents? *Gen.* 3. 9, 10, 11, 12, 13. If there were any

bluſhes

bluſhes in him, they were occaſioned more by the diſcovery of his crime, than by the ſence of the crime it ſelf; and he was troubled more at his loſs than at his offence, and ſo might relent that he was miſerable, not that he was criminal; and ſo it was a Repentance as it reſpected himſelf, not as it reſpected the honour of his Lord; and ſuch a Repentance is to be found in Hell, but is unable to break thoſe chains wherein they there are held. How ſhould man come by a Repentance? Can he break himſelf into a true contrition? What ſtone was ever heard to melt it ſelf? Is not captive man fond of his ſin, in love with his chains? And how can he by Nature attain that which is ſo contrary to what he is by Nature mightily delighted with? The leaſt ſpark of Grace is above the power of corrupted Nature. How ſhould man then come by this repentance? Muſt it not be a melting ſpark from Heaven, lighting upon his Soul, that muſt produce ſo kindly a work in a forſaken Creature? Would it have conſiſted with the wiſdom of Divine Juſtice to ſeize upon the forfeiture, to withdraw from man ſupernatural grace, and preſently to reſtore it without any regard to the vindication of the honour of that Juſtice? Beſides, ſuppoſe man had been able to repent of himſelf, and had actually perform'd a repentance of the right ſtamp, what would this have ſignified, ſince no ſuch thing was requir'd as the condition the Righteouſneſs of God exacted in the Law? That demanded not repentance, becauſe it gave not liberty to any crime. It challenged an exact and perfect obedience, compleat in all circumſtances, of man in his uprightneſs, and in caſe of failure left man to the ſeverity of the penalty he had incurr'd. Not a drop of repentance was allow'd as any part of legal obedience. That was introduc'd upon a change of the Diſpenſation from Legal to Evangelical. *The Law is not of faith*, and as little of repentance, *but the man that doth them ſhall live in them*, *Galat.* 3. 12. Beſides, if repentance and faith in the mercy of God could have razed out the ſin of *Adam*, and broken in pieces the chains of eternal death, could we think that God ſhould be at the expence of the bloud of the promiſed Seed? What need had there been of a Sacrifice to appeaſe God, if he had been already appeaſed by the relentings of man? * What a vanity had that been, to go about the taking away that which the faith and repentance of *Adam* had already remov'd? The Wiſdom of God would not do any thing uſeleſs and in vain. Faith and repentance could never change the nature of Gods Righteouſneſs, but muſt firſt ſuppoſe ſome ſatisfaction made to Juſtice, and then ſtep in as conditions, and the one as an inſtrument apprehending and applying mercy obtain'd by ſome other means, not the efficient or meritorious cauſe, no more than the looking upon the brazen Serpent was the efficient or meritorious cauſe of the cure, but only the means. But how can we think man after his Fall ſhould have either faith in the mercy of God, or repentance, which flows from a ſenſe of mercy, when no mercy had been reveal'd to him? He found nothing of it in the Law; and though he might apprehend ſuch a perfection in God by the conſideration of his own Nature, yet ſince he had never ſeen any miſerable object to draw out ſuch a perfection, 'tis a queſtion, whether he knew any ſuch quality to be in himſelf or no, and therefore could not conclude any ſuch perfection to be in God, ſince there was not the leaſt Revelation of it; and therefore could have no footing for any ſuch exerciſe of Faith and Repentance, till the diſcovery of mercy in the promiſed Seed.

* *Zarnovitc* de ſatisfact. part 1. cap. 4. p. 14, 15.

3. *Nor could any after-obedience to the Law, be a compenſation for the offence.* For,

(1.) *Man had not power of himſelf after his Fall to obey.* He had by his revolt loſt that original righteouſneſs, which enabled him to a conformity to the Law, *Gen.* 3. 10. *I was afraid becauſe I was naked.* His corporeal nakedneſs could be no more the cauſe of fear after, than it was before his ſin; but he was naked, *i. e.* ſtript of the image of God, and his primitive integrity. Man cannot now do any work commenſurate to the precepts of the Law. In every thing he comes ſhort of his duty, and therefore being defective in what he ought to do by the Law of Creation, cannot ſatisfie for the injury done to God in the ſtate of corruption. *How ſhall a man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand*, Job 9. 2, 3. God requires an obedience to the Law, not according to our meaſure, but according to his own righteouſneſs, which

which is perfect, and this no ſinful Creature can ariſe to of himſelf. If any man were able to offer God a ſpotleſs Obedience, free from any defect the Law could find in it; by whoſe ſtrength would he do it? not by his own; for ſince he was a Sinner, he hath been without ſtrength. To be *Sinners* and to be *without ſtrength* are one and the ſame, *Rom.*5.6.8. From whom then ſhould he have this ſtrength? From the Creator? How can he then ſatisfy God by that which is Gods already? 'Tis as if when a man had wrong'd a Prince, he ſhould ſatisfy him for the injury by a ſumm taken out of the Princes Exchequer. Indeed man is not willing to obey any Command of God: There is nothing in his nature but an *enmity againſt God and his Law*, Rom. 8.7. And therefore no compleat will to give God any ſatisfaction, or pay him any Obedience. The will is naturally enſlaved to ſin, and under the power of vitious habits, ſins always, never obeys perfectly, but in the moment of a material Obedience offends God, comes ſhort of what the Law requires. Till the will of man be chang'd, he cannot be willing with a compleat will to obey God, and the will cannot be chang'd before a ſatisfaction be made, becauſe 'tis not reaſonable that the puniſhment of ſin, which was a ſpiritual as well as Eternal Death, and conſiſted in leaving the Soul under the power of thoſe ill habits it had contracted (which are indeed the Death of the Soul, as Diſeaſes are the Death of the Body) ſhould be taken off till ſome ſatisfaction were made. Man can no more free himſelf from this ſpiritual Death, than he can free himſelf from the Death of the Body; and we have no reaſon to think God would do it before a ſatisfaction, for then the Law he had enacted, would be wrong'd by himſelf. Well then, Man hath not power to obey God, *Job* 14. 4. *Who can bring a clean thing out of an unclean? not one*, i. e. (ſaith *Cocceius*) who can change an unclean thing into a clean? Is there not one? yea, and but one, Chriſt only can do it.

(2.) *Suppoſing man had power to obey the Law, and that perfectly, yet this was due to God before the ſin of man, and therefore cannot be a compenſation for the ſin of man.* After-Obedience will not make amends for paſt Crimes; for Obedience is a Debt due of it ſelf, and what is a Debt of it ſelf cannot be a compenſation for another. What is a compenſation, muſt be ſomething that doth not fall under the notion or relation of a Debt due before, but contracted by the injury done. Obedience was due from man if he had not ſinn'd, and therefore is a Debt as much due after ſin as before it; but a new Debt cannot be ſatisfied by paying an old. As ſuppoſe you owe a man money upon a Bond, and alſo abuſe him in his reputation, or ſome other concern; is there not a new Debt contracted upon that Treſpaſs, a Debt of Reparation of him in what you have wrong'd him? The paying him the Money you owe him upon Bond, is not an amends for the injury you did him otherwiſe. They both in Law fall under a different conſideration. Or when a man rebels againſt a Prince of whom he holds ſome Land, will the payment of his quit-Rent be ſatisfactory for the Crime of his Rebellion? So Obedience to the Law in our whole courſe was a Debt upon us by our Creation, and this hath relation to the preceptive part of the Law, and to God as a Sovereign: But upon ſin a new Debt of puniſhment was contracted, and the penalty of the Law was to be ſatisfied by *ſuffering*, as well as the Precepts of the Law ſatisfied by *obſerving* them. And this was a Debt relating to the Juſtice of God, as well as the other to the Soveraignty of God. Now, How can it be imagin'd, that man by paying the Debt he ſtood oblig'd to before, ſhould ſatisfy the Debt he hath newly contracted? The Debts are different, the one is a Debt of Obſervance, the other a Debt of Suffering, and contracted in two different ſtates; the Debt of Obedience in the ſtate of *Creation*, the Debt of Suffering in the ſtate of *Corruption*; ſo that the payment of what was due from us as Creatures, cannot ſatisfy for what was due from us as Criminals. All ſatisfaction is to be made in ſome way to which a perſon was not oblig'd before the offence was committed; as men wrong'd in their Honour, are ſatisfied by ſome acts not due to them before they were injur'd. So that all men taken together, yea the Creatures of ten thouſand Worlds, cannot by Obedience to the preceptive part of the Law ſatisfy for one tranſgreſſion of it; becauſe whatſoever they can do, is a Debt due from themſelves before. When Men fell from God, and enter'd into League with the Devil, they laid themſelves

ſelves at the foot of Gods righteous wrath, and ſunk themſelves into the deſert of eternal Death, and ſo ſtood in another relation to God than as ſubjects; and God might require a reparation for the paſt diſobedience, and ſecurity for obedience for the future; unleſs man could perform this, he muſt lie bound in chains of darkneſs. What compenſation could man make for what was paſt, or what ſecurity could he give for time to come? Some other therefore muſt interpoſe, whoſe ſuretyſhip God would accept, who could give a ſatisfaction to God as pleaſing to him as ſin had been diſpleaſing, and offer to God what was not due to him before, who was able to perform what he undertook, and whoſe ſecurity for what was due for the future, might be eſteemed valid; and therefore it muſt be ſome Divine Perſon, that was not bound in his own nature to thoſe terms of obedience, which were neceſſary to this ſatisfaction.

(3.) *Suppoſing man had power after his fall to obey, and that obedience were not due before, yet could not his obedience be compenſatory for the injury by ſin.* Becauſe being a finite Creature, whatſoever obedience he could pay, could not be infinite, and ſo not proportioned to an infinite Majeſty. Since the ſin of man is infinite, in regard of the Perſon offended, who is an infinite and eternal Being, and thereby debas'd below the meaneſt of his Creatures, in the reflection that every ſin caſts upon him, as being not worthy to be belov'd and obey'd; and that which doth ſatisfie, muſt be as great as the demerit of the crime (for it muſt be proportionable to the diſgrace and dammage accruing to God by ſin); this a finite Creature cannot do: for though obedience is an honour paid to an infinite Perſon, as well as ſin a contempt of an infinite Perſon; yet the offence is always aggravated by the Perſon offended, as an injury done to a Prince, is by the dignity of his Perſon, and the greatneſs of his Authority; but the ſatisfaction is meaſur'd from the capacity of the ſubject offending, which is finite, and not commenſurate to the greatneſs of a wronged God. * Nor can our obedience and holineſs be counted infinite, becauſe they are the fruits of an infinite Spirit in us; for by the ſame reaſon all Creatures ſhould be accounted infinite, becauſe they are the works of an infinite power. The Spirit infuſeth the habits of obedience and holineſs, and excites them; but the Creature, and not the Spirit, exerciſeth them, the Soul doth obey and believe, *&c.* ſo that though they are the Spirit's *efficiently*, yet they are the Creatures *ſubjectively*. Beſides, though the Spirit dwells in Believers, yet he is not hypoſtatically united to them, as the Divine Nature of the ſecond Perſon was to the Humane. The Holy Ghoſt and the Soul do not make one Perſon; if ſo, the acts of the new Creature would be ſubjectively infinite, as the mediatory acts of Chriſt were, becauſe his Perſon, which was the ſubject of them, was infinite. So that our obedience cannot be infinite; and indeed the beſt obedience any meer Creature is able to pay, cannot be ſo honourable to God as ſin is debaſing, becauſe by our obedience we honour him according to his nature, as far as our capacity reacheth, and give him no more than his due, and acknowledge him as he is the moſt excellent Being, the moſt rightful Soveraign; but in ſin we prefer every thing before him, do what we can to ungod him, fight againſt his Soveraignty, ſnarl at his Holineſs, dare his Juſtice, and render him ſo vile, as if he were not fit to be rank'd above, or with any of his Creatures in our hearts; and what rate of obedience is able to render God a ſatisfaction for ſo great a contempt and audaciouſneſs? All the obedience a ſubject can pay to a Prince, can never be eſteemed in value equal to the contempt, which an endeavour to deſtroy his Perſon, and pull down his Statues, and trample his Picture in the dirt, doth caſt upon him. * Sin is of a higher order in the rank of evils, than the works of righteouſneſs are in the rank of good.

* *Polhill* of the Decrees, p. 188.

* *Leſſius.*

2. *Nor could man give a full ſatisfaction by ſuffering, ſo as to obtain a reſtoration to happineſs.* He is as unable to ſuffer out his reſtoration, as he is to work it out. His ſufferings would be as finite, in regard of the ſubject, as his obedience; but the Glory he had ſtain'd, and the Juſtice he had wrong'd, were the Glory of an infinite God; and the Sufferings of a finite Creature, though lengthened out to eternity, could not be a compenſation to an infinite Glory diſgrac'd by ſin. Alas, the wrath of an incenſed God, is too fierce and heavy for the ſtrength of a feeble man to break through. But ſuppoſe it were poſſible for a man that had committed

committed but one crime againſt God, and afterwards repented of it, and retain'd no more affection to that ſin or any other, by ſuffering torments for ſome millions of years to make a compenſation for that one ſin; yet how is it poſſible for men, whoſe natures are deprav'd, and have nothing of a Divine Purity in them, to ſatisfie by ſuffering, ſince they ſuffer, not only for ſin, but in a ſinful ſtate, and are increaſing their ſins while they are paying their ſatisfactions? No ſuffering of any that retain their Rebellious Nature, can be a ſatisfaction to the Majeſty of God, ſo as to free ſuch a Creature from ſuffering, while that Nature remains, and he loves that ſin for which he is puniſhed, though he hath not opportunity to commit it. Beſides, ſince man by nature is *enmity againſt God*, Rom. 8. 7. Gods Judicial Power would not render him amiable to the ſinner, nor ſuffering inſpire him with a love to his Judge; if he ſhould therefore ſuffer multitudes of years, without any certain hope of recovery, could he be without a hatred of God? So then, all the time he would be ſuffering, he would be highly ſinning, and ſtill ſinning would encreaſe the debt of ſuffering inſtead of diminiſhing it. A Creature while a Creature, in every ſtate is bound to love God; but no fallen Creature can do it without a change of nature. Beſides, if a man be not able to ſatisfie by ſuffering for one ſin, how is he able to ſatisfie for numberleſs? Every new ſin increaſeth our obnoxiouſneſs to God, both in its own nature, and as it is a vertual approbation of all former ſins, at leaſt of the ſame kind; now he that cannot pay a farthing, or a ſhilling, or make ſatisfaction for a ſmall ſumm, is not able to make a recompence for millions. And though a man might begin his ſatisfaction by ſuffering, where would he end? Since he cannot give one infinite in value, he muſt give one infinite in time, and then he would be always paying, and never coming to a period of payment; for when you have in your thoughts run along the line of eternity, you would have further to go than you have gone, for in looking back you may find a beginning, but in looking forward you will never find an end; the further you look, ſtill more remains to come than is paſt.

To *conclude* this. The Church of old ſaw her utter inability any way to make a propitiation for ſin, but by God himſelf, *Pſal.* 65. 3. *Iniquities prevail againſt me, as for our tranſgreſſions, thou ſhalt purge them away.* Our iniquities are too ſtrong for us, we cannot make an atonement for them; but thou ſhalt be the *Meſſiah*, thou ſhalt propitiate by the *Meſſiah*, who is typified by the legal propitiatory, and therefore the ſame name is given to Chriſt, *Rom.* 3. 25. *a propitiation*, or the propitiatory for our ſins. Since the firſt age of the World to this day, wherein ſo many ages are run out, there is not one man to be found that ever was his own ranſomer, or paid a price for his own Redemption.

תִּכַּפֵּרם

(2.) *No Creature is able to do it for us.* All Creatures are nothing in their original; there could be then nothing of dignity in a meer Creature, to anſwer the dignity of the Perſon offended; the plaiſter would be too narrow for the wound; the whole collection of Creatures was of a finite goodneſs, and nothing to the honour due to ſo great a Majeſty. If a Creature could ſatisfie, it could not be by his own ſtrength, but by a great deal of Grace conferred upon him, ſo that he had not paid what was his own to God, but what was Gods own already. No Creature but muſt be ſuſtain'd by the Grace of God, that he may not fall into utter ruine, while he is ſatisfying. Angels themſelves could not do it but by Grace; and the more any Creature ſhould do by the Grace of God, the more he would be oblig'd by God, and the leſs compenſate him. Again, it muſt be one Creature, or a multitude of Creatures. How one meer Creature could ſatisfie for a numberleſs number of men, every one of them ſoully polluted, cannot well be conceived by common reaſon; one Creature can only be ſuppoſed to be a ſufficient ranſom for one of the ſame kind. There could not be a dignity in any Creature, to anſwer the dignity, and equal the value of all mankind; if a multitude of Creatures were neceſſary, there muſt be as many Creatures ſatisfying as were Creatures ſinning, ſo God would loſe one ſpecies of Creatures to reſtore another, or an equal number of Creatures to them that were redeemed; but indeed no Creature could ſatisfie, if the wrong was infinite; and by the rights of juſtice the ſatisfaction is to be proportioned to the greatneſs of the injury, and the Majeſty of the Perſon injured. Thoſe being infinite, no Crea-

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ture was able to manage this affair, and bring it to a happy period, becauſe no Creature but is finite, and cannot be otherwiſe than finite; infiniteneſs being the incommunicable property of the Deity. Therefore neither man, nor any Angel, is able to effect it.

1. *Not man.* This is clear. All men were ſunk into the gulf of miſery, and he that was unable to redeem himſelf, could not pretend to an ability to redeem another, *Pſal.* 47. 7. *None of them can by any means redeem his brother, nor give to God a ranſom for him.* All that a man hath, is not of ſo much worth as the Soul of man; ſo that no man can pay a ſufficient price for the redemption of his captive brother. All humane Nature could not have ſhown a valuable Sacrifice. Conſider him as man, he is worſe than nothing and vanity. How ſhall God have a ſatisfaction for an unexpreſſible evil from that which is worſe than nothing? Can the drop of a Bucket repair an infinite damage? But conſider him in a ſtate of rapture with God. And you find him by his uncleanneſs much more unfit for ſo great a task. It had been too much a debaſing the Majeſty of God, had one meer man been ſacrificed for others as a ſufficient price of Redemption, as if he had been equal in dignity to the offended Majeſty of God. And what advantage could it have been to the reſt of mankind, ſince the Sacrifice would be as corrupt and unclean as thoſe that needed it? No ſuch thing as an innocent meer man can be found ſince *Adams* revolt, in all thoſe Ages which have run out ſince. All were ſunk into the common gulf, *all come ſhort of the glory of God*, Rom. 3. 23. All were deſtitute of the image of God, and *become filthy*, every one without exception, *Pſal.* 14. 3. And could the Sacrifice of Rebels redeem rebellious Creatures? Could any thing morally impure content God, when a maim'd Beaſt was not thought fit for his Altar? A polluted Sacrifice over-grown with uncleanneſs, and corrupt imaginations, would rather have provoked than pacified him. But ſuppoſe an innocent man could be found out, ſtor'd with all the holineſs of men and Angels; yet how can we conceive, that the holineſs of that man ſhould pleaſe God as much as the ſin of *Adam* diſpleaſed him? Such a perſon in his obedience would only have given God his due, whereas by ſin man robb'd God of his honour, more dear than many Worlds, and unconceivable numbers of men and Angels.

2. *Nor could Angels be a Sacrifice for us*; Becauſe they were not of the ſame Nature with the offending perſon. And the *Apoſtle* intimates, that the Redemption is to be made in the ſame Nature that tranſgreſt, when he excludes the fallen Angels from the happineſs of Redemption, becauſe *Chriſt took not upon him the Angelical nature*, Heb. 2. 17. Though the Angels were innocent, yet they were Creatures and finite, nor were they the offending Nature. And though they tranſcend man both in the dignity and holineſs of their Nature, yet they come infinitely ſhort of the dignity of God, who was injur'd. They are not pure in his ſight, with ſuch a purity as is commenſurate with the infinite Holineſs of their Creator, *Job* 4. 18. *He chargeth his Angels with folly.* They would fall and vaniſh from their glory, if they were not ſupported by the grace of God. By Angels is not meant Prophets, Meſſengers God ſends to men; for he ſpeaks of perſons diſtinct from them that dwell in houſes of clay: But the Prophets were of this latter number. And that he means the good Angels, is evident, by giving them the title of *his Angels*, his Servants, as peculiarly belonging to his Service. He proves man not to be juſt and pure in Gods ſight, *à majori*, becauſe he chargeth the Angels with folly. There had been nothing in the Argument, to ſay, Man is not more pure than his Maker, becauſe the Devils are not. Angels were Creatures, and therefore had not a holineſs adequate to the Holineſs of God. What proportion was there between a finite mutable holineſs, and that which is immutable? Though Angels were innocent, yet in their own Nature they might ceaſe to be ſo. They had not ſtrength enough to bear and break through an infinite wrath; they could not ſatisfie ſo as to effect Redemption, till their ſatisfaction had been compleated, which could not have been even in an endleſs Eternity. What is finite in Nature can never become infinite in Nature; one cannot paſs into another. If one ſin ſunk a number of them into Hell, how could one Angel, or a number of them, anſwer for the multitude of ſins charg'd upon the World?

So great alſo is the malignity of ſin, and ſo great an injury to the Majeſty of God, that it cannot be compenſated by all the ſervices and ſufferings of Saints and Angels. But ſuppoſe Angels had been capable to be Sacrifices for us, and ſo our Redeemers, it had not been agreeable to the Wiſdom of God to confer that honour upon a Creature to be the Redeemer of Souls, which would mount a ſtep higher than the bare title of Creator, and thereby glorifie a Creature above himſelf.

To *conclude* this. The moſt excellent Satisfaction, and Sacrifice becomes the dignity of an injur'd God, and ſuch a ſatisfaction that there cannot be imagin'd a greater by a Creature; but whatſoever ſatisfaction can be given by men or Angels, is not ſo great as may be imagin'd and apprehended by a Creature; for ſuch an one may be imagin'd as may proceed abſolutely holy from the perſon offering, and be attended with an immutable Innocence, without any poſſibility of a charge of folly, which is a condition above a created ſtate. God was made lower than any Creature by ſin, and therefore ſuch a ſatisfaction was ſuitable, as might render God infinitely higher than any Creature, and demonſtrate the higheſt and moſt glorious perfections of his Nature. This was wrought by the death of the Son of God, and could not have been evidenced in that height by the death of any Creature.

3. *Ceremonial Sacrifices under the Law could not be ſufficient for this affair.* The *Jews* indeed did reſt upon them; thought that, if not by their own virtue, yet by virtue of Gods inſtitution they *purged away their ſin*, Iſai. 1. 13, 14, 15. But,

[1.] *This was againſt common Reaſon.* Common Reaſon would conclude, That the ſin of a Soul could never be expiated by the bloud of a Beaſt, and that a Nature ſo inferior could not be a compenſation for the crime of a Nature ſo much ſuperiour to it. The Prophet ſpake but the true reaſon of mankind, when he aſſerted, That the Lord would not be pleaſed with *thouſands of rams*, or *ten thouſands of rivers of oyl*, nor *the firſt-born of the body* be a ſatisfaction for *the ſin of the ſoul*, Mich. 6. 6, 7. The firſt-born and fruit of a mans own body was too low, much more the firſt-born of a beaſt. The Soul was the principal in ſin, and what fitneſs had a corporeal bloud to make amends for the crime of a ſpiritual Nature? A rational Sacrifice only was fit to be an atonement for the ſin of a rational Being. The brutiſh Nature was not the humane, there was no agreement between the nature of man and that of a Bullock. The tranſgreſſing Nature was to ſuffer, *The ſoul that ſins, that ſhall dye*, Ezek. 18. A beaſt had no communion in nature with man, whereby it might reſpect the ſinner, nor any worth in it ſelf, whereby it might reſpect God, nor any willingneſs or intention for ſuch an end. Can any think ſin ſo light, as to be expiated by ſuch pitiful mean bloud? * The remedy ought to be ſuted to the diſeaſe and the party afflicted. The ſin conſiſted in rebellion and hatred of God; the remedy then muſt conſiſt in perfect righteouſneſs, exact obedience, and intenſe love to God. All which beaſts were uncapable of. A man muſt put off his own reaſon, and have very debaſing apprehenſions of the Perfections of God, if he thinks infinite Holineſs ſcorn'd, infinite Juſtice provokt, infinite Glory rifled, can put up all upon the offering brutiſh bloud, that knows not why and to what end it is offer'd. It was too baſe a thing to be thought to bear a proportion to an infinite offended Nature. What ſhould the *fleſh* and *bloud of goats* ſignifie to a ſpiritual Nature, with which it had no agreement? *Pſal.* 50. 13. It was not agreeable to the Wiſdom of God. A wiſe earthly Law-giver would not think the life of a Beaſt to be a fit recompence for the capital crime of a Malefactor. The Wiſdom of God knew that they were unproportion'd to the end of an expiatory Sacrifice. And was it not inconſiſtent with this Perfection, for God to be contented with ſo vile a thing, after ſuch terrible Thundrings from Mount *Sinai*, and giving the Law with ſo much Solemnity? What a ridiculous thing would all that ado appear to be, if a Beaſts bloud were powerful enough to quench the force of thoſe flames, and put to ſilence the Thunders of the Divine fury, if the tranſgreſſion of any part of it might be waſht away by ſo cheap an Offering? Beſides, the ſame Wiſdom ſurely would not let man, the moſt excellent Creature, be beholden to Brutes for the merit of righteouſneſs, nor could they be agreeable to the Juſtice of God in the Law, which requir'd the death of the party offending. If all the

* *Turretin.* de Satisfact. p. 240, 241.

Beaſts

Beasts of *Lebanon* were Sacrific'd, and the *Cedars* cut down for Wood for the Burnt-Offerings, all could not be a sweet smelling savour before God. There is an infinite disproportion between this kind of satisfaction and the divine Majesty. *With God* only is *plenteous redemption*, Psal. 130. 7, 8. with God, not in the Bloud of Beasts, but in the true Sacrifice, and ransomer; *yet with God*, and not *then* manifested to the World.

[2.] *The repetition of those Sacrifices show'd their imperfection and insufficiency.* 'Tis from this head the *Apostle* argues their weakness and impossibility to *take away sin*, Heb. 10. 1, 2, 3, 4. There was after them *a remembrance of sin*; the Offerer was not so better'd by them, but still he had need of new ones to keep him right with God. Had any thing been perfected by them, they had ceas'd; only the new application of an old Sacrifice had been requir'd; but there was no ground for an after application of a past Sacrifice upon new sins, because the efficacy of the bloud ceas'd as soon as it was shed and sprinkled; so that multitudes of them could not constitute an inexhaustible treasure of reconciliation and merit. The variety of them manifested, that there was nothing firm in them. As many Medicines show their own inefficacy, so the many Sacrifices and purifications did evidence, that a firm and efficacious Propitiation was to be sought elsewhere. If the great annual Sacrifice, the most solemn one in that whole institution (of which you may read *Levit.* 16. 29. *Levit.* 23. 27.) could not effect it, much less could Sacrifices of a lower dignity. 'Tis from the repetition of this great Sacrifice *Paul* argues the insufficiency of all. This was the most solemn Sacrifice, because it was offered by the High Priest himself, and for all the people, and the bloud sprinkled in the Holy of Holies. A less Sacrifice could not have a larger Virtue than the greatest; yet the repetition of this show'd it's imperfection.

[3.] *God never intended them for the expiation of sin by any virtue of their own.* The Majesty of God that sin fought against, was infinite; the Sacrifice then must be infinite; but none of those Sacrifices under the Law were so. Why then did God institute them? Not with any intention to purge away the sin of the Soul, but the Ceremonial uncleanness of the flesh, *Heb.* 9. 13, 14. *the bloud of Bulls sanctifies to the purifying the flesh.* The *Apostle* compares those and the Sacrifices of Christ together, showing that one purified only the flesh, the other the Conscience. It was not a moral guilt, they were intended to remove, but a Ceremonial, as when one was defil'd by touching a dead Carcass, or a leprous Body; which was in estimation a defilement of the Body, not of the Soul. * It was a guilt judged so by God, not by any Law of nature, but a positive Law, an arbitrary Constitution, which punished it not with Death, but with a suspension from Communion till it were expiated by a Sacrifice: and therefore God might settle what compensation he pleased of a lower nature, for that which was not a moral guilt; for there was nothing in those Ceremonial impurities which might waste the Conscience, or be accounted a *dead work*, v. 14. or infect the Soul. But as to moral Crimes, they were rather the confessions than expiations of them. And indeed God often discover'd their weakness, and that they could not give him rest, or recompence the injury receiv'd by sin, *Isa.* 66. 1. *Where is the House that you build me, and where is the place of my rest? For all those things have my hands made, and all those things have been, saith the Lord.* By the House or Temple is meant all the Jewish Oeconomy, and the lump of Sacrifices; all those things though God appointed them, and though they had been us'd and perform'd, God had no rest in. They neither satisfied his Justice, nor vindicated the honour of his Law; nor could they ever *take away sin*, Heb. 10. 11. And therefore the only wise God never instituted them for that end, unless we will say he was deceiv'd in his expectations, and mistaken in the end of his appointments. God therefore rejected them, not only upon the account of the Hypocrisy of the Offerers (as sometimes he did) but upon the account of their own nature, being unable to attain the end of a propitiatory Sacrifice, *Heb.* 7. 18. They were disannull'd for the *weakness* and *unprofitableness* of them. Though they had been practis'd for so many Ages, yet not one sin had been expiated by them in that long tract of time.

* *Turretin.* de satisfac. p. 237, 238.

[4.] *God did therefore appoint them to prefigure a more excellent Sacrifice able to do it.* The vileneſs and poorneſs of a Beaſt appointed for Sacrifice might admoniſh the *Jews*, that ſuch light things were inſufficient for ſo great a work, as the taking away of ſin, the wrath of God, and Eternal puniſhment; and redeeming the Soul of Man (more precious than all the Beaſts of the Field, or Birds of the Air) they muſt needs conceive ſin was too foul to be waſh'd away with ſuch Bloud, and this would naturally lead them to conceive that they prefigur'd a Sacrifice more excellent and ſufficient for thoſe ends. They were but *ſhadows*, Heb. 10. 1. and did typically reſpect a Crucified dying Chriſt as the ſubſtance; and what virtue they had, was not in and from themſelves, but from their typical relation to that which they ſhadow'd: They ſignified the Sacrifice of Chriſt, by whoſe Bloud in the fulneſs of time, *the ſins that were paſt, were to be expiated*, Rom. 3. 25. and as ſhadows, receiv'd what value they had from their ſubſtance; they did not as ſhadows purge away any ſin, but repreſent that which ſhould. The ſhadow of a man ſhows like a man, but hath not the virtue and power of a man, whoſe ſhadow it is, to act what he doth. * They eaſily might collect from them, that they were not able to expiate their ſins themſelves, that it muſt be done by Death, and by the death of ſome other, not the Offender, but of one too that was innocent, and whoſe Sacrifice might be of perpetual Virtue; and this thoſe ſhadows ſignified to any inquiſitive mind. And the Scripture evidenceth this, the will of God was the reparation of Mankind; and when thoſe were inſufficient for it, Chriſt ſteps in, as the great Sacrifice wherein God had pleaſure, to do *this will of God*, viz. Mans reſtoration in a way congruous to the honour of God, *Heb.* 10. 6, 7, 8. So that what pleaſure God had in the inſtitution of legal Sacrifices, did not ariſe from any thing in themſelves, nor was terminated in them, but in this Sacrifice more excellent than the Sacrifice of Worlds of Creatures.

* *Mornai* contra *Inſt.* p. 168, 169, &c.

[2.] *Since all theſe were inſufficient, ſome other muſt be found out to effect it.* And this was Chriſt only, the Son of God. To fancy a ſatisfaction below the demerit of the offence, and diſproportion'd to the injury committed, is to wrong the Wiſdom and Juſtice of God, and to vilify God in ſuch low thoughts of his nature. That only can be properly call'd a ſatisfaction, which is ſuted to the Majeſty of God, and is equivalent to the ſin of man. Now ſince none elſe were able to offer to God any thing for the reparation of his glory, there muſt be ſomething offer'd to God, which is greater than every thing that was not God. There is therefore a neceſſity of ſome divine perſon to give that ſatisfaction which was neceſſary for the honour of God, as that a *Father* ſaith, *there might be as much humiliation in the expiation, as there was preſumption in the tranſgreſſion.* If God would have accepted a ſatisfaction leſs than infinite, he might as well have pardon'd ſin without a ſatisfaction at all.

(1.) *Chriſt was the fitteſt, and only capable of effecting it.* He was more excellent than all the Creatures of the loweſt and higheſt Rank put together. There was none, whoſe merit and dignity could equal the greatneſs and infiniteneſs of the injury done to God by ſin. None could compenſate the blackneſs of the offence with ſuch a greatneſs of ſatisfaction. And indeed, we cannot imagine, that God would expoſe his Son to ſo cruel a death, were it not neceſſary, or highly convenient for his honour, or that the Son himſelf would have taken ſuch a taſk upon his ſhoulders, to redeem man in a way of perfect Juſtice. The Death of Chriſt was neceſſary, our Redemption could not elſe have been in the moſt perfect manner. None but a Divine perſon could offer a price of Redemption worthy of God. His Perſon was infinite, and therefore was able to compenſate an infinite injury; He was the prime *male* in the World, and therefore called, The *firſt-born of every Creature*, Col. 1. 15. *i.e.* the *beſt* and foundation of the whole Creation. He was innocent, he was free from every thing, that might render him an unſavoury Sacrifice. He was like us, and in that had what was neceſſary for a Sacrifice; but ſin excepted, and in that he wanted what would have made him uncapable of effecting our Redemption. It was neceſſary, that we ſhould have ſuch a Surety and Satisfier, as was not only innocent, but immutably ſo, that could not by any means be beſpotted by ſin; and that the *Apoſtle* intimates, Heb. 7. 26. *Holy, harmleſs,*

* *D'avenant* in loc.

harmleſs, undefiled, ſeparate from Sinners, and from ſin. Had he only been holy, without being immutably ſo, the Election of God had not ſtood firm: For ſince God choſe ſome to bring to glory, and that in Chriſt, it had been a tottering and uncertain reſolution, had the perfecting the redemption of his choſen ones depended upon the tranſactions of a mutable perſon, that could not eternally ſecure himſelf from offending. Had it been poſſible for the Redeemer to ſin, it had been poſſible for the abſolute Decree of God to become vain, and of no effect. He had alſo ſtrength to do it, *His own arm br ought ſalvation*, Iſai. 63. 5. He paid God that which he was not bound to pay; he paid an obedience as man, which was not due from him as God; he was *made* ſubject *to the Law*, Gal. 4. 4. not, he was ſubject to the Law by his Nature, but *made ſo* by his Incarnation. He was the fitteſt, in regard of his being the Second Perſon in the Trinity *. It was not fit the Father ſhould ſuffer, he is regarded as the Governour of the World; who ſhould then have been Judge of the ſatisfaction, whether it had been ſufficient, or no? Was it fit the Father ſhould have appear'd before the Tribunal of the Son? Nor was it ſo fit, that the Spirit of God ſhould undertake it; becauſe, as there was a neceſſity of ſatisfaction to content the Juſtice of God, ſo there was a neceſſity of applying this ſatisfaction, and quickning the hearts of men to believe and accept it, that they might enjoy the fruits of this Sacrifice. The order of the three Perſons had then been diſturbed, and that Perſon, whereby the Father and the Son execute all other things, had changed his operation.

* *Amyrald.* ſur 6. Heb. p. 156, 158. much changed.

He was fit, in regard of both Natures in Union *. Since neither man nor Angel could do this buſineſs, and there is no Nature above theirs but the Divine, it muſt be the Divine Nature and humane together: Humane, becauſe man had ſinned; Divine, becauſe the ſatisfaction ſhould equal the offence. Here they are both in Conjunction; the ſubſtance of the ſatisfaction is made in the humane Nature ſuffering, and the value of the ſatisfaction is from the Divine. Had he not been mortal, he could not have undergone the puniſhment, ſin had merited; and had he not been Divine, he could not have given a reparation equivalent to the damage by ſin: He was man to perform it, and God to be ſufficient for it.

* *Ferrii* Orthod. Scholaſt. cap. 22. §. 3. p. 223.

(2.) *The honour of God was moſt preſerv'd and elevated thereby.* This way mercy did not invade the rights of juſtice, nor juſtice treſpaſs upon the bowels of mercy; both contain themſelves in their own ſpheres. Mercy was preſerv'd from being injured, by ſeeing man ſolely puniſhed; and Juſtice was preſerv'd from being wrong'd, by ſeeing man ſolely pardoned. Thus was the nature of God glorified, without one Attribute claſhing againſt the other. Juſtice could not ſo well have been declar'd without the Death of Chriſt; he was therefore ſet forth εἰς ἔνδειξιν, *Rom.* 3. 25. *To declare his righteouſneſs*, as an *index* of juſtice, to point to every head, and part of it in the nature of God. In this way God ſaved us as a *Judge*, a *Law giver*, and a *King*, *Iſai.* 33. 22. as a Judge in the manifeſtation of his Righteouſneſs, as a Law-giver in the vindication of his Holineſs, as a King in the demonſtration of his Soveraignty; in ſuch a way as that his Juſtice is clear'd, his Law righted, and his Soveraignty acknowledged. His hatred of ſin was more clearly manifeſted, and his truth in his threatnings made good and eſtabliſhed, and ſinners more oblig'd to God, and engag'd upon the account of ingenuity, to a greater abhorrency of ſin, and a fear and love of God, which by the ſuffering of any Creature, could not have had ſo ſtrong a foundation in them. God ſet a high value upon his Law, it was his Royal Law; and had it been wholly neglected, the Royalty of God had not only been violated, but his Holineſs and righteouſneſs had been diſparaged, which ſhone forth in the Law, and made up the whole frame of it; and ſince Death was required by the Law, Death muſt be ſuffered, that there might be an agreement between the threatning and the ſuffering, the puniſhment and the juſtice of God which required it; we may reaſonably think it had been a greater act of Wiſdom, to make no Law, than to let it be violated always, without preſerving the honour of it.

* The Doctrine of the Death of Chriſt is the ſubſtance of the Goſpel; though there be many Doctrines in it beſides that, there is no comfort from any of them, without the conſideration of the Croſs of Chriſt; for though God be merciful in his own nature, yet ſince ſin hath made a ſeparation between God and his Creature,

* *Amyrau* Sermons ſur l' Evangile, Sermon 3.

Creature, 'tis impoſſible to renew any Communion with him, without a propitiation for the offence. We ſee then Chriſt is the only meritorious cauſe of our juſtification; nothing that we can do can ſatisfie God, we muſt be wholly off from our ſelves and our own Righteouſneſs, as to any dependance on it, and act Faith in the Death of the Son of God, if we would be ſecure here in our Conſciences, or happy hereafter.

As to ſuffer Death was the immediate end of the interpoſition of Chriſt. And the Veracity of God in ſetling the penalty of Death did require it. And the Juſtice of God made the Death of Chriſt neceſſary for our Redemption. So,

4. *It was neceſſary in regard of the Offices of Chriſt.*

(1.) *For his Prieſtly Office.* The reaſon that he was to be made like his Brethren ſubject to the Law, and the penalties and curſe of it, with an exception of ſin in his own Perſon, was *that he might be a faithful and merciful high Prieſt*, Heb. 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Prieſt in things pertaining to God, to make reconciliation for the ſins of the people*; *faithful* to God for the expiation of the guilt of ſin, *merciful* to men for the ſuccouring them in their miſeries by ſin; faithful to God in that truſt committed to him, to ſatisfie God for the guilt of ſin, that his anger might be averted, and the ſinner received into favour; and therefore he was made like to them in the curſe, though not in the ſin, which was neceſſary for his being a merciful high Prieſt. This qualification of compaſſion could not reſult in ſuch a high manner, from any thing ſo well as from an experimental knowledg of the miſeries we had contracted; and this muſt be by a ſence and feeling of them. No man is ſo affected with the wretched eſtate of men in a ſhipwrack by beholding it in a picture, as when he ſees the Ship daſh'd againſt the Rocks, and hears the crys, and beholds the ſtrugglings of the Paſſengers for Life; nor is any man ſo deeply affected with them upon ſight, as upon feeling the ſame miſeries in his own Perſon. That makes a man's compaſſions more readily excited upon ſeeing or hearing of others in the like ſtate. Now, had not Chriſt run through the chief miſeries of Humane Life, and the puniſhment of Death, he had not had that experimental compaſſion which was neceſſary to qualifie him for this Prieſthood. It was by *being made perfect through ſufferings*, that *he became the author of eternal ſalvation*, Heb. 5. 10. It was a thing becoming God as a juſt and righteous Soveraign in bringing many Sons to Glory, to make the Captain of their Salvation perfect through ſufferings, *Heb.* 2. 10. *It became him, by whom, and for whom are all things.* It became God as the Soveraign of all things, to have his Juſtice vindicated; and as the end of all things, to have the Glory of his Attributes exalted. Had not Chriſt ſuffered, he had not been a perfect Saviour, neither faithful to God, nor merciful to man, becauſe without Bloud, Juſtice had not been ſatisfied, and ſo ſin, the great hindrance of Salvation, had not been expiated. If he were a Prieſt, he muſt have a Sacrifice; a Prieſt and a Sacrifice are relatives; a Prieſt is not properly a Prieſt without a Sacrifice, nor a Sacrifice properly a Sacrifice without a Prieſt; being ſetled a perpetual *Prieſt*, Pſal. 110. 4. he muſt have a perpetual Sacrifice. Now, having nothing worthy of Gods regard but himſelf, he ſacrificed himſelf, no other Sacrifice could have been perpetual in its efficacy, and conſequently without a perpetual Sacrifice, he could not have been a perpetual Prieſt. He as a Prieſt purg'd our ſins, but by himſelf as the Sacrifice, *Heb.* 1. 9. *By his own blood* as the offering, *he entered into the holieſt* as a Prieſt, *Heb.* 9. 12. he could not have entered into Heaven to act as a Prieſt there without Bloud, and no Bloud was fit to be brought in there but his own; there had been elſe no analogy between him and the legal Prieſts, who were to enter into the moſt holy Place with Bloud, and never without it. He could not have been an interceding Prieſt, unleſs he had been a ſacrificing Prieſt, becauſe his Sacrifice is the ground of his interceſſion; his interceſſion is not a bare ſupplication, but a ſupplication with unanſwerable arguments, a preſenting his atoning Bloud, which he carried with him into the holy Place, when he went to appear in the preſence of God for us; whence the *Apoſtle* ſpeaking of his advocacy, joins it with his *propitiation*, 1 John 2. 1, 2. his propitiation on Earth, and his advocacy in Heaven,

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compleat him a Prieſt for ever; the one is the foundation of the other; without it Chriſt had been a bare petitioner in Heaven, and would have had no ground for any Plea againſt the demands of Juſtice.

(2.) *For his Kingly Office.* The firſt thing he was to do for our reconciliation, was the *offering his ſoul for ſin*, Iſai. 53 10. Upon this Article did all the promiſes of his Mediatory Exaltation depend; ſo that nothing of the Dignity promiſed, could be rightly claimed, or reaſonably expected by him, without the performance of this main and neceſſary Condition, which himſelf had conſented to in the firſt Agreement. For conſenting to this undertaking, upon the Condition of the promiſe of his Exaltation, he implyed, that he would not expect any Exaltation, unleſs he perform'd the Condition requir'd on his part, of making his ſoul an Offering for ſin; and therefore without ſuch an Oblation, could not juſtly demand the making good the promiſe to him. There was an *Ought to dye*, and *then to enter into glory* by the way of Death, as a price to be paid for the reſtoration of our nature to that happineſs from whence it fell; his obedience to Death was to precede, his exaltation to a Throne and Dominion was to follow; he was not to *ſit down on the right hand of the Majeſty on high*, till he had *purg'd our ſins by himſelf*, Heb. 1. 3. nor had he been *Lord of the dead and living*, unleſs he had *dyed*, Rom. 14. 9. The Royalty, not only over thoſe whom he had redeem'd from ſin, but over the good Angels, was granted him as a recompence for his *ſufferings*, Phil. 2. 8, 9. and the conqueſt of the evil Angels was by his Death, for in his Croſs he *triumphed over principalities and powers*, Coloſſ. 2. 15. The change of Laws in the Church, which is a part of Royalty, was to follow this Sacrifice of himſelf, which is underſtood in *Cant.* 4. 6. *Until the day break, and the ſhadows fly away, I will get me to the mountains of myrrh.* The removing the ſhadows of the Law, was to follow his being upon the Mount *Moriah*, the place of his ſufferings, there being an alluſion in the word מור *myrrh*, or *Moriah*; nor had the Spirit been ſent into the World, unleſs his Death had preceded. *John* 7. 39. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* This rich treaſure could not be diſpenſed till the acceptation of this Sacrifice, till his glorification; and he could not have a mediatory Glory, till he had offered his mediatory Sacrifice. 'Tis the *Lamb ſlain* that hath *ſeven eyes* and *ſeven ſpirits*, Rev. 5. 6. power to prefer his People, and power to ſend the Spirit to them for their ſupply. Beſides, the Spirit could not have come as a comforter without it, becauſe the conſolations he ſhoots into the Soul, are drawn out of this quiver. Without his Death we had not had a propitiation for ſin, the myſteries of Divine Love had lain undiſcerned in darkneſs; ſince we cannot be renewed without the Spirit (becauſe the nature of man was deprav'd by his fall, whereupon Juſtice denyed the reſtoration of original Righteouſneſs) Juſtice muſt be ſatisfied, and God reconciled, before Mercy could reſtore it. Juſtice muſt be appeaſed, before it would conſent to the return of that favour which had devolved into its hands by forfeiture; ſo great a gift as the Spirit, the author of renewing Grace, was not like to be beſtowed upon us by God, while he remained an Enemy. The gift of the Spirit is therefore aſcribed to the purchace of Chriſts Death.

(3.) *There was ſome neceſſity of it for his Prophetical Office.* His Death was the higheſt confirmation of his Doctrine. This was not indeed the only cauſe, nor the principal cauſe of his Death; if it were, his Death would differ little in the end of it from the Death of *Martyrs*. Beſides, if he had ſuffered Death chiefly for this, what need was there of his undergoing the curſe, and groaning under the deſertion of his Father? There was no abſolute neceſſity of his Death for the confirmation of his Doctrine, ſince the miracles he performed, were a Divine Seal to aſſure us of its heavenly original; therefore he directs the Jews to his works as a means of believing him to be from Heaven, *John* 10. 38. Yet in his Death he ſet forth a perpetual pattern of that obedience, meekneſs, love to God and Man, and truſt in his Father above what any Creature had ever been able to propoſe to us. He taught us in his Life by the words of his mouth, and in his Death inſtructed us by the exemplary exerciſe of his Graces, and the voice of his *Blood*, 1 Pet 2. 21. He taught us the higheſt part of obedience to the utmoſt,

moſt, by performing the exacteſt and ſublimeſt part of obedience to his Father. And therefore after he had diſcourſed to his Diſciples of his Death and departure, he adds the reaſon of it, *That the world may know that I love the Father, and as the Father gave me commandment, even ſo I do*, Joh. 14. 31. That the World might know that he loved the glory of the Father, who was ſo merciful as to be willing to remit ſin, yet ſo juſt as not to remit it without a Sacrifice.

5. *The Death of Chriſt was neceſſary upon the account of the Predictions and Types of it in the Scripture.* Had not Chriſt ſuffer'd, all the Predictions had been falſe, and the Types to no purpoſe. In this the Veracity of God was engag'd, not only in making good the threatning of death diſcover'd to the firſt Man, in inflicting what was threatned, but in the way of Redemption by his Son. This was not only truth to his own reſolve, as he had determin'd it, but truth to his word, as he had publiſht it. God having decreed and declar'd the Redemption of Mankind, and the Death of the *Meſſiah*, as the *medium*, could not appoint then another way; becauſe his Counſel had not only pitcht upon Redemption as the end, but the Death of Chriſt as the means, and there could be no change in God. Had there been a change in the end, and had God alter'd his purpoſe for mans Redemption, he had obſcur'd and loſt the glory of all thoſe Attributes which ſparkled in it. There could be none in the means; if ſo, it muſt have been for the better, or worſe: the better it could not be; for no way of ſo great a ſufficiency could be found out as this, nor could any Sacrifice of a higher value be thought of: Nor could it be worſe; for he could not have pitched upon any deficient way, but he would have teſtified himſelf weary of, and changed in his end for which he appointed thoſe means. This neceſſity of his Death, Chriſt, in his diſcourſe with his ſtaggering Diſciples, confirms by the Expoſition of all the Scriptures, which contain'd the things concerning himſelf, beginning at *Moſes, i.e.* at the Books of *Moſes*, and *all the Prophets*, Luke 24. 27. which he teſtifies again, *v.* 43. naming the *Pſalms* alſo, as particularly containing things that concern'd his Perſon and Death. *Moſes* diſcover'd it by *Types*, as he was the Miniſter of ſetling them, and by *Prophecies*, as he was the Amanuenſis to write ſome of them. The Prophets declar'd it in expreſs words, they ſpake it all with one mouth, and their chief Prophecies center'd in this, that Chriſt ſhould ſuffer, *Acts* 26. 22, 23. *Saying none other things than what Moſes and the Prophets did ſay ſhould come, that Chriſt ſhould ſuffer.* And the *Apoſtle Peter* excludes none of the Prophets from ſpeaking of thoſe things which were to be done in the *latter days*, *Acts* 3. 21. * And that this was the deſign of the Spirit in them to *teſtifie of the ſufferings of Chriſt*, 1 Pet. 1. 11.

(1.) *Predictions.* We ſhall ſpeak of a few.

[1.] *The firſt Promiſe*, Gen. 3. 15. *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Speaking to the Serpent of the ſeed of the Woman, which was to defeat all his devices. The *Meſſiah* here, as the ſeed of the Woman, was promiſed to *Adam* to break the Serpents head, *i.e.* to take away ſin, and eternal death from man, which the Devil had introduced by the ſubtle contrivances of his head, into the World: for he was to take away the ſtrength, power, and wiſdom of the Devil ſignified by the head. The way whereby he was to do it was, by having his heel bruiſed, *viz.* the heel of his Humanity, by ſuffering. For as he was the ſeed of the Woman, having humane Nature, he was to be bruiſed, he was to feel the power of the Devil (now the *power of the Devil* was the *power of death*, *Heb.* 2. 14.) yet ſo to feel the power of the Devil, as not utterly to ſink under it; for not his head, but his heel, was to be bruiſed, *i.e.* his fleſh, not his wiſdom and chief deſign for the Redemption of man. He was only to be bruiſed, not deſtroy'd, or to ſee corruption; ſo that his Death and Reſurrection are here predicted. And by ſuffering his heel to be bruiſed by the Serpent, he was to break the Serpents head, *i.e. through death to deſtroy him that had the power of death*, Heb. 2. 14. And we know the Death of Chriſt was the Conqueſt of the Devil. * Sufferings are neceſſary; for there can be no conqueſt of the Devil but by a ſatisfaction perform'd to the righteouſneſs of the Law; for his whole Empire conſiſted in the Curſe of the Law, and the Law after ſin requir'd death, called therefore *a Law of ſin and death*, Rom. 8. 2. The Devil was the Jailor, having the

* *Coer.* in Gen. 3. 15.

the power of Death; the Law muſt be ſatisfied before the Priſoner be freed from the Jailors power. * The value of thoſe ſufferings is declared, becauſe his bruiſe cannot wholly deſtroy the ſeed, nor hinder him from bruiſing the Serpents Head; he could not by ſuffering bruiſe the ſerpents Head, unleſs he had been innocent, and from his innocence derived a dignity and worth to his ſufferings, and this no fallen Greature could do. Again, he muſt be innocent; for if he had been under the power of the Devil, he could not have bruiſed his Head; and ſince he was to overcome the Devil by having his Heel bruiſed, it ſignifies his ſuffering for thoſe ſins which were the foundation of the Empire, and Dominion of the Devil. *Adam* might well underſtand this conqueſt of the Devil to be by the Death of the Seed, becauſe after this promiſe he was taught to ſacrifice; and the Sacrifices he was preſently taught (as may be well conjectured by the Skins of Beaſts, *viz.* of ſacrificed Beaſts, wherewith God cloathed him) as a Comment upon this Promiſe, ſhowed him in their Death what he had deſerved, and in what manner he was to expect his Redemption ſo lately promiſed him. And ſurely the Wiſdom and Goodneſs of God would not teach him the way of ſacrificing, without acquainting him with the reaſon and end of Sacrifices, which the *Scripture* mentions as a means to make man accepted with God, *Geneſ.* 4. 7. to *purge away ſin*, 1 Sam. 3. 14. and *to make reconciliation* for it, *Ezek.* 45. 17. And *Adam* having more natural knowledge after his Fall, than all his poſterity have had ſince, might eaſily know by reaſon, that the Bloud of Beaſts was too weak and vile to make an atonement for his late offence, which had brought ſo much miſery upon him, and thereby was manifeſted to be infinitely offenſive to God, and therefore more offenſive to him than the Bloud of Beaſts could be pleaſing. This he could not but know, that thoſe Sacrifices *could not make him that did the ſervice, perfect, as pertaining to the conſcience*, as the expreſſion is in *Heb.* 9. 9. And *Adam* being the High Prieſt, as head of all, could not but know that thoſe Sacrifices were offered for ſin, becauſe this was the end of the appointment of a Prieſt, and the chief part of his Office, as well as the end of the Sacrifice, *Heb.* 5. 1. *Every high Prieſt is ordained for men in things pertaining to God, that he may offer ſacrifices for ſin.* Let us further conſider, the end of this promiſe was to defeat the Devil, and to comfort *Adam* after his revolt from God, and thereby his falling under the vindictive Juſtice of God, and to chear him up before he ſhould hear his own *ſentence* which was pronounc'd, *Gen.* 1, 17, 18, 19. ſo that *Adam* could not reaſonably underſtand this promiſe any other way for his comfort, than that this promiſed ſeed ſhould take away ſin, and the Death threatned for it; otherwiſe it had been but little comfort to *Adam* to ſee himſelf ruined beyond any hopes of recovery, and to hear only of the deſtruction of his Enemy: but in this promiſe *Adam* ſaw the ſentence of Death reſpited, becauſe the ſeed of the Woman was promiſed, which neceſſarily included the continuance of his Life, elſe there could have been no ſeed of the Woman. This alſo ſignifies to us, that the ſufferings of Chriſt were intended for a ſatisfaction of the violated Law and provoked Juſtice; for if Sin and Death were to be taken away by *Adams* imitation of this promiſed ſeed when he ſhould appear, *Adam* could take no comfort in the promiſe, unleſs he had been ſure to live to ſee this promiſed ſeed in the fleſh. How could he imitate as an example the promiſed ſeed, whom he was never to ſee in the World, but was to return to duſt long before the appearance of it in the World? And it was neceſſary *Adam* ſhould behold this ſeed in the fleſh, if the breaking of the fetters of ſin and Hell, were to be brought about only by his imitation of this ſeed. Again, to bruiſe the Serpents Head, cannot reaſonably be underſtood of a confirmation only of the promiſed Mercy, (which ſome make the end of the Death of Chriſt) there was no need of bruiſing the Heel barely for a confirmation of this Mercy; for that was confirmed by the unalterable Promiſe and Will of God. And no queſtion but *Adam* thought it ſufficiently valid, ſince he received it from the mouth of God himſelf, and had had ſo late an experience how true God was to the word of threatning. There is no other thing left then as the end of this bruiſing the Heel, but to render Mercy triumphant without any wrong to Juſtice, and to

* *Cocc.* in Gen. 3. 15.

vindicate the honour of the Law, and in a way of Righteouſneſs, not only of Soveraign Dominion, to defeat the Serpent, and reſtore the fallen Creature.

[2.] Another *Prediction* is *Pſalm* 22. All the circumſtances of his paſſion are here enumerated; ſufferings, revilings, contempt by men, the deſertion of God, his Agonies, the parting his Garments, and at laſt the propagation of the Goſpel, and the calling of the *Gentiles* are here predicted. * The *Jews* underſtood it of the Body of the Jewiſh Nation, but the deſign of the *Pſalmiſt* is to ſet forth a particular Perſon, who is diſtinguiſh'd from the wicked Crew that oppreſſ'd him, and from thoſe that favoured him, whom he calls his *Brethren*, and diſtinguiſheth himſelf from the *Congregation* wherein he would *praiſe God*, v. 23. and upon the Death of this Perſon the World was to be gathered in to God, *v.* 27. *All the ends of the world ſhall remember, and turn unto the Lord.* Agreeable to the Prediction of our Saviour, that when he ſhould be lifted up, he would draw all men after him. Here is the Prediction of the very words he ſpake upon the Croſs, when he lay under the imputation of our ſins, and cried out under a ſenſe of his Fathers wrath, *v.* 1. *My God, my God*, &c. The miſerable condition he was brought to, *v.* 6. as *a worm and no man*, expoſed to ſuch a ſtate of miſery, and to be of no more account than the moſt contemptible Animal, a Worm. The word *Worm* * comes of a תולע which ſignifies the grain which gave a ſcarlet dye, becauſe the colour proceeded from a Worm encloſed in that grain. Our Saviour was as a Worm cruſh'd to tincture others with his Bloud. The very geſture of the People when they reviled him, *wagging their heads*, v. 7. & Mat. 27. 29. the reproaches they belch'd out againſt him, *v.* 8. *Mat.* 27. 43. *He truſted in God, let him deliver him*; the ſharpneſs of his Death, *v.* 14. *I am pour'd out like water, all my bones are out of joint*, a diſtortion and racking of all his Bones, effuſion of his Bloud, diſſolution of his vital vigor (like wax melted) under the ſenſe of Gods wrath, an expreſſion uſed, *Pſal.* 68. 2. to ſhow the greatneſs of Gods wrath againſt ſin and ſinners. His extreme thirſt, *v.* 15. *My tongue cleaveth to my jaws.* The manner of his Death by crucifixion, *v.* 16. *By piercing his hands and his feet*, ſhowing it be a lingering and painful Death; which manner of Death is alſo propheſied, *Zach.* 12. 10. *They ſhall look upon me whom they have pierced*, which the ancient *Jews* underſtood of the *Meſſiah*, and is a proof that the *Meſſiah* was to be pierced or digged into. And this place is cited as a Prediction of the Death of Chriſt, *John* 19. 37. *Revel.* 1. 7. and as the manner of his Death, ſo the excellency of his *Perſon* is deſcribed there, the ſame Perſon is a God to pour out the Spirit, and a man to be pierced; he works wonders as God, and ſuffers wonders as man.

* Dr. *Owen* on Heb. Vol. 1. Exercit. p. 217, 218.

* תולעת Vermillion colour is derived of *vermis*.

[3.] *The whole* 53. *of Iſaiah is a Prediction of this.* He was to be *rejected of men, wounded for our tranſgreſſions*, to have our ſins *laid upon him* by God, to *bear iniquity*, to be led *as a ſheep to the ſlaughter*, to *make his ſoul an offering for ſin.* * This is ſo plain, that the *Jews* anciently underſtood it of the *Meſſiah*; but the latter *Jews* to evade it, have fanſied a double *Meſſiah*; one a ſufferer, another a triumpher; the ſufferer, of the Tribe of *Ephraim*, the triumpher, of the Tribe of *Judah*; but where doth the Scripture mention a *Meſſiah* of the Tribe of *Ephraim*? It always fixeth his deſcent from the Houſe of *David* of the Tribe of *Judah*.

* Pugio fidei. part 3. diſtinct. 1. cap. 10. §. 4, 5. & diſtinct. 3. cap. 16.

Many other Prophecies there are of this, *Zach.* 13. 7. *I will ſmite the Shepherd*, and *Dan.* 9. 24. the *Meſſiah ſhall be cut off, but not for himſelf*; he ſhall be counted the wickedeſt man, and put to death as the greateſt Malefactor, who hath no crime of his own to merit death, but his death ſhall be for the good of mankind. And the ends of it are expreſs'd, ver. 24. *To finiſh tranſgreſſion, and make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy.* *To finiſh tranſgreſſion*, or reſtrain it; to aboliſh ſin in regard of the guilt of it, and reſtrain it from accuſing us before God, and procuring the condemnation of us. *To make an end of ſin*, or ſeal up ſin, covering it, that it ſhall no more appear againſt us: As the Writings of the *Jews* were roul'd up, and ſealed on the Back-ſide, that the Writing could no more be ſeen. *To make reconciliation for iniquity*, to expiate iniquity, (a word belonging

to

to Sacrifices) to take away the obligation of ſin. (And it is obſervable, that all the words uſed in Scripture to ſignifie ſin, are here put in, to ſhew the univerſal removal of them, as to any guilt, by the Death of Chriſt.) And *to bring in everlaſting righteouſneſs*; As righteouſneſs was loſt by the *firſt Adam*, ſo it was to be reſtored by the *ſecond*, to make us for ever accepted before God. *And to ſeal up the viſion and prophecy*, to accompliſh all the Viſions and Prophecies in the appearance of his Perſon, and performance of his Work. All Prophecies pointed to him, and center'd in him; and the end of his coming and exciſion, was to deliver us from ſin, and introduce ſuch a righteouſneſs as might be valuable for us before God. And then he was to be a Prince, when he had been a Sacrifice, and cut off for the ſins of the people. As the time approached for the coming of this promiſed Seed, God made clearer revelations of the Death of the *Meſſiah*, and his chief deſign in it. And this is ſuch a teſtimony of a dying *Meſſiah*, by the hands of violence, and for thoſe great ends which the Chriſtian Religion affirms, that the *Jews*, with all their evaſions and obſtinacy, know not how to get over it. חָתַם חָזוֹן וְנָבִיא

(2.) The ſecond thing is, *The Types*. There were ſeveral *Types of Chriſt* in the Old Teſtament, both in the perſons of men, and the Ceremonies of the Law. No one Type, no, nor all together, could fully ſignifie this great Sacrifice. * The Figure hath not what the Truth hath. The Image of a King, repreſents not all that the King hath, or is. *Moſes* was a Type of the *Meſſiah*, who was to be raiſed up *like to Moſes*, Deut. 18. 15. *Moſes*, put into an Ark, was expoſed to the mercy of the *Egyptians* on the Land, and the Crocodiles in the River; and after that advanced to be chief Governour of *Iſrael*: *Jonas* buried *three days in the Belly of the Whale*; *Noah* penn'd up in an *Ark*, to become the Father of a ſecond Generation; *Joſeph*, cruelly put into a Pit, and ſold by his Brethren; and afterwards lifted up to a Throne, to be the Preſerver of his ſpiteful Brethren; theſe 'tis likely had all ſome relation, as Types, to Chriſt. It would be endleſs to mention all: Let us conſider in general. * *Theodoret.*

[1.] *Sacrifices*. Theſe were practis'd by all Nations, as well *Gentiles* as *Jews*, and from a notion that they did pacify their offended Deities. *Heathen* Authors give us a full account of their ſentiments in this caſe; and the *Philiſtines*, Neighbours to the *Jews*, declare this as their ſence in their *treſpaſs offering*, they would return to God after they had felt his hand. 1 *Sam.* 6. 3, 4, 5. The common notion of all *Heathens* was, that they were offer'd to God for a propitiation for ſin, and either for preventing the Judgments they fear'd, or removing the Judgments they felt.

(1.) *Theſe Sacrifices could not ariſe from the light of nature*. Being univerſally practis'd, they muſt ariſe from the light of nature, common to all men, or from ſome particular inſtitution deriv'd to all men by Tradition. The light of nature could not be any ground for the framing ſuch an imagination in mens minds, that God ſhould be appeas'd by the bloud of irrational Creatures. The diſproportion of them both to the offence, the Offender, and the offended perſon, hath been ſeen and ſpoken of by the wiſer ſort of the *Heathens* themſelves. Natural light would rather have dictated to them, that their devout Prayers, deep Repentance, and hearty reformation, would have been more efficacious to avert the anger of God, than the cutting the throat of a Bullock, or Lamb, and pouring out the bloud at the foot of their Altars. They could no more ſuppoſe that ſuch offerings ſhould appeaſe an offended God, than the cutting off a Dogs Neck, or the cruſhing a Fly before the Statue of a Prince would have appeas'd the anger of their injur'd Soveraign. And none could think but the killing a Worm, and offering it to the Prince, had been as well or more ſufficient to have mitigated his wrath, than the killing a thouſand Cattle had been to allay the wrath of God, in regard of the proportionableneſs of a Worm to the one, greater than that of all the Beaſts in the World to the other. The light of nature would not inſtruct the *Heathens* barbarouſly to take away the lives of men, and offer them for the expiation of their ſins. For that teacheth us to love one another, as being deſcended from one root, and being of the ſame ſtamp. Beſides, had any Law of nature oblig'd men at any time to bloudy Sacrifices in ſuch a nature, it would have ob-

lig'd them ſtill. No Law of nature is ras'd out by the Goſpel, but more clear'd; and whatſoever is due to God by the Law of nature, is more improv'd by the Chriſtian Religion. Natural light would be able to make more objections for the forbearance of ſuch a practice, than arguments for the preſerving it in the World.

(2.) *They muſt be therefore from inſtitution.* And ſince the practice hath been ſo univerſal, and the head of it can leſs be trac'd than the Head of the River *Nilus*; it muſt be ſuppos'd to deſcend from the firſt man by tradition, and carried by his Poſterity to all the places which they firſt peopled, and ſo continued by their Deſcendants. Bloudy Sacrifices ſeem to be inſtituted juſt after the fall. How ſhould *Adam* be cloth'd with the *Skins of Beaſts?* Gen. 3. 21. If it be meant that God only taught him to cloth himſelf with the Skins of Beaſts, it implies a giving him order to ſlay Beaſts, and moſt probably firſt in Sacrifice, and ordering him to take the Skins for Clothing, which in the *Levitical* Service were appropriated to the Prieſts. For food, 'tis probable, they were not kill'd; the food then appointed was the *Herb of the field*, even after the Fall, *Gen.* 3. 18. And the objection againſt this, that there were but two of a Kind, Male and Female, Created; and therefore if two Beaſts of the ſame Kind had then been ſlain, a *ſpecies* had been deſtroy'd, is of no validity. For the ſtory of the Creation mentions not ſuch a parſimonious Creation, nay it is more probable there were more than two of a ſort Created. However Sacrifices began early, *Abel* is the *firſt* we plainly read of, *Gen.* 4. 4. He brought of the *firſtlings of his flock*, and *Cain* brought of *the fruit* of the ground, an offering to the Lord. They may not be out of the way, who think that there was a crime in the matter of *Cains* Sacrifice, it not being a bloudy one. No doubt but he had ſeen his Father offer to God the Fruits of the Earth, as well as the Bodies of Beaſts, and might think that the offering thoſe Fruits of the ground (the tilling whereof was his proper employment) was ſufficient, that there was no need of bloud for the expiation of his ſin. He ſeems to ſtand upon his own righteouſneſs, and offer only what was an acknowledgment of Gods Dominion, and Lordſhip over the World; as if he had been only his Creature, and not an offending Creature. It was not inconſiſtent with a ſtate of innocence for man to make ſuch acknowledgments to God, as the Lord of the Creation, and the Benefactor of Man. But after the Fall there was not only the Dominion of God, but his Juſtice, to be acknowledged, which was beſt ſignified in a way that might repreſent to man the demerit of his offence, and the Juſtice due to him, which could not be by the offering of Fruits, but by the ſhedding of Bloud, without which there is no remiſſion.

(3.) *If then they were from the ſpecial inſtitution of God, they muſt be figures of ſomething elſe intended.* For ſince we find an univerſal ſentiment in the Practicers of them among the *Gentiles*, that they were for Expiation; and that common reaſon could not find ground enough to fortifie ſuch an opinion in them; and that the Scripture, the ancienteſt Book in the World, gives us an account of their ancient practice and Divine inſtitution; they could not be inſtituted by God, as the prime means of appeaſing him; for that could not be congruous to the Nature of God. There was no proportion between the Juſtice of God and them, nor between them and the ſin of man. But the moſt reaſonable concluſion would be, that they were ordain'd to ſignifie ſome other thing or Sacrifice intended for the expiation of ſin. That they were typical of the death of ſome one able to bear the puniſhment, and purge the tranſgreſſion; ſince they could not purge the Conſcience, they muſt be concluded to be Types of ſomething that ſhould have a ſufficiency, and an actual efficacy to this end. And this the *Heathens* might have gueſt from reaſon and the univerſal practice, that they were ſhadows of ſomething elſe, though they could not have imagin'd the true perſon they were ſhadows of.

To *ſumm* up therefore the account the Scripture gives us of them, we muſt conſider, * That after *Adams* revolt, and contracting death and the curſes of the Law by that Apoſtaſie, there was a neceſſity of maintaining the hooour of the Law, and Gods own Veracity in the commination, and ſatisfying his provoked Juſtice, which muſt be done by that Nature which had offended. Upon this account

* *Owen* Heb. Vol. 2. Exercit. p. 61.

account and for this end the ſecond Perſon, the Son of God, voluntarily expoſed himſelf, and ſtood as a Screen between the conſuming Fire and the combuſtible Creature. Hereupon the ſufferings of the Son of God were mutually agreed upon, the particular ſufferings appointed and determined, and the time when he ſhould be incarnate, and expoſe himſelf to that which the Criminal ſhould have endured, was ſetled, and the Redemption the deſign of thoſe Sufferings declar'd by promiſe; and becauſe the time would be long before his coming to ſuffer, and the faith of men might languiſh, God kept it up by lively repreſentations of thoſe Sufferings, and the end of them in the death of Sacrificed Beaſts. Not that they ſhould reſt upon them, but uſe thoſe ſhadows as props to their Faith in the promiſed Seed, till the fulneſs of time ſhould come. All thoſe Sacrifices were a rude draught or initial Elements or Rudiments, to teach the World what was to be done with a full efficacy by the perſon appointed to it. Whence the *Apoſtle* calls them the *rudiments of the world*, Col. 2. 20. And ſo they were a Copy of what was reſolv'd in Heaven from Eternity to be fulfilled in time for the expiation of ſin. They all had relation to Chriſt. They were to be without blemiſh, and dedicated wholly to God, as things that were to periſh for his glory; and being burnt, and the ſmoke aſcending to Heaven, God might, as it were, partake of the Oblation, as the Scripture teſtifies, *Gen.* 8. 21. *And God ſmelt a ſweet ſavour, viz.* from *Noahs* Sacrifice. So Chriſt offered himſelf as a *Holocauſt* to the Father, as the Antitype of thoſe *Victims* that were wholly to be conſum'd by fire. And this bloud ſpeaks better things than the bloud of *Abels* Sacrifice, or the bloud of all the Sacrifices ſhed from the very firſt; for this pacifies an angry God, purges a guilty Conſcience, and breaks the chains of Hell and Damnation. There is no queſtion to be made, but the Believers among the *Jews* did apprehend the heel of the promiſed Seed bruiſed in every Sacrifice; they could not elſe offer them in Faith. * As *Mathematicians* meaſure the greatneſs of the Stars, which are above their reach, by the ſhadows of the Earth, which are within their Compaſs; ſo did they, upon the view of thoſe Sacrifice-ſhadows, apprehend the virtue and efficacy of the grand Oblation. As thoſe that did underſtand Chriſt in the *Manna*, did alſo eat Chriſt in the *Manna*, 1 *Cor.* 10. 3, 4. So thoſe that did apprehend Chriſt in the legal Sacrifices, were alſo ſprinkled with the Bloud of Chriſt. Thus was Chriſt *a Lamb ſlain* from the foundation of the World, not only by Purpoſe and Decree, but ſignificatively and typically in all the ancient Sacrifices. I might here inſtance in the *two anniverſary Goats*, Levit. 16. *one* offer'd, the *other* devoted to the Wilderneſs. In the *red Heifer*, Numb 19. burnt upon the day of Expiations, both eminent Types of the Death of Chriſt. As alſo in the *Paſſover* or Paſchal Lamb, the Bloud whereof ſprinkled upon the poſts, was of no neceſſity in it ſelf for the *Iſraelites* preſervation from the deſtroying Angel, nor had any intrinſick virtue in it to procure their ſecurity. * The *Angel* no doubt had acuteneſs of ſight enough to diſcern the Houſes and Perſons of the *Iſraelites* from thoſe of the *Ægyptians*. We cannot juſtify the Wiſdom of God in this conduct, if we refer it not to Chriſt as a repreſentation of that great miracle of Redemption to be wrought by him for the true *Iſraelites*, when he ſhould come to free man from a Bondage worſe than *Ægyptian*. This is the *true Lamb of God*, that hath the virtue and vigour of all that whereof the Paſchal Lambs had but the Image and ſhadow. Let me add the obſervation of one * [the command of God, that the *bones of the Paſchal Lamb ſhould not be broken*, ſignified that the Redeemer of the World ſhould dy ſuch a Death wherein the breaking of Bones was uſual.] Yet that that circumſtance ſhould not be us'd in his Death, and therefore that that Order of not breaking the Bones of the Paſchal Lamb is cited by *John*, as if it had been literally meant of him and not of the *Lamb*, John 19. 36. *That the Scripture ſhould be fulfill'd, a bone of him ſhall not be broken.* I might alſo inſtance in that eminent type of the bloud of Chriſt, the bloud of the Sacrifice ſprinkled upon the Altar, Book of the Law, Veſſels of the Sanctuary. After which the Elders of *Iſrael* eat and drunk in the preſence of God, no longer expos'd unto his anger, *Exod.* 24. commented upon by the *Apoſtle*, *Heb.* 9. 19, 20.

* *Maref* contra Volkel. Lib. 3. Cap. 33. p 389.

* *Daillé* ſur 1 *Cor.* 5. 7. Serm. 20. p. 381.

* *Pearſon* on the Creed, p. 408.

[2.] Iſaac's *Death was a Type of the Death of Chriſt.* Of *his Death.* For he was, in the purpoſe of his Father, upon the Command of God, cut off. * And *Iſaac*, bearing

* *Pearſon* on the Creed, p. 416.

bearing the Wood, did prefigure the manner of the Death of Chriſt, *viz.* ſuch a Death, wherein the bearing the Wood was cuſtomary: As in crucifying, the Offenders bore the Croſs to the place of Execution, and Chriſt did his. And a Type alſo of the Reſurrection of Chriſt: For it was the *third* day from the Command of offering him, that *Abraham received him to life*, as new born, and raiſed from the dead, *Gen.* 22. 4. and that *in a figure* of ſome nobler Sacrifice and Reſurrection, *Heb.* 11. 19. *Moriah* was the place appointed by God, where *Abraham was to offer his Son*, Gen. 22. 2. In one part whereof was the *Temple*, and the Tower of *David*; another part of the Mount was without *Jeruſalem*, and was called *Calvary*, upon which *Iſaac* was to be ſacrificed; as *Hierome* tells us from the *Jewiſh* Tradition. Now upon *Abraham*'s readineſs to offer his Son *Iſaac*, God binds himſelf by an Oath, *That in his Seed all the Nations of the Earth ſhall be bleſſed*, Gen. 22. 16. 18. In his Seed, *as dying*, and to be offered up, and riſing again; as *Iſaac* did *in figure*. God now binds himſelf by an Oath, to do that to *Abraham*, which he had before promiſed to *Adam*. The intent of which Oath, the *Apoſtle*, Heb. 6. 13, 19, 20. refers to the ſetling of Chriſt as Redeemer, and more poſitively affirms, *This Seed to be Chriſt*, Galat. 3. 10. This Oath to *Abraham*, was purſuant to that promiſe to *Adam*, which expreſs'd the *bruiſing of the Seed of the Woman*; and now God by Oath appropriates this Seed to *Abraham*, (as being ſingled out from the reſt of the World) from whom the *Meſſiah* ſhould deſcend. God oblig'd himſelf to bleſs the World by one of the Seed of *Abraham* to be offer'd up really, as *Iſaac* was *in figure*. And by his hindering him from Sacrificing *Iſaac*, and ſhowing him a *Ram*, he intimates that there would be ſome interval of time before the bleſſed Seed ſhould be offer'd. And the words which *Abraham* ſpeaks, *Gen.* 22. 8. *God will provide himſelf a Lamb for a burnt-offering*, ſeem to be a Prophetick Speech of the Death of this great Sacrifice. Though *Abraham* might not at that time know the true meaning of that Speech, no more than many of the *Prophets* knew what they *propheſied* of, 1 *Pet.* 1. 11. And the Mount *Moriah* is concluded by that Prophecy, *v.* 14. *In the mount of the Lord it ſhall be ſeen*, to be the place of the appearance of this Seed, *In the mount the Lord Jehovah ſhall be ſeen*; the Particle [*of*] not being in the *Hebrew* Text, which was the place afterwards of the ſufferings of Chriſt.

Uſe.

* *Charron.* 1. *Let us ſee here the evil of ſin.* * Nothing more fit to ſhow the baſeneſs of ſin, and the greatneſs of the miſery by it, than the *ſatisfaction* due for it: As the greatneſs of a diſtemper is ſeen by the force of the Medicine, and the value of the Commodity by the greatneſs of the price it coſt. The ſufferings of Chriſt expreſs the evil of ſin, far above the ſevereſt judgments upon any Creature, both in regard of the greatneſs of the Perſon, and the bitterneſs of the ſuffering. The dying groans of Chriſt ſhow the horrible nature of ſin in the eye of God; as he was greater than the World, ſo his ſufferings declare ſin to be the greateſt evil in the World. How evil is that ſin that muſt make God bleed to cure it? To ſee the Son of God hal'd to Death for ſin, is the greateſt piece of Juſtice that ever God executed. The Earth trembled under the weight of Gods wrath when he puniſh'd Chriſt, and the Heavens were dark, as though they were ſhut to him, and he crys and groans and no relief appears; nothing but ſin was the procuring meritorious cauſe of this. The Son of God was ſlain by the ſin of the lapſed Creature; had there been any other way to expiate ſo great an evil, had it ſtood with the honour of God, who is inclin'd to Pardon, to remit ſin without a compenſation by Death, we cannot think he would have conſented that his Son ſhould undergo ſo great a ſuffering. Not all the Powers in Heaven and Earth could bring us into favour again, without the Death of ſome great Sacrifice to preſerve the honour of Gods Veracity and Juſtice; not the gracious interpoſition of Chriſt, without becoming mortal, and drinking in the Vials of wrath, could allay divine Juſtice; not his interceſſions, without enduring the ſtrokes due to us, could remove the miſery of the fallen Creature. All the holineſs of Chriſts Life, his innocence and good works, did not redeem us without Death. It was by this he made an atonement for our ſins, ſatisfied the revenging Juſtice of his Father, and recover'd us from a ſpiritual and inevitable Death. How great were our

Crimes,

Crimes, that could not be wip't off by the works of a pure Creature, or the holineſs of Chriſts Life, but requir'd the effuſion of the bloud of the Son of God for the diſcharge of them? Chriſt in his dying was dealt with by God as a Sinner, as one ſtanding in our ſtead, otherwiſe he could not have been ſubject to Death. For he had no ſin of his own, and *Death is the wages of ſin*, Rom. 6. 23. It had not conſiſted with the goodneſs and righteouſneſs of God as *Creator*, to afflict any Creature without a cauſe, nor with his infinite love to his Son to bruiſe him for nothing. Some *moral* evil muſt therefore be the cauſe. For no *Phyſical* evil is inflicted without ſome *moral* evil preceding; Death being a puniſhment ſuppoſeth a fault. Chriſt having no crime of his own muſt then be a ſufferer for ours. *Our ſins were laid upon him*, Iſa. 53. 6. or tranſfer'd upon him. We ſee then how hateful ſin is to God, and therefore it ſhould be abominable to us. We ſhould view ſin in the ſufferings of the Redeemer, and then think it amiable if we can. Shall we then nouriſh ſin in our hearts? This is to make much of the Nails that pierc'd his Hands, and the Thorns that prickt his Head; and make his dying groans the matter of our pleaſure. 'Tis to pull down a Chriſt that hath ſuffer'd, to ſuffer again, a Chriſt that is rais'd, and aſcended, ſitting at the right hand of God, again to the Earth, to lift him upon another Croſs, and over-whelm him in a ſecond Grave. Our hearts ſhould break at the conſideration of the neceſſity of his Death. We ſhould open the heart of our ſins by Repentance, as the Heart of Chriſt was open'd by the Spear. This doth an [*Ought not Chriſt to dy?*] teach us.

2. *Let us not ſet up our reſt in any thing in our ſelves, not in any thing below a dying Chriſt.* Not in Repentance or Reformation. Repentance is a condition of Pardon, not a ſatisfaction of Juſtice; it ſometimes moves the Divine Goodneſs to turn away judgment, but it is no compenſation to Divine Juſtice. There is not that good in Repentance, as there is wrong in the ſin repented of; and ſatisfaction muſt have ſomething of equality, both to the injury and the Perſon injured; the ſatisfaction that is enough for a private Perſon wrong'd, is not enough for a juſtly offended Prince; for the greatneſs of the wrong mounts by the dignity of the Perſon. None can be greater than God, and therefore no offence can be ſo full of evil as offences againſt God; and ſhall a few tears be ſufficient in any ones thoughts to wipe them off? The wrong done to God by ſin, is of a higher degree than to be compenſated by all the good works of Creatures, though of the higheſt elevation. Is the Repentance of any Soul ſo perfect, as to be able to anſwer the puniſhment the Juſtice of God requires in the Law? And what if the Grace of God help us in our Repentance? It cannot be concluded from thence that our Pardon is formally procured by Repentance, but that we are diſpoſed by it to receive and value a Pardon. 'Tis not congruous to the Wiſdom and Righteouſneſs of God, to beſtow Pardons upon obſtinate Rebels. Repentance is no where ſaid to expiate ſin; a *broken heart is called a ſacrifice*, Pſal. 51. 17. but *not a propitiatory one*. *Davids* ſin was expiated before he penn'd that *Pſalm*, 2 Sam. 12. 13. Though a man could weep as many tears as there are drops of water contained in the Ocean, ſend up as many vollies of Prayers as there have been groans iſſuing from any Creature ſince the foundation of the World; though he could bleed as many drops from his heart, as have been pour'd out from the veins of ſacrificed Beaſts both in *Judea* and all other parts of the World; though he were able, and did actually beſtow in charity all the Metals in the Mines of *Peru*, yet could not this abſolve him from the leaſt guilt, nor cleanſe him from the leaſt filth, nor procure the pardon of the leaſt crime by any intrinſick value in the acts themſelves; the very acts as well as the perſons might fall under the cenſure of conſuming Juſtice. The Death of Chriſt only procures us Life. The bloud of Chriſt only doth quench that juſt Fire ſin had kindled in the breaſt of God againſt us. To aim at any other way for the appeaſing of God, than the Death of Chriſt, is to make the Croſs of Chriſt of no effect. This we are to learn from an [*Ought not Chriſt to dy?*]

3. Therefore, *Let us be ſenſible of the neceſſity of an intereſt in the Redeemers Death.* Let us not think to drink the Waters of Salvation out of our own Ciſterns, but out of Chriſts wounds. Not to draw Life from our own dead Duties, but Chriſts dying grones. We have guilt, can we expiate it our ſelves? We are under

der Juſtice. Can we appeaſe it by any thing we can do? There is an enmity between God and us. Can we offer him any thing worthy to gain his Friendſhip? Our natures are corrupted, can we heal them? Our ſervices are polluted, can we cleanſe them? There is as great a neceſſity for us to apply the Death of Chriſt for all thoſe, as there was for him to undergo it. The Leper was not cleans'd and cur'd by the ſhedding the bloud of the Sacrifice for him, but the *ſprinkling the bloud of the Sacrifice upon him*, Levit. 14. 7. As the Death of Chriſt was foretold as the meritorious cauſe, ſo the *ſprinkling* of his bloud was foretold as the formal cauſe of our happineſs, *Iſa.* 52. 15. By his own bloud he enter'd into Heaven and Glory, and by nothing but *his bloud can we have the boldneſs* to expect it, or the confidence to attain it, *Heb.* 10. 19. The whole Doctrine of the Goſpel is *Chriſt Crucified*, 1 Cor. 1. 23. and the whole confidence of a Chriſtian ſhould be Chriſt Crucified. God would not have mercy exercis'd with a neglect of Juſtice by man, though to a miſerable Client, *Levit.* 19. 15. *Thou ſhalt not reſpect the perſon of the poor in judgment.* Shall God who is infinitely juſt, neglect the rule himſelf? No man is an object of mercy till he preſents a ſatisfaction to Juſtice. As there is a perfection in God, which we call mercy, which exacts Faith and Repentance of his Creature before he will beſtow a pardon; ſo there is another perfection of vindictive Juſtice that requires a ſatisfaction. If the Creature thinks its own miſery a motive to the diſplaying the perfection of mercy, it muſt conſider, that the honour of God requires alſo the content of his Juſtice. The fallen Angels therefore have no mercy granted to them, becauſe none ever ſatisfied the Juſtice of God for them. Let us not therefore coin new wayes of procuring pardon, and falſe Modes of appeaſing the Juſtice of God. What can we find beſides this, able to contend againſt Everlaſting Burnings? What refuge can there be beſides this to ſhelter us from the fierceneſs of Divine wrath? Can our Tears and Prayers be more prevalent than the Cryes and Tears of Chriſt, who could not by all the ſtrength of them divert Death from himſelf, without our Eternal loſs? No way but Faith in his bloud. God in the Goſpel ſends us to Chriſt, and Chriſt by the Goſpel brings us to God.

4. *Let us value this Redeemer, and redemption by his Death.* Since God was reſolv'd to ſee his Son plung'd into a diſgraceful emptineſs, cloath'd with the form of a Servant, and expos'd to the ſufferings of a painful Croſs, rather than leave ſin unpuniſhed; we ſhould never think of it without thankful returns, both to the Judge and the Sacrifice. What was he afflicted for, but to procure our Peace? bruis'd for, but to heal our wounds? brought before an earthly Judge to be condemn'd, but that we might be brought before a Heavenly Judge to be abſolv'd? fell under the pains of Death, but to knock off from us the ſhackles of Hell? and became accurſed in Death, but that we might be bleſſed with Eternal Life? Without this our miſery had been irreparable, our diſtance from God perpetual. What Commerce could we have had with God, while we were ſeparated from him by Crimes on our part, and Juſtice on his? The Wall muſt be broken down, Death muſt be ſuffer'd, that Juſtice might be ſilenc'd, and the goodneſs of God be again Communicative to us. This was the wonder of divine love, to be pleas'd with the ſufferings of his only Son, that he might be pleas'd with us upon the account of thoſe ſufferings. Our Redemption in ſuch away, as by the Death and Bloud of Chriſt, was not a bare Grace. It had been ſo, had it been only Redemption; but being a Redemption by the Bloud of God, it deſerves from the *Apoſtle* no leſs a title than *riches of Grace*, Eph. 1. 7. And it deſerves and expects no leſs from us than ſuch high acknowledgments. This we may learn from [*Ought not Chriſt to die?*]

A DIS-

A DISCOURSE OF THE NECESSITY OF CHRISTS EXALTATION.

LUKE XXIV. XXVI.

Ought not Christ to have ſuffered theſe things, and to enter into his Glory?

WE have already ſpoken to the *Firſt part* of this Scripture, and from thence declared the *Neceſſity of Chriſts Death*; the *next* is *his Exaltation.* His Sufferings were neceſſary for the expiation of our ſin, and his Exaltation neceſſary for the application of the merits of his Death. Some adde the particle [*ſo*] *and ſo to enter into his Glory*, but that is not in the *Greek*, though it may be implyed, for the entrance of Chriſt into his Glory, was to be by the way of Suffering.

Obſerve by the way. *The great Grace of God, that makes often the diffidence of his People an occaſion of a further clearing up of the choiceſt Truths to them.* Never did thoſe Diſciples hear ſo excellent an *Expoſition* of the Scriptures concerning the *Meſſiah* from the mouth of their Maſter, as when their diſtruſt of him had prevailed ſo far. *Glory* he was to enter into] by this Glory is not meant only his Reſurrection; that was not his glory, but the beginning of his Exaltation, a *cauſa ſine qua non*, it freed him from mortality and inveſted him with immortality, but was not the *term*, but a neceſſary *means* of his glory, (as the fetching *Joſeph* from Priſon, was a neceſſary antecedent to his elevation on a throne, he could not be a Governour while he was a Priſoner.) By his Reſurrection he was prepar'd for it, by his Aſcenſion he

was poſſeſſed of it, his Reſurrection was an entrance into his glory, but not the conſummation of his felicity. [*His Glory*] 'tis called *his* as diſtinguiſht from the glory belonging to any other; thus he diſtinguiſheth a glory peculiarly his own, from the glory of his Father, and the glory of the holy Angels, when he mentions his coming to Judgment in all thoſe glories, *Luke* 9. 26. *When he ſhall come in his Own Glory, and in His Fathers, and of the Holy Angels,* * in the mediatory glory; in the glory of the Father, the glory of his Godhead, as he is equal with God; in the glory of the whole Creation, the Angels being the top of it; or in the glory of all the adminiſtrations of God, the glory of God as Creator, Creation being attributed to the Father; the glory of the holy Angels by whoſe diſpoſition the Law was given, in the glory of the legal Adminiſtration; in his own glory, the glory of the Goſpel adminiſtration, as judging men according to thoſe ſeveral degrees of light they were under, the light of nature, that of the Law, and the more glorious of the Goſpel. *His Glory.*

* Sterry *of the Will p.* 244.

(1.) As having a peculiar right to it.

[1.] In *regard of his deſignation to it by his Father.* He calls it a *glory given* by God, *John* 17. 24. His glory as *promiſed* him by the Father, and covenanted for by himſelf; he was to be *the firſt-born higher than the Kings of the Earth, Pſal.* 89. 29. His glory, as by *gift* he was to have *dominion from Sea to Sea, and from the River to the ends of the Earth, they that dwell in the Wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt, for he ſhall redeem the Soul of the needy from deceit and violence, his name ſhall indure for ever, men ſhall be bleſſed in him*; and *the whole Earth* was to be *filled with his glory, Pſalm* 72. 8, 9, 14, 17, 19. *verſes.*

[2.] *In regard of his purchaſe of it,* all this was his glory. 'Tis generally ſaid that Chriſt had a title to glory, by virtue of the union of the divine nature to the humane; 'tis true, had Chriſt been only incarnate for no other end, but to take our fleſh, glory had of right belonged to him from the beginning, by vertue of that union; but in regard of that œconomy of God for Redemption by bloud, and the covenant paſt between them conſiſting of ſuch Articles, it was not his incarnation, but his paſſion inveſted him with a right to claim it; he was to fulfil his charge before he was to have the fruition of his reward. His glory was promiſed to him, not as aſſuming our fleſh, but as ſuffering in our fleſh, and making his Soul an offering for ſin, and being incarnate for this end. Glory belong'd not to him till his death had been actually ſuffered, and declared valid in the ſight of God: The ſatisfaction of his Father *by* him, was to precede his Fathers ſatisfaction *of* him, *Iſaiah* 53. 11. His obedience to death gave a *wherefore* to his Exaltation, *Phil.* 2. 8. 10. *Wherefore God alſo hath highly exalted him*; the right to it may be meaſur'd by the order of conferring it; it was not conferr'd, till he *had purged our ſins, Heb.* 1. 3. and therefore the right to claim it was not, till he had performed what was due to his Father.

(2.) *As being the firſt ſubject of glory*, as being the ſpring of glory to all that were to be glorified. As *Adam* the head of mankind was the firſt ſubject of Gods rich gifts to his reaſonable Creature, ſo was Chriſt the firſt ſubject of Gods glorious grace, and gifts to and for his redeemed Creature. Others have a glory from him as private perſons, Chriſt hath this glory as a publick perſon, as a *ſecond Adam*, and ſo it is his glory peculiar to him, and incommunicable to any elſe, as being the only and ſingular head, the one and only publick perſon in the charge of Redemption. As his ſufferings were peculiarly his, wherein neither men nor Angels could be partners with him, ſo is the glory peculiarly his. As he trod the wine-preſs alone, ſo he alone hath right to the Crown, and whoever elſe wears a Lawrel, wears it as his member, not as a head.

Let us conſider the connexion: *ought not Chriſt to ſuffer thoſe things, and to enter into his glory* ? 'Tis argued whether there was a meritorious connexion between the ſufferings of Chriſt, and his glory, *i. e.* whether this glory was merited by his ſuffering.

1. Some ſay his ſufferings were not meritorious of his own glory, though his Exaltation

altation followed upon his passion, yet it was not merited by it, his cross was the way to his crown, but not the deserving cause of his crown, he merited by his sufferings a glory for us, but not for himself, and the act of God whereby it was conferr'd is expresst by a word, χαρίσατο *Phil.* 2. 9. *given him*, or freely given him *a name which is above every name*, which signifies an act of grace and not of debt; as he did not fulfil the Law for himself, but for us, that he might redeem us from under the curse of the Law, by being made a curse for us, and therefore is said to be *given to us*, *Isa.* 9. 6. or for our sakes, not to himself or for his own sake; so he acquir'd nothing for himself by his death, but what he had possession of before, *quoad divinitatem* and *quoad humanitatem*, for all *power* both *in Heaven and Earth* was conferred upon him before his death, *Matth.* 11. 27. * All glory, say they, would have flowed down upon his humanity at the instant of his Conception, as the glory of the Husband is confer'd upon the spouse at the first moment of Marriage; but God by a special dispensation detain'd it till he had accomplished his work in the lowest degree of his humiliation, God suspended his concourse, as he did to the fire, which hindered it from exercising its proper quality of burning upon the three Children; but this work being performed, and the suspension taken off, his glory could not but naturally fill his humanity, as the quality of fire would return to its natural course upon removing the stop; and therefore to assert any merit for himself is a disparagement of, and an impeachment to his glorious union; and for those *Places* which are alledged for his merit of it as, *Phil.* 2. 8, 9. *Heb.* 1. 9. *and also the text*, they show the order of conferring it rather than the merit of it, that his glory followed his passion, not that his passion merited his glory *; his glory rather seemed to be a necessary consequent of Gods acceptation of his death, and a testimony of Heavens approbation of it. As the occasion of his death was the fall of man, so the moving cause of his death was the Redemption of man, not the Exaltation of the name of Christ primarily and immediately; for our sakes he slid down from Heaven into our Nature, for our sakes he bore that burden the Law and wrath of God had cast upon him, it was for us that he combated with death, and forced our enemies out of their fortresses, and so by this voluntary submission and humiliation he came to his former dignity, for if he came to an higher dignity than he had before, it had been evident that he was obedient for himself, not for others.

* Donn *Vol.* 1. *p.* 108. Alvarez *de Incarnat.*

* Suarez.

2. Others say, Christ did *merit this glory for himself.* The Oyl of gladness was pour'd upon his humanity, wherein he had *fellows*, *because* he had *loved Righteousness*, *Heb.* 1. 9. *Therefore* is a causal particle, not only of the final cause, but the moral, efficient, or meritorious cause. He did by this merit an Exaltation at the right hand of God, above all the quires of Angels. It was indeed due upon his suffering, yet called *Grace* * because the whole design of Redemption in the pitching upon Christ and the sending him was an act of free Grace in God to us; as it was grace to accept his interposition for us, so it was grace to promise him this glory and set this joy before him for his encouragement in his sufferings *, and as it was free grace to unite the flesh to the person of the Son of God, so it was of grace, that there was a continuation of demonstrating the glory of the Deity in the same flesh; yet after his sufferings the glory of Christ may be said to be a merited reward, because his glory was not improportionable to his sufferings, he merited the dispossession of the Devil, and merited therefore the transferring that power upon himself, to manage for the honour of God which the Devil had usurp'd over man in rebellion against God. A man may have a double title to an inheritance, by birth and by some signal services done, whereby what was due to him by birth, may be due to him by merit; as when a province flies into Rebellion against the lawful Prince, he sends his eldest Son with an Army to quell those tumults, his arms prove successful and the rebels are reduced to obedience; doth he not merit a title to that inheritance by his Sword which was due to him by his birth? Indeed Christ did not merit his first mission, no more than the Princes Son merited his being sent for the reduction of the Rebels; nor did he merit his first unction and habitual grace; this belonged to the perfection of the soul of Christ, and fitted him for his mediatory work in our nature, he could not have wanted this without prejudice to

* as was noted before in the word χαρίσατο *Phil.* 2. 9. * Coccei. *de Fœder. Stct.* 106.

the work of Redemption and to our Salvation which was the end of it, though this was necessarily consequent upon an admission of Christs Mediation, and a necessary article in the Covenant of Redemption, yet it was the act of Gods free grace. Nor must we think that this glory was the motive to Christ to ingage him first in this undertaking, but pure grace to us; for what attractives could there be in our nature to make his Divine person assume it? Or what glory could be conferr'd upon the humanity, that could allure the Deity to embody it self in it? Could the promise of an honour to be conferr'd upon an Angel, if he would inclose himself in the body of a fly or other insect, move him to link his own nature with that for ever, since he enjoyed before a higher honour in his own nature, than could be conferr'd upon him upon such a conjunction? It was the grace of Christ that mov'd him when he was rich to become poor, not that *he* might be the richer by that poverty, but *we*, 2 *Cor.* 8. 9. *For you know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that we through his poverty might be rich.* Yet Christ may be said to merit this Mediatory glory for himself; the Holy Ghost was a meritorious fruit of the sufferings of Christ, and why not that glory then which was necessary to the sending the Holy Ghost, whose coming he had purchased? The very sending the Holy Ghost was a great part of his glory, and we must remember that whatsoever was merited by Christ, was not merited by vertue of his humanity singly considered, but as having the Deity in conjunction with it; and why might not so great a person merit at the hands of God?

3. Let this be as it will, yet the sufferings of Christ were a *cause* of his glory, or a *way* to his glory, *by Mediatory compact*. For as he was by that bound to pay an obedience he was not obliged to before, so was the Father by that oblig'd to give him a glory proportionable to his work, and a glory distinct from the glory of the Deity. *The waters* were to *come into his Soul*, *Psal.* 69. 2. He was to *drink of the Brook in the way, therefore should he lift up his head*, *Psal.* 110. 7. This order did God require for the exalting of him, combat before triumph. This glory could not be conferred upon him before his suffering. If he had enjoyed it from the beginning, by vertue of the hypostatical union, his body had been impassible, uncapable of suffering, and so could not have been a sacrifice for our sins. His triumphant lawrel grew upon the thornes of his cross, and received a verdure from his dying tears. The palms spread in his way at his entrance into *Jerusalem*, a little before his suffering, are by some regarded as an emblem of this, it being the nature of that Plant to grow higher by the weights which are hung upon it, for so did our Saviour rise more glorious by his pressures. There was a worthiness in his death to entitle him to the fruition of glory, *Revel.* 5. 12. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*; worthy to receive *power* for silencing the Oracles of the Devil, power to conquer his enemies, *Riches* to pour out upon his Friends, *Wisdom* to govern his Empire, *Strength* to execute his Orders, worthy to be *Honoured*, *Ador'd*, *Blessed* by all; and this glory he challeng'd as due by vertue of his sufferings, *John* 17. 1. it was fit he should be lifted up above death after he had so obediently suffered, and be instated in the Empire of the World after he had so magnificently redeem'd it. The necessity of his sufferings is here described, and also the necessity of his glory, *ought not*, is to be referred to *both*, *ought he not to suffer*, *ought he not* upon those sufferings *to enter into Glory?* How did he suffer? as Man; he entred into glory as Man; as man he suffered, as man he was glorified. His Divine Nature was impassible, and also unglorifiable by any addition of glory to it. His Death was necessary for us, so was his glory. He dyed in a publick capacity as a surety for mankind, he was exalted in a publick capacity as the head of those he died for; as he offered himself to God for us upon the Cross, so *he entred into Heaven to appear in the presence of God for us* upon his Throne, *Heb.* 9. 24.

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The *Doctrine* to be hence observed is this,

Doctrine. *The Exaltation of Christ was as necessary as his passion.*

As it was necessary for him to reconcile us by *his death*, so it was necessary for him to reinstate us in happiness by *his life*, *Rom.* 5. 10. *Reconciliation* is ascrib'd to his *Death*, *Salvation* to his *Life* in Glory. He could not have been a Saviour without being a Sacrifice, he could not have applyed that Salvation without being a King, he was to descend from Heaven cloathed with our infirmities, to suffer for our Crimes; he was to ascend to Heaven invested with Immortality, to present our Persons before God, and prepare a glory for every Believer.

In the handling this Doctrine, I shall shew

I. *The Necessity of this Glory.*
II. *The Nature of it.*
III. *The Ends of it.*
IV. *The Use.*

I. *The Necessity of this Glory.*

First, *Upon the Account of God.*

1. *In regard of his Truth*, the Truth of his Promise; his Promise *to* him, his Promises *of* him.

(1.) *His Promise to him; to Christ.* Gods Truth was ingaged for his glory, as the Mediators Truth was ingaged for his Suffering, and therefore that was as necessarily to be conferred upon him, as the other was to be endured by him. As the Ignominy of the Cross was an Article on his part, so the honour of a Crown was an Article on Gods part. Upon the making his Soul an offering for sin, did depend all the Promises made to him of his Headship over the Church, Dominion over the World, Manifestation of his Deity, propagation of his Kingdom, and subjection of his Enemies. Without the performance of what he promis'd, he could not claim one; and upon the performance of what he promis'd, he could claim all, and his claim could meet with no demur in the Court of Heaven, so long as God was true to his Word. Christ was to surrender himself as a Surety for Man, to the Wrath of God; and God was to surrender the Government of the World into the Hands of Christ. His *Visage* was to be *mar'd*, and he was *to sprinkle many nations* by his bloud, *Isa.* 52. 14, 15. and then *Kings* should *shut their mouths at him*: Kings in Power, Kings in Wisdom, should be astonished at his growth, and submit to his Scepter. As he was to suffer for many Nations, so he was to *judge among many nations*, *Mich.* 4. 3. He was *not to see corruption*, his *Soul* was not to be *left in hell*; *Psal.* 16. 10, 11. *Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption*, &c. *Act.* 2. 27, 28. Christ Articled with God to go into the state of the Dead, but not to be left there; he was to pass into the Grave, but not to be invaded by the rottenness of it; he was to be *shown the paths of Life*, i. e. to be restored to another Life, to be possessed of a fulness of Joy, that was to follow his Resurrection, after the Ignominy of his Death, and the Agonies of his Spirit. As he was to have a fulness of *Spirit* in the World, so he was to have a fulness of *Joy* in his Glory. As his Grace was to be so great as not to be measured, so his Glory was to be so great as not to be bounded; and as his Death was to be of a short duration, not fully the term of three days, so his Pleasures were to be of an endless duration, *Pleasures for evermore*. And all this glory was to flow from the presence of God, whom his humane soul was for ever to behold and converse with, with infinite pleasure; *In thy presence is fulness of Joy*. His whole Exaltation which consisted principally in a manifestation of his Deity, and Son-ship, was passed by a decree of God, and publish'd to him as Mediator, *Psal.* 2. 7. *I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee*; which is interpreted of his Resurrection, *Act.* 13. 33. which was the first powerful declaration God issued out to the World of his being his Son, *Rom.* 1. 4. Upon which account *Peter* tells us he was *fore-ordained* both to his Sufferings and Glory, *before the foun-*

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dation of the World, 1 Pet. 1. 20, 21. he was to inherit the spoyles of his Enemies, and take for his own, what was before Satans Prey, as a reward, and that for the *pouring out his soul to Death*, Isa. 53. 12. he was to *see his seed* upon the *making his soul an offering for sin*, Isa. 53. 10. *then also his days were to be prolonged*; What, to a miserable and infirm life? No, but to such a one as should endure to Eternity; wherein is included, not only his Resurrection, but his glorious State. How could he see his seed, if he remained in the fetters of Death? or behold them with Comfort, if he should enjoy an Immortality in an infirm body as he had in the time of his Humiliation? The sight of his seed was to follow his Investiture in glory, and was a part of it; then it was that *Nations* should *run unto him*, Isa. 55. 5. All those Promises were made to him as incarnate, and making himself an oblation; for as God, he was not the subject of any Promise. He was to bear our iniquities on the Cross, and then to live Triumphantly upon a Throne. Christ pleads this, Joh. 17. 1. *The hour is come, Father glorifie thy Son*; the hour of my Passion, the hour of thy Promise. I am willing to undergo the one, and just now ready to drink of the brook in the way; be thou ready, oh Father, according to thy Promise and Oath wherein thou stoodest oblig'd, to perform the other part, my Glorification; and particularly the manifestation of my Deity, upon which all the other parts of my Exaltation depends, *ver.* 5. *And now, O Father, glorifie me with thy own self, with the glory which I had with thee before the world was.* Which was not the glory of his Humanity, (which was not in being before the World was) but the glory of his Divinity in the full unvailing of it, that it might shine brighter before the eyes of men. It had indeed before been obscur'd in the form of a servant in the time of his Life, in the Repute of a Criminal at the time of his Death; but now he prays that he might be manifested to be what he really was, A Person that had a glorious existence before the World was, and that had no need to come down, and take the nature of man for any advantage to himself. Now as God promised him a glory, and Christ pleads the promise to God perform'd it; and therefore his Ascension is expressly said to be *receiving him up into glory*, as well as by his own act of *entring* into it, 1 Tim. 3. 16. *received up into glory*; *Anabibasthe*, recovered again unto glory, for it was impossible God should be false to his Eternal purpose, and his repeated promise.

(2.) *His Promises or Predictions of him.* So that his exaltation was necessary to justifie the *prophesies* of it, which were not the Predictions of one or two of the most eminent of the Prophets, but that which all of them one way or other spake of, ever since the *world began*, Act. 3. 21. *Isaiah* is the plainest of all, and many things to this purpose are inferred in his *Prophecy*, Isa. 4. 2. *In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely.* As he is *the fruit of the earth*, he shall be *excellent* in his humanity, and as he is *the branch of the Lord*, he shall be acknowledged in his Divinity. Or, as he is the branch of the Lord in his conception by the Holy Ghost, and the fruit of the Earth in his Birth of the Virgin, he shall be glorious in the World. And this was to be for his service, and as the *Servant* of God, Isa. 52. 13. *My servant shall be exalted, and extolled and be very high*, which relation of service he had not in the Divine Nature but his Mediatory Function; and so glorious was his Life to be, and so long the duration of it after he should be taken from Prison and from Judgement, that it should be past the declaration of any creature, Isa. 53. 8. *Who shall declare his generation?* And 'tis very clear in Ezek. 17. 22. *I will also take of the highest branch of the high Cedar and will set it, I will crop off from the top of his young twigs, a tender one, and will plant it upon a high mountain and eminent*, &c. This is not meant of *Zerubbabel*, under whom the people had not such a signal rest, nor did his empire extend so far as to *shadow* the *fowl of every wing*, the People of every Nation. Christ was a plant of his Fathers setting, a young twig in his Humbled, a tall Cedar in his Exalted state, planted in the highest mountains, eminent above all the rest, *i. e.* even he was to be *cut off*, but *not for himself*, Dan. 9. 26. not to himself, say some †, his cutting off shall

† Sennert. de Idiotif. linguar. orient. cauſa 28. p. 29.

ſhall not be without a ſecond ſpringing up in a Reſurrection. And when he is the Son of Man, he was to be brought with the Clouds of Heaven, with the Angels which attended him at his Aſcenſion, before the Antient of days, and that near to him; and ſo welcom he was to be upon his approach, as to be preſented with the dominion of the whole World, *Dan.* 7. 13, 14. which is not to be underſtood of his coming at the day of Judgment, but his coming after his oblation; he comes not here to judge man, but to be judged by his Father; and upon being found to have perform'd the part of the Son of man, he hath a Kingdom both extenſive and everlaſting beſtowed upon him, which ſhould not be deſtroyed by the ſubtleties or force of his Enemies; a preſent only worthy of the Son of God. Again, He received not his Power at the day of Judgment, but upon his Reſurrection and Aſcenſion after his Death; but this expreſſeth the firſt inveſtiture of this Power in him. * This glory was propheſied of a Thouſand years before the accompliſhment; *Pſal.* 68. 17, 18. *Thou haſt aſcended on high*; the whole deſign of the *Pſalm* manifeſts it, as well as the citation of it by the *Apoſtle*, *Eph.* 4. 8. *Joſeph* was not taken from Priſon to live his former Life of Slavery, but a Princely Life upon a Throne, and Rule the whole Kingdom next to the Soveraign Prince; ſo Chriſt was not to live the ſame Life after his Reſurrection, that he had done before in his Sweats and Combats, and to endure the contradictions of ſinners againſt himſelf; but was to be advanced to a place ſutable to his Greatneſs upon the right hand, and Throne of his father.

* Daille *de l'aſcenſion pag.* 431.

2. *Upon the account of Righteouſneſs and Goodneſs.*

(1.) In regard of *his Innocence*; He was a real innocent, though a reputed Criminal; Innocent in himſelf, Guilty only as ſtanding in *our ſtead*; *Holy, harmleſs, undefiled, ſeparate from ſinners*, *Heb.* 7. 26. as if there were not words enough to expreſs his purity, he being moſt *holy* and *undefiled*. It doth not ſeem to conſiſt with the *Juſtice* of God, for him ſo to give his Life for us, as never to reaſſume it. He was a perſon more excellent than the whole World of Men and Angels; he being a Divine perſon, his Life was incomparably more excellent than the Lives of all Mankind; ſurely God that loved him ſo dearly, would not have given ſo glorious a Life for the Salvation of men, to be ſwallowed up in the Grave without a happy Reſtoration of it. It doth not ſeem to conſiſt with the Wiſdom, Love or Juſtice of God, to give ſo excellent a life for the ſaving ours, if it were not again to ſpring up to a glorious ſtate out of the Aſhes of Mortality. Was not his Death the fruit of his Innocence? Was it equal, that he ſhould be held in the bands of that, or walk in the World under the load and burden of a mortal Body, any longer than the expiation of our ſins requir'd *? If this had been, had not a Fundamental Law of God, which orders Immortality and Happineſs to perfect Holineſs, been violated, which is impoſſible?

* Daille *ſur reſurrect. de Chriſt. pag.* 361.

(2.) *In regard of the near alliance to himſelf.* Did it conſiſt with equity to let that perſon who was equal with himſelf in regard of the Divine Nature; that perſon who was in the *form of God*, as well as in the *form of a Servant*, *Phil.* 2. 6, 7. that Nature which was ſo gloriouſly united to a Nature infinitely above the Angelical, to corrupt in the Grave, and crumble to dirt and filth? To be a Banquet for Worms, that had been a fragrant Sacrifice to God? Or could it be counted Equity to have rais'd him to no better a Life, than that miſerable one he led before his Agonies in the Garden, and his gaſpings on the Croſs? Had it not been an unrighteouſneſs to himſelf, as well as to his Son? Surely, that a Fleſh which had the honour to be the Temple of God, a branch of the Lord, the powerful Conception of the Holy Ghoſt, that had the glory to be perſonally united to the Son of God, to live and ſubſiſt in him; ſhould not be glorified after it was raiſed again, ſeems to be againſt all the Laws and Rules of Goodneſs and Righteouſneſs.

(3.) *In regard of the work he had performed.* How could Juſtice forbear to deliver the ſurety, after he had paid ſo much, that it was impoſſible upon an exact ſcrutiny to find a farthing wanting? How could it be agreeable to goodneſs, to continue

tinue a perſon under the Chains of Death, or the lighter Fetters of an infirm and earthly Life, who was not lyable to more puniſhment, nor capable of performing a greater Service in this World, than what he had already done? It was the intereſt of ſatisfied Juſtice to raiſe him from Death; and was it not as well the intereſt of remunerative Righteouſneſs, to exalt him to be the head of that Church he had ſo dearly purchaſed? Could Goodneſs continue him a little lower than the Angels, who had performed a task that would have broke the back, and crackt the Heart of the whole Angelical nature to accompliſh? If God rewards as a *righteous Judge*, 2 *Tim* 4. A Reward below an Exaltation above all the Angels, had been diſproportioned to ſo deep a Humiliation, to ſo punctual, and in all reſpects a voluntary and unconſtrained Obedience. Was it congruous to the goodneſs of God, to let ſo ſignal an Obedience, more excellent than the Obedience of Millions of Worlds of Angels, paſs away without as ſignal a reward? That ſo ſharp a Croſs endured by an innocent, with ſo much Affliction and Freeneſs, ſhould not be ſucceeded by a Crown as Glorious, as the Croſs was Ignominious? In Equity he was to be placed far above Principalities and Powers, the revolted Rabble of Devils, and their companions bad men, ſince he had ſo gloriouſly *conquered* and routed thoſe Armies of Hell, *Col.* 2.15. And above the Corporations of the ſtanding *Angels*, ſince he had ſo graciouſly confirm'd them, *Eph.* 1. 10. by whom thoſe bleſſed Spirits commenced, maſters of a greater knowledge of the perfections of God, than they had by the whole Creation for *four thouſand years*, There was all the reaſon, that ſo incomparable a Victory ſhould be attended with as glorious a triumph.

(4.) *In regard of the glory which redounded to God from this work.* All that was done, tended to the reſtoring of Gods honour in the caſting out the Prince of the World from his uſurpation, demoliſhing Idolatry, and reſtoring the worſhip of God upon pure and ſpiritual Principles. God received more glory by his Mediation, than by all the works of his hands, the glory of his Grace in his Miſſion, the glory of his Juſtice in his Sufferings, and the glory of his Wiſdom in the whole diſpenſation, which was a new glory that never accrued to him before, nor could ever be brought into his Exchequer by any other way than this; by this the Bar to Gods reſting and rejoycing in his work was removed, the bands of ſin were broken off, a Carnal *Adam* changed into a ſpiritual, the defac'd Image of God reſtor'd, the World formed into a ſecond and more noble Creation, and the Kingdom of God eſtabliſhed in the World by the conqueſt and ſpoiling of the revolted ſpirits. If God were glorious by creating a World, he was more glorious in the Redemption of the World. It was reaſonable Chriſt ſhould be advanced to the higheſt pitch of Glory, ſutable to that degree of emptineſs to which he had abaſed himſelf for this End *: that he ſhould Triumphantly be ſetled in the moſt glorious and Majeſtick place of the Empire of God, and have not only the higheſt place of Reſidence, but the greateſt height of Authority over men and Angels, having made peace between God and the Creation, and between one part of the Creation and another; that as he died once with a pure Zeal for the glory of God, he might *live* in a new ſtate to a further exaltation of him; for ſo he doth, *Rom.* 6.10. *In that he lives, he lives unto God.* To gather his people to glorifie them, and be glorified by them. As there was a glory brought to God by Chriſt in his low Eſtate, ſo there was a further glory to be brought to him in his exalted eſtate according to the voice of the Father to him, *Joh.* 12. 28. *I have both glorified my name and will glorifie it again*; as he had glorified it in the *doctrine* and *Miracles* of Chriſt, ſo he would glorifie it again by his *Paſſion* and *Reſurrection*, ſending the Spirit, propagating the Goſpel, and ſetting him upon the Throne as the Judge of the World. This glorifying God was the Argument Chriſt pleaded for his Aſſiſtance and Exaltation, in the Prophet, (*Pſal.* 69. 7. *Becauſe for thy ſake I have born reproach, ſhame hath covered my face*) that the Faith of the Saints in the Divine Promiſes might not be enfeebled by any careleſneſs of God towards him, *ver.* 6. And near the time of his Death, he pleads it in his own Perſon, that he might be in a ſtate to carry on that glory he had begun to bring to God, to the higheſt degree, *Joh.* 1. 17. *Glorifie thy Son, that thy Son alſo may glorifie thee.* Chriſt was to do more ſervice for God in Heaven, than he did on Earth, and glorifie his Father after his Father

* Faucheur in Acts 2. 9. pag. 109.

father had glorified him, *i.e.* by a particular application of his death to men, by the virtue of his Interceſſion, though indeed the foundation of all that glory was laid upon the Croſs by his ſatisfaction. Had God been good to the Redeemer, if he had given him leſs than a Crown for a Croſs, a reward for the work effected by his ſuffering? And had he been righteous and good to himſelf, if he had put Chriſt into a ſtate below that, which ſhould capacitate him to perfect the remaines of that honour of his Name, which were further to be extant in the World? What capacity could we imagine him to have, if he had lain under the feet of death, or ſat languiſhing on the footſtool of the earth in a feeble Immortality? A Throne was due for the Glory he had gain'd, and a Throne was fit for the Glory he was yet to effect.

3. *Upon the account of Love to Chriſt.* * His paternal affection to his Son, required not only a deliverance of him from the jaws of death, but the putting ſuch a Crown upon his head, by which he might be known by all to be his Son, whom he embraced with an ardent Affection. God would not love his Son according to his own greatneſs, if he did not manifeſt it to the World, with the moſt ſignal marks and Enſigns of Authority; and ſurely after he had vanquiſhed his Fathers Wrath and triumphed over the Enemies of his honour, he could expect no other than the ſtrong effluxes of his Fathers Love in the higheſt expreſſions of it. What could hinder him from reſting in his boſom, when all the Wrath excited by the Tranſgreſſion of the Law, was calm'd, and the Redeemer came out victorious from that Furnace of wrath wherein he had been enclos'd. Wrath thus being quenched by his Sufferings, there was no room for the exerciſe of any other affection to him than that of *Love*, and no teſtimony could be given proportionably to ſuch an Affection, but the higheſt degree of honour conferred upon him. The Father *loved* him becauſe he *laid down* his *life*, *Joh.* 10. 17. and the ſame Affections would be more ſtrongly manifeſted after he had laid it down, and prompt him to ſhow him greater works than thoſe which had been wrought in the World, that the World might *marvel*, *Joh.* 5. 20. He would manifeſt him to be the partaker of all his Counſels, that nothing of Authority ſhould be denied him, nothing of knowledge concealed from him. Theſe were the ſignal demonſtrations of the Fathers Love, expected by our Saviour.

* Amyrauld *Symol. Apoſtol. pag.* 169.

Secondly, *It was neceſſary on the account of Chriſt himſelf.*

(1.) *In regard of his Nature.*

[1.] *As it was of an heavenly original*; He *came down from heaven*, *Joh.* 3. 13. He was that *holy thing* born of the Virgin, but as overſhadowed by the *power of the higheſt*, *Luk.* 1. 35. He was not born by the force of Fleſh and Bloud, according to the Law of Creation ſetled in the old *Adam*; he was an heavenly man, or the *Lord from heaven*, 1 *Cor.* 15. 47. and therefore was immortal in the true, and original conſtitution of his Nature. And though he lived in a vailed condition to fulfill the charge which he undertook, and which could not otherwiſe be accompliſh'd; yet after the compleating of it, he could not be retained in the bands of Death, but muſt neceſſarily return by the Law of his own Nature to his true and original condition, and lead an heavenly and glorious Life, ſutable to the principle whereby he was formed.* All things are order'd by God in places ſutable to their Natures; heavy things are placed loweſt, lighter things higheſt; and if for the good of the Univerſe they remove out of their proper place contrary to their Natures, as ſoon as ever the occaſion which obliged them to ſuch a motion is over, they return to the place of their former ſettlement proportionable to their Nature. As Air, whoſe place is above the Earth, when it is incloſed in the Bowels of the Earth, and there increaſed by vapors, will find its way out by an Earth-quake, to that place which God hath ſettled for it; Stones deſcend, and Water flows down to its proper place, as ſoon as the Let is removed; ſo though Chriſt for the good of mankind, ſtept into the World, yet when he had effected that buſineſs, he muſt neceſſarily take his flight to Heaven, his proper place. When that which oblig'd him to come upon the Earth was ceas'd, and he had no more to do here, upon that occaſion of the Expiation of our Sin. Heaven, that was the principle of his Original, was to be that of his Reſt

* Daille *Milan. Part* 2. *pag.* 631.

* Daille *ſur l'Aſcens de Chriſt. pag.* 434. ſomewhat changed.

and abode. As Earth was aſſign'd to the *firſt* man who was earthly for an Habitation, ſo Heaven was the proper Element of repoſe for the *ſecond* Man who was Heavenly. * It was moſt convenient that an earthly Man ſhould be lodged in the Earth, and the Son of God have his Seat where the Throne of his Father was. It was not fit that any Creature ſhould be above the Perſon of the Son of God, what Nature ſoever he had aſſum'd, and therefore his Exaltation above the Angels, was due to him alſo upon that Account.

* Faucheur *in Act.* 1. 9. *pag.* 109.

[2.] *As his Body was changed by the Reſurrection.* * Since after his Reſurrection his Body was made Immortal, and had new qualities conferr'd upon it, whereby it had acquired an incorruptible Life: As our bodies ſhall at the Reſurrection be *incorruptible* and *ſpiritual*, 1 *Cor.* 15. 42, 44. It was not fit it ſhould make any long ſtay in a place of Corruption and Miſery; and that ſo excellent a Perſon ſhould have an Habitation in a World of Men and Beaſts. A corrupted place was not convenient for an immortal Body; nor an Earth, curſed by God, ſutable to an unſtain'd Nature, that had nothing further to do here by himſelf; * But ſeeing it was the moſt perfect body, it was convenient it ſhould be taken up into the moſt perfect place, and aſcend above all Bodies. Indeed while he had a body of ſuch a mould as ours, and furniſht with the ſame Earthly Qualities and Infirmities with ours, his abode in the World was ſomewhat ſuted to his body, as well as to his work; but when he had put off his Grave-cloathes, and was ſtripped of that old Furniture, and enriched with new and heavenly Qualities, Heaven was the moſt proper place for his Reſidence. Again, had the Earth been a proper place for him, it was not fit the Divinity ſhould ſtoop to reſide in the proper place of the Humanity, but the Humanity be fetched up to the proper place of the Deity, where the Deity doth manifeſt it ſelf in the Glory of its Nature. The leſſer ſhould wait upon the greater, and the younger ſerve the Elder.

* Faucheur *ibid.*

* Savanarola *Triumph. cruc. lib.* 3. *cap.* 19.

[3.] *As the greateſt part of his Exaltation conſiſted in the manifeſtation of his Deity.* It was not fit ſo great a Conqueror and Redeemer, who was God as well as Man, ſhould have his Deity ſtill under the Vail of our fleſh, after he had accompliſhed ſo great a Work. Indeed he hath our Fleſh united in Heaven to his Divine Nature, but his Divine Nature is not vaild by it, as it was here. Now, had his Deity been manifeſted here below in that vaſt brightneſs and ſplendour which was proper for it, the Sons of Men had been undone, and met with their Ruin inſtead of their Recovery; for *who can ſee God and live? Exod.* 33. 20. *No man can ſee my face and live.* Heaven was therefore the only place, where this could be manifeſted in that Illuſtrious manner which it ought to be, though Earth was the place for the powerful effects of it. I ſay then, it was not fit the glory of his Deity ſhould have been longer over-ſhadow'd by the Vail of his Humanity; and it could not have broken out in its clearneſs, without not only dazling our eyes, but conſuming our Beings, in that ſtate we are. The brightneſs of an Angel, is too great an Object for weak Man, without the ſhadow of ſome aſſum'd body; much more the brightneſs of the Son of God; and what need was there of his being vailed for us ſtill, when he had done all that was neceſſary to be effected in that Vail of Infirmity he had wrapped himſelf in?

(2.) *It was neceſſary upon the account of Chriſt*, in regard of his Offices. Had not Chriſt been glorified, the Offices conferr'd upon him by his Father could not have been executed; his Prophetical, Prieſtly, and Royal Functions could not have been exerciſed, to which he was choſen by God, and without which he could not have been a Saviour to us. He had been a Sacrifice, without being a Prieſt; a King, without poſſeſſing a Throne; a Prophet, without a Chair to teach in; at leaſt none of theſe Offices could have been managed in a way worthy of himſelf, unleſs he had been in a glorious condition, and his humanity in a glorious place.

[1]. *It was neceſſary for his Prophetical Office.* As he did but begin to exerciſe his prieſtly Office in his Death, and began to execute his Royal function in his miracles, ſo he did but *begin* to manage his Prophetical Office in his Life, *Heb.* 2. 3. *Salvation began to be ſpoken by the Lord.* His death was a conſecration to a further exerciſe of his prieſtly office, his ſigns and wonders the firſt eſſays of his Kingly, and his

his own teachings the first rudiments of Propheſie. After his Aſcenſion he did as the *Sun of Righteouſneſs* ſpread the wings of his grace, and flew about the World in the illuminations of Hearts, *Mal.* 4. 2. As it is with the Sun, ſo was it with Chriſt, the nearer the Earth in the Winter of his humiliation, the leſs force he had for the production of fruits, but the higher he mounted in Heaven, the more vigorous. The beams of the Sun ſhot from Heaven make us diſtinguiſh thoſe things which we miſtook in the dark, and the rays of Chriſt after his Aſcenſion manifeſted the difference between Truth and Error: Then the living waters of the Sanctuary *grew high*, *Ezek.* 47. 3, 4, 5. and what was before but a drop of knowledge in Chriſt's beginning to teach, became an unfathomable Sea of knowledge in Chriſts effuſion of the Spirit at his Aſcenſion.

[1.] *Without this Aſcenſion his Doctrine had not had a perfect confirmation.* As his Divine Sonſhip was declar'd in part in his *Reſurrection*, *Rom.* 1. 4. ſo his doctrine met with a confirmation in that manifeſtation of him to be the Son of God; but as that was but the firſt ſtep to a manifeſtation of his perſon, ſo it was but the firſt degree of the manifeſtation of his Doctrine. The more compleat juſtification of his doctrine was clear'd by his elevation to Heaven; it then appear'd that he did (as he ſaid himſelf) *declare the words of God*; that as his humiliation diſcover'd him to be a man, his Exaltation and the fruits of it diſcovered him to be a Divine Prophet of a greater dignity and richer influence than all that went before him. He had been unjuſtly charged in the delivery of his Doctrine with the crime of blaſphemy, and very few were perſwaded either of the divinity of his perſon or the heavenlineſs of his Doctrine; by his Aſcenſion God declar'd him to be a Prophet ſent by him, and *that Prophet* whereof *Moſes* ſpake, *Acts* 21. 22. he acknowledged him to be really what he reported himſelf to be, one with the Father, having a perfect knowledge of the Father, one ſpeaking the words of God, and acting according to the order of God. Had what he aſſerted of himſelf, been falſe, he had been ſo far from being advanced to Heaven, that he had been hurl'd down to the bottomleſs pit for his impoſture. God would not by any act, much leſs by the conferring ſo great a glory, have contributed credit to a lye. But God hath decided the controverſie between him and the *Jews* his Accuſers, and caſt them by owning him in the quality of his Son, and the great Prophet, whereby he had entitled himſelf among them. What greater teſtimony can there be than Gods putting all power into his hands, giving him the keys of Death and Hell, the power of opening the Seals, and ſlaying by the words of his mouth? Thus God recommended his Doctrine, and by lifting him up to Heaven, ſet him there as a Sun to free the World from the blackneſs of errour, wherewith the night had fill'd it.

[2.] *Without this the Apoſtles could not have been furniſhed with gifts for the propagation of his doctrine.* Thoſe weak men could not have gone about ſo great a work without a mighty furniture and magazine of Divine eloquence and vigorous courage; to give this was not his immediate work as Mediator, and in the Oeconomy of the Divine perſons pertain'd to the Holy Ghoſt. It was neceſſary therefore that he ſhould as High Prieſt enter into the Holy place, and appear before God with the blood of his eternal ſacrifice, that the treaſures of the Spirit might be opened, and that that Divine flame might iſſue out from thence to inſpire them with abilities for ſo great an undertaking. This he had not had power to do, unleſs he had been glorified, *John* 7.34. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorify-ed.* He could not before inveſt his Officers with a tranſcendent power, becauſe he was not mounted to a full execution of his own office. It was after this he erected the Chriſtian Church among the *Gentiles* as well as *Jews*, compleated the Rule of Faith in the Writings of the *Apoſtles*, which was to endure to the end of the World. Without this glorification he had not been the univerſal Teacher of the myſteries of Salvation, nor qualified the *Apoſtles* for the propagation of his Doctrine. But by this means he exerciſed his office, not only among the *Jews* as the miniſter of the circumciſion, but among all Nations of the *Gentiles*, as the chief Doctor and Prophet of the World, by the publication of the Goſpel, and the Grace of the Spirit.

[3.] *Nor could the Apostles without this have had any success.* They had nothing of a worldly stamp and beauty, that could perswade people to an entertainment of their Doctrine. They had not the wealth and grandeurs of the World to offer them, nor could allure them by earthly Empires and Conquests, as *Mahomet* did his followers. * To preach a Crucified God would be justly thought an extravagance and the fruits of a frenzy; but when they should hear not only of his Resurrection, but the possession of a glory, from so many witnesses upon whom they could fasten nothing of distemper, an end would be put to their astonishment. His crucifixion could not appear so irrational to them, as the news of an Exaltation, whereby the ignominy of the Cross was changed into the glory of a Crown, would appear amazing. Since the Spirit could not come unless Christ were glorified, it was impossible that without this glorification of the Redeemer and consequently the effusion of the Spirit, that those Delegates of Christ could publish the Gospel with such power, resist such violences, triumph over such oppositions. And impossible for men to have believed or regarded what they said, since their doctrines were so contrary to the common maxims of the World, which had been so long strengthned by education and custom, the strongest chains next to corrupt nature. As the Ascension of Christ gave the *Apostles* (the Spectators of it) courage to publish the greatness of our Saviour, with boldness, as before they had denied him with cowardize in his humiliation; so it made way for the entrance of his doctrine into the belief of the hearers, which otherwise they would have been ashamed to entertain, had it not been back't with so great an argument, and testified by such witnesses, and seconded by such miracles against which they could have no exception. Without this, those main truths of the Gospel upon which the Christian Religion depended, and which are the Life and Soul of it, as the Redemption of man, the Justification of Believers by the blood of his Sacrifice, had wanted a ground for the manifestation of them, and all the comforts of the Gospel been frustrate. Men could have had no apprehension of such things without an accomplishment of his Glory. Hence it was that so often Christ assured his Disciples while he was instructing them, in the time of his Life, of the great works they should perform, and the success they should meet with after his departure. His doctrine had been more obscure, and lost much of its clearness, had he staid below.

* Amyraut. *in Tim. p.* 224.

[4.] *Heaven alone was a fit seat for him, wherein to exercise this office.* It was no more convenient for him to be placed on Earth, who was to disperse his light into the understandings of men, and scatter ignorance in all parts of the World, than for the Sun to have been placed on the Earth for the spreading its beams into all Climates of the World. * An earthly seat was fit for an earthly Prophet; but was it fit for him who was constituted by God, not only a Prophet to the *Jews*, but to all the Nations and Tribes of mankind; whose Doctrine was not to be confined to the narrow limits of *Jerusalem* or *Judæa*, but extend to all parts of the World? What though the dusty Earth bore his body in the days of his humiliation, while he was laying the foundation of those Truths which were to sound in every quarter? Yet when he came to be installed the sole Doctor and Teacher of the whole World, it was not fit he should be placed in any sphere lower than that of Heaven, whence he might make his voice known both to Heaven and Earth, to Men and Angels, and convey his instructions to those blessed Spirits who were yet to Learn more of the *mysteries of Divine Wisdom*, *Ephesians* 3. 10. and also to the multitudes of the *Gentiles* as well as to the small number of the lost Sheep of the house of *Israel*.

* Daille *sur l' Ascension de Christ. p.* 435. somewhat changed.

(2.) *Necessary it was for his Priestly Office.* Though he was a *Priest* by authority in the days of his Humiliation, yet he was not fully install'd in the perpetual exercise of this Office, till his *sitting at the right hand of God*, *Psal.* 110. 1, 4. And when he was declared *harmless*, and *undefiled* and *separate from sinners*, though sacrificed for them, and thereupon made higher than the Heavens, and by that declared to be the Son of God, then he was as his Son Consecrated a *priest for evermore*, *Heb.* 7. 26, 28.

[1.] *He had not done the whole work of a Priest, had he remained upon the earth.* As the legal High Priest had not been a compleat High Priest, and fulfilled every part

part of his Office, had he not enter'd into the Holy of Holies; so neither had Christ performed the whole work of a *Priest*, had he remained upon Earth, and not entered into the Heavenly Sanctuary to appear, or be manifested in the *presence of God for us*, *Heb.* 9. 24. * It was not enough for the Legal High Priest to cut the Throat and pour out the blood of the Sacrifice in the outward Tabernacle and offer it upon the Altar on the day of the annual Expiation; but he was to pass within the Vail to present the blood of the *victim* to the Lord, and sprinkle it towards the *propitiatory*, *Lev.* 16. and upon his return, to publish the Atonement and Reconciliation to the People; so that there had been no Analogy between the Type and the Antitype, if our Saviour after his oblation on Earth, had not in the quality of a Priest passed into the Heavens, as through the Vail, which separated the heavenly Sanctuary from the outward Court. It was necessary therefore, that the true High Priest should advance into the true Sanctuary, into Heaven it self, (figur'd by that Legal Place) where God hath his Residence among the true *Cherubins* and *Angels* of Glory; that he should sprinkle this Mercy-seat, and present before the Throne that Blood which he had shed upon the Cross, till the time that the number of his Elect being compleated, he is to return out of the Sanctuary, *i. e.* descend from Heaven to Earth to pronounce the Sentence of their general Absolution, and gather them to himself in the glory of his Kingdom. *By his own blood he enter'd into the holy place, having obtain'd eternal Redemption for us*, *Heb.* 9. 12. This entering into the Holy Place with the Blood of the Sacrifice, was the main end of the Sacrifice, and a necessary act of the High Priest, and appropriate to him alone; the end why it was offered in the Temple, was that it might be presented in the Sanctuary: so while Christ disposed himself to those sufferings which he was to undergo for the expiation of our Sins, it was necessary he should be upon the Earth; but after he had offered himself a Sacrifice upon the Cross, it was no less necessary for him to ascend in Person, and carry the Treasures of his Blood with him, to be laid up in that repository, to be sprinkled in the Heavenly places, and remain for ever as a mark in the true Sanctuary, as a Treasure of perpetual Merit. The Legal Priest was also to burn Incense in the Holy Place; by Incense in *Scripture*, is frequently meant Prayer. If Christ be not then an Intercessor in Heaven, there is no Analogy between the Type and the Antitype. This Intercession, a great part of his Priestly Office, could no more have been managed but in Heaven, than the Oblation, the first part of his Office, could have been performed any where but on Earth. Had he therefore remained upon the Earth after the shedding of his blood, he had not fully executed his Office, but had perform'd it by halves; and that which he had performed on Earth had been without strength, without performing the other in Heaven: for then it was, that he was made an high Priest *for ever after the order of Melchisedeck*, *Heb.* 6. 20. and a *Minister of the Sanctuary*, *Heb.* 8. 1, 2. He is hence called the *High Priest of our profession*, *Heb.* 3. 1. as performing all the Duties, and enjoying all the Priviledges really, which the Legal High Priest did perform, and enjoy figuratively. Without this glorious Translation, he could not really in his own Person have carried his Blood into the Sanctuary, nor appeared in the presence of God for us, nor have opened Heaven for those that are his followers.

* Faucheur *in Act. Vol.* 1. *pag.* 111.

[2.] *Heaven only was fit to be the residence of so great a Priest.* As he was a *Priest*, it was fit he should have a Sanctuary; as he was the great Priest, it was fit he should have the highest Sanctuary; as he was the Everlasting Priest, it was fit he should have an Everlasting Sanctuary; as he was an undefiled Priest, it was fit he should have an undefiled Sanctuary; as he was a Priest constituted and consecrated in a special manner by God, and not by man as *Aaron* and his posterity were, it was fit he should have a special Sanctuary, which *Aaron* and his posterity had not. As he was to appear in the presence of God for us, it was fit it should be in a place where God doth manifest himself in the glory of his Diety: Now no place but Heaven can challenge all those qualities. It was very convenient and necessary that he who was the High Priest according to the order of *Melchisedeck*, a *blessing* as well as a *sacrificing* Priest, distributing spiritual and heavenly blessings to his people, should not be seated in an orb inferior to that place whence those blessings were to receive their original

and

and flow down upon the World. And ſince he was a Prieſt not deſign'd for one particular Nation, nor conſecrated only for ſuch a ſpot of Land as *Judæa*, but for the whole World, it was neceſſary that he ſhould be in ſuch a place, where all may addreſs themſelves to him, that ſtand in need of the exerciſe of his office, and from whence he may behold all with thoſe compaſſions which are annext to his Prieſthood. It was neceſſary alſo that he that made the Reconciliation for men, ſhould reſide with God, (who had been offended, and now was reconciled) to preſerve it firm and ſtedfaſt, ſince, while the World doth laſt, there are dayly ſo many breaches made to forfeit it.

[3.] *It was neceſſary for his Kingly Office.* It was fit that he that had done ſo great a work, and had merited ſo great a Crown, that was *exalted to be a Prince and a Saviour*, and had received an heavenly authority and power *to give Repentance and forgiveneſs of ſins*, *Acts* 8. 31. ſhould alſo be received into *Heaven till the time of the reſtitution of all things*. *Acts* 3. 31. till all things be reſtored to their due order.

* Amyraut. in *Tim. p.* 213.

[1.] *It was neceſſary for his Triumph.* * Indeed for the beginning of the exerciſe of his prophetical Charge, there was a neceſſity of his reſidence among men for the divulging ſome Truths and Counſels of his Father; and while he was to conflict with his Enemies with ſweat and Bloud, it could not well be but in the field of Battle, wherein the Enemies were; but when he came off with Victory, he could not conveniently Triumph in the place of Battle, or Reign as a King ſutably to his Grandeur upon the Dunghil of the Earth. It was fit he ſhould ſit in Triumph at the *right hand of his Father*, to end and compleat the fruits of his Victory; *Pſal.* 110. 1. *Sit thou at my Right hand, till I make thine enemies thy footſtool.* As he had not been in a capacity to Reign had he continued as a ſubject under the dominion of Death, ſo he could not exerciſe the office of a King ſo commendably as upon the Throne of his Father. Heaven only was a Palace fit for the reſidence of the King of Kings.

[2.] *It was neceſſary for his Government.* As Heaven is the Fountain of Providence, ſo it was fit that the King into whoſe hands God committed all judgment, the Power and Government of the World, ſhould ſit upon a Throne in Heaven; and it was not congruous that he that was made the head of Principalities and Powers, the Governor of the Angelical Spirits, ſhould have a meaner dwelling than the greateſt of his Subjects, and as low as the vileſt of his Vaſſals. * The Wiſdom of God hath diſpoſed all cauſes in an order ſuperior to thoſe effects which depend upon them; the Heavens are above the Earth, becauſe the Earth is influenced by them, and the Sun above the Earth, becauſe the Earth is enlightned by it; it was no leſs neceſſary according to the order of Gods Wiſdom, that he who was made by God his Viceroy both in Heaven and Earth, and had the management of all things conferred upon him, ſhould be lodged in a place ſuperior to thoſe things he was to Govern, from whence he might ſend forth his directions to all his ſubjects. And though he had by his death given his enemies a mortal wound, and ſtript the Devil of the right he had acquir'd by the ſin of Man, yet in the order of Divine Wiſdom the poſſeſſion he had of the World was not to be taken away, and men reduc'd to the Scepter of this great King, but in a way convenient to the nature of man; thoſe gifts therefore which were neceſſary for the reduction of him, could only be diſpenſed from Heaven; it was therefore neceſſary for Chriſt in perſon to Aſcend thither to give out his Commiſſion, and enable his ſervants with gifts, whereby to *wound the head of his Enemy*, *Pſal.* 68. 18, 21. It was fit that an eternal King ſhould have an everlaſting Palace; that a King conſtituted in a ſpecial manner by God, ſhould have a Palace not made with hands; that he who was put into the *poſſeſſion* of all Nations, *Pſal.* 2. 8. and had a grant of all the *Kingdoms of the World to be his own*, *Revel.* 11. 15. that was not to rule in a corner of the Earth and ſway his Scepter in places that could be included in a Map, ſhould have his Throne fixed in any part of the World but the glorious Heaven. An Earth defiled by that ſin he hated, and an Earth yet too much filled with thoſe Enemies he had conquered, was not a place convenient for the perpetual reſidence of ſo great a Monarch. It was moſt fit alſo that he who was ordained the Judge of

* Daille *vint. Serm. p.* 435.

the

the whole World, and confirm'd in that office by his *being raised from the dead*, *Acts* 17. 31. should be taken up into that soveraign Court of Heaven, and come in Majesty from thence to execute that charge. All the ends of his Government and triumph could not have been answer'd without this glory, he could not have raign'd in the midst of his Enemies unless he had been placed above them, nor conducted his Church to an happy immortality unless he had had a possession of that Heaven, he was to conduct them to.

3. As this glory was necessary on the account of *God* and on the account of *Christ* so it was necessary *on our account*, also,

(1.) *That Gods choice acceptance of his sacrifice for us might be manifested.* The acceptance of it by God was in part manifested by his Resurrection, but the infinite pleasure he took in it, and the fragrancy of that savour he smelt from it, had not been testified to the World, had he given him only the recompence of an earthly Life and Glory. Indeed his Resurrection is an attestation of the truth and fullness of his satisfaction, for he *rose again for our Justification*, *Rom.* 4. 24. He cannot be considered as our propitiation, but in the state of his Resurrection: No man is freed legally and justly from Prison, till he hath paid his debts: So then the Resurrection of Christ is an argument that his payment was commensurate *to the debt*; but the glorious Exaltation of Christ is an argument of the high acceptablens of it to God. Who can doubt of his satisfaction after his Resurrection? And who can doubt of the infinite content God took in his obedience, after he hath crown'd him with so immense a glory, and established him a Prince and a Priest for ever at his right hand? God hath not only declared himself satisfied, but satisfied with an incomparable pleasure. God made a diligent search into him to see whether he was without spot, and perfect in his person and works, *Dan.* 7. 13. *And they brought him near before him*, *i. e.* the Son of man before the antient of days; as persons and things are brought near to be tryed and diligently inspected, so was Christ brought near to God in a judicial way, that God might pass a judgement upon him and his work, and upon a strict view he was so ravisht with his obedience, that he conferr'd upon him a Dominion, Glory, Kingdom, that all People, Nations and Languages should serve him, an everlasting Dominion, a Dominion that passes not away, *&c. verse* 14. such a multitude of expressions used in this donation do signifie the mighty pleasure of God in him, as if, (to speak after the manner of men) God had been grieved that there was not more to conferre upon him. As by the Resurrection of Christ God declared himself by the Title of *a God of peace*, *Heb.* 13. 20. So in the Ascension of Christ he declared himself a *God of all Grace to us*, 1 *Pet.* 5. 10. He declared himself reconciled to us by raising Christ from the dead, and he hath declared himself a God of all Grace, in calling us to an Eternal Glory by Christ, because the Glory Christ hath, is a pledge of that Glory Believers shall have, as a fruit of Gods high acceptance of him. This is the cordial Christ gives his Disciples, and assures them they had reason to rejoyce in the midst of their worldly calamities at *his going to his Father*, if they well understood it, *John* 14. 28. 'Tis indeed a clear evidence that God hath an unconceivable pleasure in him, he would not otherwise have suffered him to enter Heaven, but would have thrust him back again upon the Earth. In his death there is a satisfaction, and in his Glory the highest testimony of it. Without a glorious entrance into Heaven, his Resurrection with his continuance upon Earth had not been so clear a witness of Gods high value of his sufferings; but now by his glorified state it must be concluded, that his death was not the common fate of mankind, but highly meritorious, since God hath rewarded him with so great an honour as the government of Men and Angels; I say it must be concluded, not only that it was a death proportionable to what the justice of God required, but an infinite purchase of whatsoever happiness the creature wanted.

(2.) *That the spirit might have a ground to Comfort us.* Since the end of the Spirits coming is to comfort us, and the principal argument whereby he comforts us, is the high value of his Death with God, and the acceptance he meets with in Heaven; there had been little or no ground for him to build his comfort upon without

out the Aſcenſion of Chriſt to glory. How doth the Spirit demonſtrate the ſufficiency of Chriſts Righteouſneſs? Not becauſe he was raiſed, but becauſe *he goes to his Father, and is ſeen no more* here, *Joh.* 16. 10. *He ſhall convince the world of Righteouſneſs, becauſe I go to the Father and you ſee me no more.* His Reſurrection is the firſt corner ſtone of Comfort, becauſe it was a neceſſary Antecedent to his Glory. But had he been only raiſed to an earthly Life, our Joy had been but a twilight mixt with darkneſs, and the arguings of the Spirit for our chearing, been ſomewhat diſputable, and wanted much of that efficacy which now they have. This going to the Father, which includes a glory, was the Spring whence the Spirit was to draw thoſe Waters of Conſolations he was to pour into our Souls. Had Chriſt remained upon the Earth, the Spirit had not come; but if he had, the breaſts of Conſolations had been very lank, and little could have been drawn out by us. Some Jealouſies would have remained, we could not have fully anſwered the Accuſations of our ſins, our own Conſciences would have had ſome Racks, and we ſhould have felt ſometimes ſome griping doubts. If God had appeared reconciled by the raiſing him, yet he would not have appeared highly pleaſed with us without his glorious Tranſlation. We might have had ſome comfort in peace with him, but ſeen no appearance of Favourable and gracious ſmiles in his Countenance. Our Saviour lays a ſtreſs upon that, of *ſeeing him no more* here, *viz.* in that ſtate wherein he was before, or in a ſtate without a Glory. This in his account was a ſufficient Argument of the value of his death with God. Could we behold him here in the fleſh, we might diſcard all our hopes of ſtanding before God in a glorious Eternity as vain Imaginations; but when you ſhall ſee me *go to my Father*, and maintain my intereſt in his favour, you may conclude, that God is not only pacified, but hath lofty thoughts of Grace towards you. Without this his going to the Father the Cordials of the Spirit would have wanted their due Temper, and had not found any reliſh in our guilty Conſciences.

(3.) *That there might be an irreſiſtible ground of Faith.* If the Spirit had wanted a ground of Comfort, our Faith had wanted a ground of Reliance. * As Faith reſpects the Perſon of Chriſt, it had been ſubject to ſtaggering; it could have had no aſſurance, that he had truly the dignity of the Son of God, if he had remain'd in the Condition of a man upon the Earth. As Faith reſpects the Death of Chriſt, though it might have concluded an expiation of the Crimes, yet not a fulneſs of Merit to procure a compleat felicity, if he had had no other ſphere but the rude Earth to ſpend his Immortal Life in. And leſs confidence ſtill had belonged to Faith as it reſpects the Word and Promiſe of Chriſt; for how could we imagine he could prepare Manſions for us in Heaven, if he had never ſtept from the Earth? or reſtore us to Paradiſe, a place of Bliſs, that could not find the way back to that Heaven, from whence he ſaid he deſcended to redeem us? We could not have concluded that his Death had been a Ranſom, if his Word had been falſe; and his Word had had no Credit with us, if he had not returned to that Heaven to which he affirmed he always had a Right. He could never bring us to that place to which he could not reſtore himſelf. Had he not riſen, we ſhould have thought him no higher than a meer Man; nay an Impoſtor, and his Death a puniſhment of his own Crime: Had he not riſen, we ſhould have regarded him as no other than a Conquered Captive of Death, among the reſt of Mankind; and had he after his Reſurrection reſided in the corrupted Earth with our Fleſh, could we have imagin'd it to be the Fleſh of God, any more than we could have conceived it ſo, had it remain'd under the power of Death? His glory hath given Aſſurance and Courage to our Faith, which had been very languiſhing, or rather nothing at all, had he ſtaid on Earth. Nor could we have had any hopes ever to have attained the happy Viſion of God in Heaven; had the Redeemer abode on this ſide that place of Glory, we had been without a pledge of ſo great a Felicity. Nor could our ſouls have been carried out with thoſe noble Affections, ſutable to the extraction of them. Our Love to Chriſt had been directed by *a knowledge of him after the fleſh*, 1 *Cor.* 5. 16. and therefore had mounted no higher than a carnal Affection. We ſhould have had no ground for thoſe refin'd and ſpiritual Affections, and lifting our Hearts to Heaven, which are the ennoblement of our Spiritual Natures. Without this

* Daille *Melan. Part.* 1. *p.* 143, *&c.*

this Entrance into Glory, there had been no Foundation for the ſuperſtructure, and Exerciſe of any grace in a lively and delightful manner; and without it, and the acknowledgment of it, all falls to the Ground.

But now there is a ground for all, ſince,

[1.] *Satisfaction is declared to be full.* The validity of the price is not to be ſcrupled, ſince we are aſſured of the weight of his Glory. Shall we doubt of the ſufficiency of that, after the Aſſurance of ſo many Jewels in his Crown? What is all his Glory but a return of his Bloud, and an approbation of the value of it, for the ends for which it was ſhed? His appearance in Heaven could not have been glorious, had not his oblation on Earth been ſatisfactory. For our ſins being in the nature of *Debts*, *Mat.* 6. 12. and the Juſtice of God in the *Law* in the nature of a Creditor, to which we are reſponſable, *Gal.* 3. 10. His Death was the payment, his Reſurrection the Acquittance, but his Glory the fulleſt Teſtimony that God can give that he is ſatisfied, and remains ſo. So that there is no room for any doubt of Eternal Redemption purchaſed, ſince his *entrance into the holy place*, with the bloud of his ſacrifice, *Heb.* 9. 12. His Exaltation aſſures man that he hath appeaſed God.

[2.] *And therefore all Enemies are removed out of the way.* His Triumph had not been juſt, if his Victory had not been full. The Law would have reſiſted his Elevation, and ſtopt his way to the Throne, if it had any thing to object againſt him. This Glory manifeſts that all the Enemies which ſtood with drawn weapons between him and his Throne, are removed out of the way, the Obligation againſt us Cancelled, the Devil diſarmed by the taking away ſin, upon which his power was founded; *Principalities and Powers* ſpoil'd of their Prey, *Col.* 2. 14, 15. Juſtice appeaſed, the Law fulfilled, Sin expiated, Death vanquiſhed, all thoſe are ſealed to us by his entrance into glory, and Gods hanging the *Keys of death and hell* at his *girdle*, *Rev.* 1. 18.

[3.] *Heaven is aſſured.* As our bond againſt us is evidenced to be Cancelled, ſo God hath entered into a bond by this Act towards Chriſt, whereby he doth acknowledge, that he as it were owes Heaven to every Believer upon the account of the Surety, and hath manifeſted his reality by beginning the payment of it in the Glory of his Perſon. For in ſetting Chriſt at his right hand *in heavenly places*, all Believers were virtually ſet there, *Eph.* 2. 6. As his Reſurrection aſſures us of the fulneſs of the payment of our debt, ſo his Glory aſſures us of the fulneſs of the Merit of our Happineſs. Had he lain in the Grave, our hopes had remain'd wrap't up with him, and mouldred to duſt with his body; or after his Reſurrection, had he remained on the Earth, our hopes had aſpired no higher than the place of his Reſidence *. But when we do not only ſee him riſing victoriouſly from the Horrors and Corruptions of the Grave, but mounted into an incorruptible Glory, we have Reaſon to believe we ſhall by his Power enjoy that Glory we Believers breathe after. For as he did not riſe to live for himſelf, and expoſe his Members to a perpetual Captivity under death; ſo he hath not received his Glory to Reign for himſelf, and leave his Members groveling in the Mire of the Earth; but both the intention of God in conferring it, and the deſign of Chriſt in receiving it, was, that all united to him in Grace, might be joyned with him in Glory, to ſee and enjoy according to their Meaſures, the Glory *God hath given him*, *Joh.* 17. 24. Now had Chriſt ſtayed in a miſerable World, though he had not lain in a corrupting Grave, we could not have concluded our debt to have been paid to Divine Juſtice, nor expected the Benefits he had promiſed, nor upon any ground elevated our Hopes, Hearts or Affections to Heaven, there had not been thoſe Comfortable Encouragements to Duty, nor thoſe delightful motives to any Acts of Religion. But now his admiſſion into Glory ſpirits our Faith, erects our Hopes, expels our Fears, ſtifles our Jealouſies and Doubts, and fixes wings to a Spiritual Love, by giving us not only a demonſtration of the fulneſs of his Satisfaction, but the overflowing redundancy of his Merits for our happineſs, and a pledge of an Eternal and Glorious Life.

* Faucheur in Act. Vol. 1. p. 62.

To *Sum* up all, and in that, the whole Scheme of the Chriſtian Religion and Doctrine in ſhort, let us conſider, Since it was the common condition of the Sons of *Adam*, to have rebell'd againſt God; and after that Revolt, were no more able to ſtand in the preſence of Gods conſuming Juſtice, than ſtraw and ſtubble be-

fore the fury of a Flame, there was a neceſſity for ſome other Perſon to make way for our return by appeaſing that Juſtice which was exaſperated againſt us. Though this Perſon were found out, and kindly and couragiouſly undertook, and as faithfully, and to a full content of Juſtice, performed it in the moſt perfect manner; yet there could be no aſſurance of it, without ſome ſignal Teſtimony of the Gratefulneſs of the Perſon, and the accompliſhment of the Undertaking. His continuance in the World would have nouriſhed rather ſome Jealouſies of the imperfection of his Perſon and Paſſion, than aſſurances of their Acceptation with God. His Exaltation therefore was a neceſſary ſign, that he had fulfilled Righteouſneſs, and diſarm'd Juſtice, conquered Death and Hell, and opened the Gates of Heaven, ſince he ſuffered as our Surety, his Glory would manifeſtly be conferred on him, becauſe he ſo ſuffered, and therefore it would reſpect our intereſt; and though by the efficacy of his Death, had he only riſen again, we had been freed from thoſe Torments that remain after Death; yet had he not been glorified in Heaven, we could not have been reſtored to the Happineſs of that Paradiſe we had loſt, no more than our bodies could have been delivered from the darkneſs of the Grave, had he himſelf remained under the Chaines of Death. We ſhould have wandered about the Earth without a ſupream Felicity, though without a ſmarting puniſhment. But by his Glory we have a certain evidence, that we are not only freed from the dominion of Death, but made Heirs of Life, and have a pledge in our hands that we ſhall enjoy it. If we have a union with him by Faith, and a Communion with him in the Power of his Death, there is no doubt but we ſhall have a communion with him in the Felicities of his heavenly Glory: and to ſuch a confirmation of our Faith and Hope, was an entrance into his Glory neceſſary. This *Doctrine* is the higheſt Comfort in the Chriſtian Religion; and without this and a ſhare in it, what Comfort can we expect in the deplorable, and I may ſay, ſtupifying diſpenſation we are now under?

Second Thing. *The Nature of this Glory.* It was a great Glory. As he was filled with the Spirit without meaſure, above all the Prophets, for the performing his Mediatory Function; ſo he was inſtated in a Glory without ſtint, above all the Angels for the Application of the Fruits of his Mediation. As great a Glory as a Creature united to the Perſon of the Son of God was capable of receiving. As he had the Spirit without meaſure, ſo he had a Glory without End. God did *ſuper-exalt* him, as the word ſignifies, *Phil.* 2. 9. ὑπερύψωσεν, as he was ſet at the right hand of God, which was granted to no mere Creature, and had a name above every Name. Chriſt conſiſted of two Natures Divine and Humane, let us ſee how theſe were glorified.

1. *His Deity was glorified.*

(1.) *This could not properly have any addition of intrinſical Glory.* To enter into Glory doth ſuppoſe a temporary excluſion or abſence from Glory, as to be advanced ſuppoſeth ſome meaner ſtate as the term from whence that advancement is. Now the Deity was never empty of any Eſſential Glory; nor could that be advanced, becauſe it being Infinite, was not capable of any higher degree, but was above all alteration. The ſubſtance and properties of that Nature, which always remain the ſame, are uncapable of abaſement and elevation. We may as well conclude a diminution of the Eſſence of God, as a decreaſe of the eſſential glory of God. The Divine Nature cannot aſcend, any more than it can deſcend, becauſe of its filling all places by its immenſity; ſo neither can it be humbled or exalted; but the perſon that conſiſts of both Natures, may be ſaid to deſcend and aſcend, to be humbled and exalted, becauſe that Perſon which was glorious in Heaven, manifeſted himſelf on Earth by the Aſſumption of our Nature; and aſcended to manifeſt himſelf in Heaven in our Nature, which he had aſſumed on Earth. The Deity then had no new Glory by the entrance of Chriſt into Heaven, as it had no eſſential diſgrace by his Humiliation on Earth; for that nature is immutable and Infinite, free from any change. If the Divine Nature might be eſſentially leſs than it was, it might wholly ceaſe to be what it was; all diminution is a degree of deſtruction.

(2.) *There*

(2.) *There was a manifestation of the Glory of his Divine Nature of Christ.* The Divine Nature while it was wrapt up in the rags of our infirm Flesh, wanted that reputation which was due to it from man, and in this respect Christ is said to *empty himself*, as the word ἐκένωσεν which we render, *made himself of no reputation signifies*, *Phil.* 2. 7 he that was Soveraign became a subject, as the seed of the Woman, to the Law of Nature, subject as an *Israelite* to the Law of *Moses*, subject as a man and our surety to the penal infirmities belonging to the humane Nature as weariness, hunger, thirst, death. And as the Divine Nature seem'd to be humbled in being obscur'd under the vail of our Flesh, so it is glorified in breaking out with most resplendent rays in the Son. As he was humbled under the form of a servant, so he was exalted in appearing in the form of God. [* In the same sense that we say Christ as God was humbled, in the same sense we may say Christ as God is glorified, but it is certain that Christ who was *equal* in regard of his Deity with his Father, did *empty himself* to the form of a servant] *Phil.* 2. 7, 8. As the Divine Nature may be said to be humbled by suffering an Eclipse, so it may be said to be glorified by emerging out of it, as the Sun may in a sort be said to enter into a glory, or reassume its glory when it scatters a dark cloud which mufled it, and strikes its warm and clear beams through the Air; there is nothing here of a glory added to the Sun, but a glory exerted by the Sun which before lay in obscurity under a thick mist; and when God is said to be glorified by men, we must not conceive any addition of intrinsick glory to God, but an acknowledgment of that glory he displays in his works of Creation, Providence and Redemption. So the Exaltation of Christ was not the conferring a new glory upon the Divine Nature, but the outshinings of it in the sacred vessel of his humanity, and surmounting those mists wherewith before it had been clouded. It was then a manifestation of him as the Son of God, and a discovery of that relation he had to the Father from Eternity, which was not only clouded in the days of his flesh, but all the time of the Old Testament, and was not known, at least in such a measure and clearness, as in the discovery of the Gospel; therefore he prays, *John* 17. 1. *Father glorifie thy son*, discover this prerogative of sonship, that I am the only begotten of the Father, of the same essence with thee, and not a meer man as the World accounts me. Therefore the Resurrection of Christ which was the first step to his glory, is called a new Nativity of him as the son of God in regard of his manifestation, *Acts* 3. 33. *In that he hath raised Christ from the dead, as it is also written in the second Psalm, thou art my son this day have I begotten thee*, as his Resurrection was a confirmation of his Eternal Generation and consequently of his Deity; and therefore Christ adds in his prayer, *John* 17. 5. *Glorifie me with thy own self*, *i. e.* in a way of equality with thy self. As the Father did not in the time of his humiliation treat him as a son, but as a servant, as a sinner, as one he was angry with, he was exposed to the violences of men, as if he had been utterly neglected, and abandoned by his Father, he desires therefore that he might have that glory he had with God before the World was, that he might be treated and declared to be the son of God, equal to the Father in Power and Majesty, and that this might be manifested both in Heaven and Earth, in Heaven to the Angels, and in Earth to *Jews* and *Gentiles*. And thus he *sat down on the right hand of the Majesty on high as the brightness of the Fathers Glory, and the express Image of his person* *, all which is not an addition of glory, but a *manifestation* of Glory; for Christ, *John* 17. 1. desires the Father to glorifie himself as his son, that he might glorifie him as his Father; now the glory Christ brought to God, was not a new accession of any glory to the Nature of God, but a displaying the glorious perfections of his Nature to the sons of men. So the glory of Christs Deity is the springing of it out of that obscurity wherewith it was maskt, and a breaking out from under the Cloud of his humanity in a glorious lustre. And after he was cloathed with a *vesture dipt in blood*, his name was manifested to be the *Word* of God; *Revel.* 19. 13. *i. e.* he was manifested to be the Word of God, after and upon the account of his Death, and his glory was sensible as the glory of the only begotten son of God.

(3.) *There was a manifestation of the glory of his Deity in and through his humanity.* As it had been obscured in the humanity while he was humbled, so it breaks

* Jackson *Vol.* 3. *Fol.* 314.

* For so Camero *refers the word* sat down *to the* ἀπαύγασμα. *Heb.* 1. 3.

out in the Humanity when that Nature is glorified, as a Candle in a dark Lanthorn doth through the tranſparent Horn or Chryſtal, when the obſcuring plate is drawn aſide. This Glory he prayed for, *John* 17. 5. *Glorify me with the Glory I had with thee before the World was.* The Glory he had as God before the World was, was not impair'd, and therefore is not that which he here deſires; his Humanity was not glorified before the World was, that had no exiſtence, till it was formed in the Womb of a Virgin. We muſt therefore underſtand it of the Glory of his Deity, to be extended to his Humanity, to capacitate it for thoſe Offices which were to be performed in it. He was to be the Guardian of his Church as Mediator, and the Judge of the World; But his Humanity could not know the names of all his People he was to guide, unleſs inform'd by his Divinity. As *Man*, he is to *execute Judgment*, *John* 5. 27. which he could not do, unleſs he knew the inwards of Men, and viewed their Thoughts; nor could his Humanity do this, unleſs inſtructed by his Divinity. This Knowledge is not originally from the Humane Nature, but by revelation from the Divine; the Government of the World, of Angels, and Men, could not be managed by him as the Son of Man, unleſs his Humanity were enliven'd, and thoroughly influenced by the Divinity as he was the Son of God; ſo that Chriſt here deſires another manner of Glory in regard of manifeſtation than was before; a derivation of that Glory to his Humanity. He doth not ſay, *Glorifie me with that Glory, which my Humanity had with thee before the World was*; but which I, *my Divine Perſon* had with thee: That that Glory which I had with thee from Eternity, according to my Divine Nature, may be derived upon the Humane Nature, to faſhion it for thoſe great ends for which it is deſign'd. I ſee no reaſon to underſtand it of the Glory of his Humanity, which he had before the World was, by the predeſtinating Decree of God, for then there would be no peculiarity in Chriſts Prayer to himſelf, for every aſſur'd Believer may pray the ſame, Lord, Give me that Glory which I had with thee before the World was; *viz.* in thy Decree. But no ſuch expreſſion fell from the lips of *Moſes*, *David*, *Paul*, or any of thoſe moſt triumphant in the aſſurances of Everlaſting Happineſs. It muſt be ſome expreſſion of Glory peculiar to the Son of God, and therefore a manifeſtation of the Glory of the Deity in his Humanity in another manner than before, ſince that perſon that was the Son of God, was now alſo the Son of Man. Now this was no addition of Glory to his Deity, but a new mode of manifeſting that Glory which the Divine Nature had before the World was, which never was exerted in ſuch a manner before. It was a real addition of Glory to his Humanity, but a new way, or manner of manifeſtation of his Divinity.

2. *His Humanity was really and intrinſically glorified*: There was a Glory confer'd upon his Humanity by the Grace of Union with the ſecond Perſon in the Bleſſed Trinity; this was at the firſt conception in the Womb of the Bleſſed Virgin. A greater Glory than this can no Creature have, *to be called the Son of God*, *Luk.* 1. 35. There was alſo a Glory beſtowed upon it by the communication of unmatchable perfections to his Soul, a fulneſs of the Spirit, a ſpotleſs Sanctification, and an infallible knowledge of God, and of thoſe Truths he was to reveal. But now his Humanity did aſcend up where his perſon was before, and our Nature was carryed up to ſit with him in the ſame Court, where he had been glorious before in his Deity. He *aſcended* far above the *higheſt Heavens*, *Eph.* 4. 10. into that place where God repreſents himſelf in the greateſt Majeſty to Angels and glorified Spirits. He deſcended to aſſume our Nature, he aſcended to glorifie our Nature. The Humanity was taken into perpetual ſociety and conjunction with the Deity at the firſt aſſumption of it; but by his Exaltation the Eternal ſubſiſtence of it in the Deity was confirmed, and by the tranſlating it to Heaven, aſſurance was given that it ſhould never be laid aſide, but be for ever preſerved in that Marriage knot with the Divinity. It was ſo enlarged and ſpiritualiz'd, as to be a convenient Habitation for the fulneſs of his Deity to reſide in, and exert its proper Operations, *Col.* 2. 9. *In him dwells all the fulneſs of the Godhead Bodily*, not dwelling as if impriſoned, but to break forth in all its Glories and Graces, not formerly dwelling in it, but now *dwells*. There is a way of the preſence of the Deity with the Humanity above all thoſe manners of the preſence of God with Angels and Men: it dwells in it, and acts in it as

a Soul

a Soul in its own Body 'tis clothed with, so that the Humanity is the Humanity of the Son of God, and heightned to be the sacred Vessel of the fulness of the Godhead: That Nature wherein the person of the Son of God was *made lower than the Angels, was crowned with Glory and Honour. Heb.* 2.7. That Nature wherein he was raised, was set at *Gods right hand in heavenly places*; *Ephes.* 1. 20. and in that Nature, as well as in the Divine, the person of the Son of God had a Soveraign Authority granted to him: Thus the Humanity was glorified above all the reach of any Humane Understanding. The Glory of the Saints is not to be fathom'd by the conceptions of Men, much less the Glory of Christ, the Exemplar of all the Glory they are to have.

The Humanity of Christ consisting of *two principal parts*, *Body*, and *Soul* both were glorified.

(1.) *His Body*, As his Sufferings were in order to his Glory, so the Part wherein he suffered was to enjoy a Glory; *enter into his Glory*, *i. e.* a Glory due to him for his sufferings, therefore due to every part wherein he suffered. This being an Essential part of the Humane Nature, is not laid aside, the knot betweenthis and his Deity remains for ever indissoluble; it remains still as to its substance, though inricht with new qualities, being stript of the mutability, and mortality to which it was subject on Earth: As in his descent the Deity was emptied of the manifestation of its Glory, so in his Exaltation, his Body of its Natural Infirmities. The Image of the *first Adam*, except the substance, was razedout, and was actually framed in the *second Adam*: There was not a destruction of the Body, but a transfiguration of it; and his Body is no more changed in regard of the substance by its translation into Heaven, than it was in his transfiguration on the Mount; nor changed in its lineaments, but in its qualities, *Mat.* 17. 2. His face did *shine as the Sun*, the substance remained, but changed into a glorious appearance; he had the same lineaments in *Tabor*, as he had at the foot of the Mount. *Peter* could not else have distinguisht him from *Moses*, and *Elias*: Had he not been stript of his Infirmities, he had still even in Heaven been in some sort lower than the Angels, which he was designed to be only for a time, *Heb.* 2. 7. βραχύ τι, a *little while*, a short space, in the time of his Humiliation.

[1.] *His Body is therefore of a Spiritual Nature, in opposition to infirm flesh.* Flesh in Scripture is sometimes taken so, *Psal.* 78.39. *He remembred that they were but flesh*; *i. e.* infirm and perishing flesh. The *Natural* Bodies of the Saints shall at the Resurrection be changed into *Spiritual*, 1 *Cor.* 15. 44. much more is the Body of Christ in Glory, since it is the pattern according to which the *Body* of the Saints shall be copyed and fashioned, *Phil.* 3. 21. His state in the World is called *the day of his flesh*, *Heb.* 5. 7. His State above is a Spiritual State, as being free from the infirmities and clogs of the flesh. Flesh he hath still, but more suted to that Heaven, which was his Original; an *Heavenly*, no longer an Earthly Image, 1 *Cor.* 15. 48, 49. like Turf, or Wood, that loses its drossy and foggy qualities, when heightned into a pure flame, or Minerals heightned into Spirits. His Body was spiritual after his Resurrection, it could pass in a short *moment* from one place to another, *Luk.* 24. 31. As his Body rose, so it ascended, and remains a Spiritual Body, or as one calls it *organiz'd light*.

[2.] *'Tis therefore bright and glorious.* If the Righteous are to shine *as the Sun in the Kingdom of their Father*, *Mat.* 13. 43. the Head of the Righteous shines with a splendour above that of the Sun, for he hath a Glory upon his Body, not only from the Glory of his Soul, (as the Saints shall have) but from the Glory of his Divinity, in conjunction with it. The Glory of his Divinity redounds upon his Humanity, like a beam of the Sun that conveys a dazling brightness to a piece of Chrystal. There was an interruption of this Glory while he was in the World, though the Humane Nature then was united with the Divine: But this interruption was necessary for those acts which he was to perform in our stead, for the satisfaction of God, and the discharge of his Office. Had the Glory of the Divinity broke out upon his Body, he had not been capable of suffering. What Mortal could have stood before him, much less, laid hands on him? What Mortal durst have accounted him a Blasphemer, an Impostor, and have exercised any violence against him, had his Divinity so fashioned his Humanity? But now it is, as it was in his *transfiguration*,

on; *Matthew* 17. 2. the Glory he had then *in tranſitu* wrought an alteration not only in his Body, but in his Garments, which could not be of the moſt ſplendid, as not ſuting his preſent ſtate of Humiliation, yet *they became ſhining, exceeding white as ſnow, ſo as no fuller upon Earth can white them. Mark* 9. 3. much more muſt that firm and perpetual Glory in Heaven have the ſame influence upon his refin'd Body, that hath caſt off thoſe corruptible qualities which hung upon it on Earth, and doth more excel in Glory that Body he had on Earth, than the Glory of the Sun ſurpaſſeth that of a Glow-worm: 'Tis ſuch a Glory as would dazle Mortals to behold it; for if his Glory upon Mount *Tabor* caſt *Peter* into an extaſy, what effect would his Glory upon his Throne work upon a Mortal Nature? Whence it follows, that there muſt be a mighty change of the Bodies of the Glorified Saints to capacitate them for the *beholding* this Glory of Chriſt, the intent views whereof are part of their Happineſs. *John* 17. 24.

[3.] *His Body is Immortal.* His Body now lives, and ſhall live for evermore. *Rev.* 1. 18. *I am he that lives and was dead, and behold I am alive for evermore*, Amen; which is confirmed by him with a ſolemn *Amen*. A corruptible Body is not fit to be admitted to ſit down upon the Throne of the Father in Heaven. The promiſe that ſecur'd to him in the State of his Humiliation a ſpeedy Reſurrection from the Grave, and an impoſſibility of *ſeeing corruption*, *Pſal.* 16. 10. is as valid as ever. That Body that was not diſſolved to duſt by the power of the Grave, cannot ſink into nothing in the Glories of Heaven. The Union of the Godhead to it preſerved it here, and the perpetual confirmation of that Union preſerves it for ever above. His Body lives an indiſſoluble Life, Death ſhall never more lay hands on it, he hath no more ſufferings to endure, or ſatisfactions to make to the demands of the Law, Men and Devils cannot touch him in his Perſon, though they do in his Myſtical Body. He is above the reach of all Temptations, all Wrath from his Father, all Violences from Men, and therefore his Glorious Body is not in ſuch a ſtate as to be ground between the Teeth of Communicants, or eaten by Rats and Mice, or in any part of it dropt upon the ground, and buried again in the duſt or mire, as the Bread in the Supper may: if that were really the Body of Chriſt, the Body of Chriſt would be then ſo treated, as conſiſted not with the Glory it is now poſſeſſed of.

(2.) *As his Body, ſo his Soul, the principal part of the Humanity was glorified.* That ſuffered in Agonies and Sorrows, His Soul *was ſorrowful, even to the Death*, *Mat.* 26. 38. that alſo enters into Glory, and indeed the Body cannot be rightly glorified without the Glory of the Soul; for the Glory of the Body is but the Reflection of the Glory of the Soul in any Creature.

[1.] *He hath an unſpeakable joy in his Soul. Pſal.* 16. 11. *Thou wilt ſhow me the path of Life, in thy preſence is fulneſs of Joy, at thy right hand are pleaſures for ever more.* 'Tis Chriſt's triumphing in the conſideration of his Exaltation, and taking pleaſure in the Fruits of his Sufferings; *thou wilt ſhew me the paths of Life.* God hath now opened the way to Paradiſe, which was ſtopt up by a Flaming Sword, and made the path plain by admitting into Heaven the Head of the believing World. This is a part of the Joy of the Soul of Chriſt, he hath now a fulneſs of Joy, a ſatisfying delight inſtead of an over-whelming ſorrow; a *fulneſs* of Joy, not only ſome ſparks and drops, as he had now and then in his debaſed Condition; and that in the preſence of his Father. His Soul is fed and nouriſhed with a perpetual Viſion of God, in whoſe Face he beholds no more frowns, no more deſigns of treating him as a Servant, but ſuch ſmiles that ſhall give a perpetual ſucceſſion of Joy to him, and fill his Soul with freſh and pure flames, *Pleaſures* they are, Pleaſantneſs in compariſon whereof the greateſt Joys in this Life are Anguiſh and Horrors. His Soul hath Joys without mixture, Pleaſures without number, a Fulneſs without want, a Conſtancy without interruption, and a Perpetuity without end: And having a fulneſs of Joy, he hath a fullneſs of Knowledge in his Soul; he increaſed in Wiſdom in his Soul, as he did in Stature, and that as really in the *one* as he did in the *Other*, *Luk.* 2. 40. his Humanity had not the knowledge of all things in his Humiliation, his Soul had one thing revealed to it after another. But in his Exaltation his Soul is endow'd with all the Treaſures of Wiſdom and Knowledge. He knows now the time of Judgment, ſince he is conſtituted the *Judge of the World*, whereof his Reſurrection was an aſſurance to Men,

and

and no less an assurance to himself, *Act.* 17.31. since by his Resurrection, the first step of his Exaltation, God judged him a Righteous Person, and acknowledged him his Son with Power that had redeem'd a World, whereby there was an evidence also, that by him he would judge the World: Among other Infirmities of his Nature, his Soul hath put off that of Ignorance. Nothing that is a treasure of knowledge is concealed from it; he hath the knowledge of Gods Decrees concerning his People; *Revel.* 1. 1. *God gave the Revelation of all to him*; no other person *opens the Book*, or is acquainted with the Councel of it, *Rev.* 5. 5, 6, 7. this Knowledge he hath in his Humanity, as he is the *Lion* of the Tribe of *Judah*, and the Root of *David*. This Revelation is to him as Mediator, in his Humane Nature, distinct from that Knowledge he had as God. As his Mediatory Glory is distinct from that Essential Glory he had as God, so there is a revealed Knowledge to him, distinct from that Knowledge he had as God. There was a necessity that Christ in his Humane Nature should understand the secrets of God, since he was in that Nature to be the Executor of the Councels of God; and this is another part of the Glory of his Soul.

(3.) *His Person was glorified.* His Divine Nature being glorified in a manifestation, and a new manner of manifestation; and his Humane Nature being glorified by an accession of new qualities to it, his Person then was glorified. As his person was the prime subject of Humiliation, in taking upon him the form of a Servant, so it was the prime *subject* of Exaltation and Glory: His Person was the *subjectum quod*, and his Humane Nature the *subjectum quo*; In regard of his Person he is glorified, as in regard of his Person he was humbled; the same Person that was rich, *became poor*, 2 *Cor.* 8. 9. He that was rich, and he that was poor, was one, and the same Person; howsoever, Riches, and Poverty were distinct Conditions, and Divinity, and Humanity were distinct Natures; yet they were the Conditions, and they were the Natures of one and the same Person, who is both rich and poor in regard of different states, as well as Immortal and Mortal, existing from Eternity, and born in Time, in regard of different Natures; Eternal as God, and Born as Man; above all suffering and violence, as God; expos'd to suffering and violence, as Man; the Person that was crucified, was *the Lord of Glory*, 1 *Cor.* 2. 8. The Person that was crucified and suffered, enter'd into Glory; it was the Person of Christ therefore wherein this glorious Exaltation did terminate; as the Deity was not emptied, nor could be, but obscur'd in the assuming our Flesh, and invesling himself in the form of a Servant for the performance of those Mediatory Acts in his Humiliation, which were necessary for our Redemption; so the Deity could not be Exalted, but by displaying it self, and discharging that disguise of Infirmities wherewith it was clouded: Nor could the Exaltation of his Humane Nature simply considered, be for the Happiness and Comfort of his People; for as Man barely considered he could not be the King of Angels, and Governour of the Church; he could not as Man barely consider'd, direct the Angels in their needful Messages, or relieve the Church in her great distresses; for the Humanity was neither Omniscient, nor Omnipotent, nor could be. 'Tis impossible Humanity can become a Deity, and a Creature inherit the incommunicable perfections of the Creator. But as the Deity is in Conjunction with the Humanity, and doth make use of the Humanity, and act in and by it, he is capable of performing those things which were necessary, as Lord of the World, and Head of the Church: The Actions Christ doth perform, as sitting at the Right Hand of God, are the Acts of him as Man; but the principle of those Acts are his Divine Nature as he is God; the glorious Exaltation of Christ is therefore the Exaltation of his Person, for those ends which were necessary for the good of the believing World.

4. *This Glory which Christ entred into, was a Mediatory Glory.* The Glory Christ was advanced to, was not the Essential Glory of God, for this he always possessed, this was communicated to him in the Communication of the Essence, and inseparable from him: As being God, he had all the Prerogatives of God; But it was a Mediatory Glory conferr'd upon his Person, as the first born of every Creature; such a Glory, as the Humanity so dignified by the Divine Natures assumption of it, was capable of. The Humanity being a Creature, was not capable of a Divine and Uncreated Glory; the Glory Christ hath as God, is the same with the Glory of the

the Father, but the Glory Christ hath as Mediator, is peculiar to him as a person consisting *of a Divine*, and *a Humane* Nature; therefore it is in the *Text* called *His Glory*, in a way of peculiarity belonging to him as a Sufferer: For the Divine Nature was not capable of an addition of Glory, nor the Humane Nature capable of the infinite perfections of the Divine. In regard of his Essential Glory, he was the *Son* begotten; in regard of his Mediatory Glory, he was the Heir appointed: *Heb.* 1. 2. He is appointed Heir in order after his sufferings, as he was appointed *Mediator* in order to his sufferings. *Heb.* 3. 2. He was Mediator by a voluntary designation, so he was Heir by a voluntary donation. His Glory was given to him upon condition of suffering, and confer'd upon him after his suffering; but he was from Eternity the Lord of Glory, and Son of God by a Natural Generation; the one belong'd to him by Birth, the Mediatory by Office; the one is natural to his Person, the other is the reward of his sufferings, *Phil.* 2. 8, 9. *Wherefore God hath exalted him, viz.* because of his Obedience to Death. In the Essential Glory he is one with the Father; in his Mediatory Glory he is lower than the Father, as being his Deputy and Substitute; his Essential Glory is absolute, his Mediatory Glory is delegated, *Judgment is committed to him*, *John* 5. 22. The Essential Glory is altogether free, and hath no Obligation upon it; the Mediatory Glory hath a charge annexed to it, (for he is *ascended far above the Heavens, that he may fill all things. Ephes.* 4. 10.) an Office of Priesthood to intercede, and a Royal Office to gather and govern those that are given to him by his Father. His Essential Glory he would have enjoyed, if he had never undertaken to be our ransome; yet without his sufferings for us, he had never had the glorious Title of the Redeemer of the World. As God had been essentially glorious in himself, if he had never created a World, but he had not then been so manifest under the Title of Creator. * This Glory was nevertheless properly neither Divine, nor Humane; not Divine, because considered as Man, was a Creature, and a Divine Glory is incommunicable to any Creature; considered as God, there could be no addition of Glory to him, this is said to be given him as that which he had not before: Not a Humane Glory, for as Man only he was below it, and was not a Subject capable of it. A meer Man was unable to govern and Judge the World. To be Head of the Church, and Judge of the Universe, are Titles that belong only to God, and none else. But it was a Mediatory Glory, proper to the Person of Christ, and both Natures as join'd by the Grace of Union for the Work of Mediation. Now though Christ in regard of his Divine Nature *was equal with his Father*, *Phil.* 2. 6. yet in the state of Mediator and Surety for Man, his Father was *greater than he*; *John* 14. 28. and in this state he was capable of a Gift and Glory from the Father, as from one that was Superior to him in that condition; as it hath been recorded in *History*, that a King Equal, nay Superior to another Prince, hath put himself under the Ensigns of that Prince inferiour to him, and received his pay; as he puts himself in such a Military state, he is Inferiour to that Prince he serves as his *General*; and what Military Honour may be confer'd upon him for his Valour and Service, is an Honour distinct from that Royal Dignity he had before as a Soveraign in his own Territories; so is this *Name* given to Christ *above every Name: Phil.* 2. 9. *i. e.* A Glory surpassing that of all Creatures, the Potentates of the Earth, or Seraphims of Heaven; which was a distinct Glory from that which he had, as one with the Father, before his Incarnation and Passion, and had possest, if he had never suffered: but this Glory mentioned by the *Apostle*, was given him upon his sufferings. It was not therefore a Name in regard of his Eternal Generation, as some interpret it * for the particle *wherefore*, in the beginning of *v.* 9. puts a bar to any such Interpretation, it referring this Glory as a consequent upon his Humiliation to the death of the Cross. It was therefore a Mediatory Glory, whereby the Authority of God was confer'd upon him, not *absolutely* and formally, as though he were then made God; But as to the exercise of it *as Mediator* in that Humane Nature, which he had so obediently subjected to the Cross, for the Glory of the Father, and the good of the Creature:

(5.) *This Mediatory Glory consisted in a power over all Creatures*; for it was such a *name* as was *above every name*, so that *at the name of Jesus every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father*, *Phil.*

* Rivet *in Psal.* 110. *pa.* 300. *Col.* 1. changed.

* *Ambros*

Phil. 2. 10. 11. He had the ſame power committed to him, which the Father hath; his *Throne* is the higheſt, being the *ſame* with that *whereon the Father ſat*, *Rev.* 3. 21. *A throne* of Government and Dominion. His Commiſſion is extenſive, a power as large *as the confines* of *Heaven* and *Earth*, *Matth.* 28. 18. *All power is given me both in Heaven and Earth.* A power over *Hell* is alſo put into the Patent, *Revel.* 1. 18. *And have the keys of Hell and Death.* His right to this was conditionally conferr'd upon him, at the firſt ſtriking of the agreement between the Father and himſelf, *Iſaiah* 53. 10, 12. he promiſed upon his oblation for ſin, to *divide him a portion with the great*, and he ſhould *divide the ſpoil with the ſtrong*; this was acknowledged due to him upon his Reſurrection, which being an owning of the validity of his performance, was an acknowledgement of the juſtice of his claim; and to this that in *Matth.* 28.18. refers, *all power is given to me.* But the ſolemn inveſtiture was not given him till his Aſcenſion. God put the Scepter in his hands, when he uſed that form of words, *Pſal.* 110. 1. *Sit thou at my right hand, till I make thy Enemies thy footſtool*; for in the Apoſtles ſenſe, to ſit at the right hand of God and to reign, are one and the ſame; for what is ſitting at the *right hand of God till his Enemies be made his footſtool*, is *reigning till all Enemies be put under his feet*, 1 *Cor.* 15. 25. At his Reſurrection he was ſtript of his ſervile garb, at his Aſcenſion he put on his Royal *Robes*, at his ſeſſion on the right hand of God, he was *crown'd*, and began the exerciſe of his Royal dignity.

[1.] *He hath all power in Heaven.* Power in the Treaſures of heaven, Power over the inhabitants of heaven.

(1.) *Power in the treaſures of heaven, of ſending the Comforter*, *John* 15. 26. *The comforter whom I will ſend*, which was ſent in *his name*, *Joh.* 14.26. His power was firſt in heaven, then in earth; his power on earth could not have been manifeſted without a power firſt in heaven; by his power in heaven he gathereth his people on Earth. When God had given us the greateſt gift, his ſon for the honour of his Mercy, he gives the greateſt gift next to him, *viz.* That of the ſpirit, for the honour of his ſons Mediation. As Chriſt in the *Evangeliek Oeconomy* acted for the honour of the Father, ſo doth the ſpirit in the ſame *Oeconomy* for the *honour of Chriſt*, *John* 16. 14. *He ſhall glorifie me.* He is therefore called the ſpirit of Chriſt. He is alſo ſaid to have the *ſeven ſpirits of God*, *Revel*, 3. 1. *Seven* is a Scriptural number of perfection; he hath the full power of the gifts and graces of the ſpirit to beſtow upon the Church, and fill his myſtical body with. By this it was evident, that as Mediator he had a mighty power with God, ſince the firſt fruits of his Exaltation was the effuſion of a Comforter for us, a ſecond Advocate on Earth. This being the fruit of his Mediation, and given to him as Mediator, was a full confirmation not only of the virtue of his Death, but the powerful continuance of it ſtill in heaven, not only that it was accepted for us, but that the vertues and fruits of it ſhould be perpetually diſtributed to us. This power of the ſpirit was given to Chriſt immediately upon his Aſcenſion, as the purchaſe of his ſufferings, and the reward of his *Conqueſts*, *Pſal.* 68. 18. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men.* By his ſolemn inveſtiture he was ſetled in a power over the treaſures of God, and gave out that in abundance, which before was communicated in ſome few drops; the heavens are opened and a golden ſhower comes down upon the World. In a ſenſible and apparent manner he received this ſpirit before for himſelf, for he had it without meaſure, he received it before when he entred upon his office to fit him for his mediation; he now receives this power as mediator upon his Aſcenſion, and as a ſteward for his people to diſtribute this rich revenue of God for the greatning of his Church; upon his Aſcenſion he received it to give out to thoſe he had left behind him in the World, *Pſal.* 68. 18. *Received. Eph.* 4. 8. *Gifts for men*; it was then the donative of the Father to Chriſt, that it might be Chriſts donative to us. By the way, we may take notice of another argument for the neceſſity of the Exaltation of Chriſt in heaven, ſince the *ſpirit* being an *heavenly gift* it was not fit he ſhould be ſent by a perſon that was not poſſeſſed of heaven, and it being the purchaſe of the Mediator, and to be ſent in his name, it was convenient the Mediator ſhould be in heaven,

and have a more glorious residence than in the earth before the mission of so great a gift.

(2.) *Power over the inhabitants of Heaven.* In his incarnation, in the days of his Flesh, he was lower than the Angels; in his Ascension he is made higher by the shoulders than the loftiest of them; and this in regard of his Office *as Mediator*; for as God he had an Essential superiority above them before; the superiority over them as he was God, he had by nature; the superiority over them after his humiliation, he had upon the execution of his Mediatory Office. The Angels that had their Residence in heaven, were to bow to him, yield obedience to him as he was God-man, for so he was exalted, as *Jesus*, as one that had *suffered death*, *Phil.* 2. 9. They were to give him an adoration which pertained to God, and according to this Divine order they pay him actual Adorations before his throne as *the Lamb of God*, *Revel.* 5. 11, 12, 13. and they are put in subjection to him as their head, not only for a time but for ever, in *this World*, and *that which is to come*, *Eph.* 1. 21. to order direct and commission them for the ends of his Mediation according to that compassionate sense he hath in his glory, of the infirmities and distresses of his people. He is Lord of all of them to this purpose; one hath not the priviledge to stand before God, and another subject to run upon his errands in the World, but all are subjected to the Scepter of Christ to be used by him at his pleasure in his service. And in this respect he received all power, first in heaven, then in earth, *things in heaven* are first gathered, after that *things on earth*, *Eph.* 1. 10. The holy Angels were all subjected to him upon his Exaltation by one intire donation, the promise of making him their head was fully accomplisht; whereas there is to be a revolution of time to the end of the World, before things in earth shall be gathered to him, before all his Elect shall submit to his Scepter, and his Enemies be debased to his footstool. But upon his advancement, as there was an actual donation of them by his Father, so there was an intire submission of them in one body to him, the whole Corporation of those blessed spirits waited upon him in his entrance into heaven to his Coronation according to the Will of their God, and his God, who had given them a precept to *worship him*, *Psal.* 68. 17, 18. and that in a military posture as their General, noted by the word *Chariots*, which were used chiefly in War and warlike Triumphs.

[2.] *Power in earth over all creatures.* *There is nothing left that is not put under him*, *Heb.* 2. 8. All things are given him by God, to be in subjection either voluntary or constrained *, he is Lord of all the Creatures, as God-man, because all the Creatures were made for man, and Christ being the Lord of all mankind is also the Lord of all the Creatures that were made for the use and benefit of man. He is therefore the *first-born of every Creature*, *Colos.* 1. 15. the right of primogeniture is confer'd upon him, and so he became Lord of all, as *Adam* in regard of his Dominion over all earthly Creatures might be said to be the first born of them, though himself is created after them. His power upon Earth consisteth in this, that all the worship of God is to be done in his name, our supplications for the supply of our wants, our acknowledgments for the receit of his blessings must be presented *in his name*, *John* 16. 26. *Eph.* 5. 20. he is made a Priest to offer our sacrifices and incense of Prayers, he is the channel through which God conveys all the marks of his kindness to us, he hath power as a *Prince* to give *Repentance* as the means, and *Remission of sin* as the priviledge of those that are given to him, *Acts* 5. 31. He hath a name above every name in the Earth, no person was ever so famous, none ever was ador'd by so many worshippers, none worshipped with so much fervency, none ever had so many lives sacrificed for his glory, and acknowledgement of his Mediation and Person. His Glory hath extended one time or other over the whole World. 'Tis a power that hath given check to the power of Kings, and silenc'd the Reason of *Philosophers*; it hath put to flight the Armies of Hell, and been celebrated by the Songs of Angels; no name was ever so glorious, no power ever so great.

* *Sabund* Tit. 263. 550.

The Third thing, I should come to is,

III. *The end of his Glory.* As his sufferings were necessary for us, so was his Glory, as it was needful he should dye to redeem us, so it was needful he should

enter

enter into glory to bless us. There are *two great* things accrue to us by Christ, *Acquisition* of Redemption, and *Application* of Redemption, the one is wrought by his death, the other by his Life, the one by his elevation on the Cross, the other by his advancement on his Throne. 'Tis there he hears us, and from thence he purifies us, had not Christ entered into glory, we had wanted the application of the fruits of his death, and so his Incarnation and passion had been fruitless.

I shall name only *two*, one consequent upon the other.

1. *The sending the Spirit.* Indeed since there could be no Grace and sanctification without the spirit, we must suppose that the spirit was given before the coming of Christ. In the old World the spirit did strive with men, and the spirit of God was in, and upon the Prophets, and the holy men in the Old Testament; but it was communicated in weaker measures, scanty drops, not in that abundance, till the installment of Christ, it was then *shed abundantly through Jesus Christ*, Tit. 3. 6. whence our Saviour is said after his Ascension, not to drop upon persons, but *to fill all things*, *viz.* by his spirit, *Ephes.* 4. 10. The spirit was in the World before, as light was upon the face of the Creation the three first days, but not so sparkling and darting out full beams till the fourth day of the Creation of the World. The full effusion of the Holy Ghost was reserved for the time, and honour of Christ; he was communicated to the *Jews* anciently for working miracles and uttering Prophesies; but the *Jews* tell us that after the death of *Zachary* and *Malachy*, the spirit of God departed from *Israel* and went up. So that afterwards Miracles were very rare among them, and therefore when the Disciples at *Ephesus* of the *Jewish* race, *Acts* 9. 2. Said they, *Had not heard whether there were any Holy Ghost or no*, 'tis not to be understood that they had not heard that there was such a person, for that they believed, but they knew not whether the *Holy Ghost* which departed away after the death of *Malachy*, was restored again in the gift of Prophesie and Miracles. The golden shower of the spirit for Grace and gifts was not to be rain'd down upon the World in so full and sensible a manner till the Coronation of Christ, as only at some publick solemnities of Princes, the Conduits use to run with Wine. Hence Christ flatly tells his Disciples, that it was *expedient* for him *to go* that the *Comforter* might *come*, which was not to come till after his departure, and particularly by his mission, *John* 16. 7. *Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you*, and this he avers as a certain Truth. Indeed Christ received the spirit for himself at the first inauguration and entrance into the exercise of his Office at his Baptism, but not fully to convey it to his people, but upon his Coronation, and full investiture with all Power. Then he received the *promise of the spirit*, *Acts* 2. 33. *i. e.* he obtain'd the full execution of the promise in the full effusion of the Holy Ghost, when he had enter'd into the Sanctuary not made with hands. The purchase of it was a fruit of his death, but the mission of it was consequent upon his Exaltation; by his death in satisfying the Justice of God he removed that bar which had been upon those Treasures, and broke the seal from the Fountain, that the waters of divine grace might be poured out upon men; by his death he merited it, by his glory he possessed it, and then made the effusion of it, and that for the good of his people * *'Tis expedient for you*, it was not only for his honour that he went to heaven, but for our advantage, that our Faith might be perfected, our hope elevated, and every Grace strengthned and refin'd. Now the spirit was sent to this end to carry on the work of Christ in the World, and to apply the Redemption he had wrought. He was *to bring things to remembrance whatsoever Christ had said to them*, *John* 14. 26. he *was not to speak of himself*, *John* 16. 13. He was not to be the Author of a new doctrine in the Church, but to impress upon men what Christ had taught, and what he had wrought by his passion. He is therefore called *the spirit of Truth*, *i. e.* Teaching and clearing up to the minds of men, that Truth which Christ had taught and confirmed by his bloud, and to raise the superstructure upon that foundation Christ had already laid. He was to declare only *what he heard*, *John* 16. 13, 14. to act the part of a Minister to Christ, as Christ had acted the part of a Minister to his Father; to *glorifie Christ's i. e.* to manifest the fulness of his merit, and the benefits of his purchase, for he was to receive of

* Pont. *part.* 5. *Medit.* 17. *p.* 324.

Christs, *i. e.* The things of Christ, his Truth and Grace, and manifest them to their Souls, and imprint upon them the comfort of both. This Spirit being then a fruit of the Glory of Christ, is an abiding Spirit for those ends for which he was first *sent: John* 14. 16. The Permanency of the Spirit is as durable as his Glory. Christ must be degraded from his Exaltation, before the Spirit shall cease from performing the Acts of a Comforter, and Advocate on Earth.

2. *Consequent upon this was the communication of gifts for the propagation, and preservation of the Gospel.* Christ was to raise a Gospel Church among the *Gentiles*, to apply the Fruits of his Death; this he could not do without receiving gifts to bestow upon Men; these gifts were not to be received by him, till his finishing his work, and this work could not be declared to be compleatly finished without his advancement to the *right hand of his Father*; *Psal.* 68. 18. He received them with one hand, and distributed them with the other; he handed them to the World, as they were conveyed to him by his Father in his Glory. *He ascended up far above all Heavens, that he might fill all things*; *Eph.* 4. 10. all the World with the knowledge of himself, all kinds of Men with gifts; Officers with Abilities; private Christians with Graces. His Glory is the Foundation of all Christianity; by those gifts of the Spirit to Men, he rescues Men from a Spiritual Death, and plants them as Living Trees in the Garden of God; by those we find our hearts linkt to him in love, panting after him with desires, and aspiring to the happiness of Heaven where he is: All the Channels through which he pours the Waters of Life upon the World, were cut and framed by his hands: The Spirit is called the *seven Spirits in the hand of Christ*, and joyned with the *seven Stars*, *Revel.* 3. 1. as being distributed by him in the seven States, and Periods of the Church, to the end of the World.

There might be more named, but they may come in in the Use, to which we may now proceed.

IV. USE.

I. *Of Information.*

1. *How groundless is the Doctrine of Transubstantiation,* [*and to enter into his Glory after his suffering*] Had there been such a thing as his dayly descent to Earth in the sacrifice of the Mass, it had been a very proper season to have intimated such a notion to his *Disciples* in this discourse; he might have had a very fair occasion to say, wonder not at the sufferings of your Redeemer; he ought not only to suffer those things, but you shall see him every day a sufferer in the Sacramental Wafer, as often as a Priest shall be the Consecrator, you shall crush his Body between your Teeth, and see him suffer a thousand times not by the hands of violent Men, but between the Teeth, and in the Stomacks of impure Creatures. No such thing is here spoken of, 'tis *enter into his Glory*: He was to be a sufferer but once, and then be received into Glory; his Glory was to follow his sufferings. By this *Doctrine* his dayly sufferings would follow his Glory, would be together with his Glory: He would be a sufferer on Earth, while he were glorified in Heaven; and while he sits at the right hand of his Father, his Body would be corrupted in the foul stomacks of some Men as bad as *Devils* at one and the same time. Is this a Glory his Humane Body entred into, to be frequently degraded to a lodging in an impure Stomack, among the dregs of the last nourishment which was taken in, to pass from thence to the draught, and be condemn'd to the dungeon of a putrifying Jakes? Would not this be worse than his sufferings on the Cross, which were but temporary, and more loathsome and ignominious than all the reproaches he suffer'd on Earth? This is a dealing with the Mediator, as the *Heathens* did with God, in changing his Glory into a corruptible Image. This is inconsistent with that Glory he is enter'd into after his sufferings; there is a repugnancy between his sitting upon a Throne, and being subject to the accidents of material things on Earth. As Christ was silent in any such Doctrine; so were the *Angels* at his *Ascension* (*Acts* 1. 10, 11. *This same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen him taken up into Heaven*) when they had a fit occasion to mention it; especially, when they mention his coming so again for the comfort of the Disciples that were Spectators of it. They mention not a coming every day in Body and Soul in the Wafer, into

their

their mouths, but only of a Viſible and Glorious coming again in the ſame manner as he Aſcended. As he hath enter'd into *Glory*, ſo the Heavens receive him, and contain him, till the time of the reſtitution of all things: His Body is too glorious to paſs into the Mouths and Stomacks of Man, and undergo thoſe various changes with their nouriſhments.

2. *How greatly is our Nature dignified!* He is enter'd into Glory with our Nature, and hath lifted up our Fleſh above the Heavens; and hath in this glorified our very duſt. In that Nature wherein he ſuffered, in the ſame Nature he hath aſcended into the moſt glorious part of the Creation of God above the higheſt Heavens. The Humanity of Chriſt, and in that our Nature was not taken up for a time, but for ever. It was debaſed for a *ſhort ſpace*, *Heb.* 2. 7. *Thou madeſt him a little lower than the Angels*; or, thou haſt made him lower than the Angels for *a ſhort time*; but he is advanced for ever: *Thou haſt crowned him with Glory and Honour*; the Redeemer is always to wear our Nature, 'tis never to be out of faſhion with him. How glorious is this for us, that the Son of God ſhould take our Nature, our duſty Humanity, all our Infirmities, except ſinful, to clear our Natures from all penal infirmities, to tranſform our Clay (if I may ſo ſay) into Virgins Wax, and wear it as a pledge, that the Members of his Body ſhall at length be brought to him? Our Nature now hath by Chriſt's aſſumption of it, an affinity with the Divine, which that of the glorious Angels hath not in ſuch a manner. Our Nature, not theirs was aſſumed, and remains united to the perſon of the Son of God. 'Tis advanced to the Right Hand of God, ſits upon the Throne with God. The Angelical Nature is below the Throne, ſtands about it, but is not advanced to ſit upon it. Our Nature hath not only now a Dominion over the Beaſts as at the firſt Creation, but *a principality above* and over the *Angels*. *Eph.* 1. 21. By creation we were made a little lower than the Angels, by this Union of the Divine, and the Exaltation of the Humane Nature of the Son of God, our Nature is mounted above theirs. It was then made as low as Earth, 'tis now advanced as high as Heaven, yea, above the Heavens; our Nature was before at the Foot of the World, the World is now at the foot of our Nature.

3. *How pleaſing to God is the Redemption of Man?* Chriſt's glorious advancement ſpeaks a fragrancy in his ſatisfaction to God, as well as a fulneſs of merit for Men. There was a good pleaſure in his Miſſion, there was a ſweet ſavour in his paſſion; for ſince he is crown'd with Glory upon a Throne, that ſo lately ſuffered ignominiouſly upon a Croſs; what can the conſequence be, but that his Obedience to death was highly agreeable to the mind of God, and afforded him a raviſhing delight? For without his receiving an infinite content by it, 'tis not poſſible to imagine he ſhould beſtow ſo glorious a recompence for it. We have his word for a teſtimony of his delight in the ſervice he deſign'd: *Iſa.* 42. 1. *Behold my ſervant, in whom my Soul delights.* We have his deed for an Evidence of the pleaſure he took, in the ſervice he performed, by putting the Government into the hands of the Mediator, and giving him power over the Angels, and ſetting him at his Right hand as his Son. He hath teſtified what a raviſhing ſence he hath of the Redemption he wrought, and of that Death whereby he compleated it. He took more pleaſure in him as the Redeemer, than in all the Angels in Heaven. The *Apoſtle* challengeth all to produce any one Angel, to whom God ſpake ſo magnificent a word, *Sit thou at my right hand, till I make thy Enemies thy foot-ſtool.* *Heb.* 1. 13. *To which of the Angels ſaid he ſo at any time.* He is proclaimed to the Angels as an Object of Worſhip, as he is *brought into the World*, *Heb.* 1. 6. as he is the *Heir appointed*; as well as he is the Heir begotten; as he hath *by Inheritance obtained a more excellent name than they*; he hath now a glorious Empire over the Angels, as Mediator in his Humanity, which he had before in his Deity, as God bleſſed for ever: He enters into Glory, as *Adam* into the poſſeſſion of the World, with a Dominion over all the works of God. Had not every part of his work in the World adminiſtred a mighty pleaſure to God, there had not been a hand reached out to have lifted him to Glory; but he went up with a *ſhout*, *Pſal.* 47. 5. with the applauſe of God, and acclamations of Angels. No ſhouting had been in Heaven, no Chariot ſent from thence to fetch him; no Attribute of God had bid him welcome, had

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any been disgraced by him. There had been a gloominess, and disorder, instead of a *Jubilee*; nor could he ever have sat down upon the Throne of the divine Holiness, had not the Holiness of God, the most Estimable perfection of his Nature, been highly glorified by him.

4. *How terrible should the consideration of the Glory of Christ be to the unregenerate, and unbelievers?* The greatness of Gods pleasure in the Redemption performed by our Saviour, testified by this his Exaltation, argues a Wrath as terrible against those that lightly esteem him. What greater provocation, than to set our Judgement against the Judgement of God, and to think him not worth glory, by our disesteem, who hath deservedly enter'd into a Glory above all Creatures? 'Tis far worse to despise a Saviour in his Robes, than to crucifie him in his Rags. An affront is more criminal to a Prince upon his Throne, than when he is disguised like a Subject, and maskt in the Cloaths of his Servant. Christ is enter'd into Glory after his sufferings; All that are his Enemies must enter into misery after their prosperity. As there is the greatest contrariety in their Affections, so there will be the greatest distance in their conditions; such cannot be with him where he is in Glory, because they are contrary to him. What Prince upon his Throne, and in his Majesty would admit into his presence base and unworthy Criminals, but to punish them, not to cherish them? Impure persons are not fit to stand before a Princes Throne. The Sight of Christ in Glory is the happiness of Believers, not to be communicated to the Wicked. Those that will not bow to him, must bend under him: If they will not bend to him in his Glory, they must fall under his Wrath, and be parts of his conquest in his anger, if they will not surrender to him upon his Summons from his Throne of Grace. What a folly is it to kick against that person before whom, one time or other, *all knees must bow*, either voluntarily, or by constraint; and *render him* an active, or a passive *Honour? Phil.* 2. 10, 11. Since he had a power join'd with his Glory, that power will as much be exercised against his Enemies, as for his Friends. As the one are to sit upon his Throne, so the other are to be made his Foot stool, and whosoever will not be ruled by his Golden Scepter, shall be crusht by his Iron Rod.

2. *Use* is of *Comfort*. The great ground of almost all discomfort, is a wrong and imperfect notion of the Death, and especially of the Exaltation of Christ, and his sitting at the right hand of God: *Sorrow fil'd* the Disciples hearts, because they apprehended not the reason and ends of Christ's *departure from them, John* 16. 5, 6. had they considered whither he was to go, and for what, they would not have been dejected.

(1.) *By his Glory the justification of Believers is secured.* As all Believers did make a satisfaction to God in the Death of Christ, so they are all discharged by God in the Resurrection, and Ascension of Christ: Christ having a full discharge by his entering into Glory as a common person, all those whose sins he bore, have a fundamental discharge in that security of his person from any more suffering. As he bore the sins of many as a common person in the offering himself, and thereby satisfied for their Guilt; so he receives an Absolution as a common Head for all those whose guilt he bore in his sufferings. The Glory he enter'd into, secures him from any further lying under the burden of our sins, or enduring any more the penalties of the Law for them; for as he suffered, so he was acquitted, and entered into Glory as *our Surety* and Representative: *Heb.* 9. 27. *As it is appointed unto all men once to dye, and after that, the judgment, so Christ was once offered for the sins of many; and unto them that look for him, shall he appear without sin unto Salvation.* As *Judgment* is appointed for all Men, as well as Death, and they receive their final and irreversible Judgment after Death; so Christ by his Exaltation is judged perfect, fully answering the Will, and Ends of God; and shall not appear any more as a Sacrifice in a weak and mangled Body, but in a glorious Body, as a manifestation of his Justification, fitted for the comfort of those that look for him. Upon the score of this Judgment passed upon him by God in our behalf, he is to appear at length for Salvation. If he suffered for us, his sufferings are imputed to us; and if his Exaltation be an approbation of his sufferings for us, then the validity of his sufferings for our Justification, is acknowledged by Gods receiving him into Glory; for as in his Death all Believers were vertually crucified, so in his Justification, (whereof his Exaltation is

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an assurance) all Believers have a fundamental Justification. It was for the *purging* not his own, but our *sins*, that he *sat down at the right hand of the Throne of the Majesty on high*; *Heb.* 1. 3. and therefore he sat down as justified for us; the reason of his advancement was the expiation perform'd by him. As long therefore as the Glory of Christ holds, the reason of that Glory holds; *i. e.* the stability of his Expiation, and consequently the security of our Justification upon Faith. The Glory Christ is dignified with, adds no value to his sufferings, but declares the value of them, as the Stamp on Bullion declares it to be of such a currant value, but adds no intrinsick value to what it had before. In Christ's Death the Nature of his Sacrifice is declared, in his Resurrection the validity and perfection of his Sacrifice is manifested, in his glorious Ascension, the Everlasting virtue of that Sacrifice is testified. All three eyed by Faith in conjunction, secure our Justification, and render a perpetual repose to the Conscience. His Throne being for ever and ever, the virtue of his Sacrifice, upon the account of which he was placed in that Throne, is incorruptible, and therefore there is no room for dejection and jealousies of the sufficiency of the ransom after so illustrious a recompence received by him. Had he not indeed enter'd into Glory, we had had but a weak assurance of a discharge from the Judge.

(2.) *Hence there is a perpetual bar against the charge our sins and Satan may bring against us.* As Christ suffered for us, so he enter'd into Glory for us; he suffered in the notion of a *Redeemer*, and he is ascended up into Heaven under the notion of an *Advocate*: He sits not there as a useless Spectator, but as an industrious and powerful Intercessor. The end of his being with the Father, is to be an *Advocate*; 1 *John* 2.1. *We have an Advocate with the Father*; and the Office of an *Advocate* is to plead the cause of a Client against a false, and unjust Suit. He drew up the answer upon the Cross to the Bill sin had put in against us; and in his Glory he pleads, and makes good that Answer. He merited on the Cross, and improves that merit on his Throne; and diffuseth his Righteousness to shame the accusations of Sin. It was through the Blood of the Covenant he rose: It was through, and with the Blood of the Covenant he enter'd into the holy place, to carry the merit of his Death as a standing Monument into Heaven. He fixes the sight of it always in the Eye of God, and the savour of it is in his Nostrils; so that as the World, after the savour of *Noah's* Sacrifice should no more sink under the Deluge, so a Believer in Christ should no more groan under the Curses of the Law, though he may smart in this World under the correction of a Father. We have great Enemies, the Devil tempts us, and corruptions haunt us, and both accuse us; to whom do they present their accusations, but to that Majesty, at whose right hand the Redeemer hath his residence? Whence must the vengeance they call for, ensue, but from that Majesty, upon whose Throne a suffering Saviour sits in Triumph, to answer the charge, and stop the revenge? Since he suffered to tear the Indictment, hath he enter'd into Glory to have it piec'd together again, and renewed? As he bowed down his head upon the Cross to expiate our sins, so he hath lifted it up upon the Throne to obviate any charge they can bring against us. This is a mighty comfort to a good and clear Conscience in the midst of Infirmities, that Christ is ascended into Heaven, and is on the right hand of God; Angels, Authorities, and Powers, evil ones, as well as good being made subject to him; evil ones by force, and good ones voluntarily; and therefore secures those from any charge of the evil Angels, that are baptiz'd into his death, and have the *stipulation of a good conscience towards God*, which is the *Apostles* reasoning. 1 *Pet.* 3. 21, 22.

(3.) *The destruction of sin in a perfect sanctification is hereby assured*: Since his Glory is a pledge of the Glory of Believers, 'tis an earnest also of all the preparations necessary to the enjoyment of that Glory; but a perfect holiness is the only high way to happiness. A Redeemer in Glory will at length *present to himself a glorious Church*; *Ephes.* 5. 27. Glorious without spot, smooth without wrinkles, sound without blemish, like to himself. The Resurrection of Christ, the beginning of his Exaltation, is the foundation of the Sanctification of every Believer. The power which raised him, and sat him in Heaven, was an earnest of the power that was to be exerted to *raise* and work in those that were to be his Members, and fix them in the like condition:

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Epheſ. 1. 19, 20. Chriſt being riſen and exalted for their Juſtification, was an aſſurance that the ſame power ſhould be employed for doing all works neceſſary in a juſtified perſon. As in his Death they were crucified with him, and by virtue of his Reſurrection raiſed from their Spiritual Death; ſo by virtue of his Exaltation, they ſhall at laſt caſt off their grave Clothes, and like *Elijah*, be wholly ſeparated from a duſty Mantle. All that are choſen by God, ſhall paſs into *a conformity to the Image of his Son*: *Rom.* 8. 29. What did Chriſt enter into Glory for, and receive a power, but to deſtroy the ſtrength of that in the Heart, the guilt whereof he expiated by his Blood; that as he appeaſed the Anger of God, and vindicated the honour of the Law by removing the Guilt, he may fully content the Holineſs of God, by cleanſing away the Filth? As he had a Body prepared him to accompliſh the one, ſo he hath a glory confer'd upon him to perfect the other; that as there is no guilt ſhall be left to provoke the Juſtice of God, ſo there ſhall be no defilement left to offend his Holineſs. The firſt fruits of this Glory therefore was the miſſion of the Holy Ghoſt, whoſe proper Title is *a ſpirit of holineſs*, in regard of his Operation, as well as his Nature; and whoſe proper work is to quicken the Soul to a newneſs of Life, and mortifie by his Grace the Enemies of our Nature, He is not entered into Glory to be unfaithful in his Office, unmindful of his Honour, negligent of improving the virtue of his Blood, in purging the Souls that need it, and deſire it. No doubt, but *Father ſanctifie them through thy truth*, ſounds as loud from his Lips upon his illuſtrious Throne, as it did upon Earth, when he was approaching towards the confines of it: *John* 17.17, He did not utter thoſe words upon the borders of his Kingdom, to forget them when he was inſtated in it. What he prayed for in his Humiliation, he hath power to act in his Exaltation; and therefore ſince his deſires for the Sanctification of his people were ſo ſtrong then, his purſuit of thoſe deſires, and his diligence to obtain them, will not languiſh now in his preſent ſtate. His peremptory deſire *John* 17. 24. that all his people might *be with him*, implies a deſire for the perfection of that Grace which may fit them to be with him.

(4.) *An aſſurance from hence of an holy aſſiſtance in, and an honourable ſucceſs of all Afflictions and Temptations.* He entred into Glory, but after his ſuffering; and therefore went not into Glory without a ſence of his ſufferings. He enter'd into Glory in the ſame relation as he ſuffered; he was a ſufferer for us, and therefore aſcended into Heaven for us; he hath therefore a ſence of what ſufferings he endured for us, as well as of what Glory he injoys for us. The ſence he bears in him ſtill is therefore for our ſakes. 'Tis that Humane Nature wherein the Expiation was made on Earth, that is now crowned with Glory in Heaven; that Humane Nature, with all the Compaſſions inherent in it, with the ſame Affections wherewith he endured the Croſs, and deſpiſed the ſhame; with the ſame earneſtneſs to relieve us, as he had to dye for us; with the ſame deſire to ſupply our wants, as he had to redeem our perſons. He forgets not in his Glory what he was in his Humiliation, nor is unmindful of them in their Miſery, whom he intends to bring to Glory. He remembers his own ſufferings, and for what he ſuffered, and how he hath left a ſuffering people behind him. He cannot mark out a Manſion in Heaven for any one remaining upon Earth, but he remembers what condition he left them in, and what preſent miſery attends them; *to that end he went to Heaven to prepare a place, and order the Manſions for reception.* *John* 14. 2. His head is not more gloriouſly crowned, than his heart is gloriouſly compaſſionate. His paſſion was temporary, but his compaſſions are as durable as his Glory: While he left the Infirmities of his Body behind him, he took his pitying Nature with him to wear upon his Throne. He is *touched with a feeling of our Infirmities*: *Heb.* 4. 15. Indeed he cannot but be touched with them, becauſe before his glorious entrance he felt them. To think there is a glorified Head in heaven, is a refreſhment to every ſuffering Member on Earth; and ſuch a glorified Head, that can as ſoon forget his own Glory, as any part of his ſuffering Body. And as to temptation from the Devil, this Glory gives an aſſurance of a compleat Victory over him at laſt. That Devil that was repulſed by him in the Wilderneſs, wounded by him on the Croſs, chained by him at his Reſurrection, and triumphed over at his Aſcenſion, cannot expect to prevail; he that could not over-power our Head, while he was covered with the Infirmities of

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the Flesh, cannot master him, since all power is delivered to him in Heaven and Earth; and while the Head is in Glory, it will protect and conduct the Members. He that wanted not wisdom and strength in the form of a Servant to defeat him, doth not want it upon the Throne of a Conqueror to outwit and crush him: He can, and will in due season as well silence the storms of Hell, as in the days of his infirm Flesh he did the Waves of the Sea, and the Winds of the Air: The Members cannot be drowned while the Head is above Water.

(5.) *An assurance of the making good all the promises of the Covenant accrues from hence.* If he suffered Death to confirm them, he will not enjoy his Glory but to perform them. *The sure Mercies of David were established at his Resurrection*; and at his Ascension put into his hands to be distributed by him; by those (though his Resurrection is only named as being the beginning of his Exaltation) God assures us, that he shall dye no more, but live to dispense those Blessings he hath purchased, and accomplish those Covenant promises in his Glory, which he sealed by his Blood; which are sure Mercies, declared sure by his Seal, and by his possession. The end of his Exaltation is not cross, but pursuant to the end of his Passion. 'Tis upon the account of his being a *faithful Witness*, that he is the *Prince of the Kings of the Earth*; *Rev.* 1. 5 'Tis a strong argument that he will be exact in his glorious condition to honour the truth of God in the performance of his promises, since he hath been so exact in the ignominious part of his work, to remove that which barr'd the way to the accomplishment of them, *viz.* satisfying that Justice which protected the Covenant of Works, that Mercy might act by a Covenant of Grace towards Men.

(6.) *Hence there is an assurance of the Resurrection of our Bodies*: He began to enter into Glory when he was raised, and his Resurrection was in order to his further Glorification. He was exalted to bring Death among the rest of his Enemies under his feet; and therefore his *entrance into Glory*, compleats the conquest of it: 1 *Cor.* 15. 25, 26. 'Tis not so much an Enemy to his person now, since he hath surmounted it, but an Enemy to his Mystical Body, and therefore is to be conquer'd in it. As *Adam* in his fall was the spring of Death to all that descend from him; So Christ in his advancement is the Fountain of Life to all that believe in him. Hence is he called *a quickning Spirit*, 1 *Cor.* 15. 45. so that he hath the same efficacy to give Life, as *Adam* had to transmit death to his posterity. *v.* 20, 21, 22. As it was not only the Soul of Christ, but the Body was exalted, so our Bodies shall be raised since they are sanctified by Christ, as well as our Souls. He redeemed not one part of us, but our Persons, which consist both of Body and Soul. There is no ground to imagine that when the Head is raised, the Members should always remain crumbled to dust, and covered with grave Cloths. He rose as our Head, otherwise we could not be said by the Apostle to *rise with him*. *Colos.* 2. 12. The glorious Resurrection of Christ indeed is not the meritorious cause of our Resurrection (for all the merit pertains to his Humiliation) but the seal and earnest and infallible argument of it. He did not only rise for himself, but for his Members, and their Justification, *Rom.* 4. 25. and therefore for their Resurrection; for there is no reason Death the punishment should remain, if guilt the meritorious cause of it be removed. He rose for our Justification declaratively, *i. e.* his Resurrection was a declaration of our Fundamental Justification, because Justice was thereby declared to be satisfied, which would else have shut us in the Grave, and lockt the chains of Death for ever upon us. 'Tis by this the first step of his entrance into Glory, we have an assurance that the Graves shall open, bodies stand up, and Death be swallowed up in Victory.

(7.) *Hence ariseth an assurance of a perfect glorification of every Believer.* The Heavens receive him *till*, and therefore in order to *the restitution of all things*, *Acts* 3. 21. the full restauration of all things into due order, and therefore a full freedom of the Regenerate Man from sin and misery. As the *Apostle* argues in the case of the Resurrection, *if Christ be risen, we shall rise*; 1 *Cor.* 15. 13. so it may upon the same reason be concluded, that if Christ enter'd into Glory, Believers shall enter into Glory; for as from the fulness of his Grace we receive Grace for Grace, so from the fulness of his Glory, we shall receive Glory for Glory; and the reason is, because he enter'd into Glory as the Head, to take livery, and seizin of it for every one that belongs to him: He entered as a fore-runner, to prepare a place for those that were

to follow him, and was crowned with Glory as he is *the Captain of Salvation*; *Heb.* 2. 9. ſo that this Glory was not poſſeſſed by him meerly for himſelf; (for he was glorious in his Deity before) but to communicate to our Nature which he bore in his Exaltation. As Immortality was given to *Adam*, not only for himſelf, but to derive to his poſterity, had he perſiſted in a ſtate of Innocence; ſo the ſecond *Adam* is clothed with a glorious Immortality, as the communicative principle to all Believers. As God in creating *Adam* the root of mankind, did virtually create us all, ſo in raiſing and glorifying Chriſt the root of ſpiritual Generation, he did virtually raiſe and glorifie all that were his ſeed, though their actual appearance in the World either as Men, or Believers, were afterwards. As the Reſurrection of Chriſt was an Acquittance of the principal Debtors in their ſurety, ſo the advancement of Chriſt was the glorification of his ſeed in the root. When the Head is crowned with a triumphant Lawrel, the whole Body partakes of the honour of the Head; and a whole Kingdom has a ſhare in a new ſucceſſion of honour to the Prince. As thoſe that *believe in Chriſt* ſhall ſit *with him upon his Throne*, *Rev.* 3. 21. ſo they ſhall be crowned with his Glory; not that they ſhall poſſeſs the ſame Glory that Chriſt hath, (for his perſonal Glory as the Son of God, and his Mediatory Glory as the Head of the Church are incommunicable, it hath an authority to govern joined with it, which the higheſt Believer is uncapable of) but they ſhall partake of his Glory according to their capacity, which he ſignifies by his deſire and will, *Joh.* 17. 24. *That they may be with him where he is, and behold his Glory*; not only *with him* where he is, for ſo in a ſence Devils are, becauſe as God, he is every where; but in a fellowſhip, and communion with him in Glory. He is exalted as our Head, whereby we have an aſſurance upon Faith of being glorified with him. Had he ſtaid upon Earth, we could have had no higher hopes, than of an Earthly Felicity; but his advancement to Heaven is a pledge that his Members ſhall mount to the ſame place, and follow their Captain; in which ſence, his people are ſaid to *ſit together with him*. *Epheſ.* 2. 6. And herein is the difference between the tranſlation of *Enoch into Heaven*, the rapture of *Elias* in a fiery Chariot, and the *Aſcenſion of Chriſt*; they were taken as ſingle perſons, he as a common perſon: Thoſe tranſlations might give men occaſion to aſpire to the ſame Felicity, and ſome hopes to attain it upon an holy Life, but no aſſurance to enjoy it upon Faith, as the Aſcenſion of Chriſt affords to his Members. And further, The Glory of Chriſt ſeems not to be compleat, till the glorification of his Members: His abſolute Will is not perfectly contented, till his deſire of having his people *with him* be ſatisfyed. *John* 17. 24. The departed Saints are happy, yet they have their deſires as well as fruitions; they long for the full perfection of that part of the Family which is upon Earth. Chriſt himſelf is happy in his Glory, yet the ſame deſires he had upon Earth to ſee his believing people with him in Glory, very probably do mount up in his ſoul in Heaven; and though he fills all in all, and hath himſelf a fulneſs of the beatifick Viſion, yet there is the fulneſs of the *Body Myſtical*, which he ſtill wants, and ſtill deſires. The *Church*, which is his *Body*, is called *his Fulneſs*. *Epheſ.* 1. 23. 'Tis then his Glory is in a Meridian height, when he comes to be *glorified in* all *his Saints* about him. 2 *Theſ.* 1. 10. The elevation then of the Head is a pledge of the advancement of Believers in their perſons; and a tranſporting them from this Vale of Miſery, to the Heavenly Sanctuary. His Death opened Heaven, and his Exaltation prepares a Manſion in it: His Death purchaſed the Right, and his Glory aſſures the Poſſeſſion.

III. *USE.*

Of *Exhortation.*

Meditate upon the Glory of Chriſt: Without a due and frequent Reflection upon it, we can never have a Spirit of thankfulneſs for our great Redemption; becauſe we cannot elſe have ſound impreſſions of the magnificent Grace of God in Chriſt. 'Tis the leaſt we can do, to give him a room in our Thoughts, who hath been a forerunner in Glory, to make room for us in an happy World.* As the antient *Iſraelites* linkt their Devotion to the Temple and Ark at *Jeruſalem*, the viſible ſign God had given them of his preſence, ought we not alſo to fix our Eyes and Hearts on the Holy place which contains our Ark, the Body of the Lord Jeſus?]

* Daille *viat ſanct.* P. 443.

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The meditation on this Glory will keep us in acts of Faith on him, obedience to him, *a lively hope* of enjoying bleſſedneſs by him. 1 *Pet.* 1. 21. If we did believe him dignified with power at the right hand of his Father, it would be the ſtrongeſt motive to encourage and quicken our obedience, and fill us with hopes of being with him, ſince he is gone up in Triumph as our Head: It would make us highly bleſs God for the Glory of Chriſt, ſince it is the day of our Triumph, and the aſſurance of our Liberty.

(1.) *It will eſtabliſh our Faith.* We ſhall eſteem Chriſt fit to be rely'd upon, and never queſtion that Righteouſneſs, which hath ſo great an advancement to bear witneſs to the ſufficiency of it. Since his Obedience to Death was to præcede the poſſeſſion of his Glory; that being now confer'd, evidenceth his Obedience to be unblemiſht. It gives us alſo a proſpect of that Glory which ſhall follow our ſufferings for him, which is very neceſſary for the ſupport and perfection of our Faith.

(2.) *It will inſpire us not only with a patience, but a courage in ſuffering for the Goſpel.* By this the *Apoſtle* encourageth *Timothy to endure hardneſs*; 2 *Tim.* 2. 8. *Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead.* The Elevation of Chriſt is a full confirmation of the Goſpel, and all the Doctrines contained therein. Who can faint under ſufferings for that, that ſeriouſly reflects, and ſees the ignominy of the Croſs turn'd into the Honour of a Crown. If his Humiliation was ſucceeded by an Exaltation, the Members may expect the ſame methods God uſed to the Head. What ſhame can it be to confeſs, yea, and dye for one that is ſo highly advanced, eſpecially when in that advancement we have a communion with him? A conformity to him in ſuffering, will iſſue in an honour in the ſame place. If he entred as a forerunner, then all that are to follow him, muſt go the ſame way, to mount to a like honour.

(3.) *It will incourage us in Prayer.* From this Topick, Chriſt himſelf raiſed the Diſciples hopes of ſpeeding in their Petitions. *John* 14. 12, 13. *Becauſe I go to the Father, whatſoever you ask in my name, that will I do*; for ſo ſome join the words: He was glorified as a *Prieſt*; not only becauſe he was one, but that he might be in a better capacity to exerciſe the remaining part of his Office. The perpetuity of his Prieſthood is a great part of his Glory, and it is a part of this Office to receive and *preſent the Prayers of his people. Rev.* 8. 3. How chearfully may we come to him, who is entred into the Holy of Holies for us, if we had ſenſible apprehenſions of his preſent ſtate? A dull frame is neither fit for that God that hath glorified Chriſt, nor fit for that Chriſt that is glorified by him.

(4.) *It would form us to Obedience.* Since the Humanity is in Authority next to the Deity, it would engage our Obedience to him, to whom the Angels are ſubject: The Angels in beholding his Glory eye him to receive his Commands; and we in meditation on it ſhould be fram'd to the ſame poſture. Chriſt by his Death acquired over us a right of Lordſhip, and hath laid upon us the ſtrongeſt Obligation to ſerve him: He made himſelf a Sacrifice, that we might perform a ſervice to him: *Rom.* 14. 9. *He both dyed, and roſe, and revived, that he might be Lord both of the Dead and Living.* By his reviving to a new ſtate and condition of Life, his right to our obedience is ſtrengthned. There is no Creature exempt from his Authority, and therefore no Creature can be exempt from Obedience to him. Who would not be Loyal to him, who hath already received a power to protect them, and a Glory to reward them?

(5.) *It would alienate our affections from the World, and pitch them upon Heaven.* The thoughts of his Glory, would put our low and ſordid ſouls to the bluſh, and ſhame our baſe and unworthy affections, ſo unſutable to the Glory of our Head. If we looked upon Chriſt in Heaven, *our Converſation would be more there*; *Phil.* 3. 20, 21. our hearts would *ſeek* more *the things which are above, Coloſ.* 3. 1. we ſhould loath every thing where we do not find him, and think on that Heaven, where only we can fully injoy him. It would make us have Heavenly pantings after the Glory of another World, and diſjoint our affections from the mud and durt of this. This would elevate our hearts from the Croſs to the Throne, from the Grave to his Glory, from his Winding-ſheet to his Robes. If we think on him mounted to Heaven, why ſhould we have affections groveling upon the Earth? 'Tis not fit our Hearts ſhould

be where Christ would not vouchsafe to reside himself after his work was done. If he would have had our Souls tyed to the Earth, he would have made Earth his Habitation; but going up to the higher World, he taught us that we should follow him in heart, till he fetcht our Souls and Bodies thither to be with him in person.

(6.) *It would quicken our desires to be with Christ.* How did the *Apostle* long to be a *stranger to the body*, that he might be in the arms of his triumphant Lord? *Phil.* 1. 23. How did *Jacob* ardently desire to see *Joseph*, when he heard he was not only living, but in Honour in *Egypt*? And should not we upon the meditation of this Glory be inflam'd with a longing to behold it, since we have the prayer of Christ himself to encourage our belief that it shall be so? What Spouse would not desire to be with her Husband in that Glory she hears he is in? What loving Member hath not an appetite to be joined to the Head? There is a Natural Appetite in the several parts of some Animals, as Serpents, &c. to join themselves together again: No Nature so strongly desirous to join the several parts, as the same Spirit of Glory in Christ, and of Grace in his Members, is to joyn Head and Members together. The thoughts of his Glory would blow up desires for this conjunction, that we may be free from that sin which hinders his full Communications to us, and by pure Chrystal Glasses receive the Reflections of his Glory upon us.

(7.) *It would incourage those at a distance from him, to come to him, and believe in him.* What need we fear, since he is entered into Glory, and sat down upon a Throne of Grace? If our sins are great, shall we despair, if we do believe in him, and endeavour to obey him? This is not only to set light by his Blood, but to think him unworthy of the Glory he is possessed of, in imagining any Guilt so great that it cannot be expiated, or any stain so deep that it cannot be purified by him. A *Nation* should *run to him* because he is *glorified*. *Isa.* 55.5. The most condescending Affections that ever he discover'd, the most gracious invitations that ever he made, were at those times when he had a sence of this Glory in a particular manner, to shew his intention in his possessing it. When he spake of all things delivered to him by his Father, an invitation of men to *come unto him* is the use he makes of it. *Mat.* 11. 27, 28. If this be the use he makes of his Glory, to invite us; it should be the use we should make of the thoughts of it, to accept his proffer. Well then, let us be frequent in the believing reviews of it. When *Elisha* fixt his Eyes upon his Master *Elijah* ascending into Heaven, he had a double portion of his Spirit: If we would exercise our understandings by Faith on the Ascension and Glory of the Redeemer, and our Hearts accompany him in his sitting down upon the Throne of his Father, we might receive from him fuller showers, be reviv'd with more fresh and vigorous Communications of the Spirit; for thus he bestows Grace and Gifts upon men.

A DISCOURSE OF CHRISTS INTERCESSION.

I JOHN II. I.

My little children, these things I write unto you, that ye sin not; if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

THE *Apostle* having in the *latter verses* of the *former Chapter* spoken of the *extensiveness* of pardon, *v.* 7, 9. subjoyns *v.* 8, 10. that yet the reliques of sin do *remain* in Gods people. But though all sin that was pardoned, was pardon'd upon the account of the *Blood of Christ*, which had a property to cleanse from all sin, and that confession of sin was a means to attain this forgiveness purchased by our Saviours Blood; yet, men might suck in the poysonous Doctrine of licentiousness, believing that upon their confession they should presently have forgiveness, though they walked on in the ways of their own Hearts: And on the other side, many good men might be dejected at the consideration of the *reliques of sin* in them, which the *Apostle* asserts, 1 *John* 1.8,10. *That no man was free from* in this Life. In *this verse* therefore the *Apostle* prevents those *two mistakes* which men might infer from the former Doctrine, that we may not presume by the news of Grace, nor despond by a reflection on our sin.

I. *Presumption* on the one hand, in these words, *My little Children, these things write I unto you that you sin not*: Though I have told you that forgiveness of sin is to be had upon Confession, yet the intent of my writing is not to incourage a voluntary Commission.

II. *Dejection* and *Despair*, in these words, *If any man sin, we have an advocate with the Father*: If you do commit sin, you must not be so much cast down, as if the door of mercy were clapt against you; no, there is an agent above to keep it open for every one that repents and believes. Here then the *Apostle* treats of the remedy God had provided for the sins of Believers; *viz.* the Advocacy of Christ, who having

having laid the Foundation of our Redemption in the ſatisfaction made to God by his Blood, reſides in Heaven as an *Advocate* to plead it on our behalf. This ſaith * Ferus *in loc.* *one* * is the ſumme and ſcope of the whole Goſpel; he that believes this, can never deſpair; he that believes it not, is ignorant of Chriſt, though he hath the whole Doctrine of the Goſpel in his memory. The word παράκλητος ſignifies an *Advocate*, *Comforter*, or *Exhorter*; 'tis only in this place uſed of Chriſt, but of the Spirit it is uſed, *Joh.* 14. 16. *Joh.* 16. 7. and in both places rendred *Comforter*. And παράκλησις, a word of affinity to this from the ſame root, is render'd 1 *Theſ.* 2. 3. *Exhortation*.

* Mede *fragment. ſacra.* p. 104. * Camero. p. 179. * Some tell us, that becauſe the *Advocates* among the *Romans* and *Greeks* were the moſt Eloquent Orators, therefore the *Jews* commonly called the moſt eminent Doctors among them *Paracletes*. * The word is uſed by the *Jews*, who derived it from the *Greeks*, for one that intercedes with a Prince, either to introduce, or reſtore a perſon to his favour. The *Syriack* uſes the ſame word פַּרְקְלִיטָא derived from the *Greek* word, though it ſeems to have ſome affinity with the word פָּרַק which ſignifies to redeem or deliver. The word is uſed to expreſs an *Advocate* by another Author, * where he tells us, that it is neceſſary for him that would be conſecrated to the Father of the World, to make uſe of his Son the moſt perfect Advocate, both for the remiſſion of our ſins, and the communication of happineſs to us; where the word παράκλητος cannot be taken for a Comforter, but an *Advocate*, or *Solicitor*; becauſe the Son of God procures the not remembring of ſins, as well as the ſupplying of us with all good. * And the ſame Author in another place aſcribes the purging of ſin to the λόγος θεῖος, a term whereby Chriſt is ſignified in Scripture. The ſame word which when ſerving to expreſs the Holy Ghoſt, is tranſlated Comforter, is here, when uſed of Chriſt, tranſlated Advocate. The Spirit is a perſwaſive Advocate for God among men, as Chriſt is an Eloquent Advocate by the Rhetorick of his Wounds with God for men. Chriſt is both an Advocate and a Comforter; He owns himſelf a Comforter, as well as the Spirit. *John* 14. 16. *I will pray the Father, and he ſhall give you another Comforter*; Implying that he was a Comforter as well as the Spirit; He is a *Comforter* of man in the name of God, and *Advocate* with God in the behalf of man.

* Philo Judæ. *vitâ Moſis.*

* *Critica* p. 158. *Chriſtus* λόγος.

Let us conſider the words diſtinctly; *We*, We *Apoſtles*, We *Believers*.

1. *Not only we Apoſtles.* The interceſſion of Chriſt is not ſo narrow'd; he ſits not in Heaven only to plead the cauſe of twelve men; he doth indeed manage their concern; and if they which are ſpecially commiſſioned by him, and are to judge the World, need him in this Relation, much more do others.

2. But *we Believers*; 'tis the ſame *we* he ſpeaks of in the firſt Chapter, *we* that have our ſins pardon'd, *we* that have fellowſhip with God, *we*, as diſtinguiſht from all the World, *v.* 2. *Who is a propitiation for our ſins, and not for ours only, but for the ſins of the whole World*: Where the *We* (the *Apoſtles* ſpeaks of) that have an Intereſt in this Advocate, are differenced from the World; his propitiation belongs in ſome ſort to the World, his Interceſſion to his Church; to thoſe that are Children new begotten by the Spirit. Upon the Croſs as a man he pray'd for his Murderers, but in his Mediatory Prayer, *John* 17. 9. he prays *not for the World*, but thoſe given him out of it.

3. *We in particular.* Every one who hath the like precious Faith, hath the like powerful Advocate; he means the Children he writes to, and every one of them. It had not been any preſervative againſt dejection, had not this Advocate belonged to them, and every one of them. *If any man ſin*, let him be what he will, rich, or poor, high or low, one as well as another belongs to this Advocate; every Believer is his Client; he makes interceſſion for them *that come unto God by him*, *Heb.* 7. 25. and therefore for every one of thoſe comers.

We have, not had, as if it were only a thing paſt, nor *ſhall have* as if it were a thing to come, and expected, but *have* ἔχομεν in the preſent Tenſe, which notes duration and a continued act. We *have* an Advocate, *i. e.* we conſtantly have; we have him as long as his life endures. And another *Apoſtle* tells us *he ever lives to make Interceſſion* He is at preſent an Advocate, always an Advocate; and in particular, for every one that comes to God by him; and for every one of them, he is an Advocate as long as he lives, which is for ever; we have him not to ſeek, but

we

we have him this instant in the Court with the Judge before the Tribunal where we are to be tryed.

An Advocate.] Tis a *Metaphor* taken from the *Romans* and *Greeks*. * The proper Office of an *Advocate is to defend the Innocency of an accused person against his Adversary*: In that notion doth the *Apostle* take it here, he mentions Christ as an Advocate in the cause of sin, which is a charge of the Law. An Advocate stands in opposition to an Accuser, and his work is in opposition to the charge of the Accuser: *Satan* is the Accuser, Sin the charge. Christ stands by to answer the Accusation, and wipe off the charge, by way of Plea, as the Office of an Advocate is to do.

* Tertullian Apolog. Cap. 2. p. 23.

Advocate.] It is not *Advocates*. It seems *John* was ignorant of the Intercession of Saints and Angels; this was a Doctrine unknown in the Primitive Time: *John* knew but one, but the *Romanists* have made a new discovery of many more, multitudes of Saints and Angels in this Office for them, and they never canonize a Saint, but they give him his Commission for an Advocate, as if they mistrusted themselves since their Apostacy, or fear'd the affection or the skill of him the Primitive Christians trusted their cause to. It had been as easie a matter for the Apostle to have wrote *Advocates*, as Advocate; it had been but the change of a letter or two, and the cause had been carryed. This *Apostle*, to whose care Christ bequeathed the *Blessed Virgin* when he was upon the Cross, would not have wav'd her right, had there been a just claim for her. We find them urging the distinction of Mediators of *Redemption*, and Mediators of *Intercession*; they acknowledge the sole honour of the first to belong to Christ, but link Collegues with him in the second. The Holy Ghost here nulls any Title but *his* to *either*, since the same person who is called *our Advocate in the Text*, is called *our propitiation in the next verse*, as there is but *one Redeemer*, so there is but *one Intercessor*; and the right of his Intercessory power flows from the sufficiency of his propitiatory Passion. The intercession of this one Advocate, Jesus Christ, brought all the glorified Saints to Heaven; and he can by the same Office secure every Believer to the end of the World, without needing the interposition of any that he hath introduced before them. He is not yet tyred in his Office, nor are the multitudes of his Clients too numerous for his memory to carry, so that he should need to turn any of them over to weaker heads.

With the Father.] As the first person in order, and the *Conservator* of the rights of the Deity: Not only with God, where God is, but with God as the *Object of his Intercession*, and with God as a Father. *With the Father.*

(1.) *Not with an Enemy.*] Little hopes then that he should succeed in his suit. An Enemy may lay aside his anger, and he may retain it; the pressing an Enemy with importunities many times makes his fury seven times hotter. But it is with *the Father*, one reconcil'd to us by the price of the Redeemers Blood. No, nor with a *Judg*, a term as affrighting, as that of a Father is refreshing. Thus Christ phrased it before his departure. *John* 14. 16. *I will pray the Father*; not I will pray the *Judge*: The *Apostle* puts it in the same term Christ had done before him.

(2.) 'Tis not said with *his Father*. 'Tis no mean advantage for the Son of an offended Prince, to espouse the suit of a Rebel; the Affection of the Father might encourage the solicitation of the Son, but this had not been a sufficient Cordial; the relation of a Son might make him acceptable to his Father for himself, but not for the Criminal: Christ might have been dear to God in the place of a Son, but we might have still been hateful to him upon the account of our Rebellions.

(3.) Nor is it said, with *your Father*. Had God been only our Father, and an angry Father, and standing in no such relation to the Advocate, we might have had reason to hang the Wing: The Title of a Father is often without the Bowels of a Father.

(4.) But with *the Father*: *A Father both to the Advocate and Client*: To the Advocate, by an unspeakable Generation; to the Client, by an Evangelical Creation; a Father in all respects, not only by general Creation, but special Adoption and Spiritual Regeneration; one of paternal tenderness as well as Title, and possessing the Compassions, as well as the Relation of a Father. The Father respects both; as Christ ascended to God as *his Father* and *our Father*, *John* 20. 17. so he intercedes with him as standing in such a capacity both to him and us. Christ treats not with him

him as a Judge only, but as a Father: As a Judge, Gods Juſtice was ſatisfyed by the Death of Chriſt, but the end of his Advocacy is upon the account of this ſatisfaction, to excite the paternal Bowels of God towards his people. The Object of the Oblation was God as a Judge or Governour; the Object of Interceſſion is God as a Father, an Advocate with the Father: The firſt was a payment to Juſtice, and the other is the ſolicitation of Mercy. This Title of Father aſſures us of the ſucceſs of his Interceſſion.

Δίκαιον Δικαιοσύνη. צַדִּיק צֶדֶק

Jeſus Chriſt the Righteous.] Now he ſpecifies *this Advocate* together with his neceſſary qualification. The words Righteous, and Righteouſneſs, both in the *Hebrew* and *Greek* are ſometimes taken for Mercy and Charitableneſs: The words following may favour the Interpretation of *Righteous* in this ſenſe, for it was the Compaſſion of Chriſt that mov'd him to be our propitiation, and his charitable temper is not diminiſht by the things that he ſuffer'd; but I would rather take δίκαιος in the proper ſence for *juſt*. Mercy without Righteouſneſs in the World is but a fooliſh pity, and may ſupport a world of Unrighteouſneſs. The Honeſty and Righteouſneſs of an Advocate upon Earth, is of more value and efficacy for his Client with a juſt Judge, than all his Compaſſion. In this ſenſe of Holy or Righteous, doth *Peter* uſe the word, *Acts* 3. 14. *You have denied the holy one, and the juſt*; where juſt is oppoſite to an Unrighteous Murderer; and 1 *Pet.* 3. 18. *Chriſt alſo hath once ſuffered for ſin, the juſt for the unjuſt*; where the Righteouſneſs of the ſurety is oppoſed to the Unrighteouſneſs of the Criminal for whom he ſuffered. This is the comfort, that he is as Righteous for an Advocate, as the Father is for a Judge; that he is as Holy, as we are Unholy: Our Sin render'd us hateful, but the Righteouſneſs of the Advocate renders him ſuch as it *became* him to be for us, whoſe Advocate he is. *Heb.* 7. 26.

He may be ſaid to be *Righteous*.

(1.) *In regard of his admiſſion to this Office.* He was Righteouſly ſetled in it: Every Man cannot thruſt himſelf into a Court to be an Advocate in anothers cauſe; 'tis not enough to be entertain'd by the Client, but there muſt be a legal admiſſion to that ſtation in the Court. Chriſt was legally admitted into this Office, he had Gods order for it. *Pſal.* 2. 8. *Ask of me.*

(2.) *In regard of the ground of his admiſſion*, which was his loving Righteouſneſs: *Heb.* 1. 9. *Thou haſt loved Righteouſneſs, &c. therefore God, even thy God*, thy God, and thy Father, whom thou didſt ſerve, and rely upon in the Office of Mediation *hath anointed thee*, or inaugurated thee in the chief Office of truſt *above thy fellows*. Unction was a ſolemn Inveſtiture of the High Prieſts among the *Jews* in that Honour and Function. This anointing of Chriſt to the perpetual Office of High Prieſt (whereof this of his Interceſſion is a conſiderable part, and the top-ſtone) was upon the account of the vindicating the Rights of God, the Honour of his Law by his Death; he loved Righteouſneſs above his Fellows, and therefore is advanced to the higheſt Office above his Fellows; he is ſuch an one who hath made a compleat ſatisfaction, and hath upon that account been entertain'd by God, and ſetled *an High Prieſt for ever, after the order of Melchiſedeck*. He was anointed as being moſt Holy in finiſhing Tranſgreſſion, making Reconciliation for iniquity, and bringing in *Everlaſting Righteouſneſs*: *Dan.* 9. 24. His Holineſs manifeſted in all theſe, præceded his Unction to that unchangeable Prieſthood which is exerciſed in Heaven ſolely in his *Interceſſion*. *Heb.* 7. 24, 25, 28.

(3.) *In regard of his Perſon.* No exception againſt his Perſon, or his Carriage, to weaken any motion he ſhould make. The known Unrighteouſneſs of an Earthly Advocate, is rather a ruine, than ſupport to the Clients cauſe manag'd by him. Chriſt is *righteous*, therefore the Father cannot be jealous of his intruding upon his Honour, or preſenting any unbecoming ſuit to him. And becauſe Righteous, therefore fit to be truſted by us with our concerns; he can neither wrong the Father, nor his People; Righteous towards God in preſerving his Honour, Righteous towards us in managing our Cauſe: And this Righteouſneſs was manifeſted in his being a propitiation for Sin, whereby the Righteouſneſs of God was glorified, and the Righteouſneſs of the Creature reſtor'd. This being *without ſin* render'd him fit to be a Sacrifice; 1 *John* 3. 5. which alſo renders him fit to be an Interceſſor. A guilty

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person is not a proper Advocate for a Criminal, nor can he well sue for another, who needs one to sue for himself.

(4.) *In respect of the cause he pleads*, viz. *the pardon of sin.* Which upon the account of his being a propitiation for sin, he may rightly lay claim to. 'Tis a just thing for him to plead, and a just thing for God to grant: 1 *John* 1. 9. *He is just to forgive us our sins, and to cleanse us from all unrighteousness.* Remission and Sanctification, the great matters of Christ's Plea, are Righteous Suits: He hath a sufficient price with him, whereby he may claim what he desires; and a price so large, that it is not only a sufficient compensation to God for what he doth desire for his people, but is equivalent to a world of sins.

(5.) *Upon the account of his Righteousness in all these respects, he must needs prevail with God.* This the *Apostle* implies, he represents him as an *Advocate*, and as *righteous* for the comfort of Believers that through a temptation fall into sin, which could be none at all, if the efficacy of his Intercession were not included in this of his Righteousness: Because he is Righteous in his Admission, in the Foundation of his Office, in his Person, and the matter of his plea; he is worthy to be heard by God in his Pleas, and since he wants nothing to qualifie him for this Office, he will not want entertainment with the Father in any suit he makes; and since his propitiation is sufficient for the sins of the whole World, we need not question the prevalency of his Intercession for them that believe: If it hath a sufficiency for such multitudes, it must have an efficacy for those few that do comply with the terms of enjoying the benefit of it. The Righteousness of the person of our Advocate renders his Intercession grateful to God, and successful for us.

The Foundation of this Discourse, or the reason of it is *v.* 2. *He is the propitiation for our sins, not for ours only, but for the sins of the whole World.* He hath expiated our sins, and appeased the Wrath of God which flamed against us.

[1.] *Not only for our sins who now live, but the sins of all Believers in the past, and succeeding ages of the World, as well as the present*; his propitiation in the virtue and efficacy of it looks back upon all Believers, in every age since the Foundation of the World; and looks forward to every Believer, to the last period of time. The *Apostles* following Discourse in this chapter evinceth, that he restrains the Efficacy of this expiation to Believers that manifest their Faith by their Holiness, and walk in his commands.

[2.] Or he is the propitiation, *not only for the sins of us Jews, but for the Gentiles also.*

[3.] Or, *He is a propitiation for the whole world in point of sufficiency the of the Sacrifice, and infinite value of his Blood.* The malignity of them that refuse it doth not diminish the value of the price, nor the bounty and grace that offers to them the benefits of it upon believing.

We may now thus *paraphrase* the whole:

These things I write to you, not that you should sin upon a presumption of pardon, after the confession of your crimes, and from Gods readiness to forgive, imagine you have a grant of liberty to offend him with the greater security: No, But that you should out of an ingenuous principle, fly from all occasions of offending a God of such boundless Mercy; yet, if any of you that walk in communion with God, do fall through the Infirmities of the Flesh, and the strength of a Temptation, be not so dejected as to despair, no, though the sin may happen to be very hainous; but let them consider, that they have a gracious and righteous Advocate with the Father in Heaven, even with that Father whom they have offended, to plead their cause, and sue out a pardon for them; and remember also, that this Advocate is the very same person, who in the days of his Flesh did expiate sin, and reconcile God by his bloody Passion, and made so full an atonement, as that it was sufficient not only for the sins of the present age, but of the whole World; and hath been efficacious for the blotting out the sins of all former Believers before his coming. And to this Advocate you must address your selves by faith, for you must *know* him, *i. e.* believe in him, which is implyed in *verse the 3d.*

We ſee here *a deſcription of the Office of Chriſt in Heaven.*

1. *The Office it ſelf,* an Office of *Advocacy.*

2. *The Officer, Jeſus Chriſt the Righteous, deſcribed*

1. *In his Perſon and Inauguration,* Jeſus Chriſt the *Meſſiah,* the anointed to this, as well as any other part of his work.

2. *Qualification, Righteous:* Righteous in his Perſon, Office, Actions, Cauſe.

3. *The Court wherein he exerciſeth this Office,* in Heaven, *with the Father;* his Father, our Father, a Father by Affection as well as Creation.

4. The *Perſons for whom, We,* Us Believers, Us Sinners after believing, every one of us, *if any man ſin.*

5. *The Plea it ſelf, Propitiation.*

6. *The efficacy of this Plea,* from the *extenſiveneſs* of this propitiation, *for the whole World.*

Several *Obſervations* may be drawn hence.

1. *The Doctrine of the Goſpel indulgeth no liberty to ſin: Theſe things write I unto you, that you ſin not.* Not that ſin ſhould not raign in you, but that ſin ſhould not be committed by you. Some underſtand, that not the *Act* of ſin, but the *Dominion* of ſin is here chiefly intended by the *Apoſtle;* * but the contrary is manifeſt, the term *ſin* muſt be taken in the ſame ſence in the whole ſentence: But when he ſaith, *if any man ſin,* he means it of an *act* of Sin, or a fall into Sin; and therefore the former words *I write unto you that you ſin not,* muſt be underſtood in the ſame ſence; for if any man be under the Empire of ſin, and gives the Reins to the luſts of his own Heart, he is not the ſubject of Chriſt's Interceſſion. Chriſt is an Advocate for none but thoſe that are in communion with him, and walk in the Light, as appears by the connexion of this with the former Chapter; if any ſuch perſon fall into a ſin, Chriſt is an Advocate for him; *if any man ſin, i.e.* any man of theſe I have before deſcribed. 1 *Joh.* 1. 7. No ſin muſt be indulged, 'tis the breath of the Devil, the filth of the Man. One ſin brought Death upon Mankind, violated the Divine Law, deform'd the face of the Creation, wrackt the Soul, inflam'd the Wrath of God; every ſin is of this Nature, and therefore muſt not be practiſed by us: Not to hate ſin, not to reſolve againſt it, not to exerciſe our ſelves in an endeavour to avoid every act of it, is inconſiſtent with a Believer; 'tis not to receive, but to abuſe and prophane the Goſpel.

* Meſtrezat 1 Jean 2. 1, 2. p. 237.

2. *Believers while in the World, are lyable to acts of ſin, If any man,* he ſuppoſeth that Grace may be ſo weak, Temptation ſo ſtrong, that a Believer may fall into a grievous ſin. While Men are in the fleſh, there are indwelling Sins, and invading Temptations; there is a Body of Death within them, and ſnares about them. The *Apoſtle* excludes not himſelf, for putting himſelf by the term *We,* into the number of thoſe that want the remedy, he ſuppoſeth himſelf lyable to the diſeaſe, *We have an Advocate with the Father.*

3. *Though Believers do through the ſtrength of the Fleſh, ſubtlety of the Tempter, power of a Temptation, and weakneſs of Grace fall into ſin, yet they ſhould not deſpair of ſuccour and pardon. If any man ſin, we have an Advocate.* Such a total deſpondency would utterly ruine them; Deſpair would bind their ſins upon them. Be not only caſt down under the conſideration of the curſes and threatnings of the Law, but be erected by the promiſes of the Goſpel, and the ſtanding Office of Chriſt in Heaven.

4. *Faith in Chriſt muſt be exerciſed as often as we ſin. If any man ſin, we have an Advocate:* What is it to us that there is an Advocate, unleſs we will put our Cauſe into his hand; though we have a faithful Attourney in our worldly Affairs, yet upon any emergency we muſt entertain him, let him know our Cauſe, if we expect relief. Though Chriſt being Omniſcient, knows, and compaſſionates our caſe, yet he will be ſolicited; as, though God knows our wants, he will be ſupplicated to for the ſupplies of our neceſſities; though he underſtands our Caſe, he would have us underſtand it too, that we may value his Office. Faith ought therefore to be exercis'd, becauſe, by reaſon of our dayly ſins, we ſtand in need of a dayly Interceſſion. *If any man ſin,* it implies that every man ought to make reflections on his Conſcience, lament his Condition, turn his Eye to his great Advocate, acquaint him with his State, and entertain him afreſh in his Cauſe. Though he lives for ever to make

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Intercession, it is only for *those that come to God by him* as their Agent and Solicitor, for those that come to the Judge, but first come to him as their Attourny.

5. *Christ is not an Advocate for all men, but only for them that believe, and strive, and watch against sin*: For those that are invaded by it, not for those that are affected to it; for those that slip and stumble into sin, not for those that lye wallowing in the mire. He doth not say simply, *If any man sin*, as folding up in that expression every man in the World: But, *And if any man sin*, by that copulative particle linking the present sentence with the former Chapter, signifying that he intends not this comfort for all, but for those that are in fellowship with God, and strive against Temptation. Intercession being the application of the propitiation, implies the accepting the propitiation first. Christ in his mediatory Prayer excludes all Unbelievers. *John* 17. 9. *I pray for them, I pray not for the World*; for *them*, for whom? *for those that have believed that thou didst send me*, v. 8. He *lives* for *ever to make Intercession for those that come to God by him*; so that the coming to God by him is previous to the Intercession he makes for them.

6. *The proper intendment of this Office of Christ, is for sins after a state of Faith.* He was a Priest in his *propitiation*, to bring God and Man together; he is a Priest in his *Intercession*, to keep God and Man together: His propitiation is the foundation of his Intercession, but his Intercession is an act distinct from the other; that was done by his Death, this is managed in his Life; his Death was for our reconciliation, but his *Life* is for the perpetuating that reconciliation. *Rom.* 5. 10. *If any man sin, we have an Advocate*: If any man sin that hath entred into a state of communion with God, let him know that this Office was erected in Heaven to keep him right in the favour of the Judge of all the World. We should quickly marr all, and be as miserable the next minute after Regeneration and Justification as before, if provision were not in this way made for us. In the *first Acts* faith eyes the *propitiation* of Christ, and pitches upon his Death: Christ as dying, is the great support of a Soul new come out of the gulf of Misery, and Terrors of Conscience: In *after acts* it eyes the Life of Christ as well as the Death, taking in both his propitiation and intercession together.

7. *No man can possibly be justified by his own works. We have an Advocate Jesus Christ the righteous.* He directs them not to any pleas from their former walking in the light. If our Justification be not continued by virtue of our own works after Conversion; (for though they are works proceeding from renewed principles, and are the fruits of the operation of the Holy-Ghost, spring from a root of Faith and Love, and are directed in the aim of them to the glory of God; yet one flaw spoils the efficacy of all in the matter of Justification:) I say, if our Justification be not continued by works after Conversion, which have so rich a tincture on them, much less is it procur'd by works before Conversion, wherein there is not a mite of Grace. Our Justification in the first sentence of it, and also in the securing and perpetuating our standing before God, depends not in the least upon our selves, but upon the mediation of Christ for us. If Justification and Pardon owe their continuance to Christ, they much more own their first grant solely to the mediation of Christ.

8. Therefore *observe* further, *That nothing of our own Righteousness, or Graces, or Priviledges are to be set up by us, as joint Advocates with Christ before the tribunal of God in case of sin.* The *Apostle* saith not, *if any man sin*, let him plead his former Obedience, let him plead his habitual Grace, let him plead his Adoption, and by that challenge the renewing of Gods paternal Affection; let him plead his present Repentance; he strikes off our hands from all these, by that one word, *We have an Advocate, Jesus Christ the Righteous.* We must enter no plea but what Christ doth enter, and that is only his propitiation. The *Apostle* hints not any matter of the plea of this Advocate, but this one. Those that set up their own satisfactions, penitential acts, their humiliation, remorses, or their other glittering graces, mightily intrench upon the honour of Christ, and his standing Office in Heaven. They may be of some use in the accusations of our own Consciences, but not before God's Tribunal. 'Tis certain our own Righteousness sticks as close to us, as our enmity to God; nay, a secret confidence in it, is the great Citadel, and chiefest Fort and

ſtrength wherein our enmity againſt God, and his Righteouſneſs lies; there is no man but is more willing to part with his Sin, than to part with his Righteouſneſs; and there is nothing we find more ſtarting up in us in the actings of Grace, than the motions of Spiritual pride: We would be eaking out the merits of Chriſt, and be our own Advocates: We would not let him manage the cauſe upon his own account, and by this we ſpiritually injure Chriſt in the work of Mediation, as much as the *Papiſts* do in ſetting up glorified Saints and Angels with him; may I not ſay, worſe, ſince an unſpotted Angel, and a perfected Saint is a more meet mate for him than a ſpotted Righteouſneſs and Grace.

9. *Chriſt is a perſon in the God-head diſtinct from the Father; Advocate with the Father*: The Father and the Advocate are here diſtinct: A Judge and an Advocate are different perſons, have different Offices, are exerciſed in different acts. The Father is conſidered as the Governour, and the Advocate as a Pleader.

10. *How Divine is the Goſpel! Sin not, if any man ſin.* It gives us comfort againſt the demerit of ſin, without encouraging the acts of ſin; it teaches us an exact conformity to God in Holineſs, and provides for our full ſecurity in Chriſt a powerful Advocate. No Religion is ſo pure for the Honour of God, nor any ſo cordial for the Refreſhment of the Creature.

The Doctrinee I ſhall handle is this, *Chriſt is an Advocate with the Father in Heaven, continually managing the concerns of Believers, and effectually prevailing ſo their full Remiſſion and Salvation upon the account of the propitiation made by his Death.* We ſhall ſee

1. *That Chriſt is an Advocate*, in ſome general propoſitions.
2. *What kind of Advocate he is.*
3. *How he doth manage this Advocacy*, and Interceſſion.
4. *That he doth perpetually manage it.*
5. *That he doth effectually manage it.*
6. *That he doth manage it for every Believer.*
7. The USE.

I. In General, *Chriſt is as much an Advocate, as he is a Sacrifice*, as God is as much a Governour, as he was a Creator. As we ſay of Providence, it is a continued Creation, ſo of Interceſſion, it is a continued Oblation; as *Providence* is a maintaining the Creation, ſo this *Interceſſion* is a maintaining the Expiation, and therefore is by ſome called a preſentative Oblation. The *Heathens* had ſome notice of the neceſſity of ſome Mediator or Interceſſor, either by tradition from *Adam*, from whom the notion of a Mediator might as well be tranſmitted, as the notion of expiation of guilt by bloody Sacrifices; but while they retain'd the Carcaſs, they loſt the Spirit of it; and while they preſerved the ſentiment of the neceſſity of an Advocate, they framed many wrong and unſerviceable ones: They dub'd their *Heroes*, and men that had been Benefactors to them in the World with this Title after their Death, and elevated them to be *intermediate* powers between God and them: * Some of thoſe *Dæmons* are fancyed to carry up their Prayers to God, and back their Prayers with new Supplications: Others brought gifts from God; ſome handed their Petitions and pleaded for them, others brought the anſwers of their Prayers and relieved them, which the *Apoſtle* alludes to 1 *Cor.* 8. 5, 6. *For though there be that are called Gods, as there be Gods many, and Lords many; but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him.* As they had many Gods, ſo they had *many* Mediators between themſelves, and thoſe particular Gods; but ſaith, he to us, there is but *one God* the principal cauſe, and *one Lord Jeſus Chriſt*, the procuring cauſe of all things, by whoſe ſuit we are what we are, and enjoy what we have. This Interceſſion of Chriſt was antient; 'tis as ancient as his firſt undertaking our ſuretyſhip, by virtue of which, the vengeance the ſinner had merited, was defer'd: *He upholds all things by the word of his power*, Heb. 1. 3. or his powerful, or prevailing word, when they were ready to ſink; not only as God by the word of Providence, but as Mediator by his word of Interceſſion, that the guilty ſinner might not be dealt with by the rigours of Juſtice, but in the tenderneſs of Mercy. As he was fore-ordain'd a Sacrifice, ſo he was fore-ordain'd an *Advocate*; as he

* Apuleius *de Deo Socratis.* p. 426.

was

was a Lamb slain, so he was an Advocate entertain'd from the Foundation of the World. His Sacrifice though not perform'd, could not have a credit with God as it had, but his pleas upon the credit of that Sacrifice must be admitted also. Thus were believers of old sav'd by him, and redeem'd in his pity, as he was *the Angel of of the presence of God*; *Isa.* 63. 9. *i. e.* in the phrase of the *New Testament*, *appearing in the presence of God for them*, *Heb.* 9. 24. noting the manner of his Intercession, He did as an undertaker for them, interpose for their Salvation he bare them, and *carryed them all the days of old*, alluding, I guess, to *Aaron* the High Priest, bearing the names of the *twelve Tribes* in the Breast-plate of Judgment upon his heart, when he went into the Holy place to *intercede for the people*. *Exod.* 28. 29. He was an Advocate for them to whom the credit of his propitiation did extend; but that did extend to those that believed before his coming in the Flesh, to them therefore his Intercession extended also. It was then indeed an Intercession upon credit, 'tis now an intercession by demand, since the actual offering himself a victim.

1. *This Office of Advocacy belongs to him as a Priest, and it is a part of his Priestly Office.* The High Priest was not only to slay and offer the Sacrifice in the outer part of the Tabernacle on the anniversary day of Expiation, but to enter with the fresh Blood into the Sanctuary, and sprinkle it *seven times*, to show the perfection of that expiating Blood which was figured by it, *Levit.* 16. 14. *In the blood* was the expiatory virtue, *Levit.* 17. 11. *'Tis the blood that makes an atonement for the Soul*; yet, the High Priest did not perform his Office compleat, till he had sprinkled the Blood of the Sacrifice with his finger on the Mercy Seat. He was also to bring a censer full of burning coals from off the Altar, and incense in his hands, and put it upon the Fire before the Lord, within the Vail, that the *cloud in the incense might cover the Mercy Seat*. *Levit.* 16. 12, 13. As the High Priest going into the Holy of Holies after the Sacrifice, was a Type of Christ's Ascension after his Passion on the Cross; so the Blood he was to sprinkle, was a Type of that Blood, * and the Incense he was to kindle, a Figure of the Prayers of Christ after his entring into Heaven. *Incense* in Scripture frequently signifies *Prayer*, and Prayer is compared to Incense: As the High Priests Office was to enter into the Sanctuary with this Blood and Incense to intercede for the People, and obtain a blessing for them; so it pertained to the Office of Christ as a Priest, not only to enter with his own Blood, but with the Incense of his Prayers, as a Cloud about the Mercy Seat, to preserve by his Life the Salvation he had merited by his Death. Christ entred into Heaven as a Priest, and in that capacity *sat down on the right hand of the Throne of the Majesty in the Heavens*, *Heb.* 8. 1. and was settled *an High Priest for ever*, by a solemn *Oath*. *Psal.* 110. 4. There is therefore some Priestly act, which he hath a capacity and an obligation by virtue of his Office to perform for ever all the time he stays in Heaven, till his second appearing, (as the High Priest all the time he was in the Holy of Holies, was performing a Sacerdotal Act) which is not the Act of Sacrificing, that was done by him on Earth, (as the Sacrifice was slain without the vail) nothing but Intercession can answer to that Type which is called an *appearing* for us as a Proxy or *Attourney in the presence of God*; *Heb.* 9. 24. otherwise there is no Priestly act for him to do, and so his being a Priest would be an empty Title, a Name without an Office: Gods Oath would be insignificant, if there were not some Priestly act to be perform'd by him, as well as a Priestly Office vested in him: Being a Priest therefore he must have something to offer, even in Heaven; which cannot be a new Sacrifice, for that was but once to be done; it must be therefore the presenting his old, his Body wounded, which is nothing else but this which we call Intercession; a presenting to God this Sacrifice of himself, and pleading the virtue of it in every time of need. The *Apostle* tells us, our Salvation depends upon his Intercession, and his Intereession upon his *Priesthood*; *Heb.* 7. 24, 25. Our Salvation depends not simply upon his living for ever, for that he had done, if he had never come upon the Earth to redeem us; but upon his *living for ever* in an unchangeable Priesthood; the end of which Unchangeable and Everlasting Priesthood is Intercession. As our Salvation depends not upon Gods living for ever, for God had lived for ever had we been damn'd; but upon Gods living for ever as a reconcil'd God, and entred into Covenant. As he was a Priest upon the Cross to make an Expiation

* Amyraut *sur.* Heb. 9. p. 74.

piation for us, ſo he is our Prieſt in the Court of Heaven, to plead this atonement both before the Tribunal of Juſtice, and the Throne of Mercy againſt the Curſes of the Law, the Accuſations of Satan, the Indictments of ſin, and to keep off the puniſhment which our guilt hath merited.

2. *This therefore was the end of his aſcenſion, and ſitting down at the right hand of God.* In his Incarnation he came from the Father to acquaint us with his gracious purpoſes, and how far he had agreed with God on our behalf; and at his Aſcenſion he went from us to the Father, to ſue out the benefits he had ſo dearly purchaſed. He drew up an anſwer upon the Croſs to the Bill, that ſin by virtue of the Law had drawn againſt us, and aſcended to Heaven as an Advocate to plead that anſwer upon his Throne, and rejoyn to all the replyes againſt it. When his Offering was accepted, he went to Heaven to the ſupream Judge to improve this acceptation of his Sacrifice, by a negotiation which holds and continues to this day; *Heb.* 9. 24. *Chriſt is entred into Heaven*; for what end? *To appear in the preſence of God for us*; but may he not appear for us at firſt, and afterwards ceaſe from it? No: *Now* to appear for us: He entred into heaven long ſince, but he appears for us this inſtant; *Now*, as if the *Apoſtle* ſhould have ſaid, while I am writing, and you are reading, in *this*, in *that* inſtant Νῦν is he appearing for us as a publick perſon: Though there be a change in his condition from a ſtate of Humiliation, to a ſtate of Exaltation, yet there is no change in his Office, *Heb.* 8. 1, 2. *He is ſet down as a Prieſt on the Right Hand of God, a Miniſter of the Sanctuary, or of Holy things,* λειτουργὸς τῶν ἁγίων as a performer of a Divine Office for Men. As *Moſes* forty days after his conducting the *Iſraelites* out of *Egypt* (the Type of our Redemption) aſcended the Mount, while his redeemed people were in a conflict with *Amalek*, to pray for them as a Type of Chriſt; ſo Chriſt himſelf forty days after his Reſurrection, which was an evidence of our deliverance from Spiritual ſlavery, aſcended up into Heaven to lift up his head there as our Advocate for aſſiſtance to be granted to us againſt our Spiritual Enemies. And this Interceſſion is the true deſign of his Eternal Life as a Prieſt; and ſince the *Apoſtle* lays it down as a manifeſt truth, witneſt by *all the Prophets Act.* 3. 21. that there is to be a *reſtitution of all things*, and that *the Heavens receive Chriſt till that reſtitution*: It will follow that he ſits there in order to that reſtitution; not as an idle Spectator, but a promoter of it by the efficacy of his Mediation; and no other order did he receive from his Father after his Reſurrection, being declared the *begotten Son* by his Reſurrection, but to *ask*, for that follows juſt upon the declaration of being *his Son*, *Pſal.* 2. 7, 8. which is interpreted in the *New Teſtament* of his Reſurrection. *Asking* was all required of him for the enjoying his reward, of which the advantage of his people in injoying the fruits of his Death, is none of the meaneſt part in his own account, ſince it was *the joy ſet before him.* His Mediation kept the World from ruine after mans fall, and his Interceſſion promotes the Worlds reſtauration after his own paſſion.

3. *This Advocacy is founded upon his Oblation.* He is our Advocate, becauſe he was our propitiation; the efficacy of his plea depends upon the value and purity of his Sacrifice: He is an Interceſſour in the virtue of his Blood. The *Apoſtle* therefore ſpeaking of his Interceſſion, *Heb.* 7. 24. conſiders it with a reſpect to his *Sacrifice*; *v.* 27. he could not have interceded as a Prieſt, if he had not offered. As the High Prieſt could not enter into the Holy of Holies, till by the ſlaying of the Sacrifice he had blood to carry with him, ſo the true High Prieſt was not to be admitted to ſolicit at the Throne of Grace, till he had ſatisfyed the Tribunal of Juſtice; ſo that a propitiation and his advocacy are not one and the ſame thing, (as the *Socinians* affirm,) but diſtinct; the *one* is the payment, the *other* the plea; one was made on Earth, the other is managed in Heaven; the one was by his Death, the other by his Life; the one was done but *once*, the other performed *perpetually*; the *firſt* is the foundation of the *ſecond*: Becauſe he paid the Debt as our ſurety, he was fit to plead the payment as our Attourney; what he finiſhed on Earth, he continually preſents in Heaven: By ſhedding his Blood he makes Expiation, by preſenting his Blood he makes Interceſſion; in the one he prepares the remedy, and in the other he applyes it. They are not the ſame acts, but the firſt act is the foundation of the ſecond, and the ſecond hath a connexion with the firſt.

4. *The*

4. *The Nature of this Advocacy differs from that Intercession or Advocacy which is ascribed to the Spirit.* The *Spirit* is said *to make Intercession for us, Rom.* 8. 26. and he is in a way of excellency called the *Comforter*, which, we heard, is the same word in the *Greek* with this word, which is here translated *Advocate.* Christ is an Advocate with God *for us*, and the Spirit is an Advocate with God *in us. John* 14. 17. Christ is our Advocate, pleading for us in his own Name; the Spirit is an Advocate assisting us to plead for our selves in Christ's Name: Christ pleads for us in the presence of God, the Spirit directs us to such arguments as may be used for pleas for our selves. The Spirit doth not groan himself, but excites in us strong groans, by affecting us with our Condition, and putting an edge upon our Petitions, and strengthning us *in the inward man*; *Eph.* 3. 16. The Spirit is an Advocate to indite our Petitions, and Christ is an Advocate to present them: Some distinguish them, that Christ is an Advocate by way of Office, and the Spirit by way of Assistance; but certainly the Spirit is an Advocate by way of Office to counsel us, as Christ is an Advocate by way of Office to plead for us, and the Spirit is as much sent to do the one in our Hearts, as Christ was called back to Heaven to do the other for our persons. The Spirit is an Intercessor on Earth, and Christ is an Intercessor in Heaven. Again, As there are two Courts we are summon'd to appear in, the Court of the supream Judge, and the Court of the Judges Deputy, our own Consciences; Christ clears us by his plea at Gods Bar, and sets us right with the offended Father; the Spirit as Christ's Deputy, being sent in his Name, clears us at the Bar of our own Consciences; Christ answers the charge of the Law in the Court of Gods Justice, and the Spirit answers the accusations of sin in the Court of Gods Deputy; the one pleads for our discharge above, the other pleads for our peace below, and the voice of God's Spirit is as mighty in us, as the voice of Christ's Blood is mighty for us.

II. Thing. *What kind of Advocate Christ is.*

1. *An Authoritative Advocate.* He intercedes not without a Commission and without a Command. God owns himself as the cause of his drawing near, and approach to him. *Jer.* 30. 21. *I will cause him to draw near, and he shall approach unto me*, both in his first Mediation and his following intercessions. He manages not an Intercession meerly in a way of Charity, but in a way of Authority, as a person entrusted by God, and dignifyed to this end; not only as our Friend, but as a Divine Officer; as an Attourney may manage the Suit of his Kinsman, but not only as being related to his Client, but as being admitted by the Court into such an Office. Christ is not only admitted as one of kin to us, but commissioned as Mediator for us. This was promised that he should be *a Priest upon his Throne*; *Zach.* 6. 13. The Commission takes date from the day of his Resurrection; when he was declar'd to be the *begotten Son of God*, he had an order to *ask*: *Psal.* 2. 8. This charge was given him at his solemn Inauguration, and was to præcede all the magnificent fruits of it. * God settles Christ a Priest and Intercessor, while he commands him to ask the *Heathen* for his Inheritance; which connexion the *Apostle* confirms. *Heb.* 5. 5. *Christ glorified not himself to be made an High Priest, but he that said unto him, thou art my Son*: But the Priesthood doth not appear to be setled upon Christ by any other expression than this, *Ask of me.* The *Psalm* speaks of his investiture in his Kingly Office; the *Apostle* refers this to his Priesthood, his Commission for both took date at the same time; both bestowed, both confirm'd by the same Authority; the Office of *asking* is grounded upon the same Authority, as the Honour of King. *Ruling* belong'd to his Royal Office, *asking* to his Priestly. After his Resurrection the Father gives him a Power and Command of asking, and obligeth himself to a grant of what he should ask; the same power that admits him to be an Advocate, assures him he should be a prevailing one; the Obligation to give is as strong as his order to ask. As his Death was the end of his Incarnation, so his Intercession was the end of his Ascension; his dignity in Heaven was given him for the exercise of this particular Office. *Heb.* 7. 25. As he had his Life from God, so he had it for this end, to make Intercession. He had a Command to be a Sufferer, and a Body prepared him for that purpose; so he had likewise a Command to be an Advocate, and a Life given him, and a Throne prepared for him at the Right Hand of God to that end.

* River. in *Ps.* 2. 8.

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The like commiſſion is mentioned, *Pſal.* 89. 26. *He ſhall cry unto me, thou art my Father, my God, and the rock of my Salvation*, and this after his exaltation, *verſe* 24, 25. yet for the full compleating of it, *verſe* 27. the matter of his plea is there mentioned, *thou art the rock of my Salvation*, the foundation, the firſt cauſe of all thy Salvation I have wrought in the World, being the firſt mover of it, and promiſing the acceptance of me, in the performance of what was neceſſary for it. As he hath authority to cry to God, ſo he hath an aſſurance of the prevalency of his cry, in regard of the ſtability of the Covenant, the Covenant of Mediation which ſhall *ſtand faſt* with him, or be faithful to him, *and my mercy I will keep for him for evermore*, *verſe* 27. the treaſures of my mercy are reſerved onely to be opened and diſpenſed by him; and the enjoying of his ſpiritual ſeed for ever, and the *eſtabliſhing of his own throne* thereby, is the promiſed fruit of this cry, *verſe* 28. Chriſt indeed was a ſurety by authority, but by a greater right an Advocate; that he was accepted in the capacity of a ſurety was pure mercy; it was at Gods liberty whether he would accept a ſurety for us, or accept Chriſt for our ſurety; but after he had accepted him, upon the doing of his part in the work of Redemption he hath a right to the application of Redemption, and conſequently to the office of Advocate, to ſee right done us, to ſee our debts diſcharged, and to put juſtice in mind of the full payment he hath made. He hath a right to it, a Commiſſion for it, a command to diſcharge it, he is as much bound to intercede as he was to ſacrifice, for it is as much belonging to his Prieſtly office as the other.

2. *He is a wiſe and skilful Advocate.* Every Advocate muſt underſtand the Law of the State, and the cauſe of his Client that he may manage it to the beſt advantage. This Advocate hath an infinite knowledge as God, and a full and ſufficient knowledge as man. His Deity communicates the knowledge of our cauſe to his humanity, and excites the compaſſions of his Nature; he knows the ſincerity of his Clients hearts, their inward groans, and breathings which cannot be expreſt; he knows our cauſe better than we do our ſelves, he needs not the repreſenting our own cauſe from our ſelves, *he needs not that any ſhould teſtifie of man, he knows what is in man*, *John* 2. 25. he underſtands the beſt, and the worſt of our cauſe, he hath a clear view of all the flaws in it better than they are viſible to our ſelves. If he had no more skill and knowledge of us than what our outward expreſſions might furniſh him with, he might miſtake the buſineſs of a ſtammering ſpirit, and on the other ſide be impoſed upon by the voluble expreſſions and flouriſhing gifts of others; he might be cheated by the hypocriſie of ſome, and miſtake the concerns of his own people who ſo often miſtake themſelves, and are not able to expreſs their own wants; but it cannot be ſo with him, *He knows all things*, he knows thoſe that love him and thoſe that hate him, *John* 21. 17. He underſtands our cauſe, he underſtands the Law according to which he is to plead, the articles of agreement between the Father and himſelf, and he underſtands the fullneſs and redundancy of his own merit. He uſes arguments proper to the cauſe he pleads, and drawn from the nature of the perſon he applies himſelf to. When he meets with the Church in weakneſs and diſtreſs by potent adverſaries, and would have the *Jews* delivered, and the Temple rebuilt, he ſolicites God as *the Lord of Hoſts*, *Zach.* 1. 12. When he finds his people in danger of Sin and Temptation, he petitions God under the title of *Holy*, *John* 17. 11. When he would have promiſes performed to them, he appeals to the *righteouſneſs* of the Father, *John* 17. 25. it being part of his Righteouſneſs, to fulfill that word which he hath paſſed, and make good the grant which ſo great a Redeemer merited. He pleads the reſpects he had to the divine Will in the exerciſe of every part of his office both of *Prieſt* and *Prophet*, *Pſal.* 40. 9, 10. *a prophetick Pſalm of Chriſt. I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs, and thy Salvation, I have not concealed thy loving kindneſs, and thy truth from the great Congregation*; the adding *thy* to every one of them is *emphatical*, it was *thy* Righteouſneſs I had commiſſion to declare, *thy* Faithfulneſs I had order to proclaim, *thy* Mercy I had a charge to publiſh, *thou* wert as much intereſted in all that I did as I my ſelf was. I ſhall be counted falſe and a lyar, thou wilt be counted unjuſt and cruel, if all be not fulfilled as I have ſpoken; ſince it was thy rule I obſerved, and thy glory I aimed at in declaring it, diſgrace not thy ſelf and me in re-

fusing the petition of such a supplicant, who believes in my word which I gave out by thy Authority. Surely as Christ observed the will of God upon Earth, so he is wise to intercede for nothing but according to those rules he observed in his humiliation, which was whatsoever might honour and manifest the Righteousness, Faithfulness, Salvation, Truth, and Loving-kindness of the Father. This is a part of his Wisdom, to plead for nothing, but for what he hath the nature of God to subscribe to his petitions, and back him in them. 'Tis not for the honour of an Advocate to undertake a cause he cannot bring to pass, nor will any wise man ingage in a suit which he hath not some strong probability to effect. Our Lord, in whom are hid all the Treasures of Wisdom and knowledge, stands more upon his honour than to undertake a cause he cannot accomplish.

3. *He is a Righteous and faithful Advocate.* He is as Righteous in his Advocacy as he was in his suffering. His being without sin rendered him fit to bear our sins on the Cross, 1 *John* 3. 5. *he was manifested to take away our sins, and in him is no sin*; and it renders him fit to plead for the pardon of our sins upon his Throne as he was manifested to destroy the works of the Devil, so he is exalted to perfect the conquest by his intercession. If he had sin, he could not be in Heaven, much less a pleader there. God tryed him and found him faithful in all his house, in all his own concerns, and the concerns of his people which are his spiritual Temple. The *Altar of Incense*, which was overlaid with *pure gold* all about the sides of it, *Exod.* 37. 26. and set *before the Ark of the Testimony*, *Exod.* 40. 5. signified the purity of his soul, and his freedom from any kind of corruption in those pleas he makes in the Holy of Holies above, where he *ever lives to make intercession for those that come to God*, *Heb.* 7. 25. But in what state, *verse* 26. An High Priest, *Holy, Harmless, Undefiled, separate from sinners*; he lives in heaven, a pure person, fitted by his purity to such an Office. The words refer not to Christs life in the World *, but to his Life in heaven, *separate from sinners* in regard of communion in their sins, but not in regard of compassion to their miseries. He hath nothing of his own concerns to divert him from our business; as he had no sin of his own to suffer for in the World, so he had no sin of his own to sollicit the pardon of in heaven. He having an incomparably Righteous Nature, will be exactly Righteous in his Office. After Christs Resurrection, when he had finished his work on Earth, and was to begin it in heaven, God saluted him with a great deal of kindness, *Psal.* 2. 7. *This day have I begotten thee* * God regarded him as his only begotten Son, of the same holy and righteous Nature with himself; Justified him as his righteous servant, and thereupon gives him a power of asking, so that the prevalency of his Interoession depends upon the Righteousness of his person, and the righteousness of his cause; he pleadeth his own Righteousness, which carries with it a necessity of having sin pardoned which the Righteousness of God is as ready to remit, as the Righteousness of Christ was to purchase the remission of it. Whatsoever Christ intercedes for, is Righteous; if it were unrighteous, it were not fit to be moved to God, this would be to endeavour to perswade him to an unworthy act, contrary to his Nature. If any proposal of his were unrighteous, Christ would be false to God, and his own principles in making and defending such a motion. This would be to destroy all the ends of his coming, and design of his death, which was to declare the Righteousness of God, advance it in the World, and in the souls of men. If Christ should undertake an unrighteous cause, what ground of confidence, and security could any Righteous man have in him?

* *As* Crellius *will notts.*

* *Upon which the* Chaldee *hath this note* Purus es ac si hac die creavissem te.

4. *He is a compassionate Advocate.* His *compassion* to us is joyned with his *faithfulness* to God in his Priestly Office, *Heb.* 2. 17. So that if he be not tender to believers in misery, he is not faithful to God in the exercise of his Office. His intercession springs from the same tenderness towards us as his oblation, and both are but the displaying of his excessive Charity. His compassion to us was a lesson he learn'd, together with *obedience* to God, by his sufferings *Heb.* 5. 8. He learn'd how necessary obedience was to God, and how grievous the misery of man was, and being instructed in one as well as the other, his pity to us had as deep an impression, as his sense of obedience to the divine Will: and since one part of his obedience was to make way for the opening the Treasures of his mercy, he cannot be obedient to

his Father, without being merciful to us. He was expoſed to ſuch a condition as wreſted from him ſtrong cryes for himſelf, that he might ſend up ſtrong cryes for us in our Miſery. He was a Man of Sorrows that he might be a man of Compaſſions: He indeed had pity of old; for with ſuch an affection he redeemed the *Iſraelites*, *Iſa.* 63. 9. His compaſſions are not leſſened by an aſſumption of our Humanity, but an experimental compaſſion gain'd in his Humane Nature, which the Divine was not capable of, becauſe of the perfection of impaſſibility. By a reflection upon his own condition in the World, he is able to move our cauſe with ſuch a tender feeling of it, as if he had the ſmart of it preſent in his own heart and bowels. The greateſt pity muſt reſide in him, ſince the greateſt miſery was endured by him in our Nature; what he had a real feeling of on Earth, he muſt have a memorative feeling of in Heaven: He cannot forget above what he experimented below; ſince one part of his Prieſtly Office in ſuffering, was to fit him for a more faithful and merciful exerciſe of the other part in his Interceſſion; not an affliction was laid upon him, but was intended to compoſe his heart to a ſympathizing frame with his people; *Heb.* 4. 15. *We have not an high Prieſt which cannot be touched*: (*Two negatives* affirm it ſtrongly) Not a taſt of bitterneſs in any temptation he endured, but was more deeply to engrave in his heart a tenderneſs to us; nor can thoſe compaſſions in him be equal'd by any Creature; no Angel nor man can be touched with ſuch a ſence as he is, becauſe no Angel nor man ever ſmarted under ſuch extremity as he did. Our pity to our ſelves cannot enter into compariſon with his pity to us. With what a ſence of his Diſciples condition did he *pray for them* upon Earth? *John* 17. The Glory of heaven hath made no change in his Judgment and Affections; he hath the ſame Will in heaven that he had on Earth; the ſame humane Will, and therefore the ſame humane Compaſſions in league with his Divine: He was God-Man on Earth, Man to ſuffer for us, and God to render that ſuffering valuable; he is God-Man in heaven, Man to pity us, and God to render that compaſſion efficacious for us. This fits him for a zealous proſecution of our cauſe in heaven. His Interceſſion receives a ſharper edge from the things which he ſuffer'd; the taſt that he had of the infirmities of men, and the wrath they are obnoxious unto, warms his heart, and ſtrengthens his pleas, and makes him a more zealous Solicitor at the Throne of Divine Grace; as an Earthly Advocate that had drank deep of the ſame Cup, and had had the ſame ſuit for himſelf, as he hath for his Client, better underſtands the cauſe, and is able to manage it with a deeper ſence, than if he had never felt the like miſery. Our Advocate was framed in the ſame Mould with us in regard of his Nature, and was caſt into the ſame Furnace of wrath which we had merited; and thus knowing the miſeries of man not by a bare report, but experience of the heavineſs of the burthen, is more careful to ſolicit the Liberty and abſolution of every comer to God by him from the ſentence that hangs over them; and the greater their miſeries are, the more are his compaſſions exercis'd. The more deplorable the miſery is, the greater object of pity the perſon is that feels it; and to exerciſe compaſſion when the object ſtands moſt in need of it, is very agreeable to a compaſſionate Nature, ſuch as Chriſt's is; and therefore if he had ſo much pity to procure the Redemption of the *Iſraelites* from a temporal and bodily Captivity; much more will he be careful to free Believers from the ſpiritual captivity they groan under, ſince in that condition they are more ſutable objects of compaſſion, than any man can be under a meer bodily and temporal affliction. And therefore when ever the knowledge of our condition comes to his humanity by the aſſiſtance of his Divinity, we cannot have a more powerful Solicitor than the experimental ſence he hath in his own Breaſt and Bowels. To conclude, he is a compaſſionate Interceſſor, becauſe he was a great Sufferer, as compaſſionate to us as he is valuable with God; his merit for us is not greater than his pity to us.

5. *He is Ready, and Diligent*; He is never out of the way when the cauſe ſhould be heard, he always ſits at the right hand of the Father, who is the Judge of the World, and is never out of his preſence. When *Stephen Acts* 7. 55. ſaw *the Heavens opened, he ſaw Chriſt ſtanding at the right hand of God*, in the poſture of an Advocate and Protector, as fitting is the poſture of a Prince and a Judge. He times his *Interceſſion* for the Church according to the providential ſtate of the World; *Zach.* 1. 11, 12.

1. 11, 12. he had sent out his *Messengers* to view the state of the Earth, who upon their return brought him word that it was in peace and rest; upon which news he petitions for the restoring of *Jerusalem*; he would not let slip the opportunity of such an Argument, that the Church, the seat of the Divine Glory on Earth should be in Misery, when the World wherein God did less concern himself, flourisht in peace and prosperity: Shall the Enemies of the Church be in a better condition than the people thou hast intrusted with thy Law? His Messengers brought him an exact account of things, and he is diligent to take hold of the first occasion to solicit the security or restoration of his people: Now that the Princes of the Earth have nothing of War to hinder them, put it into their hearts to deliver thy people, and rebuild thy Temple. 'Tis one property of Christ to be of *quick understanding in the fear of the Lord*, *Isa.* 11. 3. to be sensible of any thing that may promote the Honour and Worship of God, or may obstruct and lessen it; his sence is as quick as his understanding, and readily interposeth for whatsoever may conduce to the manifestation of the Attributes of God, which is the foundation of his fear in the World. He is ready to put in a plea for us to the Father, and is more studious of our welfare, and to bring us off, than we are our selves. In the midst of his dolours he gave us an evidence of it; though his Disciples were so careless, and senceless of his present condition that they fell asleep, when they had most need to watch both for him and themselves; yet after his reproof for their negligence, he frames an excuse for them from the consideration of their *weakness*, before they could apologize for themselves: *Mat.* 26. 41. *The Spirit is willing, but the flesh is weak.* He lays it upon the *infirmities of their flesh*, though it was also the security of their Spirits, as appears by his reproof; is he not as ready to plead the same for us in his Glory? He is always ready at the Throne of Grace, to give out Grace and Mercy in *a time of need*; *Heb.* 4. 16. we have no reason to fear his absence from that Throne of Grace we solicit in our necessities; he is passed into the Heaven, seated there in a perpetual exercise of this Office, to entertain all comers at all times, and can no more be sleepy than he can be cruel; no more cease to be diligent, than he can be bereaved of his Compassions.

6. *He is an earnest and pressing Advocate.* When an Advocate hath much business for himself, it will cool him in the Affairs of his Clyent: Christ hath once offered up himself, and being thereupon advanced, has no need to offer up himself again; he is secure from any further suffering in his person; he hath nothing to do for himself, but all his ardency is employed for his people, which is the reason render'd why he *lives to make Intercession for the comers to God by him. Heb.* 7. 25. compared with *verse* 27. *He needeth not dayly, as those High Priests to offer up Sacrifice first for his own sin, and then for the peoples, for this he did once, when he offered up himself.* He needs not any solicitousness for himself as before the time of his Death; he hath nothing now to blemish his Happiness, and divert his affections from the concerns of his people. He hath no strong cryes now to put up for himself, all his Affections run in another Channel, his whole Soul is put to pawn in the business, as the *word* signifies in *Jer.* 30. 21. *He hath engaged his heart to approach unto me, saith the Lord*: He hath undertaken it with the greatest Cordialness of Spirit. His Expostulation speaks his earnestness of old; *Zach.* 1. 12. *Oh Lord of Hosts, how long wilt thou not have mercy on Jerusalem?* Like an expression we use, when we would rouze a drowsie person in a time of danger, and snatch him out of the fire; as if Christ thought the mercy of God too sleepy, and earnestly joggs it to awaken it, and spurs it on to manifest it self: *how long wilt Thou*, Thou who hast an Affection to the Captives, an Affection to me their Solicitor, thou who hast Mercy to pity them, and Power to rescue them; thou, who knowest that the set time of their captivity is at an end, and hast faithfulness to be as good as thy word? The Seventeenth of *John* is a *Map* of his carriage in Heaven, how he presses his Father for his people. When he pray'd for himself, 'tis, *Father, If it be thy will, let this cup pass from me*; 'tis then not *as I will*, but *as thou wilt*; but for his Disciples Glory and Salvation: 'Tis *I will*, *v.* 24. as though he were more a Judge than an Advocate; and had more a right to a Soveraign Dominion, than that of a Plea. * What did the *Censer full of burning coals of fire from the Altar*, which the High Priest was to carry

* Amyraut: *Ser.* 9. *Hebr.* p. 83.

carry *within the vail into the Holy of Holies Levit.* 16. 12, 13. repreſent; but the ardency of the Affections in the Soul of Chriſt, when he preſents the incenſe of our Prayers to his Father in Heaven? The Names of the Tribes of *Iſrael* were to be not only upon the High Prieſts Shoulders, *Exod.* 28. 12. but alſo upon his *Breaſt-plate*; *v.* 29 near his heart, when his face is towards them, and as near his heart, when in deſertion his back is turn'd upon them: They are next his Heart all the time he is in the Holy of Holies. Great Affections cannot be without earneſtneſs in their cauſe. He deſired not more earneſtly to be baptiz'd with his bloody Baptiſm on Earth, than to compleat all the fruits of it in Heaven: He was not more vehement to ſhed his Blood, than he is to plead it. No man is more ſolicitous to increaſe the Honour and Grandeur of his Family, than Chriſt is to ſecure the Happineſs of his People. Our Prayers for our ſelves, when tinctur'd with the greateſt Affection, cannot be ſo fervent as his pleas for our Souls are at the right hand of his Father; for to what purpoſe did he carry up thoſe Humane Affections to Heaven, but to expreſs and act them in their livelineſs and vigour for us, and to us?

7. *He is a joyful and chearful Advocate*: He hath not a ſowr kind of earneſtneſs, as is common among men, but an earneſtneſs with a joy, as being the delight of his heart. When he prayed in the Garden for himſelf, he was in an Agony; but in his Mediatory Prayer, a Model of his Interceſſion in Heaven, he was in a *chearful frame*, *John* 17. for it was his prayer after the moſt comfortable Sermon he ever preached to his Diſciples, wherein he had heaped up all the conſiderations that might be capable to elevate their hearts, and he makes this uſe of it in the end. *John* 16. 33. *That they ſhould be of good chear at his victory, becauſe he hath overcome the World.* And in this frame he puts up this Mediatory prayer immediately, to ſignifie to them both the matter and manner of his Interceſſions in heaven for them, and that he doth rejoyce in putting up theſe requeſts above, as well as he did when he preſented them at times before, as is intimated *v.* 13. *Theſe things I ſpeak in the World, that they might have my joy fulfilled in themſelves*; that they might have ſuch a joy in the conſiderations of it, and in the receiving thy favour, as I have in the petitioning for them. Certainly he doth as well rejoyce in the habitable parts of the Earth, ſince he hath laid ſo great an obligation upon it, as he did formerly in the proſpect of what he was to do for it. His Death was ſweet to him after his Reſurrection, the very remembrance of it was a pleaſure; in which ſence ſome underſtand that *Jer.* 31. 25, 26. *I have ſatiated the weary Soul, and I have repleniſhed every ſorrowful Soul. Upon this I awakt and beheld and my ſleep was ſweet unto me.* 'Tis certain ſome paſſages in that *Chapter* are applyed to Chriſt's time, as *v.* 15. the weeping at *Ramah* was a prædiction of the ſlaying of Infants by *Herod. Mat.* 2. 17, 18. And *v.* 22. the *creating a new thing in the Earth, a Woman ſhall compaſs a Man*, is generally underſtood of the Conception and Incarnation of Chriſt; and the expreſſion in *v.* 25. ſeems to be too magnificent to be underſtood of any other Prophet, than that in whom the weary find reſt; and the conſideration of the ſucceſs of his Incarnation and Paſſion make his *ſleep*, *i. e.* his Death pleaſant to him, at his *awaking*, or Reſurrection. His pleading therefore for the fruit of his Death cannot be bitter, or diſtaſtful to him; he delights as much in the exerciſe of this Office, as he did in the firſt undertaking of it, and conſecration to it; ſince he accounted his Prieſthood an honour, when God called him to it, he will not think it diſgraceful when his people own it, and deſire the exerciſe of it in their behalf.

8. *He is an acceptable Advocate*: He hath an active joy in his Interceſſion, a paſſive joy in his Acceptation. He is the favourite of the Court wherein he pleads, acceptable to the Judge in his perſon, acceptable to him in his Office, acceptable to him in the ſuits he manages: His Interceſſion is nothing elſe, but the preſenting to God the Sacrifice which reſtor'd to him the pleaſure of his Creation, gave him a reſt, and continues it. The ſavour of that Sacrifice in Heaven which was offered on Earth, is grateful to the Judge of the World; 'tis as ſweet to God as the *Levitical* Incenſe, the Type of it, can be to man, mention'd *Exod.* 30. 34, 35, 36. and reſerved for the ſervice of the Temple, a compoſition of the ſweeteſt and moſt aromatick ſimples. How much ſweeter is the Advocacy of Chriſt to God, than the moſt fragrant ſcents can be to us? In the preſence of God he meets with a *fulneſs of joy*, *Pſal.* 16. 11. *Thou wilt ſhew me the paths of Life, and ſhew me in thy preſence a fulneſs of*

joy

joy, and pleaſures at thy right hand for evermore. So *Cocceius* reads it. 'Tis to be underſtood of his Mediatory pleaſure; he hath in his being in the preſence of God, or appearing in the preſence of God for us *Heb.* 9. 24. You know that *Pſalm* is to beunderſtood of Chriſt, which is evidenced by *v.* 10. applyed to him *Act.* 2. 31. *Act.* 13. 35. *Thou wilt ſhew me the path of Life*, thou wilt bring me into Glory, as the Saviour of Man, and the Head of the believing World, of thoſe Saints, and excellent ones in whom my delight hath been; in this preſence I ſhall have fulneſs of Joy in the reflections upon my Obedience, and the plentiful effuſions of thy Grace upon the account of it. Pleaſures flow with a full and perpetual Torrent from the Right Hand of God, by the Mediation of Chriſt: 'Tis as if he ſhould have ſaid, I ſhall have a fulneſs of Joy after my bitter paſſion, in the contemplation of thy pleaſed countenance to the Sons of Men, and thy Right Hand ſhall communicate Spiritual Bleſſings upon the account of this Paſſion, which ſhall be the delight of my Soul; all this thou wilt ſhew me after my Reſurrection, to teſtifie how acceptable my Mediation hath been to thee. Since God conſtituted him a Prieſt by an irreverſible Oath, an *Oath* he would never repent of, *Heb.* 7. 21. and thereby confirmed him in an *unchangeable Prieſthood*, *v.* 24. as he hath an unchangeable Office, ſo he hath an endleſs acceptation; He that never will repent of fixing him in it, will never repent of his exerciſing of it. As God is infinitely pleaſed with this Office, ſo he is infinitely pleaſed with the execution of the charge; and the preſenting his Death for any Soul is unexpreſſibly grateful to the reconciled Judge. His Deity adds a value and efficacy to his Interceſſions in Heaven, as it did to his Paſſion on Earth.

9. *He is the ſole Advocate.* Thoſe of *Rome* diſtinguiſh between Mediators of Redemption, and Mediators of Interceſſion; the firſt they appropriate to Chriſt, in the other they make Angels and Saints his Companions, and thereby ſnatch the Glory from Chriſt to confer it upon a Creature: But ſince our High Prieſt *alone* hath the honour to ſit at the right hand of God, he *alone* hath the honour of this Office of Advocacy. To which of the Angels or Saints did he at any time ſay, *ask of me, and I will give thee the Heathen for thine Inheritance*? The Office and Power of asking belongs to him, who is the begotten Son. Since Chriſt trod the Wine-preſs alone, he ſolicits our cauſe alone, *Interceſſion* being founded upon propitiation; he therefore that is the ſole Propitiator, is the ſole Interceſſor: He only hath the right to plead for us, who had the right to purchaſe us. As God never gave any Commiſſion to redeem us to any other, ſo he never gave a Commiſſion to any other to appear for us in that Court. The entring into the Holy of Holies with the perfuming incenſe, was annex'd to the honour of the chief Prieſthood, which had any of the inferiour Prieſts, or any Soul alive uſurpt, they had incur'd the pains of Death. 'Tis a diſparagement to Chriſt to intereſt any Creature in it, as though he wanted ſome other Favourite to give him a full credit with the Father, and ſome Monitors to excite his Affections to us; or as though the ſuits he had to manage were ſo numerous, that he wanted a multitude of Clerks to draw up for him the Petitions he had to preſent. 'Tis our Saviours prerogative to be *the firſt* and *the laſt*; *Revel.* 1. 11. as he was the firſt that ſtept up to keep the World from periſhing by the hand of Juſtice, ſo he will be the laſt in ſecuring it; as he was the firſt in purchaſing, ſo he will be the laſt in compleating, that the whole work of Redemption may be aſcribed to him alone: As he is the ſole Author of it by his Paſſion, ſo he will be the ſole finiſher of it by his Interceſſion.

III. Thing. *How Chriſt doth manage this Advocacy and Interceſſion.*

In General. Chriſt as God eſſentially conſider'd, doth not intercede in Heaven. He that intercedes by way of Petition, wants the Bleſſing of that perſon he intercedes with, and in that reſpect, is inferiour to him. He nomore intercedes in Heaven as God, than he prayed on Earth as God. His Interceſſion as well as his Paſſion belongs indeed to his Perſon; and as his Deity is in perſonal Union with his Humanity, ſo his Prayers and Interceſſions may be called the Interceſſions of God, as well as his Blood was called the Blood of God. As the Humane Nature ſuffered, and the Divine Nature made it valuable, ſo the Humane Nature intercedes by way of Motion, and the Divine Nature makes it prevalent. The Perſon of the Son of God ſuffer'd, but only in the Humane Nature, the Divine not being paſſible; ſo

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may we not ſay the perſon of the Son of God intercedes, but the Humane Nature only ſupplicates? He is our Advocate as he was our propitiation.

1. *Chriſt is not an Advocate in Heaven in ſuch a ſupplicating manner as he prayed in the World.* This ſervile way of praying as they call it, becauſe it was perform'd by Chriſt in the form of a Servant, is not agreeable to his preſent glorious Eſtate. 'Tis as unſutable to his ſtate in Heaven, as his prayers with ſtrong cryes were ſutable to his condition on Earth: Such Prayers and Supplications, with ſtrong cryes and tears belong only to the *days of his fleſh*; *Heb.* 5. 7. *i. e.* his ſtate of Humiliation, wherein he was incompaſſed with the Infirmities of the Fleſh; but ſuch a poſture becomes him not in Heaven, where he is ſtript of all thoſe Natural Infirmities and marks of indigence. Though ſuch a kind of petitioning is not inconſiſtent with his Humanity as joined to his Divinity, and making one perſon, (if it were, he could not then have ſupplicated in the World as he did in the Garden; for his Humanity was joyned to his Divinity in that humbled, as well as in his exalted ſtate: He was God in the days of his Fleſh when he lived amongſt mortals, as well as now in the days of his Glory;) yet his praying with ſo deep a Humiliation as he did in this lower Region of the Earth, is inconſiſtent with his glorified ſtate in Heaven; for if the Glory of Heaven wipes tears from the eyes of the Members, it doth certainly from the eyes of the Head: Nor is it a ſupplication in the geſture of kneeling, for he is an Advocate at the right hand of God, where he is always expreſt as *ſitting*, and but once (as I remember) as *ſtanding*, and that was in the caſe of *Stephen*, *Acts* 7. 55. This ſome of the Fathers and others call a ſervile manner of praying, and ſay that it was not convenient for the Father to require it of Chriſt in his elevated ſtate, nor for the Son to perform it.

2. *Yet it may be a kind of a Petition, an expreſſing his deſires in a ſupplicatory manner.* Though he be a King upon his Throne, yet being ſetled in that Royal Authority by the Father, as his Delegate, he is in regard of that inferiour to the Father; and likewiſe in the *Oeconomy* of Mediator: And alſo as his Humane Nature is a Creature, he may be a Petitioner without any debaſement to himſelf, to that power, by whoſe Authority he is ſetled in his Dignity, conſtituted in his Mediatory Office, and was both made, and continues a Creature. Though *God hath put all things under him*, yet he did not put *himſelf* under him, but remains in his full Authority, 1 *Cor.* 15. 27. His Divine Nature in union with his Humane, is no argument againſt it, for then he ſhould not have petitioned on Earth: He was then the ſame perſon in his Diſguiſe that he is now in Glory. There are promiſes made to him which are not yet accompliſht, Enemies to be made his Foot-ſtool, which are not yet brought into that loweſt degree of ſubjection: Divine promiſes are to be turn'd into Petitions; The *Heathen* are promiſed to be his Inheritance, but asking, was order'd to præcede the performance. *Pſal.* 2. 8. שְׁאַל ſignifies to *deſire* and *wiſh*, as well as to *ask*. There are ſome things ſtill of want, though not in Chriſt perſonal, yet in Chriſt myſtical, till the Church be fully compleated. He is an High Prieſt in Heaven, and it is the Office of a High Prieſt to pray for thoſe for whom he hath offer'd the Sacrifice. Why ſhould asking by way of deſire or Petition, be more uncomely when there is yet ſomething of indigence, than praiſing after ſupplies which Chriſt doth in heaven; if we underſtand thoſe words of Chriſt, *Pſal.* 69. 30. *I will praiſe the name of God with a ſong, and will magnifie him with thanksgiving*, after he ſhould be ſet on high? and *Pſal.* 22. 25. *My praiſe ſhall be of thee in the great Congregation, and I will pay my vows before them that fear him.* Both which *Pſalms*, upon the peruſal you will find prophetick of Chriſt. And himſelf expreſſeth, that what he was to do in heaven for the accompliſhment of the promiſe of the Spirit which he had made to them, was to be by way of prayer; *John* 14. 16. *I will pray the Father, and he ſhall give you another Comforter*: He ſpeaks of an *asking* or *praying*, (for the word ſignifies both the one and other) not in this life, but after his Aſcenſion, for the firſt and neceſſary fruit of his Death, *viz.* the Comforter. He evidenceth hereby, that his Glory ſhould not cloud his Mercy, and the cares of their concerns; his Love ſhould be ſtronger than Death or Glory, and he would not reſt, till he had obtained of infinite goodneſs what was neceſſary for them: this he would do by way of asking, which inclines to a petitionary way when a boon is deſired.

3. *'Tis*

3. *'Tis such a Petition as is in the nature of a claim and demand.* 'Tis not a Petition for that which is at the liberty of the petitioned person to grant or refuse, but for that which the petitioner hath a right to by way of purchase, and the person petitioned to cannot in justice deny. *An Advocate is an Officer in a Court of Judicature, demanding audience and sentence in a judicial way*; so that this Intercession of Christ is not a bare precarious Intercession; * for as when he was in the World, he *taught as one having Authority, and not as the Scribes*; *Mat.* 7. 29. so in heaven he intercedes as one having Authority by virtue of his Mediatory power, and not as an ordinary Supplicant. He hath a right to demand; on Earth indeed he had only promises of assistance to put in suit, but in Heaven he pleads the conditions perform'd on his part, upon which the promises made to Christ become due to him. 'Tis now, *Father, I have glorified thee upon the Earth*, now *glorifie me with thy own self*; *John* 17. 4, 5. He pleads for his people as they are the gift of his Father, and as they have received *his words*, *v.* 8. he pleads his own Commission as one *sent*, *v.* 23. he minds the Father of the Covenant between them both, as God gave him a command what he should do in the World, which was no other but an injunction to perform those conditions which had been agreed upon, and that will of God expresst in the Covenant of Redemption, which is called the *will of God*. *Heb.* 10. 7. Christ having done this will, mediates for the performance of the conditions, God was bound to by this Covenant, and claimes the performance of them *jure pacti*, as a Debt due to his meritorious obedience on the Cross; so that it is not a *desire* only in a way of Charity, but a *claim* in a way of Justice, by virtue of meriting, and a demand of the performance of the promise. There were promises made by God to Christ as our Head and Representative *before the World began*; *Tit.* 1. 1, 2. and 2 *Tim.* 1. 9. when he was fore-ordained to suffering, 1 *Pet.* 1. 20. Eternal Life was promised *before the World began*; to whom could this promise of so long a date be made? not to any Creature, since it was before any Creature had a being; therefore to Christ, not for himself who was the Eternal Son of God. This Promise, and this Grace given us in Christ, he sues out by his Intercession as a Feoffee in trust for us; and it being added *which God that cannot lye promised*, gives us an intimation of the manner of Christ's pleading, in calling the Truth of God to witness the validity of the promise which he pleads. It seems to be in an expostulatory manner, as we find it before his Incarnation; *Zach.* 1. 12. *How long Lord?* which was upon the account of his future Incarnation; for which reason he that is called the *Angel*, *v.* 12. who was the Angel of the Covenant, is called *the man*, *v.* 10. So the expostulation of *Elias* with God is called particularly *Intercession*. *Rom.* 11. 2. And *Revel.* 3. 5. intimates it by way of claim, *He that overcomes, I will confess his name before my Father*, I will confess him plainly and clearly, and claim him as one that belongs to me. His Advocacy for us is a confession of our interest in him, our owning of him; by virtue of which confession or claim we are set right in the Court of God, as those for whom he hath shed his Blood.

* Maref. *contra* Volkel *lib.* 3. Cap. 38. p. 378.

ἐξομολογήσομαι.

4. *This Intercessory demand or asking is accompanied with a presenting the memorials of his Death.* 'Tis a commemoration of the Sacrifice which he offered on Earth for our expiation, and the whole power of Intercession with the prevalency of it is wholly upon this foundation: 'tis a presenting the efficacy of his Death, the virtue of his Blood, the pleasure of God in the Sacrifice offered by him. 'Tis by the displaying the whole merit of his passion that he doth solicit for us. Intercession is not properly a sacerdotal act without respect to the Sacrifice: It was with the Blood of the Sacrifice that the High Priest was to enter into the Holy of Holies, and sprinkle it there: The same Blood that had been shed without on the day of Expiation, was to be carryed within the vail: What was done typically, Christ doth really; first give himself a Sacrifice, and then present himself as the Sacrifice for us. The *Apostle* shows us the manner of it, *Heb.* 12. 24. the Blood of Christ is a *speaking Blood*, as well as the blood of *Abel*; * It speaks in the same manner as *Abels* blood did, though not for the same end. As the Blood of *Abel* presenting it self before the eyes of God, was as powerful to draw down the vengeance of God, as if it had utter'd a cry as loud as to reach to Heaven; so the Blood of Christ being presented before the Throne of God, powerfully excites the favour of God by the loudness of its cry. He speaks by

* Daille *sur le desert d' Esprit Sirm.* 1. 462.

by his Blood, and his Blood ſpeaks by its merit: The petitions of his Lips had done us no good without the voice of his Blood. He ſtands as a Lamb ſlain, when he preſents the prayers of the *Saints*, *Revel.* 5.6,8. with his bleeding wounds open as ſo many mouths full of pleas for us, and every one of them is the memorial and mark of the things which he ſuffered, and for what end he ſuffered them; as the wounds of a Souldier received in the defence, and for the honour of his Country, diſplayed to perſons ſenſible of them, are the loudeſt and beſt pleas for the grant of his requeſt. If the party colour'd Rainbow being looked upon by God, minds him of his Covenant not to deſtroy the World again by a *Deluge*; *Gen.* 9. 14, 15, 16. much more are the Wounds which Chriſt bears both in his hands, feet, and ſide, remembrancers to him of the Covenant of Grace made with repenting and believing ſinners. The look of God upon thoſe Wounds whereby ſo great an Oblation is remembred, doth as efficaciouſly move him to look kindly upon us, as the look upon the Rainbow diſpoſeth him to the continuance of the World. If our Saviour had not a mouth to ſpeak, he hath blood to plead, and his blood cryes louder in Heaven for us, than his voice did in any of the prayers he uttered upon Earth; for by this his performance of the Articles on his part is manifeſted, and the performance of the promiſes on Gods part ſolicited; when he ſees what the Redeemer hath done, he reflects upon what himſelf is to do; the blood of Chriſt ſpeaks the tenor of the Covenant of Redemption made with Chriſt on the behalf of ſinners.

5. *'Tis a preſenting our Perſons to God together with his blood in an affectionate manner*: As the High Prieſt when he went into the Holy of Holies was to bear the names of the Children of *Iſrael* in the *Breaſt-plate* of Judgment upon his heart; *Exod.* 28. 29. to which the Church alludes in her deſire that ſhe might be *ſet as a ſeal upon the heart* of her Beloved, *Cant.* 8.6. and perhaps an alluſion may be alſo in *Revel.* 3. 5. *confeſſing* the names of the victorious ſufferers before his Father, bearing their names viſibly before him. The perſons of Believers are his Jewels lockt up in the Cabinet of his own Breaſt, and ſhew'd to his Father in the exerciſe of his Prieſtly Office.

IV. The Fourth thing. *That Chriſt doth perpetually manage this Office.*

The firſt evidence is in the *Text*, *we have* an Advocate, we have at this preſent, we have an Advocate actually remembring us in his thoughts, and preſenting us to his Father; we in this Age, we in all Ages, till the Diſſolution of the World; without any faintneſs in the degrees of his Interceſſion, without any interruption in time; he never ceaſes the exerciſe of this Office, ſo far as it is agreeable to that high and elevated ſtate wherein he is. As there are continual ſins of Believers in all ages of the World, ſo there are conſtant pleas of the Advocate. This *Epiſtle* was written many years after the Aſcenſion of Chriſt; ſome think in the time of *John's Baniſhment* in the Iſle of *Patmos*, ſome think after; yet at that time he owns himſelf to have a ſhare in the benefit of this Interceſſion. The term *we* is incluſive of himſelf; Chriſt is an Interceſſor for us in the whole courſe of our Pilgrimage, all the time that we have any need of him; his voice is the ſame ſtill, *I will that they behold my Glory which thou haſt given me*, till they are wafted from hence to a full viſion of it. This is the true end of his heavenly life, and his living for ever there; *Heb.* 7. 25. *Seeing he ever lives to make Interceſſion for them*; he lives ſolely to this purpoſe to diſcharge this part of his Prieſthood for us. His Advocacy is like his life without end; as he dyed once to merit our Redemption, ſo he lives always to make application of Redemption. He would not anſwer the end of his Life, if he did not exerciſe the Office of his Prieſthood. It would not be a love like that of a God, if he did not bear his people continually upon his heart. He was the *Author* of our Faith by enduring the Croſs, and the *finiſher* of our Faith, by *ſitting down at the right hand of God*. *Heb.* 12. 2. He will be exercis'd in it as long as there is any Faith to be finiſhed and compleated in the World. His Oblation was a tranſient act, but his appearance in heaven for us is a permanent act, and continues for ever. His Mediatory Glory is not conſummate, though his perſonal be: He hath yet a myſtical ſelf to be perfected, a fulneſs to be inriched with; he cannot be intent upon this without minding the concerns of, and putting up pleas for his people,

people, for they are one with him, *the fulness of him that fills all in all*, Eph. 1. 23. There can be no cessation of his work, till his Enemies be conquered, and his whole mystical body wrapt up in glory. If he had finished this part of his function, we should have had him here again before this time with all his train of Angels, to put an end to the present state of things; as the high priest staid no longer in the Holy of Holies than was necessary for the atoning their sins, expecting the felicity of an acceptation, that he might bring the welcom news of it to the people that waited without. As soon as he hath reduced all the Elect to an happy state, he will come again, for the *Heavens receive him* only till the *restitution of all things* is compleated, *Acts* 3. 21. and then *he shall come with a shout*, 1 *Thess.* 4. 16. all the Angels in heaven triumphing and applauding the accomplishment of Redemption.

'Tis necessary it should be so.

1. *Because 'tis founded upon his death.* As his oblation is of eternal efficacy, so his Advocacy hath an Everlasting virtue. 'Tis an *Eternal Redemption*, *Heb.* 9. 12. and therefore an Eternal Intercession. This the *Apostle* signifies in the Text by arguing from his propitiation to his Advocacy: He is at present an Advocate with an uninterrupted plea, because he is at present a propitiation in the efficacy of his passion. There was an end of his actual suffering when he expir'd, but no end of the vertue of his sacrifice, and therefore no end of his Intercession, which depended not upon his death simply considered, but upon the value of it: 'tis in the vertue of this he pleads; since the vertue of his bloud is perpetual, the plea grounded upon that vertue, and which is nothing but the voice of his bloud, is of the same duration. There can be no end of the Intercession of his person, till there be an exhausting of the merits of his death, the one must fail in its strength before the other cease in its plea: His blood must be a speechless bloud before he can be a silent Advocate. As the continual sacrifice Typified the continual vertue of the Redeemers death, so the perpetual burning incense signified the perpetuity of his Intercession; and no less was signified by the sprinkling the bloud of the sacrifice upon the Mercy-Seat, which was not wipt off but stuck there, as a visible mark, and remained as a continual sollicitor for the continuance of grace and favour to the people.

2. *The exercise of this office must be as durable as the office it self.* His Priesthood is for ever, therefore the act belonging to his Priesthood is for ever. He was more particularly constituted an high Priest *after the order of Melchisedeck*, when he entered into heaven as a *forerunner for us*, *Heb.* 6. 20. where he abides an high Priest continually *Heb.* 7. 3. made so not *after the Law of a carnal command*, or a command to be abrogated, but *after the power of endless Life*, *verse* 15, 16. and confirmed by the *oath of God a Priest for ever*, *ver.* 21. and therefore exerciseth his function of a Priest for ever: Not of sacrificing himself, because he lives for ever, and cannot dye again, but of interceding, since no other act belonging to the Priesthood can be exercised in that glorious and endless state he hath in heaven, but this of intercession, which must be without intermission, because 'tis the only act of that office which he can perform. 'Tis not said he is a man for ever, but a *Priest* for ever, which is a name of an office, and implies an exercise of the office. He is not called a Priest for ever in regard of his Life, but in regard of his function for which he lives: His mouth cannot be stopt by God, because he was constituted by the irreversible oath of God. God cannot deny himself, and destroy his own solemn act. He is a Priest for ever without Repentance on Gods part he must therefore perpetually mind his office, the neglect of it else would cause Repentance in God for exalting him to so high a dignity, and be a reflection upon divine wisdom, to settle one in this excellent place that were too weak for it, or too careless in it, that should bear only the title and neglect the work; it would be a cause of Repentance in God at the expending so much grace to no purpose. This Advocate as he bears the name of Priest, so he appeared clothed with a Priestly *Robe*. *Rev.* 1. 13. *He had a garment down to the feet, and girt about the paps with a golden girdle*, which was the habit of the High Priest under the Law. As he is an everlasting Priest, so he manages an everliving intercession; he was too faithful in discharging

his part on Earth to be negligent of performing his office in heaven; he did not imbrace so great an honour to be idle in it, and neglect the work and duty that his place call'd for.

3. *This was both the reason and end of his advancement.* The intercession he made for transgressors was one reason why God would *divide him a portion with the great, Isaiah* 53. 12. *because he made intercession for the transgressors*; this is alledged as one reason [among others there mentioned] of his glorious exaltation, which intercession is most evident to us in his last prayer, *John* 17. wherein he prays for *all* that should believe on him; and also upon the Cross when he prays for his murderers, *Father forgive them for they know not what they do, Luke* 23. 34. An act so pleasing to God, as to be the motive to give him the division of the spoil of the strong, cannot but be perpetual. Will Christ who always did what was pleasing to God on Earth, discontinue that which is so delightful to the bowels of his Mercy? He cannot look upon his own glory, the Robe he wears, the Throne he sits on, the Enemies prostrate at his feet, but he must reflect upon the reason of his present state, and be excited to a redoubling his solicitations for his people. He would be no longer glorious than he were an Advocate. The superstructure cannot stand when the foundation moulders. Since he was anointed with the Oyl of gladness above his fellows, because he loved Righteousness and hated iniquity, he cannot be unmindful of promoting the destruction of the one, and the perfection of the other. A perpetual action will be the result of these perpetual qualities; and being anointed a Priest for these qualities, he will act as a Priest for the glory of them, which can be no other way but by intercession. It was the end of his advancement, *Heb.* 10. 12. *But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* The *Antithesis* is made between him and the legal Priests, they stood at the Altar every day offering the same sacrifices, but *this*, not *man* as it is in our Translation, but rather to be supplyed with *Priest*, *this Priest* having finished his part on Earth, sat down for ever, *viz.* as a Priest on the right hand of God, and never leaves the place: Other priests *stood* as not having finished their sacrificing work, but were to repeat it again. This priest *sits* as having finished his sacrificing function, and having attained the glory due to his person. His sitting down is not mentioned only as a point of honour, but of office; he sat down as one that had offer'd a compleat sacrifice in the nature of a priest, and sat down for ever to exercise his priesthood at the right hand of God; *this verse* compar'd with the other would not else have a full sense; and the words following second it, *verse* 13. he sat down *expecting till his enemies be made his foot stool*, expecting the full fruits of that sacrifice in the compleat subjection of his Enemies, and consequently the full felicity of himself and his Friends; and all this time of expectation he is suing out the promise of God to him, *asking that inheritance* which was assured him in the Covenant between them, *Psal.* 2. 8. This is the reason of his sitting down for ever to exercise his Priesthood for ever in the presence of the King and Judge of all the Earth. He is always in the presence of his Father in the dignity of his person, and fulness of his merit, continually spreading every part of his meritorious sacrifice in the view of God. The high Priest entered into the Holy of Holies but once a year, but this high Priest sits for ever in the Court in a perpetual exercise of his function, both as a Priest and a sacrifice. And since his own sacrifice for sins offer'd on Earth was sufficient, he hath nothing to do perpetually in heaven, but to sprinkle the bloud of that sacrifice upon the Mercy-Seat. He is never out of the presence of God, and the infiniteness of his compassions may hinder us from imagining a silence in him, when any accusations are brought in against us. The accusations might succeed well were he out of the way; but being always present, he is always active in his sollicitations; no clamour can come against us, but he hears it, as being on the right hand of his Father, and appears as our Attorney there in the presence of God to answer it, as the high Priest appear'd in the Holy of Holies for all the people.

V. Thing is, *the efficacy of this Intercession.* The efficacy of it is implyed in the *text*, both in the person of our Advocate *Jesus Christ*, in his quality, *Righteous*, in regard of the work he had wrought on Earth *Propitiation*, in the object of his intercession,

tercession, and the place *with the Father*; he is an Advocate to the Father, not only to him at a distance, but with him; the constant presence of a favourite with a King, of a Princely Son with a Royal Father is a means to make his intercessions of force with him; he is an Advocate, and he is constantly with the Father in that capacity. A Letter from a Friend is not so successful as a personal appearance for gaining a suit. If his death were meritorious, his prayer must be so too, as being put up in the virtue of his meritorious bloud; and though we are reconcil'd by his death, yet we are saved by his Life, with a *much more*, *Rom.* 5. 10. not formally in regard of *merit*, for that was the effect of his death, but in regard of *application* of that merit, the end for which he lives, to render it efficacious to us, as it had been in his passion valuable for us. If he separated himself to death to procure it, he will employ the authority and dignity of his Life to finish and apply it. As none offered so noble a sacrifice, so none lives a more powerful Life. As when he was on Earth never man spake as he spake; so now he is in Heaven, never did any man or Angel plead as he pleads. *If whatsoever we ask in his name*, we shall receive, *John* 16. 23. surely whatsoever he asks in his own name, *will not be refus'd.*

1. *This was Typified* *. The strength of his Mediation was signified by the *horns*, ordered by a special precept to be made upon the *four corners of the Altar of Burnt-offerings*, *Exod.* 27. 2. and also upon *the Altar of innocence*, *Exod.* 30. 2. As the brazen Altar signified the strength of his death, so the golden Altar signified the excellency of his Intercession, horns in Scripture being an emblem of strength, power and dignity. And perhaps his *feet of brass* wherewith he is described, *Revel.* 1. 15. when he appears to *John* in a Priestly garb, signifies his irresistible standing before God in the exercise of that office. Much more may it be said of him as it was of *Jacob*, *Gen.* 32. 28. as a *Prince he hath power with God*, by his death and Intercession, as well as power with men by his Spirit, and prevailes in all when he pleases.

* Lightfoot *Temple cap.* 34. *p.* 198, 199.

2. *'Twas Propheſied of Christ*, *Psal.* 21. 2. *Thou hast given him his hearts desire, and hast not withholden the request of his Lips.* This *Psalm* seems to be a Comment upon part of the *second Psalm*, or rather a *Dialogue* between Christ and the Father, Christ speaking *verse* 1. and the Father promising him a full victory, *verse.* 8. which is a prophetical Triumph of the Church after the victory gained by the passion of Christ. And of the *Messiah* the *Chaldee*, and some of the *Jews* understand it. The expressions in the *Psalm* are many of them too illustrious to be meant of *David*, as *verse* 4. *length of days for ever and ever*, which cannot be understood of *David* in his Royalty as a mortal man. God had given Christ the right of asking, and grants him whatsoever he asks, he bestows upon him whatsoever he desires, and refuseth nothing that he sues for. The good of his people is the desire of his heart, and the request of his lips, and nothing is refused that his heart wishes, and his lips move for. This of the efficacy of his Intercession is the Salvation he rejoyces in, the pleasing and favourable countenance of God is that which makes him exceeding glad. He would have little content in the rest of his glory without this power of prevalency with his Father. Since his Intercession for his Church is for his own mystical Glory, it must be successful, or his own Glory would be in part defective, since it is linkt with that of his Church which is yet behind. As Christ *glorified the Father*, so the Father is reciprocally *to Glorifie the Son*, *John* 17. 4, 5. which is by giving him a power of *asking* and engaging himself to a facility of granting. A *promise* of granting was annext to the *command of asking*. *Psal.* 2. 8. *I will give*; he should not be so ready to request as the Father would be liberal to bestow. He was promised a mighty encouragement, till he had *set judgment in the Earth*, and wrought a perfect deliverance for his people, *Isaiah* 42. 4. It is to this *Contrite Person*, that he would look perpetually favourably, *Isaiah* 66. 1, 2. 'Tis that person by whom the Ceremonial Law was to be torn in pieces to whom God promised to look.

3. *God never denyed him any request which he put up upon the Earth for the Divine Glory, and his peoples good, and Christ himself acknowledges it*, *Joh.* 11. 42. *I know that thou hearest me always.* He did but *groan in his Spirit* without moving his Lips; *v.* 38. and how soon did his groans rise into *Hallelujahs*, *v.* 41. *Father, I thank thee*

thee that thou haſt heard me; as ſoon as ever he ſighed he had an occaſion of praiſe. *He was heard in all his Petitions* in the World, *Heb.* 5. 7. εἰσακουσθείς, heard to purpoſe, while he was in the days of his fleſh encompaſſed and preſſed with the Infirmities of our Nature; much more will he be heard in the days of his Glory. He was not indeed heard for himſelf at the time of his ſuffering, ſo as to have what he beg'd formally granted; for in that prophetick *Pſalm*, *Pſal.* 22. 3. he complains that he had cryed all the day, and God heard him not; his prayer that the Cup might paſs from him was *in ſpecie* denyed him; that prayer proceeded from a natural fear and horrour of an accurſed death as he was Man, and is therefore ſaid to be in the days of his fleſh, when he had our natural Infirmities about him; which was not alſo an abſolute deſire, but conditional, *if it were poſſible*, *i. e.* if it were not prejudicial to the Glory of God, and the Salvation of his people; yet in this alſo he was heard; for though he was not delivered from Death, he was ſupported in it; the Death was to be ſuffered, and yet to be conquered; and afterwards his bloody Paſſion was changed into a Spiritual and Glorious Life by a Reſurrection. He was heard ἀπὸ εὐλαβείας, a deliverance *from his fears* and horrors was granted that he might with courage proceed on in his ſuffering. Chriſt ſometimes prayed as Mediator, and for things in order to his Mediatory work; as when he prayed for the raiſing of *Lazarus*, that by ſo great a miracle his Doctrine might be propagated, and the Faith of his Diſciples ſtrengthned: *John* 11. 40, 42. *It was for the Glory of God and that they might believe that God had ſent him.* In this Chriſt was never in the leaſt denyed, and to this, that ſpeech of his ſucceſs, *Thou heareſt me always*, refers. He utters this confidence and aſſurance in the hearing of the people, *that they may believe that thou haſt ſent me.* Thou heareſt me always, when what I deſire tends to the propagation of the Goſpel Doctrine, and the faith and advantage of that people to whom, and for whom thou haſt ſent me. But in thoſe prayers he puts up from humane affections, and the innocent inclinations of Nature, as that in the Garden which he put up from a humane ſence, yet with a condition; and that upon the Croſs, which he puts up as a man ſubject to the laws of charity, though he was not *formally* anſwered, yet he was not *abſolutely* denyed, becauſe he did not abſolutely beg, but with a condition expreſt, or implyed. It was not poſſible that Cup ſhould paſs away from him according to the determination of things, and the predictions of the Prophets, without a manifeſt alteration of purpoſe in God, breach of his Word, and the utter ruin and devaſtation of mankind. And for that prayer upon the Croſs, *Luke* 23. 34. *Father forgive them, they know not what they do*; a condition is implyed, *viz.* if they did repent and believe. It cannot be ſuppos'd that he prayed for their Pardon without their Repentance, whither they repented and believed, or no; and indeed the motive that he urgeth implies a condition, *They know not what they do*, implying that when they came to be ſenſible, and to know with an inward penitent practical knowledge what they had done, that they had crucified the Lord of Life, God would pardon them; which without doubt he would, according to the tenor of his own promiſe: But to conſider rightly that petition of his in the Garden, the refuſing his requeſt upon the account of the impoſſibility of the paſſing away of the Cup, doth ſtrongly conclude the efficacy of his Interceſſion in heaven. The reaſon why he was not anſwer'd, was, becauſe ſuch a grant had been inconſiſtent with the redemption of his people; and upon the ſame reaſon he will be anſwer'd in every ſuit in heaven, becauſe he doth every thing purſuant to the redemption, and full felicity of Believers. He intercedes not there as he prayed ſometimes on Earth, as a Man, but as a Mediator: If any thing were denyed him on Earth, becauſe the refuſal conduc'd to the advantage of his Elect, it neceſſarily follows, that he will have all things granted him in heaven, which are for the Glory of God, the Happineſs of his people, and the fulneſs of their Redemption. The ſame reaſon God hath now to allow his pleas, which before he had to refuſe them. The neceſſity of his Death for Redemption was the cauſe of the refuſal; the accompliſhment of Redemption, which is that he now intercedes for, cannot be denyed him upon the ſame account, but he will always carry the cauſe he ſues for. As to that petition upon the Croſs he was anſwered in it; many of thoſe whoſe hands were red with his Blood, had their hearts afterwards filled with repentance,

and

and their heads crown'd with pardon; and if his prayer upon the Croſs was ſo efficacious for ſome of his bloody Perſecutors, ſhall it have leſs force in Heaven for his affectionate friends, ſince it is for *thoſe that believe*, and *not for the World* that he there intercedes? *Joh.* 17.9. If he were heard always as himſelf aſſerts, before he had offered that Sacrifice; much more in Heaven, ſince he hath compleated it, and is now ſueing out his own right, after he hath paid God his. If his Prayers were ſo prevalent here, before he had accompliſht his task of ſuffering; his interceſſion is much more prevalent above, ſince his ſufferings are at an end which are the ground of his Interceſſion.

Now this Interceſſion muſt needs be *efficacious*, If you conſider

(1.) *His Perſon.*

[1.] *The greatneſs of it*, a Perſon in the form of God, infinitely more excellent than all the Tribes of Angels; a Perſon ſo great, that all the Creatures in Heaven and Earth, and Millions of Worlds cannot equal him, they being leſs to him than a grain of ſand to the glorious Sun. It cannot be ſaid of all Creatures that ever were made, or of all that ever God can make, that in them all dwells the *fulneſs of the Godhead bodily*; as it is ſaid of Chriſt. *Coloſ.* 2. 9. He is not as the higheſt Angel that muſt cover his face, and ſtand before the Throne, but the *man, Gods fellow, ſitting upon the Throne with him. Zach.* 13. 7. *Applyed to Chriſt, Mat.* 26. 31. He is equal with God, and therefore cannot be refuſed by God. As his Divine Nature gave value to his ſatisfaction, ſo it gives efficacy to his interceſſion. His agonies in the Garden, and his gaſpings upon the Croſs were rendred by the greatneſs of his Perſon mighty to reconcile us, and by the ſame, his pleas in heaven are rendred ſucceſsful to ſave us. His Humanity being in conjunction with his Divinity, is the Inſtrument that receives all its virtue from the Deity. Though he doth not intercede with God, as himſelf is God, becauſe in that reſpect he is equal with God, but as Mediator in his humane Nature, yet his Interceſſion as Man receives a Power and Dignity from him as God, which cauſes the prevalency of it. What there was of Humility and Supplication in his Prayers upon Earth, proceeded from his humane Nature: What there was of Authority and Efficacy in his Mediatory interpoſitions, proceeded from his Divine Nature. He was bound to dye as he was Man, taking upon him our ſins; he had a right to have his Death accepted, as he was God aſſuming and ſuſtaining our Nature. 'Tis a priviledge due to the greatneſs of his perſon to have his ſuit granted, as it is his duty as the High Prieſt of his Church to preſent it in the Holy of Holies. The infinite worth of his Prayers reſults from his Divine Nature, as well as the infinite worth of his Paſſion, and being the interceſſions of a Divine Perſon, they are as powerful, as his ſufferings were meritorious. In regard of this greatneſs of his perſon, God ſeems to ſtand in an admiring poſture, at the approach of Chriſt to him, *Jer.* 30. 21. *Who is this that hath engaged his heart to approach unto me!* and preſently the decree paſſes out for the confirming the fruits of his mediation in the fulleſt manner, *v.* 22. and *ye ſhall be my people, and I will be your God*, taking them as his own propriety, and giving himſelf to them as their portion: Nothing can be denyed to ſo great a perſon. We know the ſuits of Princes meet with greater ſucceſs than thoſe of Peaſants. In the ſame capacity that Chriſt performed his *Oblation*, he manages his *Interceſſion*; it was *through the Eternal Spirit*, the ſtrength of his Deity he offered up himſelf to God; and ſo through the Eternal Spirit, the ſtrength of his Deity he preſents his ſupplications to God.

2. *His near relation to the Father.* As there was to be a reſpect to him in regard of the greatneſs of his perſon, ſo there was an affection due to him in regard of the nearneſs of his Relation. 'Tis againſt the rules of Juſtice to deny him his requeſts, becauſe of his Obedience, and againſt the rules of Goodneſs to deny him his reſpects becauſe of his allyance. As he was from Eternity begotten by the Father and his particular delight, his perſon cannot but be very acceptable to God. 'Tis upon this Relation his Conſecration to his Eternal Prieſthood is founded, which he exerciſeth in this adminiſtration. *Heb.* 7. 28. *The word of the Oath makes the Son, i. e.* Prieſt, *who is conſecrated for evermore.* Upon the account of this relation he had the *power of asking*, and the priviledge of obtaining *Pſal.* 2. 7, 8. *Thou art my Son,*

ask

ask of me, 'tis this relation enters thee into this Honour and Glory; this prerogative had not been granted but as thou art my Son; and when he went into Heaven to appear in the preſence of God for us, he was entertain'd as a *Son-Prieſt*; not only as a Prieſt in relation to us, but as a Son in relation to his Father; *Heb.* 4. 14. *We have a great High Prieſt that is paſſed into the Heavens, Jeſus the Son of God*; and the Text implies that he manages his Advocacy in Heaven with God as a Father, rather than with God as a Judge, *Advocate with the Father*. He appeals to God in Heaven under the Title of a Father, as God conſidered him in all his expreſſions to him in the World as his Son; *This is my Son in whom I am well pleaſed, this is my Son, hear him*; carrying himſelf in all ways of paternal tenderneſs to him while he was upon Earth, which cannot but be as ſtrong now he is in Heaven; he always conſidered him in the capacity of his Son, as well as our Surety. As Chriſt was placed in this Office as a Son, ſo he doth manage it as a Son, in the ſame capacity he was placed in this Function, he doth exerciſe this Office. Now what can render his interceſſion more efficacious than his relation? If *Moſes* a man could ſcreen a people from Divine anger, and cool the Wrath of a provoked God by interpoſing between God and the Offenders; ſo that God ſhould ſay to him, *Let me alone, that my wrath may wax hot againſt this people, and I may conſume them at once*. *Exod.* 32. 10. and when *Moſes* would not ſilence his cry, God at length would ſilence his wrath, *v.* 14. If *Moſes*, who was dignified only with a glorious Title of his Friend, with whom he ſpake face to face, had ſo great a power, how forcible muſt be the interpoſition of that perſon, who hath the more Illuſtrious Title of that of his Son? What ſuit can be caſt out of the Court that is preſented by a beloved Son, of whom he hath ſignally pronounced that *in him he is well pleaſed*, and well pleaſed with whatſoever he doth? Denyals would be an argument of diſpleaſure, not of a well pleaſedneſs; it would then be a Son with *whom I am diſpleaſed*, if any plea he makes be rejected as invalid. To whom ſhould he grant any thing if he refuſed his Son, and his Son upon the ſame Throne with himſelf, and put a ſlur upon him in the face of the whole hoſt of Heaven? If an Earthly Father knows how to give good gifts to his Children that ask him, a Heavenly Father doth much more, and moſt of all to an only begotten, and only beloved Son, for whoſe ſake he loves all his other Children, 'Tis a conſideration that diſcovers the ſincerity and tenderneſs of Divine Mercy. Had not God intended to hear him in all his requeſts for us, he would never have appointed one ſo nearly allyed to him to plead our cauſe; one that he could not deny without ſome diſhonour to ſo near a relation, and a reflection upon his own affection, as he might have done to ſome inferiour perſon: God would not love his Son according to his own greatneſs, if he did not expreſs it in the moſt ſignal marks of his favour.

[3.] *The ſpecial love God bears to his perſon for what he hath done in the Earth, and doth yet in Heaven.* Could there have been any increaſe of the Fatherly affections to him, his perſon had been more endear'd to God after he had perform'd ſo exact an Obedience; after he had triumphed over the Enemies of his Fathers honour, he might challenge as a reward the moſt ſpritely ſparklings of his Fathers affection. What could hinder the grant of his Suit, when the flames of that wrath in his Fathers Breaſt, which was an hindrance to any requeſt, were quencht? Since Juſtice was ſilenced, no other voice could be heard but that of tenderneſs and love, which was the ſpring of that power he gave him after his conflict, *power in Heaven*, as well as *in Earth*, *Matth.* 28. 18: which may comprehend a power with God, as well as a power over Angels; a power with God, not over God. Though the relation of a Son be endearing, yet, when the quality of Obedience is added to the dearneſs of that relation, it enlarges and inflames paternal affection, and renders the Father more inclinable to grant any requeſt that is made to him by ſuch a perſon; as a King will liſten more to the petitions of a Son who hath done him ſignal ſervice, and brought by his atchievements a renown and honour to his Name and Government, than to a Son barely in the relation of a Child, without teſtifying the ſame Affection and Obedience in ſuch eminent enterpriſes. If the Father had ſo ſpecial a care of Chriſt in the management of his Office in the World, as to *uphold him in his arms*, * and ſupport him in the depth of his Miſery; much more de-

* As *Sanctius* ſaith the word תמך ſignifies. Iſa. 42. 1.

delight hath he in him now in heaven, since he hath brought that honour to him, that no created Men or Angels were ever capable to offer him. He will not be insensible of so great an obedience, or stain that glory he hath given him for it, by denying any thing he presents to him. How can God express a greater affection to him, than by committing the government of the World, into his hands? And as the *Apostle* argues in our case, *Rom.* 8, 32. from his delivery of *his Son* up for us to an assurance of the free gift of *all things* else, so it may in this, since he hath put the Scepter for a time, into his hands, and from a boundless affection invested him in the Government of the World, how shall he refuse him any thing in the confines of it; since he hath during this state of things committed all *judgment* and power or rule to him? *John* 5. 22. If his Intercession upon Earth for Transgressors was a motive to God to clothe him with so great a glory, as hath been before mentioned from *Isaiah* 53. 12. his Intercession in heaven (every way as delightful to him) would excite him to confer a greater glory on him, were it possible for him to be elevated to a Throne of a higher pitch. The one hath as mighty an influence upon his affections as the other, and there is the same reason of both. There is an intimate union and an affectionate communion between the Father and the Son in heaven in regard of this Advocacy. *Believe me that I am in the Father and the Father in me*, *John* 14. 11. which he speaks upon a discourse of his Ascension, *verse* 2, 3. and to encourage them, to ask in his name after his going to the Father, *verse* 13. Believers have not only an Advocate with the Father for them, but the person that was offended is now united to them in their Advocate by an indissoluble league and communion and unalterable affection. And as whatsoever we ask in his name, should be *that the Father might be glorifyed in the Son*, *verse* 13. So whatsoever Christ sues for is for the same end, which must needs in the very act of it fix him more strongly in that affection, which was due to him upon the account of his Eternal Allyance and his unspotted obedience.

2. It must needs be efficacious *in regard of the pleas themselves, the matter of them.*

1. *The matter of his plea is Holy.* 'Tis as was said, that the Father might be glorifyed in the Son in regard of his Holiness and Righteousness, and 'tis included in the Text, by the Epithete *Righteous*, Jesus Christ the Righteous, Righteous in his person, *Righteous* in his Office as an Advocate, both in the pleas he makes, and the manner of managing them. He is *holy, and harmless, and undefiled as an High Priest*, *Heb.* 7. 26. All his petitions are as himself, unspotted, his suit is as holy as his Nature; if there be no guile in his mouth, there can be no iniquity in his plea. Our prayers are of themselves rejected because of their impurity, Christs Intercession is accepted because of its perfection. If a sinful *Jacob* prevail'd with God, much more must a perfectly holy *Jesus*, presenting nothing to God but what is becoming the purity and mercifulness of his own Nature to grant. If his blood were *without blemish*, 1 *Pet.* 1. 19. his Intercession must be without spot, because the one is the sole Foundation of the other.

[2.] *'Tis nothing but what he hath merited.* He doth not desire as a bare supplicant, but pleads in a way of Right and Justice. What he sues for is due to him from Gods Truth because of his promise, and from Gods Righteousness because of his merit. So that his suit is put up *ratione meriti*, *ratione juris*, he intercedes for no more than he hath purchased, and may demand as a due debt. 'Tis necessary God should render what he owes unto that person that hath merited of him, he would be unrighteous if he did not, or put a note of insufficiency upon the sufferings of his Son. What he *pleads* for in *Heaven*, is nothing but what he *sued* for on *Earth*, *John* 17. 4, 5. upon the account of his glorifying his Father, *i. e.*, rendring to him what was due by agreement between them; no doubt but the same argument is used by him in Heaven, the matter of his plea is what he hath merited, *viz. pardon of sin, sanctification, continuance of Justification*, all which he sued for in that *chapter*. The Father hath acknowledged it already a just demand, for by his raising him from the dead, he hath given his approbation of all the acts of his life, not only to his death whereby he merited, but to his prayers whereby he supplicated for those things which he now solicites for in heaven upon the account of

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the glory he did by his incarnation and paſſion bring to God. No plea can prevail againſt him, ſince he hath conquered his Enemies, wipt out the guilt of ſin by his ſacrifice, condemned ſin in the Fleſh, led Captivity Captive, and all this not by a meer ſtrength but by a legal right, having ſatisfyed the rigors of the Law, prevail'd at the Tribunal of Juſtice, (which was the ſharpeſt *tug* and hardeſt conqueſt) all which God hath ſubſcribed to, by ſetting him at his *right hand far above Principalities and Powers*, *Eph.* 4. 8. Yet in as legal a way as he merited it, he might ſue out the fruits of his merit. Shall he not much more prevail at the Throne of Grace by his Interceſſion, ſince the mouth of Juſtice, which gave Life and Strength to all ſuits againſt us, is perfectly ſtopt by the merit of his death? It hath nothing to except againſt the iſſues of mercy upon the perpetual pleading of that merit; what he doth ſue for is rather ſhort of, than outweighs his merit. An infinite merit deſerves infinite bleſſings, but all the bleſſings he ſolicites for are finite in themſelves though proceeding from infinite grace, and purchaſed by a payment of infinite value. God cannot be unjuſt to detain the Goods and the price paid for them; Chriſt muſt have his death and ſufferings given back again and uneffected, which is impoſſible, or elſe have the fruits of his death given to him and to thoſe for whom he ſuffered.

[3.] *Whatſoever he pleads for is agreeable to the will of his Father.* The will of Chriſt whereby he intercedes, is the ſame with the will of the Father with whom he intercedes; and when the will of an Eternal Mercy, and the will of an infinite merit meet together, what will not be the fruit of ſuch a glorious conjunction? As on Earth he did *nothing* but what he ſaw *the Father* do, *John* 5. 19, 20. ſo he intercedes for nothing but what he knows the Father wills. What he did on Earth was not without, but with his Fathers will, what he doth in heaven hath the ſame rule. As they were joynt in the counſel of Reconciliation and peace, which was *between them both*, *Zach.* 6. 13. ſo they are joynt in the counſel of Advocacy and Interceſſion, which is between them both, the one as the Director the other as the ſolicitor. Their wills are in the higheſt manner conformable to one another, and the will of the Father as much known by the Soul of Chriſt in heaven, as it was on Earth. He aſks nothing but he firſt reads in the Copy of his Fathers inſtructions, and conſiders what his will was. He reads over the Annals of his Fathers Decrees and Records, he doth nothing but what he ſees the Father do, he takes the Copy of all from his Father, and whatſoever Chriſt doth, the ſame doth the Father alſo. They have but one will in the whole current of Redemption, ſo that he can plead nothing in regard of the perſons for whom he appears, and the good things he deſires for them, but tis according to the will of God. When he came into the World, he came *to do his own will*, *i. e.* only his own will, but *the will of him that ſent him*; and when he returned he went up not to do his own will, but the will of him that accepted him. The perſons were given him by God for the ends which he intercedes for, the words Chriſt gave them, were firſt given him by God, and this *will of God*, and his people's receiving his words, he urgeth all along as an argument for the grant of his prayer, *John* 17. 8, 9. his Interceſſion is in ſome ſort a part of his obedience as well as his paſſion; by his obedient ſuffering he *learned* a further act of *obedience*, *Heb.* 5. 8. which could not be practiſed here but in heaven. The *Apoſtle* ſeems to refer this obedience to that part of his Office as High Prieſt in heaven after the order of *Melchiſedek* which he diſcourſeth of in that chapter. His whole Advocacy is but purſuant to that command given him by his Father, of loſing none of thoſe that God had given him, but *raiſing them up at the laſt day*, *John* 6. 39. What he doth in Heaven is in a way of obedience to this obligation, and conducing to this end. There is not an anſwer of Prayer which is the fruit of his Advocacy, but the deſign of it is that *the Father may be glorifyed in the Son*, *John* 14. 13. As he glorified his Father on Earth by his ſuffering, ſo he glorifies the ſame Attributes by his Interceſſion in heaven; 'tis for the glory of divine grace that the one *purpos'd*, and the other *acted*, *Eph.* 1. 5, 6. If he gives bleſſings for the glory of his Father, he then in his ſuit urgeth the glory of his Father as an argument to obtain them. God muſt then be an Enemy to his own Glory, if he be deaf to his ſons ſuit; and ſince the

the Advocates plea is suitable to the Fathers will, he cannot reject the will of his Son without offering violence to his own will. They are both one in will, and one in affection. His humane will cannot desire any thing in opposition to the divine: Though he desired the passing away of the cup here, which was not agreeable to the divine will, yet it was without any sin, because with submission to the divine will; but since he is stript of our infirmities, and hath no furnace of wrath any more to suffer in, there cannot in his Intercessions be so much as a conditional dissent from the Divine will. What Christ acts now, is upon that foundation which he laid here according to Gods instructions. Christ had not come had not God sent him, the World had not been reconciled had not God imploy'd him upon that errand; the whole plot was laid by him, it was his own purpose: should God deny any thing which was founded upon this his will, he would be mutable and deny himself, deny his own act and deed in denying the fruits of that work, which was designed and cut out by himself. The Intercession of Christ concurring with the Eternal design of God, with his will, with the good pleasure of it, and being for the Glory of his Grace, he must be beloved in, and for that very act of Mediation, and consequently prevalent in it. To *conclude*, it was Gods will to make any of you Children, and he took a pleasure in *purposing* and effecting it, *Eph.* 1. 5. and will he stop his ears, when the wants of those Children are presented to him for supplies by their mighty Advocate, who acts nothing but what is agreeable to the Eternal pleasure of his Fathers will?

(3.) *In regard of the foundation of his Intercession, his death.* His Intercession must be as powerful as his satisfaction. As he was a mighty surety for the discharge of mens debts, so he is a mighty Intercessor for the Salvation of mens Souls; because his Intercession is in the vertue of his satisfaction: He is an Advocate, but by his propitiation, both are linkt together in the Text. His Intercession being founded upon his Death, his Death may as soon want its vertue as his Intercession its efficacy. If his blood is incorruptible, which must be concluded from the *Antithesis*, 1 *Pet.* 1. 18. *We are not redeemed with corruptible things, but with the precious Blood of Christ*; If his Blood be incorruptible as being pretious in the eyes of God, his Intercessions are undenyable as having an equal value in Gods account. If his Blood hath the same vertue now, which it had when it was first presented to God, his pleas must have the same vertue with his Blood; as the one was own'd, the other cannot be refused. There is a necessary connexion between the perfection of the one, and prevalency of the other. If his sacrifice be perfect, his plea upon it must be prevalent; if his plea be not prevalent, it must conclude the imperfection of his sacrifice. A *Fiat* must be set upon all his Petitions, since he hath finished his passive obedience. What greater *Rhetorick* can there be in the Tongues of Men and Angels than in the Tongue of Christ? Yet all his Eloquence cannot be so powerful, as that of his gaping wounds. His Blood hath the same efficacy in Heaven that it had on Earth, it speaks the same things, and must meet with the same success. His merit must be deficient before his Intercession can be successless, and his Blood will not want a voice while his death retains a satisfactory sufficiency. Having by his bloody Obedience silenced Justice, that it cannot put in any exception, he hath nothing to do but to solicit Mercy, prone enough to bestow all good upon those that love him and believe in him.

(4.) *In regard of the persons he intercedes for.* They are those that are the special gift of God to him, as dear to the Father as to Christ, *John* 17. 9. *They are thine*, Thine as well as mine, thine before they were mine, thine in purpose, mine by donation. There is a likeness in the Love the Father bears to his People, to that Love which he bears to Christ. 'Tis the argument Christ himself uses for the grant of what he desired in that Intercessory model, *John* 17. 23. *That the World may know that thou hast loved them as thou hast loved me*, not that the Father might have a rise for his Affection, but an occasion for the manifestation of his Affection in the view of the World. And though Christ doth pray the Father, yet he intimates how easily his prayer for them would be igranted, because, saith he, *the Father himself loves you*, *John* 16. 26, 27. *At that day you shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loves you, because you have loved me.*

Do not think the Father is ſo full of revenge that he muſt be earneſtly preſſed to be merciful to you, I do not ſay I will pray the Father for you, he of himſelf is inclinable to imbrace you with the tendereſt Affection; he hath for your Love to me a particular kindneſs for you. Tis as if a favourite ſhould ſay, I will intreat the King for you, but I need not; for he bears you ſuch an Affection becauſe you are my Friend, and belong to me, that he will from his own inclination be ready to do you all good. Chriſt doth not here deny his Interceſſion for them, which before he had promiſed them, but would have them in their dependance conſider not only his ſuing for them, but fix their mind upon the Fathers Love to them, and aſſure themſelves there is nothing but they may expect from his immenſe bounty and infinite Affection. The Father himſelf loves you, in the greatneſs of his Majeſty: He hath as deep a ſtamp of a Affection to you as I my ſelf have, and as you know I have manifeſted to you. The perſons he intercedes for are thoſe whom the Father Loves, thoſe whom the Father hath given him, thoſe whom God hath Juſtified, thoſe for whom himſelf is a propitiation, thoſe for whom he *dyed and roſe* again for, *Rom.* 8. 33, 34. Since they were the perſons for whom he was intended as a ſacrifice, and for whoſe good his Glorious Reſurrection and Exaltation were deſigned; there is no doubt but his Interceſſion ſhall be accepted for them. When the Love of the Father to the Advocate, and his Love to his Clients meet together, what a glorious ſucceſs muſt be expected from ſuch an Interceſſion!

(5.) *Tis evidenc'd by the fruit of it.*

[1.] *Before his Sacrifice.* The Text intimates it; as he was a *propitiation* for the *whole World*, *i. e.* for all ages of the World, ſo he is an *Advocate* in all ages of the World. How could the execution of Gods vengeance upon the World for ſin at the firſt Commiſſion of it have been prevented, but by the interpoſition of the Son of God? He interpoſed then by vertue of a promiſe to offer himſelf a ſacrifice, he interpoſeth now by vertue of his actual performance. If it were ſo prevalent as to ſupport the World for ſo many ages, in the midſt of that abundance of mire and dirt which ſhould overflow it, and to ſave thoſe that ſhould believe in a promiſed *Meſſiah*; 'tis much more powerful to ſave thoſe that believe in a ſacrificed and conquering *Meſſiah*. For as he was a Lamb ſlain from the Foundation of the World, ſo by the ſame Reaſon he was an Advocate pleading from the foundation of the World. The credit of his plea is the ſame with that of his paſſion; as he was a ſufferer by promiſe from the Foundation of the World, ſo he was an Interceſſor by vertue of that promiſe*: There is the ſame reaſon of his Interceſſion upon the credit of his future ſuffering, as there was for the pardon of ſin upon the credit of his future paſſion. Thoſe that were ſaved before, were ſaved upon the account of his Life as well as we; as they were reconciled by his death as well as we. For God made not ſeveral ways of Salvation, one for him, and another for us, *Acts* 15. 8. 9, 11. They were *ſaved by Faith*, by the ſame Grace, by the ſame Grace of Chriſt: And his future death being a ſufficient ground from the Foundation of the World for the pardon and Salvation of thoſe that believed in him (becauſe it was not poſſible in regard of the Greatneſs of his Perſon, and Faithfulneſs to his Truſt, that he could fail in the performance of the condition required of him, and God knew he could not; and beſides his own ſtedfaſt reſolution, and his ability to accompliſh his undertaking, God having given him promiſes of his omnipotent aſſiſtance; upon thoſe Accounts, Chriſt might with confidence be, even before his coming, a powerful Advocate for thoſe that laid hold upon the promiſe by Faith. Though he was not actually inſtalled in all his Offices, yet he exerciſed them (if I may ſo ſpeak) as a Candidate; as a King he rul'd his Church, as an Angel he guided his *Iſrael*, as a Prophet he ſent the Prophets of the Old Teſtament, and revealed his will to them. So though he was not a perfect Prieſt, till he was a propitiation for ſin by the oblation of himſelf as a grateful victim to God, (becauſe propitiation could not be made without bloud,) yet upon the account of the promiſe of his ſuffering he did exerciſe that part of his Prieſt-hood, whereupon the ſins of many were pardoned. God was then a pardoning God, and a Godblotting out iniquity; And when ever Chriſt interpoſed himſelf for his people, he was anſwered with *comfortable*

* Urſin.

fortable words. Zach. 1. 13. And though it be said that Christ upon his Ascension went to *appear in the presence of God for us*; *Heb.* 9. 24. this excludes not his former intercession in Heaven. He tells the Disciples that he went to Heaven to *prepare* a place for them, yet the place is said to be *prepared before the foundation of the World. Mat.* 25. 34. He interceded before as a Promiser, he intercedes now as a Performer; and if his Intercession then was graciously answered with comfortable words, his Intercession now hath a ground to meet with a no less acceptable entertainment.

[2.] *After his Sacrifice, in the first fruit of it, the mission of the Holy Ghost.* God gave a full proof and publick testimony of the vigour of his interposition in that abundance of the Spirit, which he poured forth upon the *Apostles* at the day of *Pentecost*, and in sending the same Spirit to dwell in the hearts of Believers, and the gratious operations of this Spirit in the hearts of men are infallible evidences that his Intercession is still of the same force and efficacy. He had acquainted his Disciples before, that he would *pray the Father, and he should give them another Comforter, John* 14. 16. We find not any prayer of Christ for the Spirit upon record, while he remain'd upon the Earth; he prayed for this Spirit after he went to Heaven, for he seems to speak of it, as that which was to be acted by him after his going from them; and, saith he, *The Father will send the Comforter in my name*, v. 26. *i. e.* as a fruit, and a manifestation of the great interest I have in him. This was so great a pledge of the prevalency of his Advocacy, that a greater could not be given. As soon as ever he was at Gods Right Hand, and had put up his petition for it, before he could be well warm in his Throne, he received *the promise of the Holy Ghost, Act.* 2. 23. *i. e.* that Holy Ghost which had been promis'd, the richest gift next to that of his Son, that could be presented to man. As the *Apostles* had but little hopes after his Death of his being a Redeemer, till they saw the truth of his Resurrection; so they might have as little expectations of his mighty power in Heaven after his Ascension, till he gave them this token of it in the mission of his Spirit. The Spirit indeed was in some measure sent before, when he was an Advocate design'd. (The *live-coal*, which seems to be an Emblem of the Spirit, was taken from the Altar a Type of Christ; *Isa.* 6. 6.) but much more richly poured out when he was an Advocate instal'd. The Old Testament had some drops, and the New Testament full effusions and showers. Though all the Blessings of the New Covenant are the fruits of Christ's Death and Intercession, yet the first fruit of it was the Holy Ghost, as the person, who by Office was to convey to us, and work in us the Blessings of the Covenant sealed and setled by the Blood of the Redeemer; and therefore the promise of the Spirit is the first promise of the New Covenant. *Ezek.* 36. 25, 26, 27. *I will sprinkle clean water upon you, a new Spirit will I put within you, and I will put my Spirit within you.* This was the first thing Christ solicited for, when he came to Heaven, as the first blessing of the New Covenant; and though he gave his Disciples in his prayer *John* 17. an essay, whereby they might well imagine what should be the substance of his petitions in his state of Glory, yet he tells them not positively of any particular thing, but of this of the Comforter: *I will pray the Father, and he shall give you another Comforter.* This was the first boon he beg'd after his Ascension; this was granted him, and with this the Riches of Heaven, and the Blessings of Eternity to pour down upon us; which the *Apostle* notes *Tit.* 3. 6. when he speaks of the shedding of the Holy Ghost abundantly and richly by the Father, but through Jesus Christ, our Saviour, as the choicest witness of the irreversible validity of our Saviours Intercession with the Father; so that we may as well conclude in this case, as the *Apostle* doth in a like case of the love of God. *Rom.* 8. 32. *He that spared not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things?* So since the Intercession of Christ hath been so efficacious for a gift of so great a value as the Holy Ghost, wherein the gift of whatsoever was great in Heaven, was virtually contain'd, should it not be a warrant of assurance to us, that nothing will be denyed to the solicitation of one, that in his very first request hath been so unexpressibly successful?

(6.) Thing is, *The particularity of this Intercession. Christ is an Advocate for Believers only, and for every one in particular.*

[1.] *For Believers only*: 'Tis their peculiar priviledge. 'Tis not every name he takes *into his lips*, *Psal.* 16. 4. the names of those that hasten after another God, that own another God, and another Mediator; he would not offer their Drink Offerings or back them by any solicitation of his own for acceptance, he would deny them, and not assert them for his Clients; nor be an High Priest for them to offer any of their Sacrifices; for those that believe not in him as Mediator, disown that God by whom he was sent for the redemption of the World; and therefore he disowns in his Mediatory prayer the whole unbelieving impenitent World: *Joh.* 17. 9. *I pray not for the world, but for them which thou hast given me*; 'tis not agreeable to his wisdom to intercede for those that reject him. He is an Advocate, but only for those that entertain him: He manages no mans cause that is not desirous to put it into his hands. Advocates manage the business only of those that enter themselves their Clients. As he pray'd not for the World on Earth, so much less doth he in Heaven. No person hath an interest in his Intercession, but he that by Faith hath an interest in his satisfaction. Though his Death was the remedy of our evils in a way of satisfaction to Divine Justice, yet the application of this remedy by the act of his Priesthood in Heaven, is only to those that repent and believe; in the *Text*, *We have an Advocate with the Father*, *We* that walk in Communion with God; though he be a propitiation for the World, if any should take it extensively, yet he is not an Advocate for the whole World, but for those that separate themselves from the World by believing on him.

2. *For every Believer particularly*. The Text intimates *we have an Advocate*, every one of us. *If any man sin*; sin is a particular act of a person, and this Advocacy is for every particular sin, that the Accuser can charge the Criminal with. Advocates answer every particular charge against every particular person that is in the Roll of their Clients.

There is indeed an intercession for the Church in general, in the time of its sufferings; so he interceded for Mercy on *Jerusalem*, and the *Cities of Judah* in the time of the *Babylonish Captivity*. *Zach.* 1. 12. What the High Priest did in a shadow, that doth our High Priest in the substance; when he went into the Holy place, he bore the name of *all the Tribes of Israel upon his Breast*; *Exod.* 28. 29. and when our Saviour was preparing to sacrifice himself, and afterwards to ascend into the heavenly Sanctuary; he prayed not only for those that were then with him, the whole Church at that time, but the whole lump, even to the end of the World, were then presented to God by him; *John* 17. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word*; comprehending them all in one Mass, in that Intercessory Prayer. And though he did not particularly name every one of them, yet since his Divine Understanding was furnisht with Omniscience, he knew them all distinctly in their successive appearances, and varieties of conditions in the World. But his pleas in Heaven are particular, according to the particular persons he solicits for, and the particular necessities wherewith they are incumbred. It was for *Peters* person in particular he prayed when he was on Earth, and for preservation of that particular Grace of Faith, to recover from under the temptation that was ready to invade him. *Luk.* 22. 31, 32. *But I have prayed for thee, that thy faith fail not.* Thee, his person, and *thy faith*, his case. He is an High Priest over the house of God; *Heb.* 10. 21. and therefore over every member of the House and Family; upon which the *Apostle* founds his exhortation to every one to draw near with a true heart, and in full assurance of Faith. Men pray in particular for themselves and others, and Christ hears in particular, 1 *John* 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he hears us*: The Son of God, of whom he was speaking, hears us in particular, what we request in particular, and as he hears us, he pleads for us, he offers *the prayers of all Saints*, *Rev.* 8. 3. and therefore of every Saint upon every occasion with a particular plea and incense of his own; there is not one, but he keeps in his remembrance, nor one request, but he presents to his Father, though not by an oral expression of every mans name and cause, yet by some distinct way of representation of them, and their wants to God, not so easily conceivable by us in this state of obscurity and darkness. As the Devil is an

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Accuser in particular, and cannot well be supposed to accuse all in the gross; so Christ stands particularly to excuse them, and frustrate the Indictment. They were given to him in particular, and he pleads for them as *given to him*, and as they were the propriety of his Father, *John* 17. 6, 9, 10, 11. God knows all his own in particular, and Christ hath a care of them in particular: Christ hath a charge of every ones person, he is to raise every one of them at the last day; he is to give an account of every ones case: Again, he intercedes for those that *come to God by him*, *Heb.* 7. 25. but those that believe, come not in the gross to God by Christ, but by a particular act of Faith in every one; and for every such comer, Christ *lives ever* to make Intercession for them. As he lives every comer to God by him in particular, so he doth particularly use the means of Salvation for them, *i. e.* his Intercession. He hath his Life for ever, and his standing Office of Advocacy for ever, to make a distinct suit for every one upon his application to God by him, in the methods of that Court where he exerciseth this Function. And as every Believer owns Christ in particular, so Christ will *confess them by name* plainly and clearly, *Revel.* 3. 5. *I will confess his name before my Father*; every individual person will be nam'd by him at last in his final sentence, and every individual person is named by him in his Intercessory Office; the Name is owned, the Grace own'd, and the merit of the Redeemer pleaded by him as an Advocate before his Father. He is entred into the Holy of Holies, with all the names of those that belong to him upon his Breast.

7. Thirdly, *What doth Christ intercede for.* In General, his Intercession for Believers is as large as the intent of his Death for them. Whatsoever priviledge he purchased for them upon the Cross, he sues for upon his Throne. His Intercession is the plea upon the account of his satisfaction, which was the payment.

He intercedes for the Church in all its states and conditions. As soon as ever the news of the state of the World, and the condition of his Church in it is brought to him by the Angels his Messengers, *Zach.* 1. 11, 12. and the *seventy years* of Captivity in *Babylon* were expired, he presently expostulates with God for the withdrawing his hand, and restoring their freedom. There is not any Weapon form'd against the Church, blunted, any design hatch'd against his people, abortive, any seasonable rescue, any discovery and defeat of clandestine and hellish works of darkness, but they are fruits of the diligence and industry of our Advocate, and the benefits of his Intercession. Let the prophane World look upon them as products of chance; let natural Religion regard them as works of common Providence; let us look upon them in their true Spring, and their proper Channel. Since God grants all things upon the account, and acts all things by the hands of a Mediator; all things flow to us through the Intercession of Christ. Since all things were purchased for us by the Sacrifice of Christ, he is an Advocate to sue out what he merited for us as a surety; and since the mission of the Spirit was the first fruit of this Office after his taking possession of Heaven, it must needs follow, that all the works which the Spirit began, and doth accomplish in the Soul, are fruits of it also. Therefore Christ said *John* 16. 14. *He shall receive of mine, and shew it unto you*: He shall take of *mine*, what is mine by purchase, what is mine by plea, what is mine by possession, and shew it unto you. The casting out the accusations of Satan from the Court of Justice, the casting them out of our own Consciences, the pardon of our Transgressions, the healing of our Natures, our support against Temptations, perseverance in that Grace any have, and perfection of that Grace any want, and at last, the perpetual residence of our Souls with him, are procur'd by him as an Advocate, as well as purchased by him as our surety.

[1.] *Justification.*

(1.) *He is an Advocate in opposition to an Accuser.*

(1.) *In the matter of Justification, the Scripture represents God as a Judge, and Christ as an Advocate, pleading his Blood and Death*; and when we come for Justification, we *come to God as the Judge of all*, listning to the voice of that Blood of Jesus, the *Mediator of the new Covenant*. *Heb.* 12. 23, 24. *Ye are come to God the Judge of all, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling that speaks better things than the blood of Abel.* We come to God as a

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Judge, and also to *the blood of sprinkling*, whereby he was appeased, of which *the Spirits of just men made perfect* are a full Testimony. To this Blood we come, as it is a Blood of sprinkling, in regard of its imputation to us; and as it is a speaking Blood, in regard of its solicitation for us. Our triumphant Justification by God, the *Apostle* places upon this as the top stone in the Foundations, he first lays it upon the Death of Christ, next, with a *rather*, on the Resurrection of Christ, and lastly, with an *also* upon his Intercession. *Rom.* 8. 33, 34. *'Tis God that justifies, who is he that condemns? 'Tis Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also makes Intercession for us.* Justification by God as opposed to Condemnation, is ascribed to Christ, and to his Intercession, as compleating it, and putting the last hand to it. * In the Title of an Advocate, there is respect to judicial proceedings; in the method of this proceeding, God is considered as the Judge, Man as the arraigned Criminal; Satan is the Accuser; *Rev.* 12. 10. *The accuser of the brethren*, who brings in the Indictments of sin, pleads the righteousness of the Law, solicits for judgment upon his Accusation, and the Execution of the curse due to the Crime; our own Consciences may be considered as the Witness, and the Law as the *Rule* both of the Accusation brought in, and of the Judgment demanded. Christ is consider'd as an Advocate in opposition to Satan the Accuser, pleading the efficacy of his merit against the greatness of our crimes, and his satisfaction to Justice by the Blood of his Cross, against the demands of the Law, whereby the sentence of Condemnation due to us, as considered in our selves, is averted, and a sentence of absolution upon the merit and plea of our Advocate is pronounced, and Satan cast out; and this upon an universal rule of Righteousness, which suffers not that which is either a Criminal, or pecuniary Debt to be twice paid. And in the *Text* wherein it is said, *We have an Advocate with the Father*; in case of sin, the Father is implyed to be the Soveraign Judge, Sin to be the Crime, and Satan, though not mentioned, to be the Accuser: And this Advocacy is there expresst to be, not for preventing sin, to which Satan excites us, but the pardoning sins committed, for which Satan accuses us, procuring an acquitting sentence for us from the Judge of all the Earth, and indemnity from the punishment merited by our crimes, but stopt by his plea. As Christ appeared as an Advocate against Satan when he would be *Peters* winnower; *Luk.* 22. 31, 32. *I have pray'd for thee*: So he appears as an Advocate against Satan, when he steps up as our Accuser. Now the *Intercession* of Christ being opposite to the *accusations* of the Devil, as the one would reduce us under the actual execution of the legal sentence, so the other hath a contrary effect, pleading for our Justification by the application of his Righteousness to us, and the acceptation of it for us, that we may stand clear before the Tribunal of God.

* Mares *contra Volkel* lib. 5. cap. 4. p. 8, 9.

(2.) Besides, *Christ's Blood speaks contrary, or puts up contrary demands to what Abels Blood laid claim to.* The Blood of *Abel* pierced Heaven with its cryes, and solicited a condemning vengeance on the head of *Cain*; the Blood of Christ on the contrary must then cry for justifying Grace on the person of every Believer, otherwise it would not speak better things than *Abels* Blood did, but the same things; that called for punishment, this for pardon; that desired the death of the Murtherer, and this sues out the life of the Rebel.

(3.) And further consider, *Since this blood is a speaking blood, it shows that the Intercession of Christ is managed in the virtue of his blood.* The same thing therefore which was the end of the effusion of his Blood, is the end of the solicitation or elocution of his Blood; his Blood was shed for the expiation of sin, and bringing in an *Everlasting Righteousness*, that Sinners might not be condemn'd; *Dan.* 9. 24. his intercession is for the application of this propitiation, that Believers might be justified. Christ pleads the propitiation made by his Blood, and accepted according to the rule of application by the faith of the repenting sinner.

(4.) Again, *If Christ prayed for this on Earth, when he prayed for his Glory, he solicits for it also in Heaven, when he prays for his Glory, John* 17. 1. *Father, glorifie thy Son*; he prays for his Resurrection, Ascension, sitting at the Right Hand of God; not only as it was his own personal concern, but as it was *terminative* for his believing people; as *v.* 2. intimates; and *v.* 10. he expresses himself to be glo-

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rified in them. Now as he dyed for the pardon of our sins, so he rose again for our Justification; as he therefore desired his Resurrection, so he desired it for the same end for which it was intended and promised, *viz.* our Justification, and therefore virtually begs our Justification in the petition for his Glory. Now since he hath gained the request as to his own person, and as to a fundamental Justification in his Resurrection, and Exaltation in Heaven; yet it not being perfectly accomplisht in all the ends of it, he moves still by his Intercession for the actual Justification of every one that comes, furnisht with the Gospel condition, to God by him.

Upon the whole we must consider, that though the propitiation made on the Cross by the Blood of Christ be the meritorious cause of our Justification, yet the Intercession upon the Throne made by the same Blood of Christ, as a speaking blood, is the immediate moving cause, or the *causa applicans* * of our Justification. The propitiation Christ made on the Cross, made God capable of Justifying us in an honourable way; but the Intercession of Christ as pleading that propitiation for us, procures our actual Justification. The Death of Christ accepted made Justification possible, and the Death of Christ pleaded by him, makes Justification actual: Righteousness to justifie was brought in by him on the Cross, and Righteousness justifying is applyed by him on his Throne. Our Justification was merited of God by his Death, the merit of it acknowledged by God at his Resurrection, and is confer'd on us, when we believe, by his Intercession. When a Soul believes, Christ recommends him to God as a performer of the condition of the new Covenant, and thereupon pleads his Death for him, and demands his actual admission into that favour which was purchased; and thus by him as our living Advocate, exercising his Priesthood in Heaven, we *receive the atonement*, *Rom.* 5. 10, 11.

* As Illyricus *phraseth it.*

(2.) *Dayly pardon.* This is principally intended in the Text, *If any man sin*, if any one of those that walk in the Light, in Communion with God and Christ, which cannot be without Justification. *If any man sin, we have an Advocate, i. e.* in case of sin after Justification. We contract dayly debts by committing dayly sins, and there is not a day but we merit the total removal of justifying Grace, that God should revive the memory of his former justice, and cancel the grants of his lately conferr'd mercy; and how could we avoid it, if Christ did not renue the memory of his propitiation before his Father, which first procur'd our Admission, and is only able to maintain our standing? Every sin brings in its own Nature an Obligation to punishment, that is guilt; sin and guilt are inseparable: That which hath no guilt, is no transgression. This Intercession of Christ answers the Obligation which every sin brings upon us, as well as it did answer all the Obligations at our first coming into the presence of God. 'Tis upon every sin he doth exercise this Office, and by his interposition procures our pardon thousands of times, and preserves us from coming short of the full fruits of reconciliation at first obtained by him, and accepted by us. He that had been stung a second time by the fiery Serpent, must have had a fresh influence of the brazen one for his cure, as well as the first time he was wounded. As Sin dayly accuseth us by virtue of the Law, so Christ dayly pleads for us by virtue of his Cross; sin charges us before the Tribunal of Justice, and Christ by his Intercession procures our discharge from the Chancery of Mercy.

[3.] *Sanctification.* As he is a Priest set on the Right Hand of the Throne of the Majesty on high, he preserves the stability of the better Covenant, the New Covenant, and perpetuates the fruits of it; Justification in blotting out the memory of our sins, and *Sanctification* in writing the Law in our hearts. *Heb.* 8. 1, 6, 10, 12. He is the Author of our first Sanctification by his Intercession, as the first fruits of it was the sending that Spirit, by whose powerful operations the Soul is reformed according to the Divine Image; and he is the Author of our repeated Sanctification by the exercise of his Advocacy. He is an Advocate in case of sin, in regard of the guilt, that it should not remain upon our Persons; in regard of the power, that the contagion of it should not seize upon our Vitals; in regard of the filth, that it might not remain, to unfit us for a fellowship with the Father and himself. His Intercession in Heaven is a continuation of that Intercession on Earth, whereby he testified his desire, that we might be *kept from the evil*, while we resided in an infectious

fectious World, *John* 17. 19. *Keep them from the evil*, and *sanctifyed through his Truth*, while we are upon an Earth full of lying vanities, *verse* 17. The end of his Intercession is not for sharpness of wit, a pompous Wealth, a luxurious prosperity, or a lazy peace; such things may be hurtful; but for Faith, Holiness, growth, wherein we can never be culpable. His Intercession is not employed for low things, but for such as may fit us for an honour in another World. *Mortification* of sin, and Holiness of Conversation are therefore called *things above where Christ sits at the right hand of God*, *Colos.* 3. 1. compared with *verse* 5. *&c.* Things which come from above by vertue of that session of Christ at the right hand of God, and the Office he doth there exercise, which the Apostle explains to be a Mortification of our members which are upon the Earth, and since the great Reason of his Exaltation, is his *hating Iniquity* and *loving Righteousness*, the end of his Exaltation and of his Intercession in that state, is to manifest the same disposition in the perfect expulsion of Sin, and the full implantation of Righteousness in us. The same dispositions which animated him to a dying on the Cross here, do animate him to his Intercession above, which is nothing else but a presenting his Death, and a presenting not only his Death, but all the motives which moved him to it, and the ends he aimed at in it. He is *manifested to take away sin*, 1 *John* 3. 5. manifested in his humiliation on Earth, manifested in his Exaltation in Heaven to take away sin; sin in the filth as well as sin in the guilt. What he designed in the one, he designs in the other; the same end he aimed at in dying, he aims at in interceding. Since he is an Advocate in the vertue of his Blood, he is an Advocate for the ends of his Blood. He will not let sin continue in his Members, which he came to wash off by his Blood. As long as his Love to Righteousness, and his aversion from sin continues in him, so long will he be acting in Heaven, till he hath in the highest manner manifested to the full his Affections to the one, and disaffection to the other, by utterly dispossessing out of the Hearts of his people what he hates both root and branch, and perfecting what he Loves in all the dimensions of it. He doth not only sue out our pardon, but sue out a grant of those Graces which are necessary preparatories and concomitants of pardon. The end of his Intercession is no doubt the same with that of his Exaltation, which is not only for *forgiveness of Sin*, *but Repentance*, *Acts* 5. 31. which includes the whole of Sanctification. All the Holiness Believers have here, is a fruit of this Advocacy; the Communication of that Power which subdues corruption flows from it. Christ by his Intercession receives all from his Father, that as a King he may convey all necessary supplies to us. But we must consider, that though Christ doth intercede for the Sanctification of his People, yet it will not follow that any of them are at present perfect and totally free from the Reliques of corruption. This is not intended by him in this Life, any more than when he prayed for *Peter*, he desired not that he should be kept wholly from falling, but that his Faith should be kept from totally failing. Sin is likewise suffered to continue in the best here, that men should not think, that the acceptation of their persons doth arise from their own works and Holiness, but from the sweet savour of the Mediators Sacrifice continually presented in Heaven. Yet perfection in Grace will be the final issue of this Advocacy. If Grace should never be perfected, Christ would never be fully answered in his Intercession, and so this Office of his in Heaven would want a manifestation of its true power and value.

[4.] *Strength against Temptation.* We have an Enemy industrious to intrap us, and we have an Advocate as industrious to protect us, who will either solicit for a reasonable strength to resist his invasion, or strength to improve it to our spiritual advantage, if he suffers the Temptation to meet with some success in its attempt. Satan desires to sift us, *Luke* 22. 31. ἐξῃτήσατο *he hath desired, or askt and begg'd with earnestness*, for so ἐξ being added to αἰτέω signifies, and our Advocate is ready to stop the full proceedings of so fierce a solicitor. The seed of the Woman, the mystical seed, shall *overcome* their Enemies *by the Blood of the Lamb*, *Revel.* 12. 11. By his Blood shed upon the Cross, by his Blood presented in Heaven, which cryes for vengeance against the great seducer of mankind, and prevails to the casting him down. If strength against Temptations were not procur'd by it, Christs Office of Advocacy would lose a great part of its end. It was in kindness to us he was so

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advanc'd, not an Advocate for himself personal, but for himself Mystical, *i. e.* for Believers; in the *Text we* have an Advocate. It were little kindness to us, if we should lye groveling in the dust, upon every inroad our Enemy makes against us, and sink under every shot that comes from the mount of his battery. 'Tis this Intercession that renders us either immovable against his assaults, or after a foyl victorious in the issue of the combat. Christ doth not sollicite for such a strength whereby a Temptation may be wholly successless, but whereby it may not be wholly victorious. He prayed for *Peter* against Satan that his Faith might not fail, but he did not pray positively that the Temptation might wholly fail. He implies by that expression, *Luke* 22. 32. *When thou art Converted, strengthen thy Brethren*, that he should fall so fouly as that not a grain of Grace should be visible in him, but he should appear like one in an unregenerate state, so that his return should be as a new Conversion: So that though he prayed not for a prevention of his fall, yet he pray'd for a recovery of him after his fall, by implying that he should be Converted. His Intercession is not always for keeping off a Temptation from us, for he many times suffers fierce ones to invade us for gracious ends, both for his own Glory and our good; but he sollicites that a Temptation may not utterly sink us, and mortifie our Grace. So that according to that model in the case of *Peter*, Christ sues not so much against a Temptation, as for your Faith; for if that keep up, a Temptation will fall like a bullet against a brazen Wall. He is content we should be in an Evil World, but not satisfyed unless we be preserved from the evil, or rescued from it after it hath assaulted us. And therefore a Beleivers courage hath a support in the greatest Temptation. Christ opposes his petition against the demands of Satan; the first-born of every Creature sets himself against the head of the wicked World; the Seed of the Woman against the Seed of the Serpent, and the Serpent himself, as he defends us against his Accusations before God, so he succours us in his Temptations of our own persons.

[5.] *Perseverance in Grace.* This follows upon the other. His Prayer for the not failing of *Peters* Faith, is an earnest that the same Petition is continually put up by him for all that believe in him. For since the Scripture is written for our comfort, this part of it would be little for our Comfort, if he were not as well concern'd in the standing of every Believer as of *Peter*, Why should he wish him when he was Converted to *strengthen his Brethren*, if he had not intended it for a standing example of Comfort to his Church? The *Objection*, that Christ did not intend to Pray for the perseverance of any but *Peter*, would have split all the Arguments *Peter* could have used from this carriage of Christ to him for the strengthening of others. How could he strengthen his Brethren in Faith, if they had not been his Brethren in Christs prayer, for their perseverance as well as he in his Faith? 'Tis principally for the continuance of our standing that his Intercession is intended, if we may judg of what he doth in Heaven by that Prayer on Earth, which was the model of his Intercession in Heaven, in which this Petition for his Fathers keeping us *through his own name*, and keeping us *from the evil*, and furthering our progress in Sanctification takes up much of the time, *John* 17. 11, *&c.* Certainly he hath the same Language in Heaven as he had then on Earth, he would else leave out a main head in his Petitions above, which this Prayer below was intended to present us with a pattern of, and so there would be no Agreement between his carriage in Heaven, and the pledge he gave us on Earth. It would have been but a fawning and dissembling Affection to desire this in his Disciples hearing, and never solicite the same cause when he went out of their kenn. No, our Saviour hath given evidence of a choicer and more durable Affection than to give occation to any to think, that he should be regardless of that in his Glory, which he was so mindful of at the time of his approaching misery. What he was earnest for then, he is as desirous not to be defeated of now, and for him to desire that his people should be kept from evil, and yet that they should sink under the greatest evil of a totall Apostacy, would argue the small credit his suit hath with the Father, and would shew that his Advocacy is as impotent to secure us, as our inability to preserve our selves. Since Christ doth therefore concern himself for the perseverance of his own, his Intercession is as powerful in that as in any other thing. If it meet with a failure in

any one part, we are not sure of its successfulness in any at all. If his merit be of an infinite value, his Advocacy is of a soveraign efficacy. There is no question to be made, but those for whom he formerly merited, and those for whom he at present solicites, shall endure to the end, the gates of Hell are as unable to prevail against the latter as they were to weaken the power of the former. Did he by his propitiation procure our admission into Gods favour in spight of the Enemies of our Salvation? And shall he not by his Intercession maintain our standing, in that favour in spight of the enviers of our first admission? This is a choice fruit of the Intercession of Christ. Upon this score he lays *Peters* preservation from a total and final Apostacy, *I have prayed for thee, that thy Faith fail not, Luke* 22.32. he doth not say, *Peter* there is such a principle in thee that is able to stand, thy own free-will and the strength of thy Grace shall bring thee off, and preserve thee from that precipice. No, *I have prayed*, there lies our security. The least grain of true Grace, though as small as a Mustard-seed, stands better settled by the support of Christs Intercession against the most boistrous Winds of Satan, than the strongest Grace can of it self by the Power of Free-will against the least puff of Hell. The instability of our minds would shake it, and the reliques of our corruption extinguish it without this.

6. *Acceptation of our services.* As this Advocate preserves our Graces, so he presents our services, and by his Intercession maintains Life in the one and procures credit for the other. He is as powerful a solicitor for the acceptance of our duties, as he was a grateful sacrifice for the expiation of our sins, and a mighty Redeemer for the Liberty of our persons. Our Prayers are both imperfect and blemisht, but his merit applyed by his Intercession both purifies and perfects them. Our Advocate by his skill puts them into Form and Language acceeding to the methods of the Court of Heaven, as an Attorney doth the Petition and Cause of his Client, and by his interest procures a speedy hearing. Our works are no more the Cause of the Recording our Petitions, than they are of the Justification of our persons. Though our Prayers are not entertain'd without some Holiness in them, yet they are not entertain'd without a greater Holiness than ours to present them. When Christ tells his Disciples that he had *ordain'd* them *to bring forth Fruit*, he adds a clause to prevent their imaginations of meriting the answer of their Prayers by the present of their Fruits, that whatsoever they askt, they must expect only to obtain *in his Name, John* 15. 16. As they are ours, though attended with never so much Fruit, they may be rejected; as he makes them his by his Intercession, they cannot be non-suited. He is the Altar upon which our sacrifices ascend with a grateful fume before the God of the whole World, *Isaiah* 56. 7. *They shall be accepted upon my Altar.* He is the Altar that hath *much incense* to add or bestow upon the Prayers of the Saints, *Revel.* 8. 3. *i. e.* a mighty quantity of merit and power of Intercession to give a sweet savour to our spiritual Sacrifices that they may be *acceptable to God*, not by themselves but *by Jesus Christ*, 1 *Pet.* 2. 5. alluding to the Office of the High Priest under the Law, who after he had offered the Sacrifice without the vail, took both his hands full of those Aromatick Drugs, of which the incense was composed without the vail, and put them in a Censer of Gold full of Fire, and covered the propitiatory or Mercy-seat with the fume of it. Nothing that we can offer, is agreeable to God, without it comes through the hands, and with the recommendation of our powerful *Advocate* so beloved by him. The Fire he fetches from the Golden Altar makes them to fume up, and render a pleasing sent before the Mercy-seat. He is our *Aaron* in this part of his Priesthood in Heaven, *bearing the iniquity of our Holy things, Exod.* 28. 38. when he presents himself in the Sanctuary on high for the interest of his People. This he implies in the prophetick *Psalm*, *Psalm* 16. 4. when he declares he *will not offer the offerings of those that hasten after another God, nor take their names into his mouth*; he intimates thereby that he doth present the offerings of those that believe in him, as the only Mediator, and pronounces their names with a recommendation of them before God, as such as are parts of his mystical Body, such as have own'd him, and perform'd the condition of Faith, such persons *in whom is all his delight*. 'Tis from this consideration of Christs being passed into the Heavens as a High Priest, that the *Apostle* exhorts the *Hebrews* not only to *hold fast their profession*, but to *come boldly to the*

Throne

Throne of Grace, with an assurance of acceptance and obtaining Grace in their necessity, *Heb.* 4. 14, 16. And indeed having such a Leiger in Heaven we may boldly venture to that Throne, which his propitiation on Earth, and his appearance in Heaven render a Throne of Grace.

(7.) *Salvation.* This is the main end of his Intercession, *Heb.* 7. 25. He *saves us to the uttermost*, or, to all kind of perfection, noting the kind of Salvation as well as the perpetuity of time; And this by interceding; thus the *Apostles* argument runs, he is able to save, because the end of his Life is to intercede, and the end of his Intercession is to save. The immediate end of his Death was satisfaction respecting God, the immediate end of his Intercession is Salvation respecting us. He lives there, to sue out for us the possession of that which he dyed here to purchase. We are therefore said to be *saved by his Life*, as we are said to be reconcil'd by his Death, *Rom.* 5. 10. not simply by his Life, for no man is said to preserve another meerly as he is a living man, but as his Life is active for another in managing some means of preservation for him. Christ saves us by his Life, *i. e.* by that Life which he lives which is a life of Intercession. As he did not reconcile us simply by his Death, but by his Death as a Sacrifice, so he doth not save us simply by his Life, but by his Life as an accepted Advocate. The expiation of our sins was made by him on the Cross, and the happiness of our Souls is perfected by him on his Throne. He took our Nature that he might dye for us, and possesses a Throne above that he might live to save us. This part he managed in that model of his *Intercession* on Earth, *John* 17. after he had prayed for what was necessary for them during the length of their Pilgrimage, *viz.* Sanctifying Grace, and preservation from evil, he puts forward in the upshot for the happy entertainment of them in Heaven, *verse* 24. *Father I will that they be with me where I am.* When he comes to this period he demands it in a way of more Authority than what he had sued for before, to show that his desire would be utterly unsatisfyed without the grant of this. All that which he had sued for before, was with respect to this topstone of Salvation and Glory. After this demand he concludes his Prayer, as having no more after the compleating of their happiness to beg for them. As after he had finished the task of his Humiliation, and had Ascended to Heaven, he had no more need to Pray for himself, so when he hath brought all his People to the possession of that happiness with him, he leaves off any further pleading for them, because they are in the fullest Ocean of felicity. Christ would be an unsuccessful Advocate, and consequently an impotent propitiator, if any Believer after all his wading through the mire of this World, should fall short of a comfortable reception and Mansion above.

USE.

I. *Of Information.*

(1.) *Here is an Argument for the Deity of Christ.* If he be a prevailing Advocate for such multitudes of Believers, preserving them in the favour of God by his Intercession, it evidenceth his person to be infinitely valued by God, which would not be, if his person were not worthy of an infinite Love, and he could not be worthy of an infinite Love, were not his passion of an infinite value, and his passion could not mount to so high a value, were not his person infinitely valuable, for the worth of his Death depends upon the eminency of his person.

Besides, as an Advocate he presents every mans cause before the Father, and puts in for every one a memorial of his death to preserve them in a justified state, and maintain that Grace which would else be destroyed by a Deluge of Corruption. He must needs be God, that knows every person in that multitude of those that sincerely believe in him, that hears all their Petitions, and understands all their more numerous griefs and burdens, inward and outward sins, those inward Agonies of Spirit, those mental as well as oral Prayers, and all those in those distant places where every one of those persons reside; and knows whither their supplications be in sincerity or hypocrisie. He that knows all those is indued with Omniscience, and must needs be God. He could not be a sufficient Advocate, if he did not understand every mans cause to present it before the Judge of the World, and without Omniscience he could understand little or nothing: He could only understand what is outwardly

declared, not what really the cause is. He must depend upon the declaration of his Client, as Advocates do, and so be often deluded by false representations as they are. He could not without Omniscience take care of all his Clients; to have so many Clients whose cases to present every day would be his burden and perplexity, and render Heaven a place of trouble to him, not of Glory. Were he a meer man, it could not be conceiv'd how it were possible for him; but how easie is all this to one possessed of a Deity!

(2.) *Hence is a ground to conclude the efficacy of his Death*: His Intercession is an argument for the perfection of his Sacrifice. The virtue of his passion is the ground of his plea, and therefore if he had not perfectly satisfied God, he must have offered himself again (*Heb.* 10. 14. *By once offering he hath perfected for ever them that are sanctified*) and repeated the Sacrifice before he could have began his Advocacy. Had his Death been destitute of merit, there had been no room for his appearance as a justifier of our cause at the Throne of Grace: He could not have been a prevailing pleader, if he had not first been an appeasing propitiator. His standing up as a Solicitor for us had been of little efficacy, if the attonement he made on the Cross, had not been first judged sufficient. The High Priest must be punctual to the prescriptions of the Law in the Sacrifice without, before he could enter with the blood of it into the Holy of Holies. If our Faith be shaken at any time, with the doubt of the validity of his Death, let us settle it by a reflecting upon his Advocacy. This verifies the virtue of his passion more than all miracles that can be wrought in his name.

(3.) *See the infinite love of God and Christ*: Of *God*, that he should appoint an Advocate for us. If we were left to our selves, and our own pleas, our least sins would ruine us. There are dayly sins would sink us to Hell, were it not for this dayly Intercession. And this love is further enhanc'd in appointing not an Angel, or one of the highest *Cherubims* most dear to him, but his own Son, the best and noblest person he had in all the World, to this Office of Advocacy for a Company of Worms; one that is equal with himself in Glory, and is equal with himself in the distinct knowledge of all our cases, better acquainted with them than we our selves; and one equal to us in our Nature, experimentally acquainted with all our burdens and grievances. How great also is the love of *Christ*, who when he was properly our Judge, takes upon him to be our Advocate, when he hath a Mouth to condemn us, and a Wrath to consume us, he binds the arms of his Wrath, and imploys his Tongue to solicit our cause, and procure our mercy! He is not only an Advocate for himself, and the Glory promised him, but for an unworthy sinner, for those penitents he hath yet left behind him in the World; he remembers them as well as himself. As *Satan* never appears before God, but he hath some to *accuse*, so Christ never appears before God, but he hath some to *defend*.

(4.) *How little ground is there to dream of such a thing as perfection in this Life?* If we stand in need of a perpetual Intercession of Christ in this Life, we have not then a perfection in this Life: Intercession supposeth imperfection. Those that pretend to a state here totally free from sin, conclude themselves mounted above the need of any to interpose for them. 'Tis in the case of sin that this Advocacy is appointed; not in the case of sin unjustly, but justly charged; for it is not *if any man be accused of sin*, but *if any man sin* really. The interposition of an Advocate always implies a charge against the Client, but in the *Text* it implies a charge that hath a true, and not a mistaken foundation. Sin is as durable as this World, because Christs Intercession endures to the end of the World; *He ever lives to make intercession i. e.* till the end of this state of things. If Believers did not sin after they were united to Christ, and justified, an Advocacy for them would be of no necessity. The setling Christ in this Office implies that God had no intention to render men perfect in this Life. If we were arriv'd to such a state, we had no more need of Christ's further mediating for us, than the blessed Angels have. After the restitution of all things, and the consummation of the Elect, Christ no longer acts the part of a Mediator, but God shall be all in all. Nor can it be said, that some may be perfect in this Life, though all are not; and for those that are short of such a state, indeed the the Advocacy of Christ is necessary. There is little probability for this from the *Text*. The *Apostle*

puts

puts himself in the number, *If any man sin, we have an Advocate*; not *you*, as excluding himself from having any need of it. The consideration of what *Apostle* it was that speaks thus, would damp any presumptions of perfection. Was it not he that had the Honour to lye in his Masters Bosom, and to be dieted with the greatest share in the Redeemers affections? That Disciple whom he appointed to be the Host and Guardian of his *own Mother*, the dearest thing to him as Man he left behind him in the World; and the *Apostle* to whom he was resolved, and afterwards make known the various revolutions in the Church to the end of the world in the book of the *Revelations*? If any could be supposed to be setled in a sinless and perfect state in this Life, he might; but he disowns any such eminency, and looks upon himself in that state, as to have need of entertaining this common Advocate in his cause.

(5.) Hence it follows, *That the Church is as durable, as the World. We have*, is the time present, but it takes in the future ages; *He ever lives to make intercession for those that come to God by him*; there will always then, as long as the World doth indure, be some comers to God. If his Intercession run parallel with the duration of the World, there will always be some in the World, whose necessities are to be represented by him to his Father.

(6.) *If Christ be an Advocate, the contempt or abuse of his Intercession is very unworthy.* 'Tis an abuse of it, when men presume upon it, to sin wilfully against knowledge, and then to run to him to interpose for their pardon. This is a prophanation of the Holiness of this Advocate, as though he were setled in this Office to beg a licence for our crimes, to sue for impunity to impenitence; when indeed they are Sins of infirmity, not sins of contempt, without remorse, that he interposeth for; *If any man sin*; and his interposition is to comfort us under our burdens, not to encourage us in our Iniquities.

Unbelief is also a denyal of the sufficiency or necessity of his Intercession, since it is a slighting of that propitiation which is the ground of it.

A total neglect of prayer is also a contempt of it. If there should be no service, he would have no matter to perfume by his Obedience: We should frustrate that part of his Priesthood which consists in Intercession, and render him an empty-handed Priest, to be full of merit to no purpose. An unreasonable dejectedness in good men is no honouring of it: To walk disconsolately, as though there were none in the upper Region to take care of us, and mind our cause. Hath Christ lost his Power, his Eloquence, his Interest in his Father, is the value of his sufferings abated? The Market fallen? Hath God utterly discarded the Righteousness of his Son? Hath God repented of sending his Son to suffer? Are our Saviours pleas distasteful to him? Is Christ that was carryed triumphantly to Heaven, now of no account there? Or hath the Redeemer thrown off all thoughts of us, all care for us? One would think some of those things are happened, since Christians walk so feebly, with heads hanging down, as if no person concern'd himself above in their affairs: At least a stranger would admire to hear them talk of an Advocate, and walk as dejectedly, as if there were none at all. 'Tis a dishonour also to it, when men after sin betake themselves to vows or alms for their Solicitors, and not to the Sacrifice and Advocacy of Christ.

(7.) *If Christ be our Advocate, 'tis a dishonourable thing to joke Saints as Mediators of Intercession with him.* The *Romanists* tell us that Christ is the Mediator of *Redemption*, but the Saints are also Mediators of *Intercession*. Though to give them their due, they say, that the prayers of Saints and Angels for them, prevail not by the sole virtue of their own merit, but receive their spiritual validity from the merit of Christ. What need then of invocating Saints, since their Intercessions for us will do us no good, without the intercession of Christ, and his pleading his merit for us? *None* had Authority to offer the incense upon the Altar of Gold, but he that offered the Sacrifice upon the Altar of Brass. When the High Priest went to burn incense in the Holy place, he was attended with none of the people, nor any of the Priests: not a Man nor Angel appears with Christ in Heaven as an Intercessor to present the services of any. As they shed none of their blood for us, so have they no blood to sprinkle in Heaven. Those that have no merit to purchase for themselves,

ſelves, have no merit to apply to others. He only that hath ſatisfied for us, hath the Authority to intercede for us. Chriſt *only* that is our Redeemer, can be our Advocate. The glorified Saints have been brought into Heaven by his Grace; not to receive our ſervices, but rejoyce in his Salvation: They are Co-Heirs with him in his Inheritance, not Co-Officers with him in his Function. To yoke him with Saints, is to apprehend him very unmindful of his Office, or laſie in his ſolicitations, that he needs a ſpur from thoſe that are about him: 'Tis to ſtrip him of his Prieſtly Garments, and put them upon his inferiours; and it is as great a Sacriledge to rob him of the honour of his Advocacy, as to deny him the Glory of his Death.

The *Text* ſtrikes off mens hands from ſuch an invaſion; it intimates that the right of interceſſion belongs only to him who hath made the propitiation; but that was made by Chriſt *alone*, without any Saints to tread the Wine-preſs with him; and therefore the Advocacy is managed by Chriſt *alone*, without any Saints to aſſiſt with him at the Throne of Grace. Since they ſhed no blood to pacifie the wrath of God for our ſins, they have no right to preſent our prayers for acceptance at his Throne. The *Apoſtle Heb.* 13.7. when he ſpeaks to them to *follow their faith*, had a fair occaſion, had he had a knowledge of the truth of it, to mention it; he adviſeth them to imitate the Saints, not to invocate them: He propoſeth their example to them on Earth, when he might as well have added alſo their interceſſions in Heaven: He had had as good a ground to wiſh them to preſent their prayers to them, which were glorified, if thoſe Spirits had been in a capacity to do them ſuch a kindneſs: He would not have been guilty of ſuch an omiſſion, as not to have minded them of their duty, and increaſt their comfort, had ſuch a thing been known to him. And whence the aſſertors of this Doctrine had the Revelation, we may eaſily conclude, ſince thoſe that were enlightned from Heaven, never mention'd a ſyllable of any thing ſo diſhonourable to the Redeemer.

(8.) *If Chriſt be our Advocate, how miſerable are thoſe that have no intereſt in him?* He is an Advocate for all that walk in Communion with God, that walk in the light; thoſe that walk otherwiſe, are under the condemnation of the Law, not under the propitiation and interceſſion of Chriſt; they have the injur'd Attributes of God, and ſlighted Blood of Chriſt to plead againſt them, not for them. If Chriſt did *not pray for the World* here, he will not plead for the World in Heaven: *John* 17. 9. He is introduc'd in thoſe prophetick *Pſalms*, praying that thoſe that wiſh him evil, may be *confounded, and put to ſhame*; *Pſal.* 40. 14. and that the indignation of God might be poured out upon them, and his *wrathful anger take hold of them*; *Pſal.* 69. 21, 24, and indeed at his firſt ſettlement in this Office, the power of asking was confer'd upon him, as well for the ruine of his Enemies, as for the ſecurity of his believing Friends. *Pſal.* 2. 8, 9. *Ask of me, and I ſhall give thee the Heathen for thine Inheritance*; and what follows? *Thou ſhalt break them with a rod of Iron.* Breaking his Enemies is a fruit of his asking. Impenitent men are ſo far from having an intereſt in his Interceſſions for Mercy, that they have a terrible ſhare in his pleas for wrath. And himſelf doth ſolemnly publiſh in his ſpeech to his Father, *Pſal.* 16. 4. that he will *not take their names* into his *lips, that haſten after another God*, by idolatrous ſervices. If it be a miſery to want the prayers of a *Noah, Daniel, Job*, or a *Jeremy*; *Jer.* 11.14. What a horrible miſery it is to want the prayers of the Saviour of the World, and to have the pleas of Chriſt directed againſt them? As the Blood of Chriſt ſpeaks better things than the Blood of *Abel* for thoſe on whom it is ſprinkled, ſo it ſpeaks bitterer things for all ſuch as by unbelief and impenitence trample upon it. 'Tis a mighty miſery to want ſo powerful a patronage.

2. *Uſe* is of *Comfort*. His deſign in uttering his prayer on earth, the Model of his Interceſſion, was for the joy of his people, *Joh.* 17.13. *Theſe things ſpeak I in the World, that they may have my joy fulfilled in themſelves*, that they might have a joy in his abſence, in the aſſurance of his faithful managing their cauſe above, by remembring how earneſt he was for them below, that this *joy might be fulfilled* in them, *i. e.* that they might have a full and permanent joy, as much joy proportionably in having me their Advocate, as I have in undertaking and managing the Office for them. We ſhould draw forth the comfort of this Function he exerciſeth. As a propitiation he turn'd the Court of Juſtice into a Court of Mercy; and as an Advocate he keeps

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it firm in that change he made by his passion. To this we may ascribe the firmness of the Divine *Reconciliation*, and the fruit of it the *non-imputation* of our dayly sins: 'Tis the top of our comfort that he is in Heaven a Pleader, as it was the foundation of our comfort, that he was once on Earth a Sufferer. There is not the meanest begger that is a Believer, but *he hath* a greater favourite to manage his cause with God, than any man can have with an Earthly Prince. 'Tis a thousand times more comfort that he is an Advocate in Heaven, than if he were a King visibly upon Earth. He is above to prevent all evils which can there only receive their Commission, to procure all blessings which there only find their spring. What reason of discouragement, when we have one in Heaven to be our Advocate, one so acceptable to the Father, one that hath given such proofs of his affections to us, one that is both faithful and earnest in our cause, and one that it is no disparagement for the Father to listen to? What could *comfort it self* (saith one*) wish more for her Children, had she been our Mother, than to have so great a person our perpetual Advocate at the right hand of God? His Death is not such a ground of assurance as this, because that is past; but when we consider how the merit of his Death lives continually in his intercession; all the weights of doubts and despondency lose their heavines, Faith finds in it an unquestionable support. * Dr. Jackson.

(1.) *There is comfort in the perpetuity of this Intercession.* He is as much a perpetual Advocate, as he is a perpetual propitiation. Till there be a failure in the merits of the one, there can be no interruption in the pleas of the other. The Blood that was sprinkled on the Mercy Seat in the Holy of Holies, was not to be wipt off, but to remain there as a visible mark of the atonement. As the High Priest went not into the Holy of Holies to look about him, and feast his eyes with the rarities of the place, but to perform an Office for the people that staid without all the time he remained before the Mercy Seat; so is Christ enter'd to *appear in the presence of God for us*, *Heb.* 9. 24. to appear all the time of his residence there. He is not silent, but is always pleading in the strength of his Sacrifice for the benefits purchased by it. He hath (that I may so say) little else to do where he is, but to intercede. When he was in the World, and had a Glory due to him to petition for he doth it not without intermixing more suits for *his people* than for *himself*. *John* 17. His Love is not coold by his being in Heaven. There is little of his own Glory behind to solicit for. His zeal and earnestnes runs in one Channel for his people, and is more united. He was dead, but his love did not dye with him; he now lives, and his affections live with him; and he lives *for evermore*. *Revel.* 1. 18. *I am he that lives and was dead; and behold I live for evermore.* His Life had been little comfort without the end of his life. He lives in that nature wherein he dyed, he lives for ever, as well as he dyed once in the Office of a Redeemer. He interceded for *all Believers* when he was alive, *John* 17. 19. If it be a great comfort to have a stock of prayers going for us among our friends; 'tis a greater to have Christ praying for us, and to consider he prayed 1600 *years* ago, and hath never left pleading one moment since he sat down on his Throne. Christ's Power cannot be weakned, his Eloquence cannot grow dull and flat, his interest is not decayed, the Righteousnes of God endures for ever, he repents not of his contrivances for mans Salvation, he is to this day pleased with the interposure of his Son on our behalf; the Laws of Heaven are unchangeable, our Advocate is in high esteem there, and his thoughts of us the same as ever they were.

(2.) There is *Comfort in the prevalency of it*; the perpetuity assures us of the prevalency of it. If the appearance of the Rainbow in the Cloud be a memorial to God to withhold his hand from ever drowning the World, as he promised *Noah*, *Gen.* 9. 16. the suffering person of his Son being perpetually before him every moment of an endless Eternity, will not suffer him to be forgetful of the Covenant of Grace, seal'd by the blood of so great a Person. He that remembred *Abraham* in the case of *Lot*, sometime after *Abraham* had done praying, *Gen.* 19. 29. cannot be unmindful of those for whom he hath a perpetual Solicitor before his Eyes. Can any man lose his cause that hath so powerful an Advocate as a deserving Son with a gra-

gracious Father, who hath Affection to us to edge his plea, and interest enough in the Father to prevail for our good? His prayers above are not less, but rather more prevalent (if any difference may be supposed) than they were here below. As there were no sinful infirmities in his Nature, so there were none in his prayers on Earth, but there were natural infirmities, as Hunger, Thirst, Sleep, which might give some interruption to the constancy of actual prayer; but there can be none in his Intercession, since all his natural infirmities were dropt at his Resurrection. He is the Watch-man and Advocate of *Israel* that *never slumbers nor sleeps*. He pleads not as *Moses* for the *Israelites*, or as an *Israelite* for himself, but as the *Angel* and Head of the Covenant. As by his Sacrifice, so by his plea, he frees them from a state of Condemnation, *Rom.* 8. 34. *Who is he that condemns? 'tis Christ that dyed, yea rather that makes intercession for us.* No blessing he pleads for, but we shall obtain: The Father can refuse him nothing; we cannot want help, till the Father has discarded all affection to his Son, and declares himself mistaken in the Judgement he discovered of the greatness of his merit at his Resurrection and Ascension. Certainly if we shall have whatsoever *we ask in his name* for our selves, *John* 16. 23. He will obtain whatsoever he asks in his own name for us.

(3.) Hence ariseth *Comfort to us in our Prayers.* We cannot doubt of success, as long as Christ hath faithfulness. The Office of the Priests under the Law was to receive every mans Sacrifice that was capable of presenting one, and refuse none. Christ as an Advocate hath it incumbent upon him to receive our spiritual Sacrifices and he doth receive them, and present them with more Mercy, because he transcends them in Faithfulness and Compassion.

We are many times dejected at the remembrance of our Prayers; but the concern that Christ hath in them is a ground to raise us. We have an Advocate that knows how to separate the impertinencies and follies which fall from the mouths of his Clients; he knows how to rectifie and purifie our bills of requests, and present them otherwise than we do. How happy a thing is it to have one to offer up our Prayers in his golden Censer, and perfume our weak performances by applying his merit to them! *Satan* distracts our Prayers, but cannot blemish Christs Intercession. When we cannot present our own case by reason of Diseases and Indispositions, we have one to present our cause for us, that can never be distempered, who is more quick to present our groans than we are to utter them. Besides, all prayer put up *in his name* shall be successful, *John* 16. 23. The arguments we use from Christs merits are the same fundamentally upon which the plea of Christ in Heaven is grounded, and if God should deny us *it were to deny his Son*, and cast off that delight he expresst himself to have in the merit of his death; but God loves that Mediation of his Son, and that this work of his should be Honoured and Acknowledged: And though we had no promise to have our own prayers heard, yet there is no doubt but he will hear the prayers of Christ for us, for *them he hears always*, *John* 11. 42.

(4.) Hence ariseth *Comfort against all the Attempts and Accusations of Satan and the Rebellion of our own Corruption.* He foresees all the Ambushments of Satan, searcheth into his intention, understands his Stratagems, and is as ready to speak to the Father for us, as he was to turn his back and look *Peter* into a recovery at the crowing of the Cock. The Devil accuseth us when we fall, but he hath not so much on his side as we have. All his strength lies in our sinful acts, but the strength of our Advocate lies in his own infinite merit. Satan hath no merit of his own to enter as plea for vengeance. When he pleads against us with our sins, Christ pleads for us by his sufferings, and if our adversary never cease to Accuse us, our Advocate never ceaseth to defend us. How comfortable is it to have one, day and night, before the Throne to controul the charge of our Enemy, and the despondencies of our Souls, that Satan can no sooner open his mouth, but he hath one to stop and rebuke him, who hath more favour in the Court than that malitious Spirit, and imployes all his Life and Glory for our spiritual advantage, who will

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not upon such occasions want a good word for us! And as to our corruptions, he is in Heaven to make up all breaches. His blood hath the same design in his plea, that it had in the sacrifice, which was to *purifie* us, *Tit.* 2. 4. The difficulty of any cause doth not discourage him, but honours both his skill in bringing us off, and the merit of his blood which is the cause of our restoration. Upon every occasion he steps in to plead with the Holiness of God, and pacifie the Justice of God for our greater as well as lighter crimes. While therefore we feelingly groan under our spiritual burdens, let us not be so dejected by them, as cheared by the Advocacy of our Saviour.

III. *USE of Exhortation.*

(1.) *Endeavour for an interest in this Advocacy.* 'Tis natural for men to look after some Intercessor with God for them. When the *Israelites* were sensible of their sin *in speaking against God*, they desired *Moses* to be their Mediator, *Numb.* 21. 7. *Pray unto the Lord for us.* Behold here a greater than *Moses* to be the *Patron* of our cause.

To this purpose.

[1.] *We must have a sincere Faith.* This is absolutely necessary for an interest in Christs Priesthood, *Heb.* 7. 24. 'Tis only for *those that come to God by him.* He hath not a moral ability to save, or intercede for any but such; that is clearly implied; If *able to save those that come unto God by him, seeing he ever lives to make Intercession for them*, then *able* to save none else; 'tis restrain'd only to such. 'Tis a foolish imagination to think Christ Prays for unbelievers, because he pray'd on the Cross for those that murder'd him *, There is a great difference between his prayer *then*, and his Intercession in *Heaven.* That upon the Cross was as he was a Holy *man*, and would both shew his own Charity to his Enemies, and set us a pattern of it to ours; but in his Mediatory *Prayer* put up by him as *God-man*, *John* 17. a Copy of what he doth to this day in Heaven, he doth not *pray for the World, but for those that believe on him*, *verse* 19, 20. and therefore it is plain that he doth not pray for them that will not believe on him. Faith only gives an interest in the Prayers Christ made on Earth, or suits he urgeth in Heaven.

* Camero *de Ecclesia* p. 229.

[2.] *We must have a sincere resolution of obedience.* Such are the subjects of Christs Intercession. The *Apostle* had prefaced it so in the chapter before the *Text*, and applies the cordial to such only as wallowed not in a course of gross sins; those that *walk in darkness* he excludes from any fellowship with him in any of his Offices, 1 *John* 1. 6. 'tis a *fellowship with the Son* as well as *with the Father*, that he understands it of, *verse* 3. The comfort of this Intercession belongs not to those that wilfully defile themselves, but to those that abhor sin, and yet may fall through the violence of a surprizing Temptation. And after he had laid down this comfortable Doctrine in the *Text*, he closes it with a limitation, to strike off the hands of any bold and undue claim to it, *verse* 3. *Hereby do we know, that we, know him, if we keep his Commandements*; hereby we know that we know him to be *both* our *propitiation* and our *Advocate*, if we bear a sincere respect to all the discoveries of his Will. Christ did not offer himself as a Sacrifice, nor stand up as an Advocate to countenance our sins, and free us from the debt of obedience, but to excite and encourage us the more; and that in a comfortable way, assuring us of pardon for our defects through him. Trust in him, and Obedience to him, are the sole fee he requires of us for his care and pains.

(2.) *Have a daily recourse to this Advocate and Advocacy.* 'Tis necessary, because of our dayly infirmities, and our imperfect services. We know not how to plead our own cause, nor do we understand the aggravations of those Accusations that may be brought in against us. 'Tis necessary that we should fly to one who always is present in the Court to appear for us. Every man is ready to ingage any person that hath the ear and interest of the Judge on his side. Every man is to lift up his Eye to this *Advocate*; *If any man sin we have an Advocate*, the *having* is little without employing. The more we exercise Faith in his Intercession, the more Communion we have with the Advocate, and the more Sanctification will increase in us, *John* 17. 17. *Sanctifie them through thy Truth*, his prayer there for Sanctification,

cation, is a ſtanding notice to us whence Sanctification is to be fetched, *viz.* from Heaven by vertue of this Interceſſion. In our ſhorteſt Ejaculations, as well as our extended Petitions, let us implore him under this title. No man under the Law was to offer the meaneſt offering, though a Pigeon, by his own hand, but the hand of the Prieſt appointed to it by Divine order. In all diſtreſſes, infirmities and darkneſs in this World, we ſhould get up to that Mountain of Myrrhe, and to the Hill of Frankincenſe, *Cant.*4.6. (Which is as ſome underſtand it, a ſpeech of the Church,) to the Paſſion of Chriſt which was bitter like Myrrh, to the Interceſſion of Chriſt which is ſweet like Incenſe. Our whole Life, till everlaſting Glory be ready to receive us, ſhould be a Life of Faith in his Death and Interceſſion.

(3.) *Let our Affections be in Heaven with our Advocate.* Though the people of *Iſrael* were barr'd from entring in to the Holy of Holies with the High Prieſt, when he went to ſprinkle the blood on the Mercy-ſeat, yet they attended him with their Hearts, continued their wiſhes for his ſucceſs, and expected his return with the notice of his acceptation. Since Chriſt is entred into the Holy place, and acts our buſineſs in the midſt of his Glory, we ſhould raiſe our Hearts to him where he is, and link our Spirits with him; and rejoyce in the aſſured ſucceſs of his negotiation. Though a man be not perſonally preſent with his Advocate in the Court, yet his Heart and Soul is with him; the Heart is where the chief buſineſs is; let us not keep our Hearts from him, who employes himſelf in ſo great a concern for us.

(4.) *Glorifie and Love this Advocate.* If Chriſt preſents our Perſons and Prayers, in Heaven, 'tis reaſon we ſhould live to his Glory upon Earth. If he carries our names on his Breaſt near his Heart as a ſignal of his Affection to us, we ſhould carry his name upon our Hearts in a way of ingenuous return. We ſhould empty our ſelves of all unworthy Affections, be enflamed with an ardent Love to him, and behave our ſelves towards him as the moſt amiable object. This is but due to him as he is our Advocate.

A DIS-

A DISCOURSE OF THE OBJECT OF FAITH.

JOHN XIV. 1.

Let not your heart be troubled; ye believe in God, believe alſo in me.

OUR *Saviour* in the foregoing Chapter having diſcourſed of his Death by the treachery of *Judas*, and upon his interruption by *Peters* vaunt of his Affection to him, having prædicted his Cowardize, could not but poſſeſs the hearts of his Diſciple with a wonderful trouble: What could be the firſt reflection upon this alarum, but a fear of the conſequences of ſo ſad a ſeparation, and a diſtruſt of themſelves? Their Maſter would be remov'd from them by the treaſon of *one* of their own Colledge, *John* 13.21. and to a place whither they could *not* at preſent follow him; *v.* 36. They muſt loſe that raviſhing converſe they had ſo long a time enjoyed with him; they ſaw themſelves ready to be expos'd to the fury of his, and their ill-willers in *Judea*; they ſhould want the ſupport they had in his preſence; they could not imagine how they ſhould bear up againſt Temptations, ſince the fall and Apoſtacy of *Peter*, one of the moſt clear-ſighted, and reſolute of their Aſſociates, was in ſuch plain words foretold in their hearing, *v.* 38. *The Cock ſhall not crow till thou haſt denyed me thrice.* Chriſt knowing the agitation of their Spirits, propoſeth remedies both to calm their preſent fears, and arm them againſt future troubles; and in this *Chapter* mixes ſeveral Cordials together, ſuted to their preſent and future condition. The grand remedy is preſcribed to them in the *Text*, which is both a *Preface* and a *Theſis*, which he ſtrengthens in his following diſcourſe, *Let not your heart be troubled, ye believe in God, believe alſo in me.* I know what troubles thoſe Diſcourſes have rais'd in your ſpirits; give not way to them, there is

a remedy as great as the Diſtemper, and far greater than the cauſe of your fears; Faith will quell all; you think you have cauſe to be troubled, but if you rightly underſtood the whole Affair, you would find cauſe of confidence and rejoycing; you have a remedy in your truſt in God, a truſt which your Fathers have ſucceſsfully practiſed, and your ſelves have been religiouſly bred in; you believe in the power, goodneſs and faithfulneſs of God; keep that hold ſtill, but take with you alſo an additional ſupport. Believe alſo in me as the perſon deſign'd in all the promiſes from the firſt to *Adam*, to the laſt in the Prophets; as that perſon in whom you ſhall ſee the evidences of the Power, Mercy and Goodneſs of that God, you, and your Fathers have hitherto relyed upon.

Let not your heart be troubled.] The word ſignifies properly a commotion of water, which rages, ſwells, and flings up mud and ſlime from the bottom; or the diſturbance of an Army when it is out of rank and order; and thence tranſlated to ταραχθω. ſignifie perturbations and fear in the heart of man, when the reſt and quietneſs of the mind is interrupted.

Be not troubled.] Entertain no rage or fear in your Spirits, do not think I have deceived you, let not your hearts ſwell with any diſdain of me, becauſe your carnal expectations are fruſtrated. We find in many places that they expected their Maſters erection of a worldly Empire, wherein they hoped to be his Favourites, and ſetled in ſome great imployments, as Miniſters of ſtate; and now at the upſhot finding him to prædict nothing but his own Death, his leaving of them behind him to endure ſufferings and perſecution, and all their grand expectations in a moment defeated; they might have an occaſion to find ſtorms in their ſpirits, raking up all the mire and durt to fling in his face, as if he had been ſome Impoſtor; well, ſaith he, *Let not your heart be troubled, believe in me* as firmly as you have *believed in God*, and in the iſſue you will find, I have not deceived you, but acted according to the directions of that God in whom you believe; your Faith in me ſhall no more make you aſham'd, than your Faith in God hath done.

Obſerve,

1. *The beſt of Gods people are apt to be overwhelm'd with an ungrounded ſorrow.* A ſorrow for ſin never wants ground, but a ſorrow for other things often doth: Ignorance and heedleſneſs is frequently the cauſe of commotions in the minds of good men. Theſe had heard in the whole courſe of Chriſt's miniſtry, enough to waylay their fears, and prepare them for this hour; they had heard him more than once ſpeaking of his Death, yet a fond conceit of obtaining an earthly grandeur by him, made them little to regard it. They had ſeen the power of God ſhielding him from the power of his Enemies, and illuſtrious in the miracles he had wrought before their eyes, and might have fortified themſelves with conſiderations againſt any dejection, till they had ſeen the iſſue. But their inadvertency, regardleſneſs, and ignorance, not only gave way to, but fomented their inward ſtorms.

2. *How apt is man to be troubled oftentimes at that which conduceth to his Happineſs!* They are troubled at Chriſt's death and departure, which in themſelves were the only means appointed by God for their felicity; that which was to render them happy, did in their own account render them miſerable; had they known the deſign of it, it had rather been matter of joy to ſee their ſins expiated, and an incenſed God reconcil'd to them upon the ſureſt and moſt irreverſible terms, and to be aſſur'd that Manſions ſhould be prepar'd for them in Heaven; but ſhort-ſighted men perceive not the ſecrets of Divine Wiſdom in its paths in the World, which are double to what they apprehend. *Job* 11. 6.

3. *How tender is Chriſt to remedy the troubles of his people!* In his dying poſture he ſeeketh not their aſſiſtance of him, but neglects himſelf to chear up them; he gives them ſome drops of thoſe comforts here, whereof they were to have flouds hereafter: He ſhows them now what he was to do in Heaven, to order Affairs in ſuch a manner, as to expel their troubles; what he was ſo ready to do, when his calamitous condition might have excus'd him from ſo friendly an Office, he will be more ready to do, ſince he hath nothing to obſtruct him; what was his Office on Earth,

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is ſtill his Office in Heaven; *let not your hearts be troubled*, is his Language from the place of his Glory, and while he retains his compaſſions, he will iſſue out his conſolations.

4. *How gratious is our Redeemer to take occaſion from unbelieving diſtruſts to pour out his choiceſt Cordials!* Nothing ſo admirable was ever publiſht to the World, as the Doctrine that had dropt from his lips to his followers; he had acquainted them that Redemption was the deſign of his coming; he had again and again aſſur'd them of his Fathers, and his own love to them; yet you ſee their corruption ſhoots up its head above their Grace; their unbelieving fears ſeem to give the lye to all he had formerly acquainted them with; yet he doth not manifeſt any marks of indignation, and ſtrike them down at his foot, as he did ſhortly after thoſe that came to apprehend him, but comforts them without checking them; and, which is more aſtoniſhing, takes occaſion from hence to utter ſomething more magnificent and cordial than he had ever done before; he takes occaſion from the workings of Hell in them, to give them a clearer appearance of Heaven, and opens that place of Glory for them, which was quickly after opened for himſelf. His diſcourſes after this, in this, and the following Chapters, bear a general eminency, and are more full of refreſhments than any before; he now raines down Manna upon them, and gives them that incomparable promiſe of the Spirit to be their Comforter; after this evidence of their diſtruſtful fear, he ſeems to open all the repoſitories in Heaven to make a Cordial for them. What could be done more to quell fear, and encourage Faith, unleſs he had wafted them immediately to Glory, and exchanged their Faith for that eternally triumphant affection of love which ſhall reign in Heaven?

5. *Chriſt doth not remove the Croſs from his people, but comforts them under it.* He doth not retract any thing he had ſaid before, which gave Life to their fear and ſorrow, as many tender perſons do, when they ſee others ſtartled and grieved at their reſolves; but he bears up their Spirits, while he holds the Croſs upon their ſhoulders, and is as forward in comforting them, as the matter he had treated of was apt to diſquiet them. That which he uſeth to repel their fears, is, *ye believe in God, believe alſo in me.* The word πιστευετε in our Tranſlation is in the firſt place in the *Indicative* Mood, in the latter in the *Imperative*. But the Text is read various ways. Some read it

1. *You believe in God, you do alſo believe in me*; both in the *Indicative* Mood, as much as to ſay, ſince you do believe in us both, this your faith in God, and in me, will be a ſufficient Bulwark againſt all your fears. Others read it, * Eraſm. in loc.

2. *Believe in God, believe alſo in me*; both in the *Imperative* commanding this act upon thoſe *two* objects. Others read it,

3. *Believe in God, and you do then alſo believe in me*; the firſt in the *Imperative*, the ſecond in the *Indicative*; *i. e.* If you believe in God rightly, you cannot but believe in me; for there is no true Faith and truſt in God, but in, and through the Mediator.

The matter is not great which way we read it, either thus, *Believe in God, believe alſo in me*, as ordering both, or *you do believe in God, believe alſo in me*; as allowing the firſt by way of conceſſion, and ordering the latter; both do ſuit the occaſion of his Diſcourſe.

You believe in God.]

You believe in God as the Creator, Preſerver, and Governour of all things; * This is natural to all to acknowledge God, to own him one way or other as an object of truſt in extremity, which is evidenced by the common approach to him, and calling upon him in caſes of exigence; but this is not all that is meant here: But further, you believe the promiſes of God in *Moſes*, the *Pſalms* and *Prophets*; you believe all that is ſpoken of the *Meſſiah* by whom he hath promiſed to juſtifie and ſave his people; thus you have the ſame Faith your Fathers had before you, and you do not only believe the Authority of God ſpeaking, by an act of your *underſtanding*, but you do imbrace thoſe promiſes by a conſent of *will*, and rely upon him for the performance of them, that he will bring forth the *Meſſiah* for thoſe great ends and purpoſes for which he is promiſed. * Grot.

Believe alſo in me.]

I do not go about to turn you from your confidence in God, but to eſtabliſh it; you

you must besides this, repose your selves in me; you believe God to be true and merciful, and you believe the promises he hath made of the *Messiah*, you must believe in me also; you must believe that I am the person design'd in all those promises, to be that *Messiah*; you must *believe that I am he*, as he expresseth it, *Joh.* 13. 19. that very seed of the Woman that was to bruise the Serpents head, and rest your selves in me as that *Messiah*; and that fear which hath reigned in the hearts of men from the first moment of *Adams* fall, will expire in the Spirits of all those that have a true and sincere faith in me; for in me they will behold their restoration. If you believe God making those promises, you must also believe me to be the matter of them. I am the person which was the center of them, that person by whom your Enemies are to be destroyed, your Judge to be pacified, your Pardon to be purchased. Before, a general Faith in the promise of God, that there should be a *Messiah*, was sufficient for you; this you have, and this your Fathers had; and you believe in God, promising this *Messiah*, and rest upon him for the accomplishment of this promise; but now since this promise is accomplisht, and the *Messiah* is come, your Faith must be more particular, you must believe me to be an all-sufficient Saviour, and must believe in me for the remission of Sin, and the Eternal Mansions, which *I am going to prepare for you*; You must firmly believe that I am the person sent by God in that capacity and Office; whatsoever storms you shall see rais'd against me, and whatsoever black Clouds you shall see me wrapt in.

Believing here notes not only an assent, but a recumbency, *Believe in me*: You do not only believe God, but believe *in him*; *i. e.* rely upon him for what he hath promised: You must not only believe me to be the *Messiah*, but rely upon me for those things God hath promised to be done by the *Messiah*. *Believe in me*] *i. e.* Believe in me as Mediator, and rely upon me for all the fruits of my Mediation.

Believe in me.] As you believe God is constant in his promises, so believe also that I will not forsake you, though I be absent from you. So that Christ brings them here to himself as *Mediator*, as well as to God the fountain of Salvation; and proposeth himself here as an object of Faith in conjunction with the supream Deity. Nothing would make the poor Disciples so dejected, as to see him hanging on a Cross, whom they expected upon a Throne; and nothing but a consideration of him to be the *Messiah*, and a great faith in him, could support them under so unexpected a disaster.

Observe,

I. By way of Caution, *That this Scripture is no argument against the Deity of Christ*, because our Saviour doth here distinguish God from himself.

By *God* here is meant the *Father*, and by calling the Father God, the *Son* is no more excluded from the Deity, than when Christ is called God, as he is *Rom.* 9. 5. *Christ who is over all, God blessed for ever*, the Father is excluded. Christ doth here assert his own Deity in the substance of the command, in making himself an Object of Faith in conjunction with God, and as necessary for the support of the Soul, as God himself: He orders Faith in himself in the same manner as he orders it in God. *John* 5. 17. *My Father works, and I work*; as *my Father works*, so *I work*, because of the Unity of Essence, so as you believe in *God* the Father, believe in *me* also the Son.

2. *Tis necessary to believe Christ to be the Messiah.* This is the first thing to be believed in the Christian Religion, that Jesus is the Christ, the Saviour of the World. The *Apostles* directed their discourses generally to prove this, *Acts* 2. 36. *Act.* 9. 22. *Acts* 18. 5. and the great *Medium* to prove it by, was his *Resurrection* after his Death; and for not believing this, the *Jews* are pronounced by *Paul judgers of themselves, as unworthy of Eternal Life. Acts.* 13. 46. *Cornelius* before he heard *Peter*, believed that there would be a *Messiah*; but after the hearing of *Peter's* declaration of Christ's Death and Resurrection, he was to exercise a particular Faith in him; and if he had not, his former Faith had stood him in no stead, because he would have despis'd the Revelation of God: How can he be said to believe God in his promise, that believes him not in his performance? I am afraid there is too much unbelief of this amongst us; we are brought up in the profession of Christ, and our Faith in him is of no better a stamp than an Education-Faith; we under-

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ſtand not upon good grounds, that this Chriſt is the *Meſſiah*, promiſed from the foundation of the World.

3. *Only Faith in God through the Mediator, can bear up the heart in troubles.* This is the ballaſt that can keep the ſoul ſteady in a ſtormy Sea. *Fear* not, but *believe* ſaid Chriſt, as the proper remedy; *Luk.* 8. 50. Faith makes not aſhamed, it doth elevate the heart above all that would depreſs it. It breeds a great and couragious Spirit, and makes men willing to want the ſatisfactions of the Fleſh for the delights of Heaven. To come believingly, is to come *boldly* in a time of need. *Heb.* 4. 16. Faith is dignified with a Title of *Confidence*, and with that of *a full aſſurance*; *Heb.* 10. 22. This was that whereby God diſpel'd the Cloud of fear from *Abraham*: *Gen.* 15. 1. Fear not, *Abraham*, the wrath due to ſin upon the revolt of man: I am *ſufficient* to bring forth the promiſed ſeed; I will be thy ſhield againſt the terrors of wrath, and I will be the reward of thy Faith and Obedience in a glorious Salvation. It was not a carnal fear, or a fear of ſome Temporal evil; for this ſpeech was after his victory over the Kings that had conquered and plundred *Sodom*; after he had been bleſſed by ſo great a Type of Chriſt as *Melchiſedech* was; the fear of *Abraham* was occaſioned by his want of a Child, and a ſeed wherein the Nations of the Earth were to be bleſſed; as appears by his anſwer, *v.* 2. that promiſed ſeed, that was to change the curſe of ſin into a bleſſing; this ſeed is promiſed him, *v.* 4, 5. and then *Abraham believed*, *i. e.* all his fears vaniſhed, and he relyed upon God for the performance of this.

4. *All our comforts are fetcht from above.* Chriſt ſends them not here to the Waters of the Earth to quench the heat of their troubles; he directs not their Eyes downwards, but upwards to God and himſelf; 'tis a ſcanty relief that is fetched from a mans ſelf, and from the uncertainty of the World in ſhaking troubles; *one God in the one Mediator* outballanceth all thoſe things whence men commonly gather their ſupports. 'Tis as much as if he had ſaid, you have fancyed great things to your ſelves, you thought to have had great employments under that Earthly Royalty you imagin'd I ſhould be poſſeſſed with; and no doubt but I ſhould have had a regard to ſuch friends as you are, that have followed me in my perplext condition, had ſuch a Kingdom been deſign'd me; but I would not have your Souls ſo mean and low; take a higher flight, nouriſh your ſelves with hopes of a purer Glory, and more durable Manſions which I am going to prepare for you; a temporal Grandeur will only ſtupifie your fears, not ſtab them to the heart; but the conſideration of what I propoſe to you, will perfectly diſpatch them.

In the Text you ſee

1. *An Act*: *Believe in God.*
2. *The Object*: *In God, In me.*
3. *The Fruit and Effect of it*, [*Let not your heart be troubled.*

I ſhall ſpeak of the Object, and the Doctrine reſulting thence will be,

Doctrine. *God and Chriſt are in conjunction, the true and proper Object of Faith.* Read it which way you will, this is the reſult of it; he doth not diſcourage their Faith in God, but encourageth that, together with Faith in himſelf. Every act hath ſomething about which it is exerciſed; Faith is an act of the Soul, it muſt therefore have an Object upon which it is terminated. God is the Object of Faith according to his preſent diſpenſation, which is the manifeſtation of himſelf as a reconcil'd God through a Mediator. As he is a God of Grace and Peace, he is an Object of Faith, and Truſt, and Joy; but Grace and Peace are not manifeſted, not given forth, not multiplyed ſimply *by the knowledge of God*, but alſo of *Jeſus* our Lord; 2 *Pet.* 1. 2. *Grace and peace be multiplyed unto you through the knowledge of God, and Jeſus our Lord*: Not by the knowledge of God alone, nor by the knowledge of Chriſt alone, but of God in the Mediator Chriſt, in whom only he is known to be our God in the Covenant of Grace, the ſpring of all our Comfort; the knowledge of God, and Jeſus our Lord; *i. e.* the knowledge of God in Jeſus our Lord Ἐν διὰ δυοῖν; as *Rom.* 1. 5. *Grace and Apoſtleſhip*, *i. e.* Grace of Apoſtleſhip.

God is not the *Object of Faith* now as *Creator*; he was ſo in the ſtate of mans rectitude, and could not be conſider'd by the Creature in any other notion; but in our lapſed ſtate God is not only conſider'd as Creator, but as the offended Majeſty,

and

and consequently as Judge,and we cannot behold him,but incompast with scorching flames about his Throne; he that exerciseth Faith in God meerly as Creator, understands not the present condition of Humane Nature, the malignity of his own provocations, nor the glorious perfections of Righteousness, Veracity, Justice, which are essential to the Deity. Though the fall of man did not null the relation of God as Creator, which stands irreversible, yet it added another relation to him, that of a *Judge*, and crackt in pieces all grounds and props of a trust in him for the expressions of kindness, and set up only the expectation of a mighty revenge, according to his threatning. You find no other sentiments in *Adam* after his Rebellion; not the least mite of a trust in God, though he had newly come out of the hands of God, and the relation of a Creator was fresh and flourishing; and why any of his posterity should have other sentiments than he had, in this single relation I cannot conceive any ground from the revelation of God; he beats the hands of the Creature off from expecting any Salvation from him upon that account. *Isa.* 27. 11. *'Tis a people of no understanding, therefore he that made them, will have no mercy on them, and he that formed them, will shew them no favour.* 'Tis spoken upon the wasting of *Jerusalem*, and laying it desolate; yet, he adds for their comfort, that in that day he would gather them, and they should worship the Lord in the Holy Mount at *Jerusalem*. As he was their Creator, or under the notion of a Creator, they must expect nothing from him, since they were a people of no understanding, as all men in *Adam* are; who being in honour, and *understanding not*, *i. e.* not walking according to the knowledge they had, *became like the Beasts that perish*: But what they were to expect from him, was, as he was God *Redeemer*, expresst by the worship of him in the Holy Mount at *Jerusalem*,alluding to the Ceremonial worship,a Type of Christ,the way whereby men were to come to God,and Blessings to be convey'd from God to them; he would not be the *Object* of their expecting Faith, nor of their Religious Worship as *Creator*, but as God *Redeemer*: And though *Peter* speaks of committing of Souls to God, as unto *a faithful Creator*, 1 *Pet.* 4. 19. 'tis not to be understood of God in the *first* Creation, but the *second*; and the attribute *faithful* annext to Creator, evinceth it; for though faithfulness be a perfection of the Deity, yet it is not apparent in the Act of Creation; in relation to that Act, 'tis the powerful, wise, good Creator, but faithfulness respects the promise and Covenant of Grace; As Righteousness is a fit Attribute for a Judge, and so God is called, when he is spoken of under that Title, 2 *Tim.* 4. 8. so powerful is a fit Attribute of the Creator, as consider'd in the first material Creation of the World. How had God ingag'd himself in Creation to preserve the Soul of man, but in a way of Obedience? Suffering was not to be expected in a state of Innocence, and it is the committing of our Soul to God in a suffering state, that the Apostle speaks of; his engagements to this purpose are in his promises made pursuant to the Covenant of Grace; but he is called Creator here, in regard of the new Creation, as he is called the *Creator of Israel*, and their King; *Isa.* 43. 15. as he is their *Holy One*, sanctifying them through his Grace; he is no more the Creator of *Israel* in a way of appropriation, if you consider him so in the first Creation, than he is of the fallen Angels, and the Beasts of the Earth; but as he form'd them into a Church, he was peculiarly their Creator; but this Creation respected the *Messiah*, and so doth this in *Peter* respect Christ, in whom all the promises wherein Gods faithfulness lyes at pawn, *are Yea, and Amen*. He is the Creator of Believers, as they are sons of the promise; and therefore *Calvin* inclines to interpret the Word translated *Creator* here as *Possessor*; and the word doth sometimes in Heathen Authors, though rarely,signifie *preserver* or *restorer*. * Yet is not the Title of God as Creator excluded from an object of trust; for since Christ hath restor'd in part the Soul to the Image of God, which it had by Creation, it may expect from God as Creator, a faithfulness to his own image, and his service, but not singly as Creator, but in conjunction with the Redeemer.

* Stephanus in Verbo Κτίζω

I shall lay down some propositions for the clearing of this.

1. *God is the Object of Faith.*

I. *God is the principal Object of Faith and Trust.* The whole Revelation in Scripture tends to the knowledge of God; why did God create, but that he might be known

known to be omnipotent and good? why did God send Christ, but that he might be known to be merciful and gratious? Whatsoever is revealed in the Word, and concerning Christ in particular, hath a direct tendency to God, and the knowledge of him, and this practical duty which follows thereupon. *John* 17. 3. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

1. *God in his Attributes.* He is an Object of Faith as made known to us, but he is made known to us in some perfections of his Nature, as encouragements to approach to him, and ground our hopes in him; and he is an Object of Faith in every one of his distinct Attributes, in his Power, Wisdom, Goodness, and Righteousness, according to our several occasions and circumstances; for he is the Object of Faith, as he is a God in Covenant, Our God; and he is our God in every Attribute, which makes up that glorious Nature; and those perfections of his Nature were made known in Christ, that he might be known not only speculatively, but fiducially; *the name of God* was *in him*, *Exod.* 23. 21. in that Angel of the Covenant. Whatsoever was knowable of God, was unvail'd in Christ, as the exact and perfect *medium* wherein we may have a prospect of God; there was more of Wisdom, and more of power discovered in uniting the God-head to the Man-hood; more of Goodness, Grace, Righteousness, Holiness, which are all attractives to seek God, and lay hold upon him, than made known any other way; and all were discovered to promote that great Doctrine of Faith preacht by Christ and the Apostles.

2. Particularly *the veracity of God is the first Object, or ground of Faith.* He is not the first Object of Faith in any Attribute, but his veracity. As God creates the World as powerful, and punisheth the wicked as he is just, and pardons sin as he is merciful, and provides for all as he is good; so he is believed on as true in the first motion of the Soul to him. The first act of Faith considers God as true in his promise, and powerful to accomplish it: *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent*; *John* 17. 3, Ἀληθινὸς, signifies *verax*, as well as *verus*; not only true in thy Nature, but true in thy Word; the only true God in Jesus Christ, in whom there was the performance of the first and greatest promise made in *Paradise*; by the same figure spoken of before ἐν δυσὶ δυοῖν. As in loving God, we have his goodness for the immediate Object, in hoping in him, we center in his power, so in our first assent to him, we fix our eye upon his truth. * For when any declaration is proposed as from God, the first act is an inquiry whether it be from God, or no; when the result of that inquiry is this, that God speaks and declares this, the assent to it is moved by the consideration of the truth of God; for to a belief of any thing that is offer'd, there is necessary first an evidence, that the declarer is not deceived, and that he will not willingly deceive others; in the believing that God cannot be deceived, Faith respects the certainty of his knowledge; in believing that he will not deceive, and so making his word the object of our relyance, Faith respects the certainty of his faithfulness and veracity. The promise is the object of trust, the reason why I trust the promiser, is his fidelity and constancy to his word. That is not Faith, which respects not either a command, promise, or threatning, in all which, the faithfulness and veracity of the person urging the præcept, or uttering the threatning, or making the promise, comes first into consideration. But justifying Faith respects chiefly the promise; hence Believers are called *the children of the promise*; *Rom.* 9. 8. *Gal.* 4. 28. because by Faith they entertain the promise; and as it is an *assent*, it hath for its *object* the unerring truth of God; and as it is a *consent* and relyance, it still principally eyes the same for the accomplishment of what he hath ingag'd to do for us in his word, and the first language of Faith in receiving the testimony of Christ, is a testifying, or *setting to the seal that God is true*; *John* 3. 33. that he hath been as good as his word, and makes good what he promised to our first Parents, and repeated several times since in other language.

* Suarez. *vol.* 8. *p.* 65.

3. *But Faith doth ultimately center in the Deity.* God himself in his glorious Nature is the ultimate object whereinto our Faith is resolv'd. The promise simply consider'd, is not the *Object* of trust, but God in the promise; and from the consideration of that we ascend to the Deity, and cast our Anchor there: *Hope in the Word* is the first act, but succeeded by *hoping in the Lord*; *Psal.* 130. 5, 7. *In his word*

do I hope, that is not all, *but let Israel hope in the Lord*; that is the ultimate object of Faith, wherein the essence of our happiness consists, and that is God; God himself is the true and full portion of the Soul. If it be askt * why we believe God? the answer is, because he is true. If it be askt why God is true? the answer is, because he is God, and cannot be God, unless he were true; no further answer can be given; in this the Soul doth acquiesce as a full resolution; so that though Faith in the first act respects the Truth of God, yet it is ultimately resolved into the Deity it self.

* Suarez. vol. 3. p. 64.

4. *It particularly centers in the Deity, as the Author of Redemption.* (*Psal.* 130. 7, 8. *Let Israel hope in the Lord, for with him is plenteous redemption, and he shall redeem Israel from all his iniquities*) and takes away all the oppressive and provoking guilt of the Soul by that Redemption, which like a vast Ocean knows no bounds. As God was the first in forming the design of Creation, so he was the first in laying the platform of Redemption, and appointing Christ to be a Sacrifice for the Expiation of our sins, and Ransom of our Souls. As our *Thanksgivings* are to be directed to him as he is the *God and Father of our Lord Jesus Christ*, *Ephes.* 1. 3. so is our Faith: this was the Title he assum'd, and he is *the Father of Glory*, in being *the God of our Lord Jesus Christ*. *v.* 17. He was the orderer of all those glorious acts Christ did, and that purchase he made. He is the God of our Lord Jesus Christ, not in regard of his Divine Nature, wherein there is not a superiority of power, though a priority of Order, Christ in regard of his Divine Nature not being inferiour to, but equal with God: But in regard of his Mediatory Office, as he was the Embassador of God, and his righteous Servant acting by his Commission and Authority according to his particular instructions; and in regard of the Covenant between them. He is said to be the God of Christ, as he is said to be the God of *Abraham*, not in regard of his creating him, but in a more special manner, as being in Covenant with him. Now Faith looks through the Embassador to the Prince that imploys him, and through the Servant, to the Lord that sends him, and to the person that first propos'd the terms of the Covenant, and reveal'd his Everlasting purpose of saving sinners by Christ. Faith looks beyond the time of Christs conversing in the Flesh, and sealing the Covenant by his Blood; it looks to the everlasting platform of it in the bosom of the Deity, beyond the beam of it in the Incarnation and Death of Christ, beyond the first promise of it in Paradise. *Habb.* 1. 13. *Art thou not from Everlasting, O Lord, my God, my Holy One?* The Prophet looks back to the Everlasting Springs of it in the heart of the Deity, and pierceth to the first point of the resolve, and thence concludes *we shall not dye*: It was not barely the Eternity of God he considers there; for that simply consider'd, might be an argument for the restoration and the sanctification of Devils, as well as *Israel*. But God from Everlasting, as *his God*, and *his Holy one*, as resolving upon a Covenant of Grace, and to be a Sanctifier of his people, and from thence his Faith draws a conclusion of an impossibility of dying, and a certain assurance of enjoying Life. And the Apostles Faith looked to Christ as the medium, *by whom are all things*, but to the Father *of whom*, by whose Authority all things are: 1 *Cor.* 8. 6. Faith doth not stick only in Christ, but mounts up to the Deity, as the Fountain and Spring of all; *He that believes on me, believes not on me* saith Christ, *but on him that sent me*. *John* 12. 44. Not on me chiefly, not on me solely; it must pierce through the vail to the Original Wisdom that contriv'd, and the Original Authority that enacted, and the Grace which inspir'd every action of the Mediator. God is the ultimate Object of Faith in all our considerations of Christ; to this purpose he was raised, that our *faith and hope might be in God*; 1 *Pet.* 1. 21. that it might not stick immoveably in Christ, *Rom.* 4. 24. but be as a Ladder to get up, and clasp about the highest and the antient of days. In Christ we see first the smiles of God, in him we hear the tender voice of his Bowels, in him we feel the lively and affectionate motions of his heart; when we have fixed on Christ, Faith rests not there, but ascends ultimately to God as the great promoter of this design, by whose Authority all was transacted, and before whom all is to be finished, as to him who set out this propitiation for sin, and keeps in his own hand the royalty of pardoning Iniquity.

2. *Christ*

2. *Christ is the object of Faith.* God alone was the object of truſt in the ſtate of innocence, and under the Covenant of Works; the Covenant *do this and live*, being eſtabliſhed between God and Man without a Mediator, none could be the object of Truſt for the performance of the promiſe upon condition of obedience, but God in the ſimplicity of his own being without any other relation. But under the Covenant of Grace which is ſetled in a Mediator, *Believe this and Live*, Chriſt the Mediator is an object of Faith, though God be ſtill the ultimate object; becauſe we believe in him, that he will give us Life and Salvation for the merit of this Mediator in whom we believe firſt.

1. Therefore *Chriſt is the immediate Object of Faith*: As he by whom all the Councels of Redemption were executed, as he who aſſum'd our Nature, to ſuffer in it for the ſatisfaction of Divine Juſtice, and was raiſed again to tranſact our affairs and manifeſt the value, and infinite fulneſs of that ſatisfaction. We cannot look upon God under any other notion than that of an incenſed Governour and Judge, if we well apprehend the condition of lapſed man; unleſs we behold him in and through a Mediator, the terrors of his Majeſty would confound us, we dare not look him in the face becauſe of our vileneſs as Sinners, we muſt firſt therefore faſten our eyes upon the Mediator, and then upon God. The Mercy of God in pardoning Sin is that which Faith exerciſeth it ſelf about, the ſatisfactory death of Chriſt upon the account of ſin to be pardoned, muſt be the firſt and immediate object of this Faith; Chriſt muſt firſt be known, becauſe the riches of Divine Grace are knowable and manifeſted only in him; God ſpeaks not a word of Mercy out of this propitiatory: Faith being an applying the Reconciliation and Mercy obtain'd, it muſt conſider and beleive the ſatisfaction of Divine Juſtice whereby it was obtain'd. Before any man can think to ſtand before the face of Gods Juſtice, and be admitted into the ſecret delights of his Mercy, and Riches of his Grace, he muſt conſider this Mediator as appeaſing God, and conſider the voice of God proclaiming himſelf appeaſed in his Son, *Matth.* 3. 17. We are firſt to believe and reſt upon the ſtrength and value of this ſacrifice, and with this in the hands of our Faith go to God with a further act of Faith, for an application to us of what was purchaſed for us. Tis *by him* we believe in God, 1 *Pet.* 1. 21. we muſt firſt therefore believe *in him*; the Faith therefore that juſtifies, is called *the Faith of Chriſt*, *Gal.* 2. 16. and in other places 'tis called a *coming to God by Chriſt*, *Heb.* 7. 24. Tis therefore firſt a coming to Chriſt to bring us to God. We cannot *come to the Father but by him*, as he ſpeaks in the ſame chapter where the Text is *verſe* 6. purſuant to the Doctrine he had laid down in the firſt verſe, and muſt firſt therefore *come to him* as *the Way, the Truth, and the Life.* 'Tis in him, and *by the Faith of him, that we have acceſs with confidence.* *Eph.* 3. 12. There muſt firſt be a coming to him to be inſpir'd with confidence; he that will come to the Holy of Holies, muſt paſs through the vail: thus Chriſt is brought in in the Prophet proclaiming himſelf the object of Faith, *Iſaiah* 45. 22. *Look to me and be you ſaved, all the ends of the Earth*; 'tis that perſon is introduced ſpeaking, *to whom every knee ſhould bow*, that perſon *in whom we have Righteouſneſs and Strength*, that perſon *in whom all the Seed of Iſrael ſhould be juſtified, verſe* 23, 24, 25. Tis in him we can find all things neceſſary for our deliverance from the ruine ſin hath brought upon us, whatſoever is neceſſary to reſtore us to the happineſs we have loſt. In him is Righteouſneſs, to remove our variance with God, and Sanctification to clear us from what may be offenſive to the eyes of his Holineſs; and therefore the Apoſtle, 1 *Tim.* 1. 1. calls Chriſt *our hope*, *i. e.* the object of our hope, as God is called *the fear* of *Iſaac. Gen.* 31. 53. The *Iſraelites* Worſhip was directed towards the Tabernacle and Temple where the Ark was placed, their thoughts were to be fixed on that; ſo all the motions of our ſouls muſt be directed to Chriſt, and in and by him to God. And therefore Faith in regard of this immediateneſs of it is appropriated to Chriſt as the proper and proxim object, and called *Faith in the Lord Jeſus Chriſt*, in regard of his Mediating and reconciling us; whereas Repentance reſpects God immediately who hath been offended by us, and therefore called *Repentance towards God*, *Acts* 20. 21.

2. *Chriſt was always in the times of the Patriarchs the object of Faith, and the immediate object, though not ſo diſtinct as now.*

1. *He was the immediate object of their Faith.* As he is the object of Faith now, as actually deſtroying the works of the Devil, ſo he was the object of Faith then, as potentially bruiſing the head of the Serpent; the object was always the ſame, though diverſifyed; they beleived in the *Meſſiah* to be incarnate, thoſe that lived in the days of his Fleſh believed in his preſent incarnation and paſſion, thoſe that lived after believed in him as dying and riſing; the Faith was the ſame for ſubſtance, the ſame for *object*, only differenced in point of time, *future*, *preſent*, *paſt*.

1. *Tis clear of David*, *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, he calls him *his Lord*, that was his Son, *Luke* 22. 44. Obſerve, when he ſpeaks of God, or the Father, or the Deity ſingly conſidered, 'tis the *Lord*; but when of Chriſt, 'tis *my Lord*, a more particular application and appropriation of the one than of the other.

2. *'Tis as clear of Moſes*, *Heb.* 11. 26. *Eſteeming the reproaches of Chriſt greater riches, than the treaſures of Ægypt*; what eſteem could he have of the *reproach of Chriſt*, if he never knew or believed any thing of him? Upon what account ſhould he refuſe ſo great an earthly honour to be treated as the Son of *Pharaohs* Daughter, but upon ſome higher account than the hopes of injoying an earthly *Canaan*, not a better Land in it ſelf than *Ægypt* which was counted the fruitfulleſt ſpot in the World? It was certainly the promiſe of *the ſeed wherein all Nations* ſhould be *bleſſed*, and which he might be twitted with by the *Ægyptians*.

3. *'Tis plain of Abraham.* The Goſpel was preached to him in that promiſe, *in thee ſhall all the Nations of the Earth be bleſſed*, *Gal.* 3. 8. *Abraham* in ſome ſort underſtood it as God preached it; it cannot be thought God ſhould preach the Goſpel to him and he underſtand nothing of Goſpel in it; and as it was preached to him to raiſe his Faith, ſo it was entertained by him with a ſutable act of Faith, he eyed the Mediator in it, who was to bleſs all Nations, and remove the curſe which *Adam* had brought upon his poſterity. He is called the Father of us all in regard of his believing, *Rom.* 4. 16. *The Father of us all*, of all the Believers among the *Romans*, who were not all of Jewiſh extraction; ſo the *Apoſtle* underſtands that promiſe made unto him, thou ſhalt be the Father of many Nations, *i. e.* of many Believers among many Nations, he ſhould be a copy and pattern of their Faith, which could not well be, if he had not the ſame *object* of Faith that they were afterwards to have, and had not for ſubſtance the ſame proſpect of Chriſt. He did *ſee the day* of Chriſt in that promiſe and *was glad*, *John* 8. 56. that which was the matter of his joy, muſt be the object of his Faith; if he rejoyc'd in the day of his appearing, he believ'd in the perſon who was to appear in that day, Joy is ſo far from being without a belief, that it is a branch that ſprings from that root.

4. *Enoch pleaſed God by Faith*, and walked with him. Two cannot walk together unleſs they be agreed. But there was no agreement between God and lapſed man but in the reconciling Mediator, for God out of the promiſed ſeed was as terrible then, as God out of Chriſt is now.

5. *By Faith Abel offered a Sacrifice*, *Heb.* 11. 4. It muſt be a belief in the perſon ſignified by that ſacrifice. God was not the object of his Faith barely as Creator, the firſt threatning of death, which he could not well be unacquainted with, put a bar to that; but it muſt be a Faith in God as a *promiſer*, and ſo had the matter of the promiſe, *the ſeed*, for its *object*; it was ſuch a Faith whereby he believed God to be a *Rewarder*, *verſe* 6. which he could have no proſpect of but in the redeeming declaration. It was ſuch a Faith upon which God pronounc'd him Righteous, which could not be as he ſtood upon his natural corrupted bottom; he looked for a Righteouſneſs in and by that which was repreſented by his *Sacrifice*, and he obtain'd a witneſs from Heaven that he was *Righteous*. 'Tis very likely his ſacrifice was accompanyed with petitions for the haſtning the appearance of that ſeed, and thankſgivings to God for making that gratious promiſe, and performing thoſe acts of Grace after the fall, which neceſſary attendants were neglected by *Cain*. It cannot be ſuppoſed that *Abel* could be ignorant of the promiſe, unleſs we can ſuppoſe *Adam* ſo forgetful of it, as never to mention that which could be his only ſupport in his removal from *Paradiſe*; he that knew the delights of his original ſtate, cannot be imagined to ſlight a cordial ſo neceſſary to keep up his Spirits in his exil'd

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condition; the reflection upon his former ſtate muſt needs fill his mind with a ſence of the curſe he at the preſent lay under; and this would by conſequence mind him of the remedy God had provided for it; and with what pleaſing eye could he look upon his children whom he had brought into that miſery, without putting (as I may ſpeak) like a tender Nurſe ſome of the Cordial into their mouths.

6. *That Adam exerciſ'd a Faith immediately upon this object*, the promiſed ſeed, is not difficult to repreſent to you from *Gen.* 3. 20. *And Adam called his wives name Eve, becauſe ſhe was the mother of all living*; חַיָּה of *all living*, in the *ſingular* number, or the Mother of him, that was to enliven all that were to be enlivened, of that latter *Adam*, who was to be made a quickning Spirit, of that perſon who was to communicate Life to the World; or if we underſtand it of all living in the *plural* number, he includes himſelf then. But ſhe could not be the Mother of him according to an Animal Life, but as one to be ſpiritually quickned and reſtor'd by the ſeed of the Woman; he gave this name to his Wife juſt after the ſentence of Death, and returning to duſt, pronounced upon him, *v.* 19. and had he been poſſeſſed only with an horrour of that ſentence, he would rather have called her the Mother of all dying, than of all living; and the name *Eve* ſignifying Life, ſhows that he did not ſo much in this name reſpect her as a Mother, but that Life which was to be brought forth into the World by her ſeed, that reſtoration promiſed; and giving her this name juſt after the ſentence of returning to duſt, he doth evidence his Faith in that ſeed, whereby man that was ſentenced to Death ſhould live again; the Holy Ghoſt placing this impoſition of a new name upon her (who was before called *Iſha* woman) juſt after the ſentence of Death, is not without an intimation that *Adam* looked beyond the ſentence of Death, to the promiſe made before of bruiſing that Enemy, whoſe ſubtlety had brought upon him that Judgment, and laid hold on that promiſe to ſupport him againſt the ſentence of returning to duſt. Such a relation to the promiſe it muſt have; we can hardly think that *Adam* in the ſtate of his fall, and under ſo gratious a word of deliverance, ſhould be guilty of ſo great a pride, as in a vaunt and contempt of the Divine ſentence, to call her the Mother of all living, who had brought Death upon the World. How could he call her the Mother of all living, when he had juſt before heard that he was to return to duſt, if he had not reſpected a better, and a higher Life than that ſhort one he was to paſs in the World, and reſpected alſo the cauſe of it? Had he reſpected only an Animal Life, he might as well have called himſelf the Father of all living, ſince we find the name of *Abraham* and *Sarah* changed upon the giving the promiſe. But without queſtion, he had reſpect in this to the *Meſſiah*, who was to be the ſeed of the Woman in appropriating this Title to her.* And ſhe might be called the Mother of all living, in regard of her Faith, as *Sarah* is called the Mother of all Believing Women; 1 *Pet.* 3. 6. becauſe the promiſe mentioning only the *ſeed of the Woman*, and not of the Man, might give her occaſion firſt to exerciſe a faith in it before *Adam* did. Beſides, that particle *And*, *And Adam* called his Wife *Eve*, &c. linking it with what went before *v.* 20. wherein Death was pronounced, ſhows that he conſidered the *promiſe* of reſtoration as his ſupport in that ſtate; ſo that the *Meſſiah* in the promiſe, or *the ſeed of the Womvn* to bruiſe the Serpents head, was the immediate Object of his faith.

Heydeg. Vit. Patriar. *Vol.* 1. Coccei *Diſput. ſelect. Diſp.* 9, §. 12. Pareus *in* Gen. 3. 20.

* Ainſworth *in loc.*

7. Eve *alſo expreſſeth her Faith in this ſeed. Gen.* 4. 1. *When Eve bare Cain, ſhe ſaid, I have gotten a man from the Lord.* 'Tis true, the word אֵת is ſometimes the note of other caſes, as well as the accuſative, as *Exod.* 1. 1. *with Jacob*, where it is the ſame particle אֵת and *Gen.* 5. 22. *Enoch* walked *with God* אֵת; and ſome interpret it *from the Lord*, *i. e.* by Gods gift and favour: Others, *with the Lord*: Others, *A Man*, *the Lord*. It doth not ſeem to be any ſtraining of the Text, to render it *a Man*, *the Lord*, as reſpecting the promiſed ſeed in her Son the firſt ſeed God was pleaſed to give her, giving him the name *Cain*, * as if he were the perſon that were to *repoſſeſs* them again of Paradiſe, and reſtore them to their happy Eſtate. As a little before *Adam* had manifeſted his Faith in the name *Eve*, which he gave to his Wife, and the reaſon of it, ſo in the Birth of *Cain* there might be as fit an occaſion for manifeſting the Faith of *Eve*; and it is very probable there might be ſomething more in it, than barely an acknowledgement of a meer child

* *So* Fagius, Luther, Coccius Schindler, Foſter.

child from God, and ſome regard to the promiſe; ſince we find no ſpecial remark upon any name preſently after, but what did refer to that promiſe, as that upon *Noah*, of whom *Lamech* ſaid, *Gen.* 5. 29. *This ſame ſhall comfort us concerning our work and toyl of our hands, becauſe of the ground which the Lord hath curſed*, for the return of the Sons of men, (adds *Jonathan*;) which doth evidently point to that *promiſed ſeed*, whereby he expected the curſe to be taken off the ground; and though they both err'd in their conception of the perſons, yet it was a ſign they bore a ſence of the promiſe in their minds, and that *Eve* bore Chriſt in the womb of her Faith, though *Cain*, whom ſhe bore in the Womb of her Body, was not that ſpecial ſeed. This particle אֵת, between two Nowns, *Grammarians* ſay, doth ſpecifie the perſon, or thing ſpoken of; as *Ezek.* 34. 23. *I will ſet one ſhepherd over them, even David my Servant.* And it is to be conſidered that an antient Paraphraſt, [*Jonathan ben Uzziel*] who beſt underſtood the idiom of the *Hebrew* Language, explains it ſo; A man the Lord. And the objection againſt this interpretation, that *Eve* err'd in her imagination of the birth of the promiſed ſeed to be like the birth of other men, ſignifies not much; ſo did *Lamech* in the birth of *Noah*; yet his ſpeech cannot be denyed to have ſome reſpect to the promiſe; and why may not both their errors be very well aſcribed to the vehemency of their longing, (which argued the greatneſs of their Faith) and the obſcurity of the revelation? That there ſhould be ſuch a ſeed, was manifeſt to them from the truth of God: But the manner how this ſeed ſhould be brought forth into the World, whether of a Virgin, was hid from them, and not revealed till many ages after. I do not ſee any inconvenience in thus interpreting this place; as if *Eve* ſhould have ſaid, I have gaind that very Man, the Lord; that Divine perſon promiſed to be the Conqueror of the Serpent, that hath been the cauſe of bringing this miſery upon us.

8. *All thoſe that believed under the Law, had their Faith pitcht upon the Meſſiah.* We may eaſily perceive by the whole 11. *ch.* to the *Hebr.* that the *ſubſtance* of Faith was always the ſame, and therefore the *object* of Faith was in the groſs, confuſedly, or diſtinctly, the ſame; upon this account * all Believers from the beginning of the World may be called Chriſtians. Whatſoever the Ceremonies of the Church might be, their Faith had the ſame foundation, was of the ſame tenure, upon the *promiſed ſeed* it was pitched, and the bruiſing of the Serpent, and removing of the curſe by it was longed for; the whole myſtery of propheſie was deſign'd for the encouragement, and ſupport of this Faith. Eating and Drinking are *Metaphors* to ſignifie Faith in its applicatory act; this the Antients are ſaid to do, *They eat Chriſt in the Manna, and drank Chriſt in the Rock.* 1 *Cor.* 10. 3, 4. They came to God as a Rewarder; that was as neceſſary to be conſidered by them, as the exiſtence of a God to be believed by them. *Heb.* 11. 6. Not as a Rewarder in a way of *Nature*; they could not but know *Adams* fall to be a diſcouragement to ſuch expectations: But in a way of *Grace*, according to the promiſe made to *Adam* after the fall. This *Meſſiah* the Church perpetually held under all the corruptions of Ages, and the abuſes of the Watchmen, and would *not let him go. Cant.* 3. 4. They had the ſame fruits of Faith under the Law, and therefore the ſame *ſubſtantial Object* of Faith as we have under the Goſpel; all that were juſtified and ſaved, had the ſentence of Juſtification pronounced upon them, on no other account, than we have; which *Paul* labours to evidence in ſeveral places; eſpecially, *Rom.* 4. throughout the whole Chapter in the examples of *Abraham* and *David.* Their Juſtification was by Faith, which Faith was *imputed to them for righteouſneſs*; and what that Faith was, the *Apoſtle* plainly decyphers; *v.* 23, 24. *It was written for us, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead.* If his Faith were of another kind, and had another object, God alone, and not God in Chriſt; it could not have been ſo poſitively ſaid, it was *written for our ſakes.* It is a Faith in God through Chriſt that is imputed to us under the Goſpel for Juſtification. It was a Faith in God through the *Meſſiah* that was imputed to them. It was imputed to them, it ſhall be imputed to us; the ſame Faith pitcht upon the ſame *Object*; it would not be any ſtrong arguing in the *Apoſtle*, that *Abraham* and we ſhould be alike juſtified by Faith, if our Faith and his were not the *ſame*, and imbraced not the ſame Object. All that were *ſanctified*, were

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* As Euſebius ſaith *Hiſtor. lib.* 1. *cap.* 4.

perfected by Christ. *Heb.* 10. 14. If any came to the Father, they came by him; because *no man comes to the Father*, but by that true, and living way; *John* 14. 6. they antiently embraced the *promises*, *Heb.* 11. 13. what? With the neglect of the first and root-promise, to which all the other promises were but Appendixes, or Comments upon it? Could they embrace the Comments, and act Faith upon nothing of the *Text*? It was an Heavenly Inheritance they expected, *For they confest themselves Strangers and Pilgrims on the Earth.* And *v.* 10. *They looked for a City, whose builder and maker is God: A City having Foundations*, *i. e.* an immutable State, which they could not do, if they had not exercis'd their Faith about that *first promise*, which took off the execution of the first threatning, and promis'd the ruine of that Enemy which had ruin'd their health they had in the first Creation; and could all this be without a Faith in that *Messiah*, who was to be the worker of those glorious things, who was indeed the Author and Finisher of Faith; the Author of it, or the Foundation of it in the antient *Israelites*, in the Types and Figures; and the finisher and compleater of it in his appearance in the Flesh, and bloody passion, wherein he laid the top-stone.

This may be further cleared, if we consider

1. *Sacrifices in themselves could be no content and satisfaction to them, nor the proper object of their Faith.* They could not but be sensible of too great a burden to be taken off from them, and supported by the weakness of a *Lamb*; they could not but be sensible of too deep a stain to be washed off from them by the Blood of a little *Kid*, or a greater quantity of it in a *Heifer*. Could they possibly imagine that brutish blood could open the Gates of Heaven, and eat through those Bars that Justice had fixed upon them? Or the smoak of the Carkass of a *slain beast* could sweeten the stench of their sins? 'Tis an injury to the *Faith* of those worthies so highly celebrated *Heb.* 11. to think that it fell so flat, and was drown'd in the blood and bowels of Beasts, and mounted no higher than the smoak of their Entrails; that they expected no higher Expiation, and no higher contentment as the issue of these things. Though some of those worthies wandred about in *Sheep-skins, and Goat-skins*, *Heb.* 11. 37. yet their Faith was not wrapped up in the *skins of Lambs*, or Hides of Heifers, since they had so often heard by the *Prophets*, that those things were not pleasing to God in themselves, that he did not *eat the flesh of Bulls, and drink the blood of Goats.* *Psal.* 50. 13. Though they knew God true to perform his promise, and merciful to pity their miseries, yet they knew him to be of a pure and spiritual Nature, above any delight in a ceremonious pomp, and too just to be appeas'd by an herd of consecrated Animals. The groans, and repeated desires of the antient Saints for the *consolation of Israel*, that the *salvation of Israel would come out of Sion*, their hungry waitings for Gods Salvation, manifested that those things were thought too weak by them to ease them of their burdens, to procure the good things they felt the need of. If their Faith had been confin'd to those Sacrifices, if it had here taken its rest, and laid its head at ease upon a pillow of *Beasts skins*, what ground was there for those groans, those ardent desires for another kind of Salvation, even when they were in the most prosperous, and flourishing condition; tasting every day of the Milk and Hony of *Canaan*, and setled in a ceremonious worship of Gods institution? Surely their Faith ascended above the blood and smoak of the Sacrifices, to the Throne of the *Messiah*; Sacrifices were the Gospel in a rough draught, not with the perfect lineaments.

2. *They could not but apprehend some mystery in these Ceremonies, and use them as assistances of their Faith, and as means to conduct it to the right object.* They could not but apprehend them to be rather the representations of the true object of Faith, than to be the proper Object themselves. It can hardly be imagin'd, that all the *Israelites* stuck in the shell of Sacrifices and Ceremonies; that their Eyes were terminated to the outward Pomp, and bloody Offerings, without any respect to some mystery in them; they could not but conjecture that those Types were significant of some great work to be done; * it could never enter into the understanding of rational men, that all that corporeal Worship was injoyn'd for it self, and that those multitudes of Ceremonies were without a signification of something to them; when there were such perpetual orders about the

* Amyr. *Moral Tom.* 4. p. 128, 129.

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Tabernacle, the meaneſt Utenſils of it, the *Ark*, and *propitiatory*, the *Cherubims* to overſhadow it, the *ſhew-bread*, the *Sacrifices*, the *Scape-goat*, it was known to them, that all thoſe had a reſpect to the expiation of ſin, and therefore muſt repreſent ſome other greater thing, which might be ſufficient for the expiation, ſince they could not but judge thoſe things too feeble to attain ſo great an end of themſelves, or elſe they muſt have very unworthy, and unbecoming notions of God, and very ſlight imaginations of the deep taint original ſin had left upon their Natures; with which we cannot imagine that the minds of believers could be poſſeſſed. They knew that God was infinitely wiſe, that in every thing that he did and ordered, there was ſomething to be underſtood by them: Could they think that the paſſage through the *Red-Sea* was intended only to deliver them, and had no further aim, ſince God could have delivered them many other ways, ſtruck the Enemy dead upon their march, or inabled the *Iſraelites* to overcome them in a plain fight? The wiſer at leaſt might well think that the *Manna*, *Rock*, the *Serpent lifted up* in the Wilderneſs for the healing of the people, and many other actions of God among them, had ſomething myſterious in them, though they could not diſcern every lineament of that myſtery. Did they not all tend to the encouragement of their Faith, purſuant to the firſt promiſe; and was the deſign of them altogether unknown to thoſe for whoſe ſake they were appointed? If they were all baptiz'd in the *Red-Sea*, can we think that all were ignorant of ſomething of the *ſpiritul meaning* of it: 1 *Cor.* 10. 1, 2, 3, 4. Did they eat Chriſt in the *Manna*, and drink Chriſt in the *Rock*? Did they eat the *ſpiritual* meat, and drink the *ſpiritual* drink, (for that is the *Apoſtles* aſſertion) and did all of them eat and drink it unſpiritually, without any underſtanding of the general ſpiritual ſignification of it? *Our Fathers*, ſaith the *Apoſtle*, ſpeaking to the *Gentile Corinthians*; the *Iſraelites* were not the *Corinthians* Fathers according to the Fleſh, but their Fathers in Faith; the Faith then the *Iſraelites* had in the Type, muſt reſpect the Antitype, Chriſt; upon whom only the Faith of the *Corinthians* was pitched. That could not be the ſame Faith that had two different objects, as diſtant from one another, as Heaven from Earth; can a Faith in the *Meſſiah*, and a Faith terminated only in corporeal Manna, and the liquid waters of a Rock, be accounted a Faith equally great, and of the ſame kind? The Nature of Faith, as well as any other act of the Soul or Body, is quite changed by the *object* about which it is converſant: The myſtery of thoſe things could not be altogether unknown to ſo many thouſands. Would God not hide from *Abraham* the thing which he would do about *Sodom*, ſince *Abraham* ſhould become a mighty Nation, and that God knew that he would command his Children, and his Houſhold after him to keep the way of the Lord? *Gen.* 18. 17, 18, 19. And would God totally hide the myſtery vaild under thoſe things from *Moſes*, whom he had appointed the conductor of this people under him; one who had an excellency above all Prophets, to be known by God *face to face*? *Deut.* 34. 10. *i.e.* ſaith *Maimonides*. to have an apprehenſion of things beſtowed upon him above what any of the Prophets which followed him in *Iſrael* had, and one that the Spirit of God in the Hiſtory aſſociates with God himſelf as the Object of the *Iſraelites* Faith after the deliverance at the *Red Sea*, as a Type of Chriſt. * *Exod.* 14. *ult. They feared the Lord, and believed in the Lord, and in his ſervant Moſes*: For ſo the words run in the *Hebrew*, believed *in* the *Lord*, and *in Moſes*, as implying a myſtery: Can we think the myſtery was wholly obſcur'd from him? was not his mind enlightned to ſome apprehenſions of what was coucht under all thoſe things? Surely it was, and he would not conceal it to himſelf, and vail it from all the people. The Goſpel was preacht to the *Iſraelites* while they were in the Wilderneſs: *Heb.* 4. 2. *Unto us was the Goſpel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.* They had the word preached to them, and that word was the Goſpel; Chriſt therefore that is the ſubſtance and marrow of the Goſpel, was preached to them, preacht to them in the Types, *Manna*, and the *Rock* and the Serpent lifted up; preacht to them in the promiſe of *Canaan*; and who were thoſe it was preacht to? The *Iſraelites* in the Wilderneſs: It was to them to whom *God ſware, that they ſhould not enter in his reſt*; to them who had *grieved him forty years*, and *whoſe carcaſes fell in the Wilderneſs*. And why did they not enter into his reſt? Becauſe

* More Navoch. *Part* 2. *cap.* 25.

cauſe they believed not, *Heb.* 3. 17, 18, 19. and what was that which they did not believe? That we may not think it was only the promiſe of entring into the Land of *Canaan* that they thus diſcredited, he tells us that it was the Goſpel that they did not believe, the Goſpel they rejected by their murmuring againſt *Manna* and *Canaan*: Thoſe therefore that did believe among them, believed the Goſpel, pitched upon Chriſt who is the marrow of the Goſpel, they ſaw Chriſt in the *Manna*, and Chriſt in the pleaſant Land promiſed them, Chriſt in the Blood of the Sacrifices; the whole was the Chriſtian Religion in its rough-draught: If the Goſpel were thus preached to them, Chriſt was the *object of Faith*; would God preach the Goſpel to them wholly in vain, ſo that no act of an Evangelical Faith ſhould be exerciſed by any of them? Would he be at ſuch pains to ſend forth a vain ſound, ſo many ages one after another to people, to whom he would give no underſtanding, not to a man of them, in ſome meaſure of what he meant by it? It cannot be ſuppoſed that the Goſpel ſhould be preacht to them in all thoſe figures, without a Goſpel Faith exerciſed by ſome of them upon that which was repreſented by thoſe ſhadows; they had elſe been in vain and to no purpoſe to them.

3. *The object of their Hope and Truſt under all that diſpenſation was the Meſſiah, and their Faith was expreſt by waiting and truſting.* *Jacob* upon his death-bed, breathes out his ſoul in longing for Gods Salvation, or Gods *Jeſus*, *Gen.* 49. 18. *I have waited for thy Salvation O Lord*, and that in a very remarkable manne. Our Interpreters referre it to a prediction of *Sampſon*, who was of the Tribe of *Dan*, who was afterwards a deliverer of the *Iſraelites*, and ſay that *Jacobs* prophetick foreſight of the Dangers of that Tribe, made him break out into ſuch a pathetick expreſſion. But did not the other Tribes conflict with dangers as well as *Dan*? Why ſhould *Jacob* have ſuch an eruption of ſoul in his ſpeaking of this Tribe more than of any other which were more conſiderable, and were to undergo as great ſufferings as this. Beſides, *Jacob* ſpeaks not of *Dan* as afflicted, but as victorious, *verſe* 16, 17. he ſhould Judge his people, and as a Serpent overthrow the Rider. *Jacob* had certainly an higher conſideration. And therefore ſome of the ancient *Rabbins* * thus paraphraſe the words; *When Jacob foreſaw Gideon and Sampſon to be the deliverers of his poſterity, he ſaith, I do not ſo much expect the Salvation by Gideon, nor the deliverance by Sampſon, which are Temporal and Created Salvations, but I expect that Redemption which thou haſt promiſed in thy word to come to Iſrael, that Salvation which ſhall be for ever.* The occaſion of this ſudden ejaculation of *Jacob* will eaſily clear the thing. He had been ſpeaking of *Dan*, *verſe* 16, 17. and likens him *to a ſerpent by the way, an Adder in the path, that bites the horſe heels ſo that his rider ſhould fall backwards*; probably the ſpeaking of *Dan*, as a Serpent, and his ſubtilty, minded him of the trick the *Serpent* plaid our firſt Parents who is deſcribed *Gen.* 3. 1. by the quality of the *ſubtileſt of all the Beaſts* of the Field; and then breaks forth into an high expreſſion of Faith in that Salvation which God had promiſed againſt that *Serpent*. If this were not the occaſion of it, why did he not utter the ſame expreſſion upon a very fit occaſion when he had ſpoken before of the Tribe of *Judah*, and of *Shiloes coming of that Tribe*? *verſe* 10. But upon this occaſion only, and no other, in his whole Propheſie, doth he breath out his ſoul in ſuch an expreſſion: He kept this promiſe of the ſeed of the woman, and Salvation by him as a *depoſitum* in his Heart, fed upon it all his days, and makes a ſolemn confeſſion of his Faith in him in his dying poſture. The *Pſalmiſt* ardently expected it, as thoſe that *watch for the morning*, tired with a gloomy and tedious night; *Pſal.* 130. 6. *My Soul waites for the Lord, more than they that wait for the morning, I ſay, more than they that watch for the morning.* The repetition ſpeaks the vehemency of his Faith; it was after he had ſpoken of forgiveneſs of Sin being with God, *verſe* 4. he expreſſeth his waiting, *verſe* 5. *I waited for the Lord, my Soul waits for the Lord*, becauſe 'tis a Soul Mercy I deſire, *in his word do I hope*; in that firſt promiſe of the *Meſſiah*, and all the promiſes of pardon, and propitiation, built upon that foundation. *I wait more than they that watch for the morning*, when the Sacrifices are to be continued in the *Temple* *, my Soul waits for that *Meſſiah* who is to bring forth a plenteous Redemption, that Lord who is to Redeem *Iſrael* from all his iniquities. I wait for him in theſe Sacrifices more than thoſe do for the morning, wherein

* Jonathan Ben Uzziel and *Targum Hieroſolymit in loc.*

* Chaldee *Paraphr. in loc.*

they are appointed to offer their Sacrifices. The object of their waiting was the same with that of *Simeon*, *Luke* 2. 25. *The Consolation of Israel*; and that Consolation was the *Lord Christ*, *verse* 26. It was the promise made to the Fathers that they hoped in; that *hope of the promise*, for which *Paul* was accused and set before a Tribunal, which was his hope in Christ, *Acts* 26. 6, 7. waiting and hope are the words whereby Faith is expresst in the old Testament; Faith respects things present, or past, hope respects things future, and to be exhibited; they believed the promise of the *Messiah*, and hoped for the accomplishment of it. Since Christ was the object of their Hope, he was also the object of their Faith. Since Faith is the root of Hope, nothing can be waited for, but what is believed to be certainly and infallibly to come to pass. Their Salvation, Propitiation of their Sins, Redemption of their Souls, they expected from Christ, and therefore their Faith must be pitched upon him before he came.

2. The second part of the proposition was, that *though Christ was the immediate object of the Faith of the Antients, yet he was not so distinct an object as now.*

1. *They could not have a distinct knowledge, because the Revelation was dark*; both in the obscurity of the Prophesies wherein it was signified, and the shadiness of the Ceremonies wherein it was represented; and from this obscurity they had many extravagant imaginations of an earthly *Messiah*, not in the contemptible form of a servant, but in the Royal posture of a Prince with a magnificent attendance to break the *Roman* Yoke; because, as the spiritual Glory of the *Messiah* was signifyed, so it was obscur'd also by those earthly terms; and indeed they could not well have understood those spiritual mysteries without the expressions of them in terms suted to their sence.

2. *The mercy of God and the Incarnation of the Messiah they had a knowledge of, but not so clear of his death.* The mercy of God was the distinct object of their Faith, that was fully revealed to secure them against the fears of Justice, and revealed to be brought about in and through the *Messiah*; their Faith in that was distinct, as appears *Ps.* 130. 3, 4. and the Publicans address was supported by the simple consideration of the *Mercy* of God, *Luke* 18. 3. but the particular methods of the discovery of this Mercy, in and by the *Messiah*, they were ignorant of. Yet a *Messiah* incarnate they were clear in, and as such he was represented as a distinct object of their Faith, and thus they considered his person, and glory and their hearts long'd for him*. They knew by the first promise, that he would be an extraordinary person, and by the Titles God had given him of his *Righteous* Servant, that he should be an holy Person, that he should be in high favour with God, because he was stil'd the *branch*, and the *branch of righteousness*, *Zach*, 6. 12. and 3. 8. *Jer.* 33. 15. That he was to be a *King* upon a glorious Throne, and a *Priest* of a more excellent order than *Aaron*, even according to the order of *Melchizedeck*, they could not be ignorant of, and a *Prophet* whose words they were not to refuse upon the peril of their Soules; such Oracles of him were plainly delivered. But what was the *Religion* he should settle by vertue of his *Propketick* Office, or the Conquests he should make, or the *Government* he should establish as a *King*, or the *Sacrifices* he should offer as a *Priest*, they did not clearly understand. Christ in all those Offices was wrapped up in Types, they had only the rough draught of a picture, the light and colours were not yet added, the vertue of all lay hid in a dispensation of shadows; though they trusted in God for a Mediator, yet they understood not the manner of the Administration of this Office, only they expected a clearness of knowledge, a firm peace, and a Salvation by him. They had a Faith in the gross, *embraced the promise*, saluted the things promised afar off, and rested upon the Wisdom of God to clear up all in time, and bring all about that his Grace had assur'd them of. We are not certain, that any thing besides his incarnation, and some kind of suffering was revealed to *Adam*; his Incarnation in his being called *the Seed of the Woman*, and his suffering in the *bruising of his heel* by the Serpent, *Gen.* 3. 15. but whether he understood that he was to redeem them by Death, from that expression of his bruised heel, or did collect it from the *Sacrifices* instituted as a representation of this way of Redemption, and a support to his Faith in it, we have no assurance. But that he did understand a Salvation, and Redemption of him and his posterity to be wrought by that seed, is evident by the promise. God doth not usually make a promise to People, but he gives

* Amyraut. *Moral. Tom.* 4. *p.* 120, 121.

gives them ſome underſtanding of that promiſe which may conduce to their refreſhment, the promiſe would be otherwiſe uſeleſs; had not *Adam* had ſome underſtanding of the intent of the promiſe, his deſpair could not have been remedyed, he could not with any heart have performed Worſhip to God which conſiſts in Prayer, and Thankſgiving; nor have taught his poſterity to Worſhip, if he had not underſtood ſomething of the intent of the *promiſe*, which he did as appears by *Abels* ſacrifice; and we cannot think that he omitted the Worſhip of God till the time of *Seth*, when the Scripture ſpeaks of it again, which was about *a hundred years*; and that he had no Children between is eaſily gathered from *Gen.* 4. 25. wherein *Eve* calls him a *Seed* inſtead of *Abel*. But yet the repreſentations he and his poſterity had, were at the beſt but like a bright Cloud which kept off the heat of Divine Wrath, and ſhed ſome rays upon them, not a clear Sun-ſhine; the Glory of Chriſt was in the bud, and not ſo viſible, as the Glory of a flower is hid in the bud till it comes openly to diſplay it ſelf. and then it refreſheth every ſenſe. They could not have ſuch a diſtinct view, and therefore their Faith could not ſo diſtinctly exerciſe it ſelf about every part of this *Meſſiah* as ours may. They ſaw the *Meſſiah* as we do a man at a diſtance, or in a diſguiſe; we ſee him to be a man, but know not what man, we diſcern not his diſtinct features and lineaments; they ſaw him as the *Iſraelites* ſaw *Moſes* his face through the vail, not in all its ſplendor and Glory. This indiſtinct Faith being cauſed by an imperfect Revelation did not prejudice their intereſt in the ſaving Grace of the *Meſſiah*, for God is ſo righteous as not to require a Faith, but what is proportion'd to the Revelation he vouchſafes. They were Members of Chriſt with their Faith in the groſs under *Moſes*, as well as we with our more particular Faith under *Paul* and the *Apoſtles*.

3. *Our Faith muſt be more diſtinct.* While the Revelation was in the groſs, a Faith in the groſs was ſufficient. But for us who have a clearer Revelation, a more diſtinct Faith is required, proportioned to the meaſure and circumſtances of the diſcovery. When they ſaw the throats of the ſacrifices cut by the Prieſt, they might know that they were *Typical*; but how exactly in every part they anſwered to the *Antitype*, neither did they know then, nor we now; but ſince we are not under Types but clear manifeſtations, ſince the *fulneſs of time* is come, and the vail is rent in twain, ſince Chriſt hath paſs'd through the vail of the ſhadow of death to his Throne of Glory, a confus'd Faith will not ſerve our turn. God in regard of his Veracity, Mercy and Goodneſs, was the diſtinct object of their Faith, Chriſt a more obſcure one; now one, is as diſtinct as the other. Therefore Chriſt ſays *believe alſo in me*, in the ſame manner, and as diſtinctly as you did believe in the Mercy and Truth of God. The former Revelation was not intended to draw out a Faith from them as explicit as ours ought to be, but was intended to confirm us who ſhould live in and after the fulneſs of time, that by the conſideration of the antient predictions, and comparing them with the after tranſactions we ſhould have our Faith ſtrengthned by them. This is clearly expreſt by *Peter*, 1 *Pet.* 1. 12. *Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you.* By all theſe obſcure Revelations anciently, we have certain evidence of the Truth of thoſe things declar'd to us in the Goſpel.

3. *Chriſt is the immediate object of Faith in his Perſon.* *Believe alſo in me*, that I am the great perſon appointed by God for the Redemption of the World. Chriſt in this ſpeech directs them to *himſelf*, not to a promiſe; 'tis not believe in this or that promiſe, but in me. As Faith in God centers in the Deity, ſo Faith in Chriſt centers in his perſon. Promiſes may be a ground, yet they are not the object of a juſtifying Faith, nor are they in any ſort objects of Faith in themſelves; but in regard of the good things promiſed in them; as they contain in them the Grace of God, and the bleſſings of the Mediation of Chriſt they direct us to Chriſt; as the proclamation and promiſe of a Prince, directs and encourageth the Rebels to come in to his preſence, and ſupplicate his pardon. Faith is called a *coming to Chriſt*, *Matth.* 11. 28. which rather notes his *perſon* than his *Doctrine*. 'Tis not a Faith ſimply in his Godhead that is required by him, for ſo he is the object of Faith in the ſame manner as the Deity is; nor ſimply in his Manhood, for ſo he is no more the object of

faith than another man may be; But Chriſt in his Perſon God-man. Chriſt muſt be believed in, as God gives him; God gives his Perſon firſt and then his benefits; the benefits beſtowed upon us are conſequential to the gift of his Perſon to us, *Rom.* 8. 32. *He firſt delivered him for us, and then with him gives us all things.* The bleſſings expected are not the object of our faith, but Chriſt by whom thoſe benefits were purchaſed, and by whom they are conveyed to us. God gave him as his only begotten Son, a Perſon, not a Doctrine; though he did not give him without giving him orders what Doctrine to publiſh: As God gave him, ſo we are to believe in him; believe *in him*, and *believe on the Son*, *John* 3. 16, 36. We can never apply our ſelves to him as the Son of God without a conſideration of his Perſon; we are ſanctified by faith that is *in him*, *Acts* 26.18. not faith in his Word ſevered from his Perſon; and indeed there can be no true faith in Chriſt, if he be not conſidered in the excellency of his Perſon; the *Apoſtle* therefore in the beginning of the *Hebrews*, an Epiſtle written to draw off the Jews from their Ceremonies to the *Meſſiah*, propoſeth him, *Heb.* 1. in his Dignity and Grandeur. As the Deity in its excellency is the ultimate object, ſo Chriſt in his eminency is the immediate object of faith. Faith reſpects Chriſt dying and meriting by his death, which it cannot do, unleſs it conſiders him in the excellency of his Perſon above that of a ſimple Man, even the Son of God ſanctified for us. His merit, had it been finite, would have been inſufficient for the weight of our ſouls, and the burden of our ſins, without the greatneſs of his Perſon. He is not only Man, then he might have fallen as the firſt *Adam* did, and left us in the ſame or a worſe condition: He is not *only God*, then he could have performed no obedience to the Law, as being not concern'd in it as a ſubject, but as a Law-giver, nor could he have offered any ſatisfaction to God as being uncapable of ſuffering in the Deity; but *God and Man*, fit to repair the honour of God and the fallen ſtate of the Creature. Since Chriſt as Crucified is the object of faith, what ſignificancy would his ſufferings have without the conſideration of the other, which puts ſo high a value upon his Paſſion, and communicates ſo rich an efficacy to it? We are to believe in Chriſt for the Remiſſion of ſin, which is obtain'd not ſo much by the ſacrifice, as by the quality of the ſacrifice. The Jews ſearched for their expiation in the Bowels of Beaſts, uncapable to make an atonement for them. The nature of the ſacrifice muſt be firſt conſidered, and that we cannot have a proſpect of, in the value and merit of it, till we fix the eye of our faith upon the greatneſs of his Perſon, who was thus made a ſacrifice for us. Indeed to conſider Chriſt barely in his Perſon attracts our Love more than our recumbency; to conſider him barely in his Paſſion without the excellency of his Perſon would excite neither faith nor love, but grief and horrour; to conſider him as ſuffering for us would attract our love in a way of gratitude, but to conſider him as ſuffering for us without conſidering the ability of his Perſon to relieve us by that ſuffering, would be too weak to elevate our faith to him. Reliance always reſpects ability as well as goodneſs, and affection; faith therefore reſpects the Perſon of Chriſt immediately but not abſolutely in himſelf, but as he ſtands in relation to the Father, as his Son, and his Servant.

4. Therefore *Chriſt as ſent by God is the object of Faith, as ſent to ſuch an end as Redemption.* Faith reſts upon Chriſt as a gift, upon God as the Donor. There is little comfort in all that Chriſt did and ſuffered, unleſs we reſpect him as one ſent by his Father; 'tis this faſtens our faith on him, and poſſeſſes our ſouls with a confidence in him; this is the magnifying *Emphaſis* he himſelf ſets upon his Diſciples faith, in his ſolemn pleas in heaven, if we may Judge of them by the pattern of them he gave us on Earth, *John* 17. 8. *They have believed that thou didſt ſend me.* Chriſt *as ſent* is the object of faith, ſince the love God in ſending Chriſt is urged as the encouragement to faith, *John* 3. 16. Though faith pitcheth upon Chriſts propitiating blood, yet it is under this conſideration, that he was ſet forth by God for ſuch an end, *Rom.* 3.25. *Whom God hath ſet forth to be a propitiation through Faith in his Blood*, this is neceſſary to the formal condition of faith in its cloſing and juſtifying act, without which it would be a lifeleſs and comfortleſs thing; for faith juſtifies us before God as a Judge; but can any thing be confidently and comfortably pleaded by a criminal, who doubts the Judges approbation of it? The allowance of God as a Judge upon the propitiation

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of Christ heartens faith in its act; it would wholly droop, nay, not go a step, if it did not see God's Authority in Christ's Action and Passion; it considers Christ not only as a Redeemer, but a Redeemer by *Commission*; and carries God's commission to Christ in its hand in every address to the Throne of Grace for justifying mercy. If a pardon be proclaim'd to those that shall come to such an inferiour Magistrate, no man would come, but upon the strength of the declaration of the supream Authority which made that proclamation, and can only make it valid for a Rebels safety. This is so necessary a part of the object of faith, that no true grounded and well-built faith can be without it; when our eyes have respect to the Holy One of *Israel, we must look to our maker. Isa.* 17. 7. I question whether if an *Israelite* bitten by a *fiery Serpent* had looked upon the *brazen* one, lifted up on the pole, only to contemplate the figure, and the ingenuity of the Artificer, without considering the end for which *Moses* had set it up in relation to his cure, and the divine appointment of it, he would have found from it any remedy for his Distemper; natural influence it had none, and moral influence supposeth a sutable apprehension in the spectator: I am sure an Antient so paraphraseth, *Numb.* 21. 8, 9. *When he looks upon it, he shall live*: * *He shall live, if his heart be directed to the name of the word of the Lord*: and so *v.* 9. *When he looked upon the Brazen Serpent, and his heart was intent upon the name of the Word of the Lord, he did live*; his look was to be not only to the elevated Serpent, but to the Divine Authority that ordered it.

* Jonathan Targumin loc.

5. *Christ in all his Offices*: *Believe also in me*; *without any limitation, or restriction to this, or that particular Office.* If Faith pitch upon the person of Christ, and the person of Christ as authorized by God; it imbraceth Christ with all his Offices, because his person is invested with them, and the same Authority which setled him in one, confer'd upon him the rest. True Faith rests upon his *person as commission'd*, and receives him in the extent of his Commission, and therefore in every Office distinctly, to be given up to his rule, sit under his instructions, and eat and drink of his Sacrifice; his person is not separated from his Offices, nor his Offices from one another; nor is there a distinct commission for each of them As Faith takes God with all his perfections, so it takes Christ with all his dignities; as when we believe in God, we believe in him with all his Attributes, so when we believe in Christ, we believe in him with all his excellencies; *as you believe in God, believe also in me*; you do not take God to be your God, only in his Power, or Mercy, Goodness, or Faithfulness, or Wisdom, but in all; so you must not take me to be *Messiah*, anointed for you to a *Priesthood* only, but to a *Kingly*, and *Prophetical* Office. Christ is proposed whole, and therefore must be taken whole; God doth not offer him in pieces, but intire; he is not a Priest without being a King, nor a Prophet without being a King, and a Priest. As Faith is exercis'd for Justification, Christ is considered as a Priest; as it is exercised for an Understanding of God, he is considered as a Prophet; as it is exercis'd for Sanctification to put down the dominion of sin, and reliques of corruption, he is considered as a King, advanced to put all Enemies under his feet. Our necessities require such acts of faith upon his distinct Offices; we are full of guilt and filth, and we must have Christ as our Priest to secure us by his Sacrifice from the merit of our guilt, and wash us by his blood from the defilements of our filth; we are beset, and inlaid with darkness, and we must have Christ by his wisdom to show us the way, and conduct us in saving paths; we are possessed with a stubbornness and impotency, and we must believe in Christ as a King to quell our enmity, and strengthen our weakness by his power. The ingenuity of Faith speaks this language; since Christ is a Priest to Sacrifice for me, 'tis but reasonable he should be my Prophet to teach me, and my King to govern me; that as I live by his Blood, I should walk by his Rule; receive every ray of light, suck in every spiritual direction, as well as feed upon the juyce of his Sacrifice.

6. Yet, *Christ as crucified is the more immediate Object of Faith.* He had spoke of his Death in the foregoing Chapter, which was the occasion of their sorrow; and now he speaks of their believing in him: *You believe in God* as a living God, *believe also in me* as a dying Saviour. We are to receive Christ as God doth offer him to us, as a Redeemer from Eternal Death, and the Purchaser of Eternal Life; and

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this he doth in the quality of a Sacrifice ſatisfying for our ſin, and meriting our Life. *Rom.* 3. 25. *He is ſet out as a propitiation*; as one in whom God is well pleaſed. 'Tis faith therefore in his Blood that juſtifies, *v.* 24. not faith in his præcept, nor faith in his miracles, nor abſtractedly faith in his perſon, but faith in him as bath'd in his own Blood, and rowling in his own gore. The other parts are but Conductors of faith to this Bath, wherein it waſhes the Soul; to this Throne, whereon faith ſits triumphantly, and never ſparkles with ſuch a Life, as in this. Faith in the latitude of it, extends to all parts of Scripture, and as it is a general faith, is exerciſed about præcepts, promiſes, and threatnings; but in its acts about thoſe Objects, it is not a juſtifying faith, but only as it reſpects Chriſt, and Chriſt too in the very act of expiating ſin by his ſatisfactory Death on the Croſs; as the Soul of a man doth exerciſe it ſelf in *vegetation* and ſence, yet a man is not ſaid to be a rational Creature by thoſe acts, or by thoſe powers of the Soul, but by the Soul, as it is *rational.*

(1.) *This was propos'd as the formal object in the firſt promiſe. Gen.* 3. 15. As having his heel bruis'd by the Devil, as well as bruiſing the Devils head: this promiſe was the great Charter of our Redemption, and the foundation of the faith of *Adams* poſterity for ſeveral ages. It was indeed ſpoke to the Serpent, but for the ſake of Man; a threatning to the tempter, and a promiſe to the tempted; and an argument of terrour to the firſt, and ſupport to the latter; Chriſt is here propos'd for mens comfort under the notion of a Conqueror, but yet under the notion of a Sufferer: His paſſion in his heel was to præcede his breaking his Enemies head; ſo his ſufferings are firſt to be ey'd by faith, before his Victory. The Devil could not be overcome, and ſtript of his power, but by a ſatisfaction to the broken Law; which could not be only by obſerving the præcept, without ſuffering the penalty. The Devils Authority was built upon the curſe of the Law, which muſt be endur'd before the Devil could be turned out of his palace. It was upon the *Croſs* that *Principalities* and Powers were ſtript of their Dominion, and expos'd in Triumph; *Col.* 2. 15. And in this promiſe, though the ſeed of the Woman be propoſed to their Faith as one to be bruis'd, yet not as one to be conquered, but as prevalent and triumphant, bruiſing the Enemy in the head and vital part, while himſelf is only bruiſed in the heel; a part remote from the Heart, and more remote from the Head. The Antients therefore in ſucking the ſweet juyce of this gratious word, could not but conſider Chriſt as combating, as well as conquering; the *Meſſiah* ſuffering ſomething from the Serpent, as well as defeating, and ſurviving him.

(2.) *Chriſt under this notion was propos'd in all the Jewiſh Sacrifices.* As the promiſe was a publication of Chriſt to faith in a ſuffering condition; ſo the Sacrifices were a publication of Chriſt to ſence in the kind of his ſufferings, in a dying poſture. It was more than once expreſt to the *Iſraelites*, that Sacrifices were appointed for the atonement of ſin; they muſt be exceeding blind, if they could perſwade themſelves that any ſuch expiation of ſin could be wrought by any value in the blood of a Beaſt, that that could bear a proportion to the injur'd honour of God, and the broken Tables of the Law; they could not but conceive ſomething myſterious in them; and the more inquiſitive it is like, perceiv'd ſome analogy between the Type, and the thing ſignified by it; they might read ſomething of a ſuffering *Meſſiah* in them for the atonement of their ſins; but they could never be inſtructed by the dying groans, and heart-blood of Beaſts to fancy ſuch a triumphant *Meſſiah* as they did, without being expos'd to a calamitous condition. 'Tis certain, Chriſt as a Sacrifice was propos'd in all thoſe ſin-offerings; they were all but legal *ſhadows of the good things to come* by the great Sacrifice. *Heb.* 10. 1. Our faith ought not leſs to pitch upon Chriſt as a crucified Sacrifice offered to God, than theirs was to look to him under that conſideration in every Beaſt, in every Lamb ſlain, and offered upon the Altar. He was not ſhadowed in thoſe Sacrifices in the Glories of his Perſon, the Miracle of his Reſurrection, the triumphs of his Aſcenſion, and his honours at the right hand of God; but in the agonies of his bitter paſſion repreſented by the ſtruglings and dying gaſps of the ſlain victim; theſe Sacrifices had no Analogy, but with his Death.

(3.) *This*

(3.) *This was propos'd by the Apoſtles in their preaching.* It was *Paul's* practice among the *Corinthians.* 1 *Cor.* 2. 2. *He determined to know nothing among them*; *i. e.* to make known nothing as the object of the Faith he invited them to, *ſave Jeſus Chriſt, and him crucified.* His deſign was to manifeſt Chriſt in the Glory of his Perſon, in the excellency of his Natures, in the end of his coming; but more eſpecially as *crucified*; being under that conſideration, the fountain of their Salvation; and moſt proper for the exerciſe of their Faith. And when he heard of the *Galatians* departure from the Truth, he wonders at it, ſince Chriſt had been *evidently ſet forth crucifyed among them. Gal.* 3. 1. It was an aſtoniſhment to him, that they ſhould imagine to find a Remedy for their Guilt, a Sanctuary for their Souls, a ſcreen againſt the Juſtice of God any where elſe but in the Croſs of Chriſt. Chriſt as crucified was in all their preaching propos'd as the Object of Faith, ſecurity from puniſhment, and way to Happineſs. Believing in Chriſt, is called *eating of the Altar*; *Heb.* 13. 10. *i. e.* of the Sacrifice which had been offer'd on the Altar; the *Apoſtle* ſpeaking in legal terms; in ſome Sacrifices part was burn'd upon the Altar, and part reſerved for a Feaſt for the offerer and his friends, they eat it in the relation of a Sacrifice; and Chriſt can be fed on by Faith only under the conſideration of a Sacrifice, as a dying Sacrifice, before he be conſidered as a living Saviour.

(4.) *Under this conſideration will the Faith of the Jews pitch upon him, when God ſhall be pleaſed to convert them.* Chriſt as *pierc'd*, is to be be looked upon; *Zach.* 12. 10, 11. *They ſhall look upon him whom they have pierced.* They that did actually pierce him, ſhall ſo look upon him with an eye of faith, planted in them by the Spirit of Grace; and he that was pierced for their ſins, ſhall be ſeen and own'd by them; 'tis a look of belief, not a bodily look; they ſhall look upon him ſo as to reſt in him; they ſhall look upon him as pierc'd, as their Predeceſſors did look upon the ſerpent lifted up in the Wilderneſs, with a relyance on the promiſe of God, that they ſhould have the reſtoration of their health, and the expulſion of their venom by it. He will be acknowledged in the great intent of his Death, which was to take away ſin.

(5.) *That is the object of our Faith, which is Gods object in juſtifying a ſinner.* But God in his juſtifying act particularly looks upon this blood; *Rom.* 5. 9. *Being now juſtified by his blood.* He ſpeaks of Gods act of juſtifying, as he doth in the expreſſion of Gods act in ſaving us; in the act of Juſtification, God looks upon the ſinner as bedew'd, and ſprinkled with this Blood; he croſſes not one of our debts without firſt dipping his pen in this blood: Chriſt therefore as dying, and paying the price of his pretious blood for our Redemption, is the immediate object of Faith. Chriſt as riſen is an object of Faith ſucceſſively to this: The payment of a Debt is really the ground of the Juſtification and ſecurity of him for whom that debt is paid: The Acquittance is only the declaration of the payment, if the Debtor ſhould be queſtion'd afterwards. It was this Sacrifice God took the ſole pleaſure in, *Hebrews* 10. 8. *Offerings for ſin thou wouldſt not, neither hadſt pleaſure therein*; not in any *offer'd by the Law*, which the *Apoſtle* adds in a parentheſis; intimating thereby, that this great Offering was the only delight of his Soul, and in this offering of the Body of Chriſt his whole will for our ſanctification center'd, as it follows, *v.* 9, 10. Our Faith muſt therefore beare ſome parallel with the pleaſure and will of God, and wrap it ſelf up in the ſame Object. The Blood of Chriſt is that whereby we are juſtified; for we are pronounced juſtified by God upon the account of a righteouſneſs anſwering the Law; but Chriſt as a King, and Chriſt as a Prophet did not anſwer either the precept or penalty of the Law, but Chriſt as a Prieſt. This therefore whereby God juſtifieth, is conſidered by faith in its going out for juſtification; this only can expel fears, and be a ground of the greateſt conſolation; this was that, Gods heart was chiefly ſet upon; this was that he call'd him out to perform; he had never been a King, nor a Prophet, had he not acted the part of a Prieſt, nor had God juſtified any, but upon that account of his ſacrifice: It was in *this Office* God confirm'd him for ever with ſo much delight, as to engage himſelf by Oath to the perpetuating of it; he was not ſo ſolemnly by Oath inveſted in the *other two.*

(6.) No-

(6.) *Nothing elſe of Chriſt can be the immediate and primary object of our Faith, but his Death.* Nothing elſe but the Prieſtly Office of Chriſt, and his propitiation and atonement he hath made for ſin, (and thereby delivered us from the wrath to come) can be the formal object of Faith in its firſt application. There are many things in Chriſt that Faith afterwards conſiders, and that are worthy of our deepeſt Enquiries and Meditations; but this only is conſidered in the firſt application. What did the poor ſtung *Iſraelites* conſider in their looking upon the Brazen Serpent? Did they conſider it only as the figure of a Serpent, or let their minds run out upon the excellency of the figure, the skill of the Artificer, and the curioſity of the Workmanſhip? Theſe indeed to a ſound man would have been a delightful employment; but as ſoon as ever he had been bitten, he would have laid aſide all ſuch thoughts, and caſt his eye upon it, according to the intent of its elevation on the Pole for the cure of his diſeaſe. What did the poor Malefactor conſider in his diſtreſs, when he ran to the horns of the Altar? He conſider'd it only as a place of refuge, and not as a place of worſhip. A man in the firſt act of Faith conſiders himſelf guilty before God, and in danger of Eternal Fire, under the dreadful diſpleaſure of God, by reaſon of his tranſgreſſion of the Law; he conſiders himſelf a breaker of that Law, and conſequently under the threatning and curſe of it; and wiſhes for ſecurity from that fire, his Conſcience by virtue of a violated Law, flaſheth in his face. That therefore which prompts a man in this condition to go to Chriſt, is the belief and hope of a ſure deliverance by him; his great intendment is Juſtification, freedom, and deliverance; and therefore he eyes Chriſt as a deliverer, and in that poſture and method wherein he was a Deliverer; *i. e.* as hanging upon the Croſs. Indeed afterwards, when the Soul comes to conſider its own ignorance and pollution, and longs for ſanctification; then its Faith goes out to Chriſt as a Prophet to inſtruct him, and as a King to defeat his Enemies in him. But to a ſoul ſenſible of the guilt of ſin, and rackt by the horrours of Conſcience, what is moſt convenient to be propos'd? Would you ſet forth Chriſt in his Glories; as a King that muſt be obeyed? This ſtrikes the ſoul dead: what would his anſwer be? The more able to damn me for my diſobedience; a King ſay you to be obeyed? What is this to me that have diſobeyed him, that find no power in my ſelf to obey him; and if I could, I cannot upon a diligent ſcrutiny find any merit in that obedience? But if there were, how can I wipe off my former ſcores? and pacifie God for my manifold paſt errors, and pleaſe his offended Holineſs? Would you propoſe Chriſt as a Prophet to teach him his duty? What's this to the curſe? How ſhall I be rid of my Guilt? How ſhall I eſcape puniſhment? But propoſe Chriſt as a Prieſt and Sacrifice; ſet him forth in his Prieſtly attire with the ſtreams of blood iſſuing from him for the expiation of guilt: This will make a ſoul that hath all the flames of Hell about his Ears, liſten: Here is an offer of Chriſt in a ſutable capacity to the preſent ſtate and wants of a ſinner. What is the Language of a poor ſoul at firſt? How can I endure Wrath? How can I ſatisfie Juſtice? The propoſal of Chriſt as having undertaken this work for him, and becoming ſin in his ſtead, is the only proportionable remedy. Tis then, and not till then that the ſoul claſps about him; here I find the ſatisfaction of my ſoul, where God found the ſatisfaction of his Juſtice; this contents me under the charge of a violated Law, the dread of an incenſed God, the tortures of an enrag'd Conſcience; here I find a ſurety ſatisfying my debts, bearing my puniſhment, and interpoſing his ſhoulders between me, and the the wrath merited by me; here I find that which pacifies God, and pacifies me. This gives reſt to the ſoul. The day of atonement among the *Iſraelites*, which typified this great ſaving expiation by the Death of the *Meſſiah*, is called not Gods Sabbath, but *your Sabbath. Levit.* 23. 32. Here, and here alone is the reſt that Faith finds in its firſt ſearch. Chriſt as a King, and Chriſt as a Prophet did not merit, and therefore Chriſt as a King, and Chriſt as a Prophet are not conſidered in the firſt act of ſeeking after Juſtification, but Chriſt as meriting, and therefore Chriſt as a Prieſt, and a Sacrifice; as a King he rules, as a Prophet he inſtructs, as a Prieſt he merits; Chriſt doth not profit us but as dying, and all the benefits we have by him were radically in his Death; hereby he ſatisfied the curſe of the Law, which was the only bar to our reſtoration to Happineſs; this was the main thing he was to

do

do by Articles drawn between the Father and himself; so that upon this account this death, or Christ as dying is the main object of Faith.

(7.) *Nothing can continue and keep Life in Faith afterwards, but Christ considered as Dying.* Since there are slips and new pollutions, faith in all its acts for continuance of Justification, and repeated pardons, goes afresh to the embraces of the Cross, and pleads the merits of Christs Wounds and Agonies; it looks upon the *Lamb of God as taking away the sins of the World*, and begs the favour of God for the merits of Christ.

As Christ dying is the object of the first act of faith, so he is the encouragement to a continuance in faith; for he hath in so high a manner evidenc'd himself Merciful and Faithful in this, that there is no doubt of his Mercifulness and Faithfulness in every thing that concerns us after; he hath declar'd himself worthy of our most fixed reliance on him, and that he will not stick at lesser things, since he hath undertaken and finished so great a task as that of suffering. From his Priesthood faith takes Spirit and Heart to go to him as King and Prophet, which it could never do if it did not first receive encouragements from hence, and first pitched upon it; for (as I said before) as all the after benefits of Christ are radically in his death, so all the after acts of faith upon Christ in any other condition, are radically in this first act of faith upon Christ as a *sacrifice*, which first act gives Life to all the exercises of faith upon Christ in another capacity afterwards.

To conclude, The *death of Christ as it is satisfactory to God is the object of Faith*, as it is of infinite efficacy and perpetual force it is the object of a triumphant Faith and Hope. The Righteousness of Christ in his death is to be considered in all this; if we take him as a sacrifice, we must take him as a spotless sacrifice. If as a Priest, as an undefiled one separate from sinners, as well as for sinners. We cannot believe in Christ without taking in his Righteousness, as we cannot behold the Sun without beholding its light.

7. *Christ as risen and exalted is the object of Faith.* He is the immediate object of Faith as Dying, the triumphant object of Faith as Rising. His sacrifice was in his Death, but the value and vertue of that sacrifice was manifest by his Resurrection. Had Christ left his body in the Grave, and had sins committed before been pardoned upon the atonement he made by his death; yet the sacrifice ceasing and corrupting, it had not been of everlasting efficacy. If God as raising Christ from the dead is the object of Faith, *Rom.* 4. 24, 25. *If we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our Justification*; then Christ as rais'd by God is the object of faith also; he was *raised* from the Grave *for our Justification*, as well as *delivered* to the Cross *for our Offences*. As in his death in our stead he bore the Curse of the Law, so in his Resurrection as a common Person we received our acquital from the hands of the Judge. Though his Resurrection was not meritorious of our Justification, yet it was a declaration of the efficacy of his death, and consequently of our discharge. Faith must eye that whereby we are justified; now though we are justified by Christs death as the *meritorious* cause, yet we are justified by his Resurrection, as the *perficient* cause. Had his death been supposed to be fully meritorious without a Resurrection, it had freed us from death by cancelling the bond; but his Resurrection instates us in Life by Gods gratious acceptation, and makes the Redemption compleat, which else had been but a partial one, nay none at all. To the one we owe our freedom from death, to the other our investiture with Eternal Life and Glory: To the one we owe our Righteousness, to the other our Son-ship. Tis by *his Resurrection from the dead* we are *begotten to a lively Hope*, 1 *Pet.* 1. 3. 'tis upon him therefore as rais'd that our faith must be settled. Had he *not risen*, we had been still *in our sins*, not a mite of our debts had ever appeared to have been paid, 1 *Cor.* 15.17. his death had been insufficient for our happiness, without his Resurrection. His Resurrection was an evidence that he could save others, since he was delivered himself, and that his Father would save the Members since he had rais'd the head. Had he not been raised, Faith in his Death had had no ground, it had been an unaccountable thing to believe in him that lay under the power of Death, and had not sufficient strength to shake off the bands of it. This is the Key that unlocks to

us the whole deſign, end, and ſufficiency of his death, and renders faith in him as Crucifyed more eaſie. Every thing in Chriſt, every thing promiſed by him is very credible, nothing can be matter of any difficulty to faith, ſince this of his Reſurrection is perfected. Faith is therefore called the *faith of the operation of God*, *Col.* 2. 12. noting the object of faith, and not the efficient cauſe of it. (Not becauſe God workes it in us, though that be true yet it is not the ſenſe of the place.) But a faith of that energy and mighty power God put forth, in the raiſing Chriſt from the dead; it was by this act whereby he fulfilled his *paſt* promiſes, that he gives us ſecurity for the performance of *future ones*. *For as concerning that he rais'd him up from the dead, now no more to return to corruption, he ſaith on this wiſe, I will give you the ſure mercies of David*, *Acts* 13. 34. What were thoſe ſure Mercies of *David*, given in this? The *fulfilling of the promiſe made to the Fathers*, *verſe* 32. 33. The promiſe of an *everlaſting Covenant*, *Iſaiah* 55. 3. whence this is cited. That grand promiſe God made to *Adam*, and in him to all his poſterity, was fulfilled in this act of Chriſts Reſurrection; the bruiſing the Serpents head, the bleſſing all Nations in the ſeed of *Abraham*, the bringing in an Everlaſting Righteouſneſs were declared thereby to be fulfilled. Hereby was the efficacy of his Death cleared to all the World, in his being eas'd of the burden of our ſins, which bow'd down his head upon the Croſs; hereby it was manifeſt that his blood was *the blood of the everlaſting Covenant*, *Heb.* 13. 20. A blood eſtabliſhing and ſettling the Covenant of Grace for ever, and making it truly everlaſting. As our Redemption was not in its Meridian Glory till his Reſurrection, ſo neither is our faith in its full ſtrength and vigor, but as eying this together with his death.

USE. I. *If God and Chriſt in Conjunction be the proper object of Faith*, here is *an argument for the Deity of Chriſt*. If he be a meer Creature, how can he aſſert himſelf an object of faith in Conjunction with the Eternal God? It would be the higheſt invaſion of the right and authority, and affront to the perfection and ſufficiency of God, to make himſelf equal with God as the object of our faith, if he were not equal with God in the dignity of his Nature. He doth every where propoſe himſelf in this conſideration to us, *John* 6. 29. *This is the work of God that you believe on him whom he hath ſent.* 'Tis not a Belief of Chriſt, but a Belief *in Chriſt* or *on* Chriſt; to Believe a perſon is one thing, and to believe on him is another; we believe *Paul* and *Peter*, but are never ſaid to believe *in Paul* or *in Peter*; the Devils cannot but believe what Chriſt ſaith to be true, but they do not believe in him. To be believed in or relyed upon for Salvation and pardon, is proper only to the Deity and a flower of his Crown: If Chriſt were a meer man, though in the higheſt Throne of excellency and Holineſs as a Creature, as indeed he is; yet he could not be an object of our truſt and faith without an offence to God, a violation of his precept, and contracting his curſe; he doth expreſly threaten to lay his curſe upon every one that *makes fleſh his arm*, or confides in man, becauſe that is a *departure from the Lord*, *Jer.* 17. 5. and promiſeth a bleſſings to them that *Truſt in the Lord* and *make him their hope*, *verſe* 7. If he be lyable to the Curſe, that puts his truſt in man ſolely for worldly advantage, much more he that puts his truſt in a meer man for an Eternal Salvation; he pronounceth a Curſe on them that put their truſt in man, but a Bleſſing on them that put their truſt in his Son the *Meſſiah*, *Pſal.* 2. 12. *Bleſſed are all they that put their Truſt in him.* If Chriſt were a meer man, we are Curſed by God for Truſting in him; if bleſſed for puting a confidence in him, then he is more than a man, the True God. He that was obedient to his Father, would never have ordered ſuch an act wherein we ſhould be accurſed by the Father. God would never have backed this propoſition of Faith in Chriſt, aſſerted by Chriſt himſelf, and preached by the Apoſtles, with the ſeal of ſo many miracles, and Juſtified that which he had Curſed before: He would never have caſt the Crown from his own head, or made another Partner with him, had he not a dignity in his own Nature equal with God. If *God our Saviour and Jeſus Chriſt* be the joynt objects of *Hope*, 1 *Tim.* 1. 1. If *thoſe that beleive in him ſhall not be aſhamed*, *Rom.* 9. 33. 'tis a Blaſphemy to ſay he is a meer man, a meer Creature and not God, ſince a ſoveraign prerogative of God is aſcrib'd to him; we ſhould otherwiſe meet with a Curſe rather than a Bleſſing by relying on him.

2. *The*

2. *The difference between the Law and the Gospel.* The Law orders a Truſt in God, but utters not a ſyllable of a reſtoring Mediator upon the entrance of ſin, and therefore exacts not from us ſuch a kind of Faith as this, which is neceſſary for our happineſs ſince we are fallen. The Law cannot order ſuch an act but it muſt alſo preſent the object of that act, it ſpeaks nothing of the latter and therefore enjoyns nothing of the former. It repreſented God as a Soveraign and Judge, not as a Merciful pardoner, as a revenger upon Tranſgreſſion, not as a Redeemer and Reſtorer. The Law is therefore inſufficient to ſave us; our happineſs is wrapped up ſolely in the Goſpel; we have no ſafety but in the Arms of a Mediator, Faith is wholly a Goſpel Grace and a new Covenant duty.

3. *Comfort. Believe alſo in me.* What doth this ſignifie, but that our faith in Chriſt will be as effectual for our good as our faith in God? He was too faithful to his Father to invade his rights, and too merciful to us to put us upon a fruitleſs act; his joining himſelf with God as the object of faith, ſhows that our faith in him will be as prevalent as our faith in God, and our happineſs be as *Mount Sion* not to be ſhaken, for *he that believes in him ſhall not be aſham'd*, *Rom.* 9.33. He had never commanded us to believe in him as we do in God, if he had not had an Office to releive us: it intimates, that both God and the Mediator are in conjunction for our Salvation and felicity. Do we believe God to be Merciful, Powerful, Gracious? The Mediator alſo hath as tender a Compaſſion to pity us, and as Soveraign a Grace to heal us, he hath as ardent a Love to Bleſs us, and as infinite a power to reſcue us; he hath as overflowing a peace to quiet us, and as everflowing a goodneſs to relieve and perfect us. If they are joyntly to be reſpected by our Faith, they are joynt alſo in the anſwering the expectations of our Faith, *John* 10. 30. *I and my Father are one.* One in ſaving, one in preſerving, one in perfecting, for it is ſpoken in relation to the perpetual preſervation of his people to Salvation, *none ſhall pluck them out of my hand, none ſhall pluck them out of my Fathers hand*, we graſp them both by faith, and they graſp one anothers hand for our ſafety; we lay hold both on the Father and the Son by an act of Faith, and both Father and Son lay hold on us by an act of particular Affection; as we own them, ſo they will prove in the end joynt Saviours to our faith. As they are one in Power, ſo they are one in the Cares of the Flock. Chriſt would never elſe have ordered us to pitch our faith as ſtrongly and fully upon him as upon the Father.

Again, *Believe alſo in me.* He requires a true faith, as true in him, as in God, but not an equal meaſure of faith in all. If we have not a faith of ſuch a ſtature and growth, as that of *Paul* or the other *Apoſtles*, yet if it have the ſame meen and lineaments, it will not be ineffectual. The Serpent was to be looked upon, but not by all with an equal clearneſs of ſight, ſome eyes were dimmer, ſome clearer; a look was ſufficient, though but a weak one: A blear eyed *Leah* might have been cur'd by a look as well as a ſharp ſighted *Rachel*. *Beleive in me*, cloſe with me, though your hands may not be equally ſtrong to hold faſt as others are. No ones ſpirit is always in an equal degree of Health, and an even complexion, the wheels do not always move with an equal ſwiftneſs; reflections on a ſtate of ſin, and the blackneſs of tranſgreſſions ſometimes make us ſhrink and tremble; the wonderful greatneſs of Gods Mercy, like the light of the Sun, ſometimes dazles and blinds our eye. Yet if we believe in him with all theſe palſyes, it will go well with us. 'Tis *Believe in me*, not ordering all faith to be of the ſame elevation.

4. Let us *examine our faith by the object.* Many will ſpeak carelefly, and many will boaſt confidently of their Faith and Truſt in God, and ſcarce ever think or ſpeak of Chriſt, ſeparating that which God hath joyned. What warrant have we to Truſt in God ſingly conſidered without a Mediator? As it is Eternal Life to *know him*, not in the ſimplicity of his own being, but as he makes himſelf viſible in a Mediator, *John* 17. 3. So it is to believe in him in the ſame manner: As our Knowledge of God with our ignorance of Chriſt, ſo our faith in God, with an unbelief in Chriſt, will never intitle to an Eternity of happineſs. No act of Faith is right, that doth not vertually and implicitly take in Chriſt, together with God. Our Saviour ſpeaks it here in relation to the troubles of his Diſciples Hearts for their outward condition, and the miſery they expected by his departure from them; you have been educated in a relyance on God,

and the expectations of a *Messiah*: Believe me to be the Person, and believe *in* me as the great under-taker and accomplisher of your happiness. We have a prospect of troubles, soon we may feel the smart of them, we believe in God as the Soveraign of the World, let us see whether we eye at the same time Christ as the King set upon the Holy Hill of Sion, for the protection as well as the Government of the Church. We have a great deal of ignorance, we believe in God as the Father of Lights; do we also believe in Christ as a Prophet to instruct us, and a Sun of Righteousness to inlighten and heal us with his wings? We believe in God as infinitely Merciful, do we also believe in Christ as a Priest settled for ever to make an atonement by his sacrifice, and perpetuate the application of it by his Intercession? We have no warrant to exert one act of Faith on the one without the other: by Faith in God singly without a Mediator, we neither obey God nor secure our selves. Since the object of faith is Christ as dying, true faith must eye the motive which perswaded Christ to dye, and have the same motive in it self, *viz. The hatred of Sin and the Love of Righteousness*, the hatred both of guilt and filth, and a desire to vindicate the Righteousness of God: The hatred of Sin is therefore necessary in our complyance with Christ, and therefore Believers are called his *Fellows*, *Heb.* 1. 9. not only fellows in his Glory, but in his disposition; in the integrity of it, not in the degrees of it. Faith fastens upon Christ as the gift, upon God as the Donor; it considers the greatness of the gift, and with ravishments ascends to a confidence in the Giver; it reads Gods heart in Christ, sees the Glory of God in the face of Christ, and mounts up to clasp about him, who hath issued out the knowledge of himself in such a full spring of Mercy and Grace. It looks upon Christ as a propitiator, and upon God as a Father. Faith hath recourse to the atoning blood of Christ, and by that blood to God. The goodness of Faith consists chiefly in the object it is plac'd upon; as all acts receive their goodness from the object, as well as from the principle end, and circumstances.

5. *Exhortation.* Let us observe his order. We do believe in God, that is taken for granted: there is indeed a natural confidence that all men have explicitly or implicitly in God, *He is the confidence of all the ends of the Earth*, *Psal.* 65. 5. This is not sufficient; a Faith in Christ as Mediator, a belief of it, a reliance on him in that capacity, together with a walking according to the Rules of his prophetick office, is the whole of the Christian Religion; this is every mans duty, as much his duty to believe in Christ as to believe in God, 'tis enjoyned with the same authority *Believe also in me*, 'tis a command as well as an invitation. Not *believe if you will*, but *you must believe*, in me as well as in God, if ever you have a security against troubles here or hereafter; to believe is not only our *priviledge* but our *duty*; not to believe, is not only our misery but our sin, 'tis not a matter of indifferency. Christ had a command from God to dye for us, and we have a command from himself to believe in him. God will have every one *confess to the Glory of the Father*, that *Jesus is the Lord*, *Phil.* 2. 11. God in him hath discovered the wonders of his Mercy, Justice, and Wisdom, and without believing in him we disown God in the Glory of those discovered perfections. *He that honours not the Son, honours not the Father that hath sent him*, *John* 5. 22, 23. He that Believes not in the Son, Believes not in the Father, whatever vain imaginations he wraps himself in; he that Believes not in Christ satisfying, believes not in the Father satisfied. As God goes out to us in him, our return must be by him to God. God was the Judge, Christ the Mediator, we must first go to the Mediator to be conducted to the Judge for our sentence of absolution; we have offended the Soveraign Lawgiver, we must first believe in him who is the repairer of the honour of the Law. Our standing is not secure by absolute Mercy; Mercy through Christ only saves us; it breaths in no other Air; We must first lay hold of the *strength* of God before we can be at *peace* with him, *Isaiah* 27. 5. Take hold of Christ who is the *power* as well as the *wisdom* of God, 1 *Cor.* 1. 24.

1. *All our Salvation comes in by believing in Christ.* We can have no satisfaction but in this way, we cannot answer the Terms of the *Law* but by our surety, nor the demands of the *Gospel* but by our faith in him. Do not our own Hearts often disquiet us? Doth not the perfect Law amaze us? Doth the *Devil* never accuse us? Do our own Consciences never charge us? Where can we find a peace for our

ſelves, a diſcharge againſt the Law, and an anſwer to *Satan* but by faith in him who hathvindicated the Law, conquered our Enemy, and hath blood enough to beſprinkle our Conſciences with an Eternal peace? *Paul* had tryed all other ways that were of vogue in the Jewiſh Church, but met with nothing that could have a juſt pretence to be a Competitor with Chriſt. With what joy did *Andrew* meet *Peter* with the news, *We have found the Meſſiah? John* 1. 41. Nothing can contribute ſuch a meaſure of Peace and Joy to the Soul as Faith in Chriſt: There is not indeed an Ear to be gleaned any where elſe; all is laid up in that Garner: God cannot now ſave us in a way of abſolute Mercy, ſince he hath ſettled the method of our Salvation by Faith in his Son; it would be againſt his Truth, his Wiſdom, and alſo againſt the honour of his obedient ſon; if he would ſave one by abſolute Mercy, why not more, why not all? What need then of his ſons ſufferings to make the purchaſe?

2. *We cannot believe any promiſe without believing in Chriſt.* As the promiſes are confirm'd and conveyed to us, ſo muſt our faith be exerciſed about them; there is not a promiſe that is *Yea and Amen, i. e.* firm and irreverſible but in Chriſt, 2 *Cor.* 1. 20. 'Tis in Chriſt; 'tis in Chriſt that our faith muſt be exerciſed in every promiſe, upon the promiſe in Chriſt, upon Chriſt in the promiſe, we elſe believe and depend upon them without their confirmation. No man will depend upon a deed and conveyance without the Seal; look firſt to the, Seal and then, and not till then will the promiſe pour out comfort to the ſoul.

3. *He only is fit to be the immediate object of our Faith.* As he is the *mighty God* and the *Prince of Peace* as well as a Son given, *Iſaiah* 9. 6. as he made a ſutable compenſation for the offenders in regard of the humane Nature, which had committed the Treſpaſs and as he made a ſufficient compenſation in regard of the divine Nature, which had been injur'd by ſin. Infinite Juſtice was ſatisfied by an infinite perſon. He only is fit to be the immediate object of our Faith whoſe ſhoulders bore the weightieſt burdens, whoſe head bow'd under the ſharpeſt curſes, whoſe Soul drunk down the bittereſt potions in our ſtead. He had all the fitneſs to anſwer the demands of God, and all the fulneſs to anſwer the indigencies of man; he hath an Office and himſelf furniſht both with ability and compaſſion for the execution of it; he hath a Wiſdom not to be ignorant of what he is to do, and an integrity not to be falſe in it. Let us therefore according to his own order believe in him in conjunction with God.

1. *Solely.* [*In me,*] without joyning any created thing with me. We muſt ſtrike off our hands from all other purchaſes but that of the pearl. 'Tis not believe in me and your own Righteouſneſs though it appear in the utmoſt Glory; not believe in me and your own hearts, though they ſmile upon you never ſo kindly. You believe in God. It doth not follow believe in me and your own Righteouſneſs, Believe in me and Saints, in *Abraham, Jacob, David,* or *Elijah*; but believe in me alone without the conjunction of any thing leſs than a Deity. No other Lamb but this was ſlain from the Foundation of the World: This is the only ſeed of the Woman that was wrapt up in the promiſe: None elſe was the Center of the Propheſies the ſubject of the promiſes, the Truth of the Types; none in conjunction with him, none in ſubordination to him in the work of mediation and ſatisfaction: He only is the firſt-born among many brethren. As the eye ſeeks for no other light than that of the Sun, and joyns no Candles with it to diſhonour the ſufficiency of its beams, ſo no created thing muſt be joyn'd with Chriſt as an object of Faith; this is a diſhonour to the ſtrength of this Rock which is our onely foundation, this is to undervalue the greatneſs of the gift, and the Wiſdom of the giver. 'Tis a folly to ſeek for ſecurity any where elſe. Who would joyn the weakneſs of a Bulruſh with the ſtrength of a Rock for his protection? Who would fetch water from a muddy Pond to make a pure fountain in his own Garden more pleaſant? All other things are broken reeds under the moſt ſplendid appearances: Addreſs your ſelves only to him, to find a medicine for your miſeries, and counſel in your troubles. Believe in him as the power of God under the weight of your guilt. Believe in him as the Wiſdom of God under the darkneſs of your ignorance. He alone is ſufficient for our Redemption by the allowance of God, and therefore the ſole object of Faith in

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conjunction with God. Let us live a life of Faith only in him as *Paul* did, *Galat.* 2. 20. This is the vital juyce and nouriſhment of Faith, it languiſheth when it applies to any thing elſe. We cannot truſt him too much, nor our ſelves too little. God truſted him alone, therefore ſhould we; he *puts no truſt in his Saints*, *Job* 15. 15. Not in the higheſt Glory of their Saintſhip. No thing elſe comes up to the exactneſs of the Law, nor beares proportion with the holineſs of Gods Nature.

2. Believe in me *Wholly*. Not in a part or piece of me, not in any one particular action of Chriſt. Nothing of Chriſt can be well ſpared by us; he is full and rich, and not any of his fulneſs or riches but are of uſe to us: He is neceſſary in every capacity; the Merchant would have his whole Pearl, not a part; nothing of Chriſt is vain and fruitleſs. God hath given us nothing in the Creation but what we may uſe for his Glory; he hath ſtored Chriſt as a Redeemer with nothing but what we may uſe for our comfort. We muſt take whole Chriſt, in his ſufferings as well as Chriſt in his Glory; Chriſt with his Scepter as well as Chriſt with his Salvation. True Faith will lay hold on every word, on every promiſe, on every particle of Chriſt, as the Vine will upon every ſtick in the ſupport which is ſet for it.

3. *Conſtantly* believe in me. Not for a time and a ſpurt, by fits and ſtarts; as you always believe in God, ſo always believe in me; as you do not caſt God off from being your confidence, ſo do not in the leaſt wave me from being your hope. Upon all occaſions when Storms ariſe in the World, believe in me as your Protector, as your Conductor; when racks appear to be ſet up in your Conſciences, believe in me as your Peace-Maker; when corruptions creep up and defile you, believe in me as a Refiner. The Woman of *Canaan* would not leave her Faith in him, though he ſpoke a word ſowr enough to make her turn her back in ſorrow upon him. Let not an act of Faith be exerciſed in God, but let there be a mixture of an equal quantity of Faith in the Mediator; the Word ſpoken to us doth not profit us unleſs mix'd with Faith, nor do any of our returns to God pleaſe him unleſs mixed with Faith in the Redeemer. When ever we exert a particular act of Faith in God, let us exert a particular act of Faith in Chriſt too; not look upon the one without the other, nor embrace the one without the other. We are as conſtantly to honour the Son as to honour the Father.

Let us therefore frequently meditate on this object of Faith, view every wound of a dying Saviour; it will increaſe our Faith in him, add a new Life to our Faith in God. Our Faith is feeble, and our ſouls languiſh under ſpiritual burdens, becauſe we do not look to him as lifted up upon the Croſs; our addreſſes to God are faint, fearful and diſturbed, becauſe our eye is not fixed upon the Mediator, who hath changed God from the frightful garb of a Judge to the pleaſing aſpect of a Father. By ſuch acts upon this object our Faith will receive a new ſpirit, a freſh boldneſs, a pleaſant livelineſs.

Let us Conſider him in his Perſon, in his Promiſes, in his Offices, in his Mediation, in his ſacrifice and in the Righteouſneſs of all, and we ſhall find what is here ſpoken by way of Command, to be exemplified in a powerful operation in our hearts, which will make us Eccho back again, *our hearts are not troubled, O Lord, ſince we believe in God, and believe alſo in thee.*

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A DISCOURSE OF THE Cleanſing Vertue OF CHRIST'S BLOOD.

1 JOHN I. VII.

And the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

THE *Apoſtle* in the beginning of the *Chapter* puts the Saints, to whom he writes, in mind of the Goſpel he had writ, wherein he had declar'd to them that word of Life which had been with the Father, and was manifeſted to the World; and which he now declares again, that they might have a fellowſhip with the *Apoſtles* in the truth, and not with the falſe teachers in their errors: And for an incentive, aſſures them that the *fellowſhip* of thoſe that kept the truth, as it is in *Jeſus*, was *with the Father, and with the Son.* v. 3. *That which we have ſeen and heard, declare we unto you, that you alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son, Jeſus Chriſt.* With the Father, as the ſource and ſpring of Eternal Life and Happineſs; with the ſon as Mediator, who hath opened the way to us, removed the bars, and given us an acceſs to, and a communion with the Father. For by ſin we were alienated from God, our ſin had caus'd Juſtice to lock up the Gates of Paradiſe, and forbid ſuch guilty and polluted offenders to approach to the pure Majeſty of God. The *Apoſtle*

ſtle to encourage them to cleave to the Goſpel, propoſeth to them a fellowſhip with God by the means of Jeſus Chriſt, his Son, and our Mediator, as the chief Happineſs and Felicity of man, and that which can only afford them a full and compleat joy. And afterwards, *v.* 5. *This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him there is no darkneſs at all*; he preſcribes to them the means whereby they may keep up a Communion with God, which he infers from the tranſcendent excellency of the Divine Nature, who is Light; Light in regard of the clearneſs of his knowledge, Light in regard of his unſtain'd purity, not tainted with the leaſt ſpot, or duſt of Evil; not having any thing unworthy in his Nature, nor doing any thing unbecoming in his actions. If therefore our Converſations be in darkneſs, if we wallow in the mire of any untam'd, unmortifyed Luſt; Whatſoever our Evangelical profeſſions may be, or howſoever we may fancy our ſelves enter'd into a fellowſhip with the Father by the means of the Mediator, 'tis but a lying imagination; for how can there be a Communion between two Natures ſo different? Between Light and Darkneſs, Purity, and Impurity; Heaven, and Hell; God, and the Devil? But if our Converſation be agreeable to Goſpel Precepts, we have then a fellowſhip with him; *v.* 7. *If we walk in the light as he is in the light, we have fellowſhip one with another. i. e.* God hath a fellowſhip with us in affection and delight, and we have a fellowſhip with God in Salvation and Happineſs: God gives himſelf to us, and we give our ſelves to God. He beſtows Grace and Pardon on us, and we reſign up our hearts and affections to him. And this is a certain proof, that we are intereſted in the expiatory virtue of the blood of Chriſt. Or elſe thoſe latter words may be a prevention of an objection, which might reſult from the apprehenſion of the reliques of corruption in the beſt man in this Life. Since God is infinitely pure light without darkneſs, and we have ſo much darkneſs mixt with our beſt light, we muſt for ever deſpair of having any fellowſhip with God; the infinite diſtance, by reaſon of our indwelling corruption, will put us out of all hopes of ever attaining ſuch a ſoveraign felicity. But this reply is prevented by this clauſe of the *Apoſtle*: *And the Blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin.* Let not the ſence of your dayly infirmities animate any deſponding fears. If you ſquare your Hears and Lives in all ſincerity, according to the Goſpel-rule, there is a proviſion made for your ſecurity in the blood of Chriſt. God will wipe off the guilt of your defects by the vertue of that precious blood which hath been ſhed for your reparation. The *Apoſtle* here ſuppoſeth remainders of ſin in thoſe that have the priviledge of walking with God, and intereſt in the bleſſings of the Covenant.

The Blood of Jeſus Chriſt.] By this is meant the laſt act in the *Tragedy* of his Life, his Blood being the ranſome of our Souls, the price of our Redemption, and the expiation of our ſin. The ſhedding his Blood was the higheſt, and moſt excellent part of his *Obedience*, *Phil.* 2. 8. His whole Life was a continual ſuffering, but his Death was the top and complement of his Obedience; for in that he manifeſted the greateſt Love to God, and the higheſt Charity to man. The Expiatory ſacrifices under the Law were always bloody; Death was to be endur'd for ſin, and Blood was the Life of the Creature; the Blood or Death of Chriſt is the cauſe of our Juſtification.

His Son] His Sonſhip makes his Blood valuable. 'Tis Blood, and ſo, agreeable to the Law in the penalty: 'Tis the Blood of the Son of God, and therefore acceptable to the Law-giver in its value. Though it was the Blood of the Humanity, yet the merit of it was deriv'd from the Divinity. 'Tis not his Blood as he was the Son of the *Virgin*, but his Blood as he was the Son of God, which had this ſoveraign virtue. 'Tis no wonder therefore that it ſhould have ſuch a mighty efficacy to cleanſe the Believers in it in all ages of the World, from ſuch vaſt heaps of guilt, ſince it is the Blood of Chriſt, who was God; and valuable, not ſo much for the greatneſs of the puniſhment whereby it was ſhed, as the dignity of the perſon from whom it flowed. One Son of God weighs more than Millions of worlds of Angels.

Cleanſeth] Cleanſing and Purging are Terms us'd in Scripture for juſtifying, as well as ſanctifying. The *Apoſtle* interprets *waſhing*, of both thoſe acts: 1 *Cor.* 6. 11. *But you are waſhed, but you are ſanctified, but you are juſtified in the name of the Lord Jeſus*

Jeſus, and by the Spirit of our God. The latter words are *exegetical* of the former; they both are the fruits of the merit of the Blood of Chriſt. The one is the act of the Father as a *Judge* appeas'd by that Blood, the other the act of the *Spirit*, as a ſanctifier purchaſed by that Blood. And ſo the *waſhing of us in the blood of Chriſt*, ſpoken of, *Rev.* 1. 5. is to be underſtood of *Juſtification*; *Sanctification* is expreſt, *v.* 6. by *making us Kings and Prieſts to God*, giving us Royal and Holy Natures to offer up ſpiritual Sacrifices unto God; and ſeveral times the word כִּפֶּר which ſignifies to *expiate, appeaſe*, is tranſlated to *ſanctifie*, *Exod.* 29. 33, 36. and to *cleanſe*, *v.* 37. and a word that ſignifies cleanſing, is ſometimes put for juſtifying; as in the *Third Commandment*, *Exod.* 20. 7. *The Lord will not hold him guiltleſs that takes his name in vain*, לֹא יְנַקֶּה will *not cleanſe* or purge them. But it muſt be underſtood of *cleanſing from guilt*, becauſe it refers to the penalty of the Law. 'Tis here uſed in this ſence; 'tis ſpoken to them that are *ſanctified*, and have a fellowſhip with God; that if they walk in the light, God will impute to them the Blood of his Son for their abſolution from the guilt of all their infirmities.

The Blood of Chriſt cleanſeth.

1. It hath a *vertue to cleanſe.* It doth not actually cleanſe all, but only thoſe that believe: Nor doth it cleanſe them from new ſins, but upon renewed acts of Faith: There is a ſufficiency in it to cleanſe all, and there is an efficacy in it to cleanſe thoſe that have recourſe to it. As when we ſay, a Medicine purgeth ſuch a Humour, we underſtand it of the virtue and quality of the Medicine, not that it purgeth, unleſs it be taken in, or otherwiſe applyed to the diſtemper'd perſon.

2. The Blood of Chriſt *cleanſeth*: Not *hath* cleanſed, or *ſhall* cleanſe. This notes a continued act. There is a perpetual pleading of it for us, a continual flowing of it to us. 'Tis a *Fountain* ſet *open* for ſin. *Zach.* 13. 1. There is a conſtant ſtreaming of virtue from this Blood, as there is of corruption from our Nature: It was ſhed but once, 'tis applyed often, and the virtue of it is as durable as the perſon whoſe Blood it is.

3. *The Blood of Chriſt* cleanſeth. The *Apoſtle* joyns *nothing* with this Blood. It hath the ſole, and the ſoveraign virtue. There is no need of tainted merits, unbloody ſacrifices, and terrifying purgatories. The whole of cleanſing is aſcrib'd to this Blood, not any thing to our own Righteouſneſs, or works: It admits no partner with it, not the Blood of Martyrs, nor the interceſſions of Saints.

(4.) The Blood of Chriſt cleanſeth us from *all ſin.* 'Tis an *Univerſal* Remedy. Whatſoever hath the Nature of ſin, ſins againſt the Law, and ſins againſt the Goſpel. It abſolves from the guilt of ſin, and ſhelters from the Wrath of God. The diſtinction of *venial* and *mortal* ſins hath no footing here, no ſin but is mortal without it, no ſin ſo venial, but needs it. This Blood purgeth not ſome ſort of ſins, and leaves the reſt to be expiated by a Purgatory fire. This expreſſion of the Apoſtle [*Of all ſin*] is water enough to quench all the flames of Purgatory that *Rome* hath kindled; what ſins are not expiated by it, are left not to a temporary, but an Eternal Death; not to a refining, but a conſuming fire. So that we ſee theſe words are an *Antidote* againſt fears ariſing by reaſon of our infirmities, a Cordial againſt faintings, an encouragement to a holy walk with God. 'Tis a ſhort, but a full *Panegyrick* of the virtue of the Blood of Chriſt.

1. *In regard of the Effect, cleanſing.*

2. *In regard of the cauſe of its efficacy.* 'Tis the Blood of *Jeſus*, a Saviour. The Blood of *Chriſt* one appointed, anointed by God to be a *Jeſus*; the Blood of the *Son* of God, of one in a ſpecial relation to the Father, as his only begotten, beloved Son.

3. *In regard of the extenſiveneſs of it*: *All ſin.* No guilt ſo high, but it can maſter: No ſtain ſo deep, but it can purge, being the Blood of the Son of God, and therefore of infinite virtue, it hath as much force to demoliſh Mountains of Guilt, as level Mole-Hills of Iniquity.

The words are a plain *Doctrine* in themſelves,

Doctrine. *The Blood of Chriſt hath a perpetual virtue, and doth actually and perfectly cleanſe Believers from all guilt.* This Blood is the expiation of our ſin, and the unlocking our chains, The price of our Liberty, and of the purity of our Souls.

The Redemption we have through it, is expreſly called the forgiveneſs of ſin. *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of ſin*: By a *Metonymy* of the effect for the cauſe; Remiſſion was an effect of Redemption.

* Illyricus *de juſtificat.* p. 179.

* When the *Apoſtle*, *Heb.* 10. 14. tells, *That by once offering, he hath for ever perfected them that are ſanctifyed*; he placeth this perfection in the remiſſion of ſin: *v.* 17, 18. He did in the offering himſelf ſo tranſact our Affairs, and ſettle our concerns with God, that there was no need of any other offerings to eek it out, or patch it up. As the blood of the Typical Sacrifices purified from *ceremonial*, ſo the blood of the *Antitypical* Offering purifies from moral uncleanneſs. The Scripture places remiſſion wholly in this blood of the Redeemer. When Chriſt makes his Will, and inſtitutes his Supper, he commends this as our Righteouſneſs, *Mat.* 26. 28. *This is my blood of the new Teſtament, which is ſhed for many for the remiſſion of ſins*, according to the title and end given it in the *Prophet*, *Zach.* 9. 11. By this *blood* of the Covenant *the Priſoners* are delivered from *the pit* of corruption, *wherein there was no water*; No water to quench our thirſt, no water to cleanſe our Souls, but mud and mire to defile them. This was the deſign of his Death; as himſelf ſpeaks, *Luk.* 24. 46, 47. *That repentance and remiſſion of ſins ſhould be preached in his name amongſt all Nations.* And *Peter* in his Diſcourſe at *Cornelius* his houſe, comprizeth in this the intent of the whole Scripture; *To him give all the Prophets witneſs, that through his name whoſoever believes in him ſhall receive remiſſion of ſins. Act.* 10. 43. As this was the juſtifying Blood in the time of the Prophets, ſo it will be the juſtifying Blood to the end of the World. By this blood only the *robes of any are made white. Revel.* 7. 14. By this Blood the accuſer of the Brethren is *overcome*, and caſt in his ſuit. *Revel.* 12. 10, 11: The maintaining of Juſtification by this Blood ſeems to be the great conteſt between the true Church, and the *Antichriſtian* State.

1. *The blood of Chriſt is to be conſidered morally in this act.* The natural end of blood in the veins is a reparation of the ſubſtance of the Body, by a converſion of the blood into it. And the proper uſe of blood is not to cleanſe, for it defiles, and beſpots any thing whereon it is dropped; but *morally* conſider'd, as the ſhedding of blood implies loſs of Life, and puniſhment for a crime, ſo blood is an expiation of the Crime, and a ſatisfaction to the Law for the offence committed againſt it. As the ſhedding innocent Blood doth morally pollute a Land, ſo the ſhedding the blood of the Malefactor and Murderer, doth morally cleanſe a Land. *Numb.* 35. 33. *Blood defiles the Land, and the Land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.* Had not this Blood of Chriſt been ſhed, our ſins had not been pardoned, our Souls had not been ſecur'd, our chains had continued, and our terrors had been encreaſed; the ſtroaks of Juſtice had been felt, and the face of mercy had been vail'd; we had wholly been the Vaſſalsof the one, and Forreiners to the other.

2. *The cleanſing is to be doubly conſider'd*: There is a cleanſing from *guilt*, and a cleanſing from *filth*, both are the fruits of this blood: The *guilt* is removed by remiſſion, the *filth* by purification. Chriſt doth both, he cleanſeth us from our guilt as he is our *Righteouſneſs*, from our ſpot as he is our *Sanctification*; for he is *both* to us 1 *Cor.* 1. 30. The one upon the account of his merit, the other by his efficacy, which he exerts by his Spirit. The proper intendment of the blood of Chriſt was to take off the curſe of the Law, and free us from our guilt; the waſhing off our ſtains is the proper work of the Spirit, upon that account ſignified to us by *water* in the Prophets. The *Blood* and *Water* flowing from the *ſide of Chriſt* upon the Croſs were diſtinct; *John* 19. 34, 35. as appears by the great ſeriouſneſs, wherewith *John* affirms the relation, *He that ſaw it bare record, and his record is true, and he knows that he ſaith true.* Theſe two liquors flow'd from his ſide diſtinctly, and did not mingle in their ſtreams; and this ſeems to be ſo diſpos'd by the providence of God, to ſignifie that from the death of Chriſt there flow two ſorts of benefits of a different Nature, and which ought to be differently conſidered, *viz. Sanctification* repreſented by water deſtin'd to waſhing; and *Juſtification*, which ariſeth from ſatisfaction, repreſented by the blood, ſhed for remiſſion of ſin. Theſe both ſpring up from the Death of Chriſt, yet they belong to two diſtinct offices of Chriſt: He juſtifies us as a ſurety, a Sacrifice by ſuffering, as a Prieſt by merit. But he ſanctifies us

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as a King, by sending his Spirit to work efficaciously in our Hearts. When we consider the blood of Christ, we consider Christ as a Sacrifice, and Sacrifices were called *Purifications*, καθαρσια; not in regard of washing away the filth, but expiating the guilt of sin; yet indeed the justifying virtue of this blood is never exerted without a sanctifying virtue accompanying it. As blood and water flowed out of the side of Christ together, so blood and water flow into the heart of a sinner together. The Typical blood of the Covenant when *sprinkled* by *Moses* upon the *book* and *people*, was mixt with water, *Heb.*9.19,20. to signifie that Holiness signified by water, accompanies the application of propitiation signifyed by blood. All the force of sin consisted in condemnation, to which it had subjected men as it was a transgression of the Law, and in conjunction therewith it had defil'd the Soul as it was loathsome and filthy. Now Christ shed his blood to make an expiation of sin, and sent his Spirit to make a destruction of sin: By virtue of his Death there is *no condemnation for sin*: *Rom.*8.1,3. By virtue of the Grace of his Spirit there is no *dominion of sin*. *Rom.*6.4,14.

3. *This cleansing from guilt may be considered as meritorious, or applicative.* As the blood of Christ was offered to God, this purification was meritoriously wrought, as particularly pleaded for a person, it is actually wrought; as sprinkled upon the Conscience, 'tis sensibly wrought. The first merits the removal of Guilt, the second solicits it, the third ensures it: The *one* was wrought upon the Cross, the *other* is acted upon his Throne, and the *third* pronounc'd in the Conscience. The *first* is expresst *Rom.* 3.25. His blood render'd God propitious. The *second*, *Heb.* 9.12. As he is entred into the Holy of Holies. The *third*, *Heb.* 9.14. Christ justifies as a Sacrifice in a way of merit, and when this is pleaded, God justifies as a Judge in a way of Authority. Christ laid the foundation of a discharge from all guilt upon the Cross, and procures an actual discharge upon the first look of a sincere faith towards him; and when this blood is sprinkled upon the Conscience, it *purgeth it from dead works*. *Heb.* 9.14. from the guilt of Death we contracted by sinful works, and from the sentence of Death which the Law pronounced by reason of those works; that thereby we may have a liberty to appear before God, and be fit to serve him. The sprinkling the Tabernacle, and the Vessels of the Sanctuary, and the person officiating in it, was the applying of the propitiation made by the Sacrifice to those things, for the special consecration of them unto God. No blood was sprinkled, but the blood of the victim, solemnly offer'd unto God upon the Altar, according to his own appointment; no blood applyed to the Conscience can cleanse it, but the blood of this great Sacrifice, which is peculiarly called *the blood of sprinkling*, as it is the Blood of the Covenant. *Heb.* 12.24. The virtue of it conveyed as sprinkled, is from the propitiation it made as shed. A *Not guilty* is entred into the Court of God when this blood is pleaded, and a *Not-guilty* inscrib'd upon the roll of Conscience, when this blood is sprinkled. It appeaseth God's Justice, and quencheth wrath: As it is pleaded before his Tribunal, it silenceth the accusations of sin; and quells tumults in a wrangling Conscience, as it is sprinkled upon the Soul.

2. The *evidence* of this truth well appears.

1. *From the credit it had for the expiation and cleansing of Guilt, before it was actually shed, and the relyance of Believers in all ages on it.* The Blood of Christ was applyed from the foundation of the World, though it was not shed till the fulness of time. They had the benefit of the promise of Redemption, before the accomplishment of the Sacrifice for Redemption. The cleansing we have now is upon the account of the blood of Christ already shed, the cleansing they had then was upon the account of the blood of Christ in time to be shed; the one respects it as *past*, the other as *future*. * We must distinguish the *virtue* of Redemption from the work of Redemption: The *work* was appointed in a certain time, but the virtue was not restrain'd to a certain time, but was communicated to Believers from the foundation of the World, as well as extended to the last ages of the World.

* Zanch. *Tom.* 7. *Part.*1. *p.*236.

Several *Considerations* will clear this.

(1.) *The Scripture speaks but of one person design'd for this great work.* *John Baptist* speaks of *the Lamb of God*, pointing to *one* Lamb appointed to *take away the sins of the world*. *John* 1.29. The *world* is to be understood κενικῶς for *all* ages, all times of the World: as the same is meant, 1 *John* 2.2. *He is a propitiation for our sins, and*

not for ours only, but alſo for the ſins of the whole World; And *He*, and *only He*, is the propitiation *by once offering of himſelf*: Not for the ſins of us only that live in the dregs of time, and the declining age of the World, but of thoſe that went before in all ages of the World from its youth, till his appearance in the fleſh, and expiring upon the Croſs. Chriſt is ſaid to be the one Mediator in the ſame ſence that God is ſaid to be the one God, 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and men, the Man Chriſt Jeſus.* As there is but *one* Creator of man, ſo there is but *one* Mediator for men. As God is the God of all that dyed before Chriſt came, as well as of thoſe that liv'd after; ſo Chriſt is the Mediator of all that dyed before his coming, as well as of thoſe that ſaw his day. They had Chriſt for their Mediator, or ſome other; ſome other they could not have, becauſe there is but one: They might as well have had another Creator beſides God, as another Mediator beſides the Man Chriſt Jeſus. In regard of the antiquity of his Mediation from the foundation of the World, he is repreſented, when he walks as Mediator in the midſt of the *ſeven Golden Candleſticks* with *hair as white as wool*, a character of Age: *Revel.* 1. 14. As God is deſcrib'd ſo in regard of his Eternity. *Dan.* 7. 9. There is but *one* God from Eternity; but *one* Mediator, whoſe Mediation hath the ſame date as the foundation of the World, and runs paralled with it. But *one Captain* of Salvation alſo for many Sons *Heb.* 2. 10. that were brought to glory. All that were brought to Glory, were brought into that happy ſtate by this Captain of Salvation, as made perfect by ſufferings; ſo that either none were brought to Glory before the ſufferings of Chriſt, which is not true; or they were brought to Glory by virtue of the ſufferings of that Captain of Salvation. If that *one Captain* were not a perfect head of Salvation but by ſhedding his blood, then thoſe that were under his conduct from the beginning of the world could not be perfect, but upon the account of his paſſion. For they had no perfection, but in, and by their head; the ſame way that he was juſtifyed for them, they were juſtifyed by him.

(2.) *This one Mediator was ſet forth ever ſince the fall of man, as the foundation of pardon and recovery.* The Covenant of Grace commencing from the time of the fall of man, the virtue of this blood, which is the blood of the Covenant, bore the ſame date; and indeed the blood of the Redeemer as the way of procuring reſtauration was ſignified in that firſt promiſe, which was the firſt dawning of the Covenant of Grace after that black night of obſcurity, the revolt of man had drawn upon the world. *Gen.* 3. 15. The recovery of man from that gulf of miſery, the head, or ſubtle brains of the Serpent had caſt them into, is promiſed there to be by a man (for that muſt be ſignified by the ſeed of the Woman) and ſome great and worthy perſon able for ſo great an undertaking; and to be effected by ſuffering, intimated by bruiſing his heel; which could not be without ſomething of blood in the caſe; *Satan* would not ceaſe, but expreſs his enmity againſt the diſſolver of his works, and the deliverer of his Captives. It muſt alſo ſignifie a deliverance from that which he was reduc'd to by the ſubtlety of the Serpent, and that was ſin and deſtruction. It could not be meant of a freedom from a bodily death, becauſe this promiſe being made before the pronouncing the ſentence of a bodily Death, which was not till *v.* 19. was a bar to any ſuch thought; for it had been a mockery, a falſity in God to promiſe *Adam* a redemption from that, and afterward overturn his promiſe, by threatning that which he had promis'd before to redeem him from. This *bruiſe* therefore that the ſeed of the Woman was to receive from the Devil, at what time ſoever it ſhould be inflicted, was to extend in the virtue of it to *Adam*, and his believing poſterity that ſhould come upon, and go off the ſtage of the World before the revolution of that time wherein it was to be tranſacted; otherwiſe, the making of this promiſe to him, which ſhould not diſtill any gracious dews upon him, had been to feed him with meer ſmoke, a thing unbecoming the Creator of the World; beſides, it was declared in Types and Figures. As the Ceremonial uncleaneſs which the legal Sacrifices were appointed to purge, was an image of the moral impurity which needed expiation; ſo the blood of Beaſts ſhed for the cleanſing of it, was a ſhadow of that blood which was deſign'd in the fulneſs of time for the expiation of the other. Nay, there were not only *Types* of it, but plain

propheſies concerning it. The Righteouſneſs whereby all Believers are juſtifyed, is witneſt in the whole current of Scripture, both by the Law and the Prophets to be without the works of the Law; *Even that Righteouſneſs of God, which is by Faith of Jeſus Chriſt*: *Rom.* 3. 21, 21. And therefore when there was a conference between *Moſes* and *Elias* on the one part, and *Chriſt* on the other, the ſubject of it is not any thing but that of his *deceaſe*. *Luk.* 9.31. The declaration of that being the chief intent of the Types of the Law, inſtituted by the miniſtry of *Moſes*; and of the *Prophets*, whereof *Elias* was the chief, though not in the publiſhing of the Mediator, yet in the peculiar mark of the favour of God in his tranſlation to Heaven. But *Eſay* is the plaineſt and moſt illuſtrious in the proclamations of the coming, the deſign and methods of the Redeemer: * And particularly the pardon of ſin by virtue of his ſuffering is diſcovered *Iſa.* 43. 24, 25. *Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.* Then it follows, *I, even I am he that blotteth out thy Tranſgreſſion for my own ſake.* Chriſt is ſaid *to ſerve with their ſins*; and *Iſay* 53. is a comment upon this, ſhowing what kind of ſervitude it was that the Redeemer endur'd, and what that wearineſs was which he ſuſtain'd for our iniquity, *viz.* That he was *wounded, bruiſed*, and *offer'd* up. The whole ſcope of the Chapter proves this, for it is ſpent in numbring up the benefits by the *Meſſiah*, the calling of the *Gentiles*, and gathering a Church from all parts of the world, *v.* 5, 6, *&c.* and *v.* 19, 20. And in the laſt part deſcribes the chiefeſt benefit by the *Meſſiah*, *viz.* propitiation, and remiſſion of ſin; and to ſhow that pardon was wholly free, he removes all falſe cauſes of pardon, humane merit, and legal Sacrifices, *v.* 22,23. *Thou haſt not called upon me, thou haſt not filled me with the fat of thy Sacrifices*: And then publiſheth the merit of the *Meſſiah*, ſerving *with*, or *in* their ſins, upon which account out of meer grace the ſins of men are blotted out; *v.* 24, 25. as much as to ſay, Not thou O *Jacob*, by thy duties and offerings haſt merited the blotting out of thy ſins: That Glory is only due to me who ſerv'd with thy ſins in dying and ſuffering, and paid the price of Redemption, that by this means, without thy merit, thy ſins might be wipt out, and *v.* 27, 28. He declares the rejection of the *Jewiſh* Church, the giving *Jacob to a curſe, and Iſrael to reproach*, for their refuſal of this way of Redemption.

* Gawer *de ſatisfact.* p. 74, &c.

3. *Though theſe Promiſes and Propheſies of the expiation and cleanſing of ſin were ſomething obſcure to them, and tho' they did not exactly know the method, how it would be accompliſht, yet that ſin ſhould be pardon'd, was fully reveal'd, and ſomething of the method of it might be known unto them.*

[1.] *That ſin ſhould be pardon'd, was fully reveal'd to them, and their faith had ſomething clear for their ſupport.* It was ſufficient that he had publiſht a time wherein, and a ſeed whereby *Satans* head ſhould be bruis'd; and afterwards had proclaim'd his name in *Text Letters*, to be *a God pardoning iniquities, tranſgreſſions, and ſins*. *Exod.* 34. 6. How could *Jacob* without the knowledge of this ſay at his expiring hour, that he had *waited for God's ſalvation*? *Gen.* 49. 18. How could *David* elſe ſo earneſtly have begg'd for a purging hyſſop? How could he be confident that there was a Grace to make him as white as the unſpotted Snow, and his bloody Soul as pure as unſtain'd wool? *Pſal.* 51. 7. How could *Manaſſeh* have with ſo much confidence laid himſelf at the feet of God in his Priſon, had he looked upon him only as a revenging, and not a pitying God? The promiſe of God's being *their* God, was often inculcated to them, aſſuring them thereby that the thing ſhould be done, that nothing of pardon, and the fruit of it ſhould be wanting to them, though the manner was not declar'd in that promiſe; for the promiſe of God's being their God, included all ſpiritual bleſſings; particularly this of cleanſing from ſin, without which, he could not be their God in a way of Grace, but their Judge in a way of wrath.

[2.] *They might know ſomething of the method and manner of it.* The mercy of God was reveal'd, the pardon of ſin aſſur'd, and Sacrifices inſtituted among the *Jews* to keep up their Faith in the expectation of this promiſed Expiation: But the manner how, and the merit whereby, was not ſo clearly drawn out to their view, which is fully open'd to us in the Goſpel. *Eph.* 3. 5. The Types indeed were obſcure, 'tis a hard matter to underſtand them now, ſince the revelation of the Goſpel; much har-

harder to ſpell them out by that Moon-light before the Sun was riſen. Yet the Believers then could not be ignorant, but there was ſome excellent thing wrapped up in them; that they were not appointed for any excellency they had in themſelves, or any power to propitiate God, and appeaſe his anger; which Gods diſdainful ſpeaking of them many times, when they reſted upon their external Sacrifices, might inform them of. They might collect from thence, that they all had reference to ſome richer blood, and were images of ſome nobler Sacrifice; beſides what the foundation-promiſe would mind them of, that ſome great perſon in our Nature was deſign'd for the bruiſing the Serpents head, by ſuffering the bruiſing of his heel by the force of the Serpent. They could not read that *glorious* and *comfortable name* of God; *Ex.* 34. 6. but that clauſe, *v.* 7. that he would *by no means clear the guilty*, (which belongs to his name, as well as the other of pardoning, and is utter'd with the ſame breath) might ſtartle them, and would ſeem to be an exception to daſh out the comfort of all the foregoing Titles: How they could reconcile ſuch diſtant terms of a God pardoning, and yet not clearing the guilty, without a reflection upon ſome grand expiatory Sacrifice, which might render to juſtice what was due for their crimes, and draw forth from mercy what was neceſſary for their miſery, I underſtand not. No doubt, but ſome of them ſaw ſomething of the *Meſſiahs* work wrapt up in the Typical Sacrifices and Ceremonies; for it is not likely that they ſhould all be wholly ignorant of the intendment of them. 'Tis very likely that *Job*, who was not a *Jew*, but an *Edomite*, and, as ſome think, dyed that year the *Iſraelites* came out of *Ægypt*, had the knowledge of Redemption by the *Meſſiah*; and why might not the *Iſraelites* alſo have ſome knowledge of it as early? No queſtion but they had; the place in *Job* is remarkable, *Job* 19. 25. *I know that my Redeemer lives, and that he ſhall ſtand at the latter day upon the Earth.* Moſt, both of *Proteſtants* and *Papiſts*, underſtand it of Chriſt. The word is גֹּאֲלִי a *Redeemer* by right of affinity, as Chriſt was, being our brother, by the aſſumption of our Nature; and he ſeems to ſpeak not only of one that was a Redeemer in act, but a Redeemer by Office; and his appearance to be in the latter day, referreth to his incarnation in the latter age of the world; whom himſelf alſo ſhould behold with his eyes at the reſurrection. 'Tis ſome extraordinary and remarkable thing that he would have ſo noted, for *v.* 23, 24. He ſpeaks, *Oh that my words were now written! Oh that they were printed in a book, that they were graven with an iron pen, and lead in the rock for ever.* He would have it perpetually preſerv'd and markt; and the comfort he took in the conſideration of this his Redeemer to be incarnate, ſo poſſeſſes him, that it is obſerved that he doth not utter ſuch heavy complaints to the end of the book, as he had done before. Chriſt was as much *Job's* Redeemer before his Incarnation and paſſion, as ours ſince: Yet as to the manner how he was to redeem, the price he was to pay, there was a vail upon him, till it was cleared up by the Prophets upon a nearer approach of the dawning of the fulneſs of time: For though they had ſome Revelation of the *Meſſiah* as a great perſon, a great Prieſt after the order of *Melchiſedech*, a great *King*, a ſpecial Favourite of God; yet how he was to cleanſe ſin, they were ignorant of: As they did not know what new Doctrines he would reveal as a *Prophet*, or what kind of Kingdom he ſhould have as a Monarch, ſo they did not fully know what kind of Sacrifice he ſhould offer as a Prieſt: They had ſome kind of knowledge, but not a diſtinct one.

(4.) *The ancient Patriarchs had Faith, and were actually pardon'd.* They had the *ſame* Spirit of Faith as thoſe had which lived in the times of the Goſpel. 2 *Cor.* 4. 13. *Noah* is ſaid to be *a juſt man, and perfect in his generations*, *Gen.* 6. 9. * When he was young, and when he was old: But how? *He found grace in the eyes of the Lord*, *v.* 8. He denyed his own Righteouſneſs, and fled to the Grace of God; which could not be exhibited to him but in Chriſt. For *no Grace without contented Juſtice.* The ground of all the comfort, and joy *Abraham* had, was the ſight of the appearance of this bleeding Redeemer, though afar off: *John* 8. 56. To what purpoſe was that ſight without a benefit redounding to him from it? And that great Patriarch was juſtifyed by faith in him, which the *Apoſtle* diſcourſeth of *Rom.* 4. and hereupon he was called the *Father of the faithful*, as being the firſt expreſs pattern of Juſtification ſet down in Scripture. * For he was not the Father of the faithful by

* Coccei ſum. Theolog.

*Illyric. Velam. Moſes. p. 247.

carnal

carnal procreation, but upon the account of Religion; The Father, as he was the Teacher by his Example, the name of Fathers being given to inſtructors. If he were not therefore cleanſed, and counted righteous upon the account of this blood, he could not be ſet forth as a pattern of Juſtification unto others, the pattern being wrote one way, and the Copies another. It was the ſole promiſe of the bleſſed ſeed, which was the cauſe of his Juſtification, not Sacrifices or Circumciſion. The ſame Righteouſneſs is imputed to the Father, as is to the Children; and the ſame to the Children that was to the Father. He, and we have the ſame Faith, the ſame Object of Faith: And by what we are juſtifyed, by the ſame he was juſtifyed: It was the *ſame* bleſſedneſs he and we have, the *ſame* Goſpel he and we heard, *Galat.* 3. 8. The Grace confer'd upon *David* was from Chriſt, how could his ſin elſe have been remitted, for which no Sacrifice was appointed under the Law? *Pſal.* 51. 16, 17. *Thou deſiredſt not Sacrifice, elſe would I give it.* Suppoſing the legal Sacrifices were ſufficient, without any relation to ſomething elſe to expiate the ſin for which they were appointed, how ſhould thoſe ſins of preſumption which *David* was guilty of, be expiated, ſince there was no inſtitution of any legal victim for them? Surely the *Iſraelites* were not left deſtitute of help in this caſe. And God by providing no Sacrifice for thoſe ſins, intimated that there was a nobler Sacrifice yet behind. The *Meſſiah* as a Prieſt was in *David*'s eye, whom he calls his Lord, though he was to proceed out of his loins. *Pſal.* 110. 1, 4. *Davids* Lord by another right than as God; For he doth diſtinguiſh him from the Father as Lord, and therefore *David*'s Lord by another right, a right of Redemption. The *Jews* had a ſufficient account that the Sacrifices of the Law could not purge ſin, in the ſacrifice of the *red Heifer*, *Numb.* 19. 2. which could not expiate their ſins. If it had a virtue to this purpoſe, why ſhould the Prieſt who ſacrificed her, and ſprinkled the blood before the Tabernacle, and the perſon that burnt her, and the perſon that gathered up the Aſhes waſh their cloaths afterwards, and be *unclean till the evening*, *v.* 7, 8, 9. who were more likely than the reſt to be expiated by it? Their ſins were pardon'd, but impoſſible to be ſo by the *blood of Bulls and Goats*; *Heb.* 10. 4. yet not without the interpoſition of a bloody Sacrifice; for *without blood, there is no remiſſion*; *Heb.* 9. 22. whereby the *Apoſtle* proves the neceſſity of the ſacrifice of Chriſt: And could ſin be pardon'd without a Sacrifice, the *Apoſtles* argument to evince the unpardonableneſs of the ſin againſt the Holy Ghoſt, or of thoſe that refus'd the Sacrifice of Chriſt, would be invalid; for his reaſon to prove it unpardonable, is, becauſe there is no more Sacrifice for it. All which ſuppoſeth the neceſſity of a ſatisfaction to Juſtice by blood, to open the way to the Throne of Grace, and put any man into the favour of God. It was this blood therefore ſhed upon the Croſs, whereby the tranſgreſſions under the firſt Teſtament were purg'd: And upon the account of which, the *promis'd Inheritance* was receiv'd; *Heb.* 9. 15. Chriſt could not elſe have pronounc'd a bleſſedneſs upon Faith without the Viſion of him: As he doth, *John.* 20. 19. *Bleſſed are they that have believed, and have not ſeen*; meaning thoſe that dyed in Faith in the time of the Law. And the *Apoſtle* is expreſs in it, that Chriſt by that *one offering perfected for ever them that are ſanctified*; *Heb.* 10. 14. Underſtanding thoſe that were ſanctifyed, or cleans'd, or pardon'd before the actual offering, as appears by the ground of this his inference, which was the inſufficiency of all other Sacrifices to take away ſin. There was never but one God that juſtifies, never but one way of Juſtification, and that by Faith; as the *Apoſtle* argues, *Rom.* 3. 30. and therefore but one cauſe of the Juſtification of all them that went before, becauſe but one Object of Faith, the blood of the *Meſſiah*, the Redeemer of the world: In him only *all things were gather'd* and ſum'd up into bleſſedneſs, *Eph.* 1. 12. and men are *bleſſed in him*. *Pſal.* 72. 17. In his merit, ſaith the *Chaldee Paraphraſe*, underſtanding it of the Meſſiah.

(5.) *And this might well be upon the account of the compact between the Father the Judge, and the Son the Redeemer.* Had he not promiſed the ſhedding of his blood, Juſtice had diſlodged the ſinner from the world. All hopes of regaining *Paradiſe* had been loſt, without it the Authority of the Law had not been preſerved, the ſacredneſs of Divine Truth had been violated, and the rectitude of his Government laid in the duſt by an eaſie indulgence, and paſſing over the ſin. Chriſt therefore

fore ſtood up, and promiſed his ſoul as a ſacrifice for ſin. He was before *Abraham* was. *Joh.* 8. 58. *Before Abraham was, I am*; *I am*, I was what I am now, a Mediator; by promiſe, by conſtitution, by acceptation; and therefore *Abraham* ſaw my day, and was glad, as it is before, *v.* 56. I was a Lamb ſlain, accepted as a Lamb ſlain, as Mediator upon credit. His Office was of a more ancient date than his incarnation. And he was the ſame in the function of a Mediator before, as he was after his taking our fleſh; the ſame for them in his compact as he was for us in the performance. A man may be freed from priſon, upon the promiſe of a ſurety worthy of credit, though the debt be not actually paid till ſome time after, according to agreement; and the poſſeſſion of a purchaſe may be delivered, though a time afterwards be ſet for the payment of the price. The payment of the ranſome is not of abſolute neceſſity before the deliverance of the captive. Many were delivered from their bonds by God, before the payment made by Chriſt, but not before the payment promiſed by him. The blood of this Sacrifice as ſhed, reaches us, though *ſixteen hundred* years ſince it was poured out; but the blood of this ſacrifice promis'd by the Redeemer, and receiving credit with God, reached *Adam Four thouſand years* before it was ſhed. God imparted the vertue before Chriſt actually mertied, and free'd the Captive before the ranſom was paid; yet upon the account of the promiſed merit, and contracted ranſome, Natural cauſes muſt be before the effect; Moral cauſes may be after the effect. The blood of Chriſt cleanſeth, not as a *Natural*, but as a *Moral* cauſe. He was in this reſpect a *Lamb ſlain from the foundation of the World*, *Revel.* 13. 8. ſlain fœderally, though not actually; Imputatively, though not really; *ſententially* in the acceptation of the Judge, though not *executively* in the enduring the paſſion; and therefore he was a Lamb ſlain from the foundation of the world efficaciouſly; by whoſe blood the ancient Believers were ſprinkled, as well as thoſe of a later date: And tho' ſome refer thoſe words *from the foundation of the World* not to the word *ſlain*, but to the writing of the names in the book of Life of the Lamb, whoſe names were written from the foundation of the World in the book of the Lamb ſlain, it will not much alter the thing. The ſlaying of the Lamb was agreed, as well as the writing the names in the book: And it will alſo follow, that no man had any place in the book, but had alſo an intereſt in the Lamb ſlain, and the benefits he enjoyed by virtue of the regiſter were to flow to him through the blood of the Covenanting Redeemer, and their names were writ there upon the credit of the Lamb to be ſlain; for *in him* was *the choice made before the foundation of the world. Eph.* 1. 4. and through him were the bleſſings of pardon given out from the foundation of the World. Had not this Lamb offered himſelf to be ſlain, man had been caſt into Everlaſting chains as well as the Devils, who had no Mediator, no Lamb to be ſlain for them. Well then, it follows from hence, That the Blood of Chriſt is of a full credit with God. Chriſt was the ſame to the Patriarchs, as to the *Apoſtles*, *Heb.* 13. 8. *He was the ſame yeſterday, to day, and for ever*: *Yeſterday*, to *Adam*, *four thouſand years* ſince. *Yeſterday* in the *Hebrew* phraſe often ſignifies *all the time paſt*. *To day*, *now* in the time of his appearance. For *ever*, to the Generations that follow; not only in regard of his Perſon and Deity, but in regard of his Office and Benefits: Tis not meant of his Deity, but of his Mediation, as will appear by the following *verſe*, where the *Apoſtle* deſigns the alienating their judgments from too high an opinion of the Ceremonial Rites and Sacrifices. They never purg'd ſin, but Chriſt was the cauſe of the purgation of them under the Law, as well as under the Goſpel, though he were not ſo diſtinctly known by them, as by us. The Blood of Chriſt extended to Believers in all ages: He was a ſeed for *Abraham*, as well as *Abraham*'s ſeed. *Gen.* 21. 12. *In Iſaac ſhall thy ſeed be call'd.* זֶרַע לְךָ *A ſeed for thee*; it may be render'd, a ſeed for thy good and eternal deliverance: Not only a ſeed out of his loins, but a ſeed for his benefit. As a flaſh of Lightning out of a Cloud in the night enlightens all things both before and behind it, ſo the Righteouſneſs and blood of Chriſt is imputed not only to men that come after him, but to thoſe that went before him. If the credit of it were ſo great then, the merit of it is as great now, ſince the actual effuſion of the Blood. Tis therefore rightly a blood that cleanſeth from all ſin.

2. *This*

2. *This was the true and sole end of his Incarnation and Death.* All the ends mentioned by the Angel *Gabriel* to *Daniel*, center in this and refer to it, *Dan.* 9. 24. *To finish the Transgression, make an end of sin, and make reconciliation for iniquity, and to bring in everlasting Righteousness*, and thereby should all the Visions and *Prophesies* concerning the *Messiah* and his work be fulfilled. And to this purpose would *the most holy* be *anointed* as the cause and foundation of all that removal of sin mentioned before. All the words which signifie sin, and contain in them all sorts of sin are here expresst, to show the compleatness of the design in regard of the Subject the *Messiah* was to remove out of the way. The word Translated to *finish*, כָּלָא signifies also to *shut up*, or *restrain*. And the word Translated to *make an end*, חָתַם signifies to *seal up*, sin was to be restrain'd from ravaging about at pleasure like a devouring monster, or shut up and stopt from being an accuser to condemnation; and sealed up, not for confirmation of sin, but for *concealment* of it, as things sealed are not to be lookt into but by persons authorised thereunto: 'Tis a breach of Trust, and an invasion of anothers right to do it. So God is said to *cover sin*, and Christ here to seal up sin by his blood, and for ever hide it from the face of God, and to make Reconciliation for iniquity or expiate it. Since it was sin only that was the cause of the enmity, and which separated us from Communion with God, wherein the happiness of a Creature is placed, there was a necessity, for our rescue from misery, to remove our guilt, that that which tore us might be muzzled; that that which accused us might be silenc'd; that that which was a bar to our happiness might be demolisht, that so the misery we endur'd might fly from us, and the blessings we wanted might flow down to us. For this cause the *Messiah* was anointed, and for this end he undertook his employment on Earth, to remove the obstacle which hindred our access to God. Hence we find that the *Covenant of Grace*, when spoken of in the Old Testament to be fully revealed in the latter days, contains chiefly those promises of *blotting out Transgressions, and remembring sin no more.*

(1.) *This is the fundamental Doctrine of the Gospel.* The *Apostle* therefore with a particular *Emphasis*, tells them this is a thing to be known and acknowledged by all that own Christianity, 1 *John* 3. 5. *And you know that he was manifested to take away our sins.* You know nothing of Christianity, if you know not and believe not this, that Christ appeared to take away the guilt of sin by a non-imputation, and to quell the power of sin by a mortification of it; to remove the punishment it had merited, and the corruption it had establisht in the hearts of men. Sin therefore will perfectly be cleansed both by remission and sanctification, else Christ would fall short of the end of his manifestation. This was the Doctrine the *Apostles* were first charged to publish, both as the reason of Christs suffering and of his Resurrection, that *Remission of Sins* might be preacht in his name among all Nations, *Luke* 24. 46, 47. Remission of sin as purchased by his Death, and assur'd by his Resurrection. The foundation of pardon was in his passion, and the manifestation of the efficacy of his passion was by his Resurrection. Both of them therefore were to be declar'd in order to this end. And though *Paul* was not then present at this first Commission, (as being one born out of due time, and summon'd into the office of *Apostleship* afterward) yet his instructions were of the same Nature, and observed by him in the same order, 1 *Cor.* 15. 3. *For I delivered unto you first of all that which I also received*, viz. first *How that Christ dyed for our sins according to the Scriptures.* Set aside this end, what attractive can there be in a Crucified man, one made the derision and reproach of his Nation, to cause any to believe in him? Faith particularly pitches upon the Death of Christ, and particularly eyes in that passion the intent both of the sender and of him that is sent. The first thing himself publisht when he exercised his office, was this Jubilee, *Luke* 4. 18, 19. *The acceptable year of the Lord*, wherein Captives were to be delivered, debts to be remitted and bonds to be cancelled. That was the main end of his coming to dye, which when done was the sole reason of his advancement: The purging sin, and our sin, was the ground of his glorious *sitting at the right hand of God*, *Heb.* 1. 3.

(2.) *There could be no other end of his shedding his blood, but this.* Since his death is called a Sacrifice, *Eph.* 5. 2. A propitiation, 1 *Joh.* 2. 2. *Rom.* 3. 25. it can

be for no other end but the cleansing of sin. For this was the reason of the institution of sacrifices. Blood shed in a sacrifice-way implyed blood criminal, and deserving to be shed. Had he come upon the Earth in a stately grandeur to rout Armies of men, batter down the Walls of Cities and demolish Empires; the rooting out of Tyranny and Monsters might have been thought his design. But this was no way for the expiation of sin, but the destruction of the sinner. But coming to shed his Blood, to be a Sacrifice, to be the reproach of men, and to be Gods servant in this Office, which he was not by Nature, what end can be imagin'd, but somewhat in relation to sin, and that both to the expiation and destruction of it? For dying and shedding his blood for it was not the way to maintain sin, but to abolish it; not a means to render iniquity lovely, but odious. If this were not the issue of his Death, it would be useless, his blood would be shed in vain. His Death being a punishment, and by way of Sacrifice, must be for some end: It could not be for any thing relating to himself, or to merit any thing for himself; for being God, there could be no accession of Happiness to him, he needed not to merit any thing, because he wanted nothing. All merit is a desert of something which is not at present possessed, but desired to be possessed. He had not, nor could commit any sin for which he should become a Sacrifice. The Deity is uncapable of Unrighteousness and Crime. The punishment was not therefore upon any account of his own. No Crime was committed by him in his Humanity that might merit the infliction of such a punishment; this was impossible, for whatsoever Crime had been committed in his Humanity, had been the Crime of his Person, and so had been a spot upon his Deity, united in one person with his Humanity. Besides, he took Humane Nature to suffer in it: His incarnation had an *ought to suffer* linkt to it, so that his shedding his blood was resolv'd on before any Crime could be committed, if it were to be suppos'd that in his Humanity he were capable of any error or miscarriage. His blood must be shed for some other, and the punishment inflicted upon him, which was merited by some other persons: It could not be for the Holy Angels, they were innocent, and not criminally indebted, and therefore obnoxious to no penalty. It being for the taking away of sin, the word sin excludes the good Angels who never sin'd, but always obey'd God: *Psal.* 103. 21. Nor could it be for the evil Angels, for the Scripture excludes them from any Redemption, and binds them for ever in chains of darkness to bear the punishment in their own persons. Besides that, this punishment could not properly be born in any other Nature specifically distinct from their sinning Nature, as it was. It must be for the sin of men, or for nothing: And consequently the Death of Christ would be an insignificant thing; but 'tis utterly inconsistent with the Wisdom and Holiness of God to appoint, and the Wisdom and Honour of Christ to agree to a task for nothing, and to no purpose. * Now since Christ offer'd his Life to God (which he did not owe upon his own account,) a reward was due to him upon the account of Justice, which must consist in remitting something which he ow'd, or imparting something which he wanted; no Debt for himself could he be charged with, no Indigency could be in his Humanity upon his own account, since all Happiness was due to that, by vertue of its Union with the Deity: Nothing could be bestowed upon him for himself, because he wanted nothing; nothing could be remitted to him, because he owed nothing. Since therefore he so deeply humbled himself, not for himself, but for others; and that there was a merit on his part, and consequently a just retribution on God's part due; it was necessary it should be given to some others upon his account, that what they owed might be remitted, and what they wanted, might be bestowed. These could be no other than men, whom he came to justifie, and to whom the Debt owing to God might be discounted upon the account of Christ's payment.

* Sabund *Tit.* 260.

3. *This cleansing sin is wrought solely by his own worth, as he is the Son of God.* 'Tis therefore said in the *Text the blood*, not only *of Jesus Christ*, but *of the Son of God*. The blood of Jesus received its value from his Sonship, the Eternal Relation he stood in to his Father. Since sin is an infinite evil, as being committed against an infinite God, no meer Creature can satisfie for it, nor can all the holy works of all the Creatures be a compensation for one act of sin, because the vastest heap of all the holy actions of Men and Angels would never amount to an infinite goodness,

neſs which is neceſſary for the ſatisfaction of an infinite wrong. One ſin * containing in it an infinite malice, is greater in the rank of evils, than all good works heapt togecher, can be in the rank of goods. But this blood was not only the blood of Jeſus, a Man, but the blood of that perſon that was the Son of God; of him who was our ſurety as the Son of God, before he was our ſurety as the Son of Man; who interpoſed as a ſurety *four thouſand years* before his Incarnation and ſhedding his blood, though he could not act the part of a ſurety without his Incarnation and ſhedding his blood. Either we had no ſurety before he was Incarnate, or elſe the Son of God in his own perſon was our ſurety. The ſhedding his blood was purſuant to that interpoſition he made as the Son of God in our ſtead, before he was the Son of Man; and it was truly the blood of that perſon who had offer'd himſelf to be our ſurety, and been accepted in that relation ſo many ages, before a created Nature was aſſum'd by him; ſo that though his Humanity was a Creature, and was neceſſary as a ſubject wherein the ſatisfaction was to be performed, yet it added no worth to the ſatisfaction of it ſelf. The value which his Blood had, was from his Deity, his being the Son of God, in which condition he enter'd into his relation of a Mediator for us. It was the ſame perſon that was the brightneſs of God's Glory, and the expreſs Image of his Perſon; the ſame Perſon that upheld all things by the word of his power, who did by Himſelf, in that Glorious Perſon *purge our ſins. Heb.* 1. 3. The Prieſts under the Law purg'd the ſins of the people by the Sacrifices of Beaſts: This was an infinitely nobler victim, a beam of brightneſs ſtreaming from the Eternal Father while he was purging our ſins in his Eclipſe: The expreſs Image of his perſon, while he was made a curſe upon the Croſs, upholding all things by the word of his power, while he bowed his Head under the weight of his ſufferings: He was all this while making an atonement for our ſins, whence redounded an unconceivable efficacy to his Blood. The Nature of man dyed, but he had another Nature as immortal as the Perſon whoſe brightneſs he was, that liv'd to add value to his ſufferings. This Divine Perſon by his own ſtrength, and in this Glorious relation wreſtled with the flames of Wrath, and took hold of the Tribunal of Juſtice, and by the value of his ſufferings, ſmoothed the face of a frowning God, aſſwaged the tempeſts of a provoked Juſtice, and placed before the Tribunal of Judgment a ſtrong and everlaſting Righteouſneſs of his own compoſure, as a vail between the piercing Eye of Divine Holineſs, and the guilty and filthy ſtate of a ſinner; ſo great a Perſon, one equal with God, was neceſſary for the reſtoring his Honour, and ſanctifying his Name; ſo great a Perſon was neceſſary for the purging the fallen Creature from his guilt and filth.

* *Saith* Leſſius.

4. *Hence it follows that ſin is perfectly cleanſed by this Blood.* Since it expiated the ſins of former Ages, ſince it was the end of his coming, ſince he did what he did by his own worth, ſin muſt be perfectly cleanſed, elſe the end of his coming is not attained, and his worth would appear to be but of a finite value. All cleanſing is the fruit of this Blood, the cleanſing from guilt is wrought immediately by it, the purging from filth is mediately by his Spirit, but as it was the purchaſe of his Blood.

(1.) *The Blood of Chriſt doth not perfectly cleanſe us here from ſin, in regard of the ſenſe of it.* Some ſparks of the fiery Law will ſometimes flaſh in our Conſciences, and the Peace of the Goſpel be put under a Vail. The ſmiles of Gods Countenance ſeem to be chang'd into Frowns, and the Blood of Chriſt appears, as if it ran low. Evidences may be blurr'd, and guilt reviv'd. *Satan* may accuſe, and Conſcience knows not how to anſwer him. The ſore may run freſh in the night, and the Soul have not only Comfort hid from it, but *refuſe Comfort* when it ſtands at the door. There will be ſtartlings of Unbelief, diſtruſts of God, and miſty ſteams from the miry Lake of Nature. But it hath laid a perfect Foundation, and the top ſtone of a full Sence and Comfort will be laid at laſt. Peace ſhall be as an illuſtrious Sun-ſhine without a Cloud, a Triumphant breaking out of Love, without any Arrows of Wrath ſticking faſt in the Conſcience; a ſweet Calm without any whiſper of a bluſtring Tempeſt; the guilt of ſin ſhall be for ever wipt

out of the Conscience, as well as blotted out of Gods Book. The Accuser shall no more accuse us, either to God or our selves; no new Inditement shall be form'd by him at the Bar of Conscience; nay, Conscience it self shall be for ever purg'd, and sing an uninterrupted *Requiem*, and *Hymn* of peace, shall not hiss the least Accusation of a crime. As Gods Justice shall read nothing for condemnation; so Conscience shall read nothing for Accusation. The Blood of Christ will be perfect in the effects of it. As it rent the Vail between God and us, it will rend the Vail between Conscience and us; no more frowns from the one, nor any more janglings in the other. As Christ said, when he was giving up the Ghost, *'Tis finished, viz.* The sence and sufferings under a guilty State: 'Tis then, a Believer may say his fears are finished, when he is breathing forth his Soul into the Armes of his Sacrific'd Saviour. Iniquities shall never more appear in their guilty charge to draw Blood from the soul of a penitent Believer. The soul shall be without fault before the Throne of God. *Rev.* 14. 5.

(2.) *The Blood of Christ doth not perfectly Cleanse us here from sin, in regard of the stirrings of it.* The Old Serpent will be sometimes stinging us, and sometimes foyling us. The righteous soul will be vext with corruptions within it, as well as the abominations of others without it. The *Canaanite* is in the Land; and therefore the vertue of the blood of Christ is expresst in our power of Wrestling, not yet in the Glory of a Triumph. It doth not here perfectly free us from the remainders of sin, that we may be still sensible that we are fallen Creatures, and have every day fresh notices, and experiments of its powerful vertue; and that his love might meet with dayly Valuations in a dayly sence of our misery. But this blood shall perfect what it hath begun, and the troubled sea of corruption that sends forth mire and dirt, shall be totally remov'd: Then shall the soul be as pure as unstain'd Wool; as spotless as the Dew from the Womb of the Morning; no wrinkles upon the face, no bubblings up of corruption in the soul: The Blood of Christ shall still the Waves, and expel the filth, and Crown the soul with an Everlasting Victory. *The Spirits of just men are then made perfect, Heb.* 12. 23.

(3.) *But the Blood of Christ perfectly Cleanseth us from sin here, in regard of Condemnation and Punishment.* Thus it blots it out of the book of Gods Justice; 'tis no more to be remember'd in a way of legal and judicial sentence against the sinner. Though the nature of sin doth not cease to be sinful, yet the power of sin ceaseth to be condemning. The sentence of the Law is revok't, the right to condemn is removed, and sin is not *imputed to them*, 1 *Cor.* 5. 19. Where the Crime is not imputed, the Punishment ought not to be inflicted: 'Tis inconsistent with the Righteousness of God to be an appeas'd, and yet a revenging Judge. When the cause of his Anger is remov'd, the effects of his Anger are extinguisht: Where there is a cleansing from the Guilt, there necessarily follows a removal of the Punishment. What is the Debt we owe upon sin? Is it not the Debt of Punishment, which is Righteously exacted for the fault committed? When the blood of Christ therefore purifies any from their guilt, it rescues them from the punishment due to that guilt. Herein doth the pardon of sin properly consist, in *a remission of Punishment.* The Crime cannot be remitted, but only in regard of Punishment merited by it. If God should punish a man that is sprinkled with the blood of Christ, and pleaded for by the blood of Christ, it would be contrary both to his Justice and Mercy: To his *Justice*, because he hath accepted of the satisfaction made by Christ, who paid the Debt, and acquitted the Criminal, when he bore his sin in his own Body upon the Tree: It would be contrary to his *Mercy*, for it would be Cruelty to adjudge a person to Punishment, who is Legally discharg'd, and put into the state of an innocent person, by the imputation of the Righteousness of the Redeemer. Though the acts of sin are formally the same that they were, yet the state of a cleansed sinner is not Legally the same that it was; for being free from the charge of the Law, he is no longer obnoxious to the severity of the Law. *There is no Condemnation to them that are in Christ, Rom.* 8. 1. No matter left, that shall actually condemn, since Christ for sin, or as a Sacrifice for sin, condemned sin in the Flesh. *v.* 3.

* Turretin. *de satisfact.* p. 330.

(4.) *The Effect of this Blood shall appear perfect at the last in the final Sentence.* It cleanseth us initially here, compleatly hereafter. It cleanseth us here in Law.

Its

Its Vertue shall be manifest by a final Sentence. *He that believes not, is condemn'd already*, *Joh.* 3. 18. Condemn'd by the Threatning, but not by the pronounced Sentence. So he that believes is justified by the Plea of this Blood, justified in the promise of the Gospel, but not yet by publick Sentence, which is reserved till the last day. *After Death the Judgment*. *Heb.* 9. 27. As Christ was justified after he had presented his Blood, was owned to be Gods Righteous Servant, by a publick Declaration in his *Exaltation*. 1 *Tim.* 2. 16. So those that have an interest in this Blood, have a sentential Justification at their Dissolution, by God as a Judge; and fully compleat, when their persons shall be pronounced just, at the reunion of the Soul and Body at the Resurrection: Whence this time is called the day *of Refreshment*, *Act.* 3. 19. when sins shall be blotted out, * when God shall no more Correct, and Conscience shall no more reproach for guilt. Sin is cleansed now, but said to be blotted out then, because then all the parts of Salvation shall be compleat. Election was an Act of Eternity, but then it shall be declar'd in the separation of them for ever from the rest of the World, to be with him in Glory. Redemption was purchased by the death of Christ, offered in the Gospel, and conferr'd upon the Believer, but then it will be compleat in a deliverance from all Enemies, and the last Enemy, Death; And therefore called the *day of Redemption*, *Eph.* 4. 30. There shall then be an endless Repose from all Sorrow within, and Trouble without. Sanctification is begun to be wrought here by the Spirit, but sin is not aboliſht; all Earthly Affections are not compleatly put off. So it will be with our Justification, as it consists in pardon of sin; sins are blotted out now, but then in a more excellent, full, and visible manner. We need a dayly pardon upon dayly sin, but then God will absolve us once for all, from all our faults committed in our whole lives, and no more will be committed to need a pardon. There is here a secret grant passed in our Consciences; There, a solemn publication of it before Men and Angels. Here every one receives a pardon in particular, as they come to him; As those under the Law had a particular expiation by the means of the Sacrifices presented by them, but in the annual day of expiation there was a general propitiation for the sins of the people, and all their iniquities together were carried into the Desert. So the pardon that was granted to particular Believers shall then resolve into one entire absolution of the whole Body; when Christ shall pronounce them all Righteous, and present them unblameable, and without spot to his Father. Justification is compleat in *this World*, in regard that the guilt of sin shall never return, and a person counted Righteous shall never be counted Unrighteous; but not so compleat that the sence of sin shall never return. But then neither *Davids* Murther shall rise up against him, nor *Peters* Denyal of his Master ever stare him in the Face: No need of fresh looks upon the Brazen Serpent for cure, because there shall be no bitings by the fiery ones to grieve and trouble.

* Faucheur *in loc.* Vol. 2. p. 163. *&c.*

(5.) Hence, *It Cleanseth from all sin Universally*. For since it was the Blood of so great a person as the Son of God, it is as powerful to Cleanse us from the greatest as the least. Had it been the Blood of a sinful Creature, it had been so far from expiation, that it would rather have been for pollution. Had it been the Blood of an Angel, though Holy, (supposing they had any to shed) yet it had been the Blood of a Creature, and therefore incapable of mounting to an infinite value. But since it is the Blood of the Son of God, it is both the Blood of a Holy and of an Uncreated, and Infinite person: Is it not therefore able to exceed all the bulk of finite sins, and to equal in dignity the infiniteness of the injury in every Transgression? The particle *All* is but a rational consequent upon the mention of so rich a treasure of Blood. The nature of the sins, and the blackness of them is not regarded, when this Blood is set in opposition to them. God only looks what the sinners are, whether they repent and believe. He was *delivered for our Offences*, *Rom.* 4. 25. not for some few offences, but for all; and as he was deliver'd for them, so he is accepted for them. The effect therefore of it is a Cleansing of all, both the Original and Additional Transgressions; the Omissions of that good, God hath Righteously commanded, and the Commissions of that evil he hath Holyly prohibited. Men have different sins, according to their various Dispositions or Constitutions. Every man hath his *own way*. And the iniquity of all those various sins

ſins of a different ſtamp, and a contrary nature, in regard of the Acts and Objects, God hath made *to meet* at the Croſs of Chriſt, and *laid* them *all upon him*, *Iſa.* 53. 6. The ſins of all believing perſons, in all parts, in all Ages of the World, from the firſt Moment of mans ſinning, to the laſt ſin committed on the Earth. In regard of this Extenſive Vertue, the *ſcape-goat* was a Type of him; for though there were not particular Sacrifices under the Law, appointed for ſome ſins, yet in that *Anniverſary one*, *all* the ſins of the people were laid upon the *head* of that devoted *Goat*, to be carried into the Wilderneſs. *Lev.* 16. 21. עֲוֹנוֹת חַטֹּאתָם פִּשְׁעֵיהֶם And and ſame ſeveral words ſignifying all ſorts of ſins are there uſed, as God uſes, *Exod.* 34. 7. when he Proclaims himſelf a God forgiving iniquity, tranſgreſſion, and ſin. And the firſt ſin we read of, cleans'd by this Blood, after it was ſhed, was the moſt prodigious wickedneſs that ever was committed in the face of the Sun, even the *Murder of the Son of God*, *Acts* 2. 36, 38. So that ſuppoſe, a man were able to pull Heaven and Earth to pieces, Murder all the reſt of Mankind, deſtroy the Angels, thoſe ſuperlative parts of the Creation; he would not contract ſo monſtrous a guilt, as thoſe did in the Crucifying the Son of God, whoſe perſon was Infinitely Superiour to the whole Creation. God then hereby gave an Experiment of the ineſtimable value of Chriſts Blood, and the inexhauſtible vertue of it. Well might the Apoſtle ſay, *The Blood of Chriſt cleanſeth us from all ſin.*

III. Thing; *How Chriſts Blood cleanſeth from ſin.* God the Father doth actually and efficiently juſtifie; Chriſts Blood doth Meritoriouſly juſtifie. God the Father is conſider'd as Judge, Chriſt is conſider'd as Prieſt and Sacrifice. He was a *Prieſt in things pertaining to God*, *Heb.* 2. 17. *to make Reconciliation for the ſins of the People.* He is the *Fountain*, *ſet open for ſin, and for uncleanneſs*, *Zach.* 13. 1. And *forgiveneſs of ſin* is a fruit of *Redemption*, *through his Blood*, *Col.* 1. 14.

This is done,

1. *By taking ſin upon himſelf.* God Collected all the ſins from all parts of the VVorld, in all Ages of the VVorld, bound them up together, and *laid them upon* Chriſts Shoulders, *Iſa.* 53. 6. Alluding to the manner of transferring the ſins of the people, by *Aarons* laying his hands upon the head of the Sacrifice: So that as the *ſcape-goat* purg'd the people, Chriſt cleanſeth or juſtifies men by *bearing their iniquities*, *Iſa.* 53. 11. Not by bearing the pollution of them inherently, but the guilt of them, or the curſe which the ſinner had merited: For our ſins could no more be tranſmitted to him in the filth and defilement of them, than the iniquities of the *Iſraelites* could be infus'd into the ſcape-Goat, but only in their Curſe and Guilt. A Beaſt was not capable of ſpiritual pollution, becauſe it wanted an intellectual Nature; nor Chriſt, becauſe of the excellency of his Perſon. Chriſt took our ſins upon him, not thereby to become ſinful, but to become devoted in a judicial manner, *as a curſe*; and therefore his being ſaid to be *made ſin* in one place, that we might be *made the Righteouſneſs of God in him*; 2 *Cor.* 5. 21. is to be interpreted by *Gal.* 3. 13. wherein he is ſaid to be *made a curſe to redeem us from the curſe of the Law*, *i. e.* a perſon expos'd to the vengeance of God, to procure impunity for the Offenders, that they might be abſolv'd, and treated as if they had never been criminal. *He is the Lamb of God that takes away the ſins of the World.* *Joh.* 1. 29. αἴρων The word ſignifies to *take up*, as well as to take away. He took the guilt upon his Shoulders, that he might for ever take it away from ours. * As we are made Righteouſneſs in him, ſo he was made ſin for us: Now we are not Righteous before God by an inherent, but by an imputed Righteouſneſs, nor was Chriſt made ſin by inherent, but imputed guilt. The ſame way that his Righteouſneſs is Communicated to us, our ſin was Communicated to him. Righteouſneſs was inherent in him, but imputed to us; ſin was inherent in us, but imputed to him: He receiv'd our evils to beſtow his good; and ſubmitted to our curſe to impart to us his Bleſſings; ſuſtain'd the extremity of that wrath we had deſerv'd, to conferr upon us the Grace he had purchaſed. The ſin in us, which he was free from, was by Divine Eſtimation transferr'd upon him, as if he were guilty; that the Righteouſneſs he hath, which we were deſtitute of, might be transferr'd upon us, as if we were innocent. He was made ſin, as if he had ſinn'd all the ſins of men, and we are made Righteouſneſs, as if we had not ſinn'd at all.

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2. *By accounting the righteousness and sufficiency of his sufferings to us.* If we stand upon our own bottom, we are lost; our own rags cannot cover us, nor our own imperfections relieve us. The *whole World lyes in wickedness*; 1 *John* 5.19. God is a consuming fire, and we are combustible matter; the Holiness of God, and the Soul of the most righteous fallen Creature, cannot meet without abhorrency on the part of God, and terror on the part of Man. Divine Holiness cannot but hate us, Divine Justice cannot but consume us, if we have no other Righteousness than our own imperfect one to please the one, and be a bar to the other. There is no Justification by the Law, but upon a perfect Righteousness, and we must be justifyed by the performance of the Law, or we can never be justifyed; for the Law of God was not abrogated upon the fall of man; 'tis the Authority of the Law-giver, and not the offence of the Malefactor, which doth abolish a Law. But we cannot perform the Law our selves. Alas, *All have sinned and come short of the Glory of God. Rom.* 3.23. of that Righteousness which glorifies God; and having once broken the Law, we can never be said perfectly to keep it; for if we had grace given us to perform it for the future, it nulls not the breach of it for the time past. Since the Law is not abrogated, it must be exactly obeyed, the honour of it must be preserved; it cannot be observ'd by us, it was Christ only who kept it, and never broke it, and indur'd the penalty of it for us, not for himself: For the Law requires Obedience of a Creature, but demands not punishment but upon default of Obedience. The punishment was not inflicted on him for himself, but for us; the virtue of that must be transfer'd to us, which cannot be any other way than by imputation, or reckoning it ours, as we are one body with him. Besides, Justification cannot be by any thing inherent in us; for we are *ungodly*, before the first instant of Justification; *Rom.* 5.5. and *Sinners*, and *Enemies*: *Rom.* 5.10. Since there is nothing but unrighteousness in us, a Righteousness must be fetcht from something without us; If it be without us, 'tis not inhærent in us. What Righteousness is in us after Justification, cannot be the cause of the Justification which præceded that Righteousness. The *Effect* never præcedes the *cause*. If the Righteousness whereby we are justifyed be not inhærent in *us*, but in *another*, how can it be our Righteousness, but by some way of counting it to us. God intended Christ's suffering as the way of bearing iniquity for us, and accepted him as one that bore our Iniquities, and made this bearing Iniquity the ground of the *Justification of many*; *Isa.* 53. 11. *By his knowledge shall my righteous Servant justifie many, for he shall bear their Iniquities.* In his bearing our Iniquities, there was the imputation of our sins: In our Justification there must be the imputation of his suffering. The counting another's Righteousness to us is as reasonable, and easie to conceive, as the counting our sins to another. Without this way of reckoning it to us, we cannot conceive of the intercession of Christ, or what pleas he can use. He is an Advocate by vertue of his propitiation, and his Righteousness in it. 1 *Joh.* 2. 1, 2. The plea then must be of this Nature, Father, I took flesh by thy order, and suffered Death according to thy pleasure: I gave my Soul a ransome for many, and the shedding of my blood was a sweet smelling Sacrifice. Thou would'st have me be made a curse to free others from the curse, and to receive wounds, that others might receive health: Let those therefore that plead the merit of my suffering, be absolv'd from their guilt. I have born their sins, their iniquities thou didst cause to meet on me, condemn them not to bear those iniquities I have born already. To what purpose did I bear them, if they must bear them to? And to what purpose should they believe in me, if they must sink under the same condemnation with those that refuse me? How this plea can be made without accepting those sufferings for us, and counting the righteousness of them to us, is not to be understood. Some compare this way of imputation to the Sun shining upon the Wall, through a green or blew glass, whereby the true colour of the Wall is indiscernable while the colour communicated by the Glass is upon it; yet this colour is not the colour of the Wall, but the colour of the glass, and inhærent in the Glass, only reflected upon the wall; so the righteousness whereby we are justifyed, and which covers our Iniquities from the sight of God, is *inherent* in Christ, but *transferr'd* to us. The ground of this imputation is community of Nature. Because he *took not the nature of Angels*, 'tis not reckon'd to them.

Heb.

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2. *By accounting the righteouſneſs and ſufficiency of his ſufferings to us.* If we ſtand upon our own bottom, we are loſt; our own rags cannot cover us, nor our own imperfections relieve us. The *whole World lyes in wickedneſs*; 1 *John* 5.19. God is a conſuming fire, and we are combuſtible matter; the Holineſs of God, and the Soul of the moſt righteous fallen Creature, cannot meet without abhorrency on the part of God, and terror on the part of Man. Divine Holineſs cannot but hate us, Divine Juſtice cannot but conſume us, if we have no other Righteouſneſs than our own imperfect one to pleaſe the one, and be a bar to the other. There is no Juſtification by the Law, but upon a perfect Righteouſneſs, and we muſt be juſtifyed by the performance of the Law, or we can never be juſtifyed; for the Law of God was not abrogated upon the fall of man; 'tis the Authority of the Lawgiver, and not the offence of the Malefactor, which doth aboliſh a Law. But we cannot perform the Law our ſelves. Alas, *All have ſinned and come ſhort of the Glory of God. Rom.* 3. 23. of that Righteouſneſs which glorifies God; and having once broken the Law, we can never be ſaid perfectly to keep it; for if we had grace given us to perform it for the future, it nulls not the breach of it for the time paſt. Since the Law is not abrogated, it muſt be exactly obeyed, the honour of it muſt be preſerved; it cannot be obſerv'd by us, it was Chriſt only who kept it, and never broke it, and indur'd the penalty of it for us, not for himſelf: For the Law requires Obedience of a Creature, but demands not puniſhment but upon default of Obedience. The puniſhment was not inflicted on him for himſelf, but for us; the virtue of that muſt be transfer'd to us, which cannot be any other way than by imputation, or reckoning it ours, as we are one body with him. Beſides, Juſtification cannot be by any thing inherent in us; for we are *ungodly*, before the firſt inſtant of Juſtification; *Rom.* 5. 5. and *Sinners*, and *Enemies*: *Rom.* 5. 10. Since there is nothing but unrighteouſneſs in us, a Righteouſneſs muſt be fetcht from ſomething without us; If it be without us, 'tis not inhærent in us. What Righteouſneſs is in us after Juſtification, cannot be the cauſe of the Juſtification which præceded that Righteouſneſs. The *Effect* never præcedes the *cauſe*. If the Righteouſneſs whereby we are juſtifyed be not inhærent in *us*, but in *another*, how can it be our Righteouſneſs, but by ſome way of counting it to us. God intended Chriſt's ſuffering as the way of bearing iniquity for us, and accepted him as one that bore our Iniquities, and made this bearing Iniquity the ground of the *Juſtification of many*; *Iſa.* 53. 11. *By his knowledge ſhall my righteous Servant juſtifie many, for he ſhall bear their Iniquities.* In his bearing our Iniquities, there was the imputation of our ſins: In our Juſtification there muſt be the imputation of his ſuffering. The counting another's Righteouſneſs to us is as reaſonable, and eaſie to conceive, as the counting our ſins to another. Without this way of reckoning it to us, we cannot conceive of the interceſſion of Chriſt, or what pleas he can uſe. He is an Advocate by vertue of his propitiation, and his Righteouſneſs in it. 1 *Joh.* 2. 1, 2. The plea then muſt be of this Nature, Father, I took fleſh by thy order, and ſuffered Death according to thy pleaſure: I gave my Soul a ranſome for many, and the ſhedding of my blood was a ſweet ſmelling Sacrifice. Thou would'ſt have me be made a curſe to free others from the curſe, and to receive wounds, that others might receive health: Let thoſe therefore that plead the merit of my ſuffering, be abſolv'd from their guilt. I have born their ſins, their iniquities thou didſt cauſe to meet on me, condemn them not to bear thoſe iniquities I have born already. To what purpoſe did I bear them, if they muſt bear them to? And to what purpoſe ſhould they believe in me, if they muſt ſink under the ſame condemnation with thoſe that refuſe me? How this plea can be made without accepting thoſe ſufferings for us, and counting the righteouſneſs of them to us, is not to be underſtood. Some compare this way of imputation to the Sun ſhining upon the Wall, through a green or blew glaſs, whereby the true colour of the Wall is indiſcernable while the colour communicated by the Glaſs is upon it; yet this colour is not the colour of the Wall, but the colour of the glaſs, and inhærent in the Glaſs, only reflected upon the wall; ſo the righteouſneſs whereby we are juſtifyed, and which covers our Iniquities from the ſight of God, is *inherent* in Chriſt, but *transferr'd* to us. The ground of this imputation is community of Nature. Becauſe he *took not the nature of Angels*, 'tis not reckon'd to them. *Heb.*

Heb. 2. 16, 17. If he had taken the Nature of Angels, it could not have been reckon'd to us, becauſe he had not been akinn to us. Had he taken the Nature of Angels, it could no more have been imputed to us, than the fall of Angels can be imputed to us; which cannot be, becauſe we have not an agreement in the ſame nature with them: And next to that, the ground of it is his Reſurrection from the Grave. Had he lain in the Grave, his righteouſneſs could not have been imputed to us, becauſe it had not been declar'd ſufficient in it ſelf; and the ſufficiency of the price, and the accepting it for a ranſome, muſt præcede the accounting of it to another for his deliverance. That which is the evidence of the perfection, and agreeableneſs of it to the judgment of God, is the ground of the imputation of it to us: But his going to the Father, whereof his Reſurrection was the *firſt* ſtep, and his aſcenſion the *next*, is the convincing argument *the Comforter* makes uſe of to perſwade men of the fullneſs, and exactneſs of it. *John* 16. 10.

(1.) *This cleanſing of us by imputing this blood to us, is by vertue of union, and communion with him.* The *Apoſtle* before the *Text* ſpeaks of a fellowſhip with God and Chriſt, which implies union with Chriſt, and then the blood of Chriſt cleanſeth from all ſin. What Chriſt did as a common perſon, is accepted for us; but the actual imputation of it to us depends upon our becoming one body with him. If we had not had a union with *Adam* in Nature, and been ſeminally in him, his ſin could no more have been imputed to us than the ſin of the fallen Angels could be counted ours; ſo if we have not a Union with Chriſt, *his* Righteouſneſs can no more be reckon'd to *us* than the Righteouſneſs of the ſtanding Angels can be imputed to us. We muſt therefore be in Chriſt as really as we were in *Adam*, though not in the ſame manner of reality. We were in *Adam ſeminally*, we are in Chriſt *legally*; yet ſo, that it is counted in the judgment of God as much as if there were a ſeminal union. Believers are therefore called the *ſeed* of Chriſt, *Iſa.* 53. 10. *Pſal.* 22. 30. And they are call'd Chriſt, 1 *Cor.* 12. 12. And *the Body of Chriſt*, *v.* 27. 'Tis ſaith one, * not *numerically*, but *legally ſuch*. If we had been in him ſeminally as we were in *Adam*, Righteouſneſs would have been communicated to all deſcending from him: But God hath appointed a higher way of communication by ſpiritual Union. As thoſe who were in *Adam* by Natural propagation, are made guilty by his tranſgreſſion to condemnation; ſo all that are ſpiritually united to Chriſt, are cleanſed from their *many offences* to Juſtification. *Rom.* 5. 16. As there was a neceſſity of his Union with us in our nature for our Redemption, (ſince he could not be the Redeemer of Mankind by Death as he was the Son of God, unleſs he were alſo the Son of man;) ſo there is a neceſſity of our union with him in his Spirit. As there could be no expiation without a ſatisfaction, no ſatisfaction to be made by Chriſt, unleſs there were an imputation of our ſins to him, and no imputation can be ſuppoſ'd, unleſs he were united to us in our Nature; ſo there can be no imputation of any thing in him to us, unleſs there be a ſtrait union, whereby he becomes our Head, and we his Members. What doth the *Apoſtle* mean in that wiſh of being *found in Chriſt*, but this *Union*, whereby he might have a ſhare in his Righteouſneſs? *Phil.* 3. 9. Not his own Righteouſneſs, but the Righteouſneſs of God communicated through, or by Faith. And where is our *compleatneſs*, but *in him*. *Coloſ.* 2. 10. As we are reckon'd one Lump and Maſs with him, and being join'd to him, are counted *one Spirit* with him? 1 *Cor.* 6. 17. Union with him goes firſt in order of Nature before Juſtification: We are firſt united to him as our Sponſor, and being in him, we are counted Righteous. This is the *Apoſtles* aſſertion, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs*, &c. And ſo *the Righteouſneſs of the Law*, *Rom.* 8. 4. δικαίωμα τοῦ νόμου, or the juſt Judgment of the Law *is fulfilled in us* (ſaith *Cocceius.*) We are judged to have in him a perfect Obedience, or we are judg'd not out of Chriſt as ſinners, but in Chriſt as his Members.

* *Mr.* Herle *in his Treatiſe of Chriſtian Wiſdom.*

* *de Fœd.* 442.

(2.) *This Union is made by Faith*; and upon this account we are ſaid to be *juſtified by Faith.* This is our willingneſs to receive Chriſt upon the terms he is offer'd. Since a Mediator is not a Mediator of one, but ſuppoſeth in the notion of it two parties, there muſt be a conſent on both ſides. God's conſent is manifeſted by *giving*, our conſent is by *receiving*; which is a Title given to Faith, *John* 1. 12.

Gods

Gods conſent in appointing and accepting the atonement, and ours in receiving the atonement, which is all one with *receiving forgiveneſs of ſin*, *Rom.* 5. 11. Gods conſent in the Typical Adminiſtration was evident in appointing Sacrifices, and the ſending down fire from Heaven for conſuming them: The ſinners conſent was to be ſignifyed by laying his hands upon the head of the Sacrifice, intimating his Union with that Sacrifice, and ſo by the ſacrificing of it, he was counted as quitted of that guilt for which the Sacrifice was offer'd. We muſt be as willing to accept of this Sacrifice, as Chriſt was to offer this Sacrifice, with a willingneſs of the ſame kind; but alas, what Creature can mount to a willingneſs of the ſame degree? God might have required many ſharp conditions of us, many years troubles and ſorrows: But he requires only a willingneſs of us to receive and acknowledge the depths of his Wiſdom and Grace, and conform to his Will in the New Covenant. This makes up the Marriage-knot between the Sinner and the Redeemer. By this the ſoul empties it ſelf, and claſps about a Saviour; and then Chriſt and the Believer are counted as *one* perſon legally: Therefore Chriſt dwelling in us, and our having Faith are linkt together as if they were the ſame thing. *Eph.* 3. 17. By Gods acceptance of this blood we are render'd cleanſable and juſtifiable. By our acceptance of it it is actually imputed to us, and we *actually* juſtifyed. However, when it was ſhed by Chriſt, and received as a ſweet ſmelling Sacrifice by God, it made us pardonable, yet actual pardon is not beſtowed without believing. His blood avails none but thoſe that he pleads it for, and he pleads it not for thoſe that come to God, but that *come to God by him. Heb.* 7. 25. thoſe that plead in his name for the benefits which are the purchaſe of his blood; without him we are combuſtible matter before a conſuming fire, and cannot approach to the Throne of God with any ſucceſs. This Faith muſt go in order before cleanſing or Juſtification. The Righteouſneſs of God is only upon them that believe. *Rom.* 3. 22. *We have believed that we might be juſtifyed. Gal.* 2. 16. This Faith is not our Righteouſneſs, nor is it ever called ſo, but we have a Righteouſneſs by the means of Faith. *By* Faith, or *through* Faith is the Language of the *Apoſtle*; *Rom.* 3. 22, 25. *Faith in his Blood*, Faith reaching out to his blood, embracing his blood, ſucking up his propitiating blood, and pleading it. Though Faith is the Eye and Hand of the Soul, looking up and reaching out to whole Chriſt as offer'd in the promiſe, yet in this act of it to be freed from the guilt of ſin, it graſps Chriſt as a Sacrifice, it hangs upon him as paying a price, and takes this blood as a blood ſhed for the ſoul, and inſiſts upon the ſufficient value of it with God. Faith reſpects the ſubject wherein it is, as guilty; for it is a Grace, deveſting a man of his own Righteouſneſs, and emptying a man of his own ſtrength and ſufficiency, and accuſing the ſoul of guilt; and therefore eyes that which ſtands in direct oppoſition to this guilt, the free Grace of God accepting Chriſt as a propitiation. It eyes that in craving Juſtification, which God eyes in beſtowing it, which is the Redeemers *bearing iniquity. Iſa.* 53. 11. It hath no efficacy of it ſelf, but as it is the band of our Union with Chriſt. The whole virtue of cleanſing proceeds from Chriſt the Object. We receive the Water with our hands, but the Cleanſing Vertue is not in our hands, but in the Water; yet the water cannot cleanſe us without our receiving it; our receiving it unites the water to us, and is a means whereby we are cleanſed. And therefore it is obſerv'd that our Juſtification by Faith is always expreſt in the *paſſive*, not in the *active*; as we *are juſtifyed* by Faith, not that *Faith juſtifies* us. The efficacy is in Chriſt's blood, the reception of it in our Faith. Though we are juſtifyed by Faith, yet all our peace, and all thoſe bleſſings which are bundled up in peace with God, come in and *through our Lord Jeſus Chriſt. Rom.* 5. 1. *Being juſtifyed by Faith, we have peace with God, through our Lord Jeſus Chriſt.*

IV. The USE.

If the Blood of Chriſt hath the only and perpetual vertue, and doth actually and perfectly cleanſe Believers from all ſin. Then it affords us

I. A Uſe of *Inſtruction.*

(1.) *Every man unintereſted by Faith in the Blood of Chriſt, is hopeleſs of a freedom from guilt while he continues in that ſtate.* Without Faith we are at a diſtance from God, by contracting in our Natural ſtate a guilt, that ſubjected us to the

curſes of the Law, and we remain under that Wrath the ſtate of Nature put us into, till we are intereſted by Faith in the expiating blood of the Redeemer. All the Indictments that our own Conſciences, and, which is incomprehenſibly more, the Omniſcience of God can charge upon us, remain in their full force, are unanſwerable by us, and we muſt inevitably ſink under them, till the blood of Chriſt apprehended by Faith, cancel the bond, and raſe out the accuſation. The blood of Chriſt is ſo far from cleanſing an Unbeliever from all ſin, that it rather binds his ſins the faſter on him. Unbelief locks the ſins on more ſtrongly; ſo that the violations of the Law ſtick cloſer to him, and the wrath of God hangs over him. Thoſe that have no communion with Chriſt, have no intereſt in the blood of Chriſt; for they are ſuch as have *fellowſhip with the Father, and with his Son, Jeſus Chriſt*, to whom *John* in the *Text* appropriates this priviledge of being cleanſed from all ſin by the blood of Chriſt. Thoſe that ſlight the blood of Chriſt, render themſelves uncapable of cleanſing, becauſe no other Sacrifice can be offer'd, no other blood can be preſented to God of a value equal to it. *No more Sacrifice remains for ſin. Heb.* 10. 26. There was but one bloody ſacrifice appointed for expiation, and there can be no leſs required of us for the enjoying the benefit of it, than the *receiving the atonement. Rom.* 5. 11. 'Tis not conſiſtent with the honour of God, to diſcharge men upon the account of the ſufferings of the ſurety, who will perſiſt in that ſin for which the ſurety ſuffer'd; and make uſe of a Saviour to be freed from ſuffering, but not freed from offending. It would be contrary to the end of our Saviours Death, to ſprinkle that blood upon thoſe that tread it under their feet, which was ſhed for *the gathering together the Sons of God. John* 11. 52. To let the deſpiſers of it have an equal ſhare in the benefits of it with thoſe that receive it. It cannot be imagin'd that God will ever make it a ſavour of Life, as much to them that will not value it, as to thoſe that do.

(2.) *No freedom from the guilt of ſin is to be expected from meer mercy.* The figure of this was notable in the legal *Oeconomy*. The *mercy ſeat* was not to be approacht by the High Prieſt *without blood. Deut.* 9. 7 Chriſt himſelf typified by the High Prieſt, expects no mercy for any of his followers, but by the merit of his blood. What reaſon have any then to expect remiſſion upon the account of meer compaſſion without pleading his blood? Mercy is brought to us only by the ſmoke of this Sacrifice. The very title of Juſtification implies not only Mercy, but Juſtice; and more Juſtice than Mercy; for Juſtification is not upon a bare petition, but a propitiation. To be pardon'd indeed, implies Mercy. Pardon is an act of favour, whereby the Criminal is graced and gratifyed; but to be juſtifyed, is to be diſcharg'd in a legal way, or by way of compenſation. A man may be pardon'd as a ſupplicant, but not pronounc'd righteous but upon the merits of his cauſe. He that imploys Mercy, acknowledges guilt, but inſiſts not upon a Righteouſneſs. Juſtification or Pardon is not the act of God as Creator, for then it had been meer Mercy; nor as a Law-giver, according to the terms of the firſt Covenant, for then no man after his revolted ſtate could be juſtifyed; but as a Judge, according to the Laws of Redemption, and that in *a way of righteouſneſs* and Juſtice. 2 *Tim.* 4. 8. God is not to be ſought to for this concern, but in Chriſt; nor meer Mercy implor'd without the Redeemers merit, becauſe God doth not forgive our ſins, or reconcile our perſons to himſelf, but for the propitiating blood of his Son. To expect pardon only upon the account of Mercy, is to honour one Attribute with the denyal of, or over-looking the other. Though God be merciful, yet he is juſt; his Mercy is made known in Remiſſion, his Juſtice, manifeſted in Juſtification. Forget not the great demonſtration of his Juſtice when you come to plead for Mercy: Plead both in the blood of Chriſt, God is merciful to none out of Chriſt; he is merciful to none, but to whom he is juſt; merciful to them in regard of themſelves, and their own demerits: Juſt and Righteous to them in regard of the blood and merits of his Son.

(3.) *There is no ground for the merits of Saints or a cleanſing* Purgatory. The Apoſtle ſaith not, you have a treaſure of the merits of the departed Saints. Or you muſt expect a Purgatory hereafter to cleanſe you from all your ſins. He mentions only the blood of Chriſt as fully ſufficient, and efficacious for this end. To

ſet

to set up other Mediations, Atonements, Satisfactions, is a contempt of the Wisdom of God in his Ordination of this only one of his Son; of the Holiness and Justice of God in accepting this, as if God had mistaken himself, when he chearfully received this as compleatly satisfactory to him, and answering his ends; as if notwithstanding his full pleasure with it, it needed some addition from Creatures to eek it out to a compleatness. 'Tis a dishonour to Christ, accusing him of an imperfect satisfaction, of an insufficient and infirm blood; a stripping it of its infinite value. How can that be infinite, which needs a finite thing to strengthen it, and render it efficacious? He that goes to a muddy stream to wash himself, disgraces the pure fountain he hath in his own dwelling. This the *Romanists* use in the form of absolution. * *Let the passion of our Lord Jesus Christ, the merits of the Blessed Virgin, and of all the Saints, and whatsoever good thou hast done, and whatsoever thou hast sustained, be to thee*; *i. e.* accounted to thee, or accepted for thee *for the remission of thy Sins, the increase of thy Grace, and the reward of Eternal Life.* Nor is *Purgatory* a small disparagement to the extensive vertue of this cleansing blood. If the blood of Christ cleanseth, what interpretation can common reason and sence make of it, but that the person so cleansed is exempted from any punishment for his Crime? Is the blood of the Son of God of so weak an efficacy, that it needs a cleansing fire in another world, to purge out the reliques of guilt left behind by it in this? If there must be such a pænal satisfaction, where is the uncontroulable vertue of this blood? If this Blood, which is the blood of God, hath not a sufficient vertue, what finite fire can lay claim to it? What in reason can be suppos'd to have it? And if it be perfectly purgative, what need of any thing else that can never deserve the name of satisfaction? Shall that God who is Goodness and Righteousness it self, punish a man for that Crime which he hath remitted upon so great a compensation? If he be pardon'd, with what Justice, can he be punished? If he be punisht by the severity of fire, with what mercy, or by what merit was he pardon'd and justifyed? 'Tis no friendship to the perfection of God's Justice to alledge that he will punish that which he hath remitted; and as little right is done to the perfection of Christ's meritorious blood, to make it of a half validity, a lame propitiation, which requires something to be done or suffer'd by the sinner to render it compleat in the sight of God. With what face could Christ tell Sinners that came believingly to him in the World, that their *Faith* had *sav'd them*, and they might *go in peace*, if a Purgatory satisfaction were to be exacted of them after this Life, and his own passion had been unable to make their peace?

* Cajetan sum. p. 2. *The first Head Absolution.*

(4.) *No meer Creature can cleanse from sin.* No finite thing can satisfie an infinite Justice: No finite thing can remit or purchase the Remission of an injury against an Infinite Being. A finite compensation can bear no proportion to an infinite wrong. If pardon as well as Regeneration be a work of *Omnipotence*, as we have lately heard; No Creature but is as unable to remove guilt from the Soul, as it had been unable to remove deformity from the first Matter and *Chaos*. A Creature can no more cleanse a Soul, than it can Frame and Govern a World, and Redeem a captiv'd sinner.

(5.) *There is no Righteousness of our own, no Services we can do, are sufficient for so great a concern.* To depend upon any, or all of them, or any thing in our selves, is injurious to the value and worth of this Blood; 'tis injurious also to our selves: 'Tis like the setting up a Paper Wall to keep off a dreadful Fire, even that consuming one of Gods Justice. The *Apostle* doth more than once complain of the Seducers that crept into the *Galatian* Church, and would sow the Tares of Justification by the Law, and their own works; so that *they made the death of Christ in vain*, *Gal.* 2. 2. And his work of *no effect*. *Gal.* 5. 4. And tells them there plainly, that the expectation of a Justification upon such an account, was a *falling from Grace*. If we are Justified from our guilt by works, they must be works before Faith, or after Faith: Not before Faith; for the corruption of Nature remaining in its full force, without any amendment, any alteration, or subduing by renewing Grace, will check men that understand any thing of the woful and deplorable, the weak and impotent condition of man by Nature, from such a Thought: And indeed those that hold Justification by works, make Faith in Christ necessary to the

acceptance of thoſe works. Nor do works after Faith juſtifie, for then a Believer is not juſtified upon his believing, but upon his working after his believing: So that Faith then is not the juſtifying Grace, but a preparation to thoſe works which juſtifie, which is quite contrary to the ſtrain of the great *Apoſtle* in his *Epiſtles*, who aſcribes Juſtification to Faith in the Blood of Chriſt, and to Faith without works. 'Tis by Faith we are united to Chriſt, as the great undertaker for us: By that we receive the Atonement, and accept of the infinite ſatisfaction made by the Redeemer, to the juſtice of God. The acceptance of this, and embracing this as done for us, and accepted by God for us, cannot be an act of our works, but of our Faith. *All works are excluded by the Apoſtle*, *Rom.* 4. 5, 6. without reſtraining them to the works of the Law, as he doth ſometimes in other places. *Faith alone* is oppos'd *to works in general*, and therefore to all ſorts of works; and works after Grace he doth plainly exclude, *Eph.* 2. 8. *By Grace you are ſaved through Faith, and that not of your ſelves, not of works leſt any man ſhould boaſt.* What works are thoſe? works after Regeneration; for they are thoſe works *to which they were Created in Jeſus Chriſt*; which indeed, ſaith he, *God ordain'd that we ſhould walk in them*, not that we ſhould be ſaved or juſtified by them. And ſo when he deſires not to be found in his *own Righteouſneſs which is of the Law.* *Phil.* 3. 8, 9. Can he underſtand only thoſe works, and that Righteouſneſs which he had before his converſion to Chriſt? As though works after Faith were not more conformable to the Law, than works before Faith; but let them be works flowing from what Principle ſoever, he renounceth them all, accounts them loſs for Chriſt, and places no confidence in them. He did not renounce the priviledges of his Birth, or ſtrip himſelf of a love to Holy works, but of the opinion of any value they had with God of themſelves to Juſtification. Whatſoever might come under the Title of his own Righteouſneſs, he doth caſt away, as to any dependance on it, or pleading of it before God. And may not his works after his giving up his name to Chriſt, be called his own Righteouſneſs, as well as thoſe in a State of Nature? Though the Principle was alter'd, yet the Acts from that Principle, were his own Acts, and his own Righteouſneſs. So *Abraham* was not juſtified by his works after believing, no more than by thoſe before. *Rom.* 4. 3. *Abraham believ'd God, and it was accounted to him for Righteouſneſs.* For thoſe words cited out of *Gen.* 15. 6. were ſpoken of *Abraham*, ſeveral years after his call and complyance, with it *by Faith*; and here ſingled out as the cauſe of his Juſtification, without any concomitancy of his own works, flowing from that Faith, or any mixture of them, or conſideration of them by God, in this juſtifying Act. And *David*, though he was a great Prophet, yet had not ſo diſtinct a knowledge of the Goſpel, as thoſe that live in the times of the Goſpel, yet under that Legal Adminiſtration, wherein he was born, and bred, and liv'd all his days, had no confidence in his own works, not in thoſe which he wrought as Gods Servant, out of love to him, fear of him, truſt in him, he refuſeth all venturing his Soul upon them, before the Tribunal of God, when he deſires God not to enter into Judgment with him; *Pſalm* 143. 2. *Enter not into Judgment with thy Servant.* Anſwer me in *thy Righteouſneſs*, *v.* 1. not according to my own. Enter not into Judgment with thy Servant; though I be thy Servant, and mine own Conſcience tells me, I have an upright heart towards thee, yet I dare not enter into a plea with thee upon my ſervice, or ſtand before thy Judgment-Seat in the ſtrength of my works; and the reaſon he renders, ſhows that he underſtood it of Juſtification, and is incluſive of all men that ever drew Breath, for it is as generally expreſt as any thing can be; *for in thy ſight ſhall no man living be juſtified*; Not an *Apoſtle*, *Martyr*, *Prophet*, can ſtand before God, when he compares his actions with the rule. *David* was far from any confident ſentiments of his own works, or the ſtrength of the Blood of Legal Sacrifices. How often doth he aggravate his crimes, and debaſe the value of his ſervices, and ſpeak of the Sacrifices, as unable to render a ſatisfaction to God? We ſee the Father of the faithful, the greateſt Type of Chriſt, and he that ſeems the moſt rational among the Apoſtles, diſclaiming any Juſtification by their own works, even by thoſe, wrought by them after they were really liſted in the ſervice of God.

And

And there is good reaſon for it.

[1.] *No Righteouſneſs of man is perfect, and therefore no Righteouſneſs of man is juſtifying.* Whatſoever works do juſtifie, muſt be in the extent of them, and all the circumſtances fully conform'd unto that Precept that enjoyns them. What man hath a righteouſneſs commenſurate with the rule of the Law, whereby his works are to be tryed? Again, every man, the Moment before his Juſtification is *ungodly. Rom.* 4. 5. He is in that ſtate juſt before his Juſtification. If he be juſtified by his own works, he is then juſtified by ungodly works, and then a contradiction will follow, that a man is juſtified by his merit of Condemnation, and pronounc'd Righteous upon the account of his Unrighteouſneſs: 'Tis as much as to ſay, a man ſhall be juſtified by his ſinfulneſs, and be judged an Obſerver of the Law by his tranſgreſſing it.

(1.) *The mixture of one ſinful act among a multitude of good works, renders a man imperfect, and conſequently uncapable of Juſtification by them.* Suppoſe a man had only one ſin, and all his other works clear without a flaw, the Law could not pronounce him Righteous, becauſe he fell ſhort of that Univerſal, and perpetual rectitude which the Law requires in all things. *Gal.* 3. 10. *Curſed is he that continueth not in all things which are written in the Book of the Law, to do them.* If he fails but in one thing, and that but once in his whole Life, and that but in the omiſſion of any one circumſtance it requires, he ſinks under the curſe. But ſince a man never perform'd in his whole Life a duty entirely exact, with what face can he expect a Juſtification from that Law, which he never obſerv'd with that exactneſs due to it in any one action that ever he did? Works are debts, unleſs a debt be fully paid, a man cannot be ſaid to be a righteous perſon. If a man ows a *thouſand* pound, and pays *Nine hundred ninety nine pound, nineteen ſhillings*, and pays not that *one ſhilling*, which is as much due as the whole, he is unrighteous in withholding that, and the bond may be put in ſuit againſt him for that if the Creditor pleaſe. What man ever paid the full debt of works he ow'd to God by vertue of the Law? How far is any man from paying all the parts of his debt but one only? Suppoſe we had not only a perfect work, but many perfect works, all perfect works but one; the works might juſtifie themſelves, but not juſtifie the perſon that hath a ſtain upon him in the account of the Law. But the caſe is more deplorable: For if God will contend with man, he *cannot anſwer him one of a thouſand. Job.* 9. 2, 3. * Some of the *Jews* interpret it thus, That the arguments and pleas men can bring from their own works, for their defence before his tribunal, are ſo weak and trifling, that God in ſcorn would not vouchſafe to give a reply to one plea of theirs among a thouſand. But rather it is to be underſtood, that man cannot render one little reaſon among a thouſand pleas for his own Juſtification, on any one of a thouſand of thoſe charges God can bring againſt him. * Mercer.

(2.) *There is not one act a man doth, but there is matter of condemnation in it.* As the Scripture excepts *every man* from doing good, as conſider'd in his Natural Corruption; *Rom.* 3. 12. So it excepts every man from doing any one pure good Action; *Eccleſ.* 7. 20. *There is not a juſt man upon Earth that doeth good, and ſins not, i. e.* He doth not do any good work without a mixture of ſin; And therefore the Scripture pronounceth a mans *own Righteouſneſs as filthy raggs. Iſa.* 64. 6. Righteouſneſs in the whole extent of it, whatſoever he doth that is Righteous in a way of eminency, is but a filthy ragg, 'tis but a ſhred, and that filthy too: And to think it is able to purge the Soul from ſin, is as much as to think to waſh away one Mudd by another. That which is Condemning, cannot be Juſtifying, that which falls ſhort of the Holineſs of the Law, cannot free us from the Condemning Sentence of the Law: But there is nothing that a man doth but is defective, if compar'd with the Law, which requies an exactneſs of Obedience in every Act, without any ſtain. It requires perfection in the perſon, and perfection in every ſervice. It allowes no blemiſh, nor pronounceth a man righteous, where it doth not find a compleatneſs both for parts and time: 'Tis ſo far therefore from juſtifying, that it muſt needs condemn. *For the Righteouſneſs of the Law muſt be fulfilled in every one of us. Rom.* 8. 4. Whatſoever plea we can raiſe from our own works, will repreſent us guilty, and that can never be the matter of our Abſolution, which hath ſufficient

ficient matter of Condemnation in it. Atainted work is never able to maintain its ſtanding before the infinite Holineſs of God.

(3.) *All the works after Grace, fall ſhort of the perfection, required in them by the Law.* I do not ſay they fall altogether ſhort of the perfection requir'd in them by the Goſpel, *i. e.* fall ſhort of that integrity, and ſincerity, which is our Evangelical perfection; but they fall ſhort of that perfection which is requir'd by the Law. There is no Grace in any renewed man in this Life in that perfect degree it ought to be. Corruption of Nature remains in every man, with Regeneration of Nature: 'Tis true, there is a new Principle put in, but not ſo powerful as to aboliſh that principle which poſſeſſed us before, though it doth over-maſter it. There is a *Fleſh luſting againſt the Spirit*, as well as a *Spirit luſting againſt the Fleſh. Gal.* 5. 17. And *Paul*, that was renewed, as much as any man we ever knew renewed, had a *Fleſh* that ſerv'd the Law of ſin, with a *Mind* that ſerv'd the Law of God. *Rom.* 7. 25. No Grace is wrought to its full growth. There is ſtaggering in our faith, and coldneſs in our love, and hardneſs in our melting; And therefore it was a good Speech of *Luthers*; We can never be ſav'd, if God doth not turn his Eyes from our vertues, as well as from our ſins. * How can that, the unrighteouſneſs whereof was our burden before the Throne of God, be our righteouſneſs before him? How can that heal us, which ſtands in need of cure, and renders us ſick? *Who can bring a clean thing out of an unclean?* Or the higheſt righteouſneſs out of an unclean newneſs, and an imperfect regeneration? If our duties after grace be ſo corrupt that they need ſomething to render them acceptable, and accepted in the ſight of God; They can never be of that worth, as to render our perſons righteous; for that which needs ſomething to make it ſelf valid, can never make any other thing valid. If our duties want a pardon, and ſomething to cover the defects, and wipe off the blemiſhes of them, they can never upon any bottom of their own, plead themſelves to be a ſufficient Righteouſneſs for a guilty ſinner, guilty in the acting that which is pleaded as a righteouſneſs. No Fleſh can be juſtified in the ſight of God; and nothing that comes from Fleſh can be our righteouſneſs. The beſt man being in part Fleſh, all his works are in part Fleſhly: Where the Nature is wholly corrupt, the Fruit cannot be good: Where the Nature is in part corrupt, the Fruit of the new Nature, muſt be tinctur'd by the ſteams of the old, and therefore is too defective to bottom our Happineſs upon.

* Illyricus.

And *conſider* but theſe *two things.*

1. *Mens own Conſciences cannot but accuſe them of coming ſhort of the Glory of God, in every thing they do.* Can any man upon Earth ſay, he ever did a perfect Action, that he dares venture his Soul upon it, in the preſence of God? There is no mans Conſcience but muſt needs accuſe him of ſin: 1 *John* 1. 8. *He that ſaith he hath no ſin, hath nothing of the Truth in him*; And what mans Conſcience ever bore that Teſtimony to him, that he was perfect in all his works? doth it not rather witneſs that he hath numberleſs times violated the Divine Precepts? Who can ſay he did perfectly exert an act of Faith, ſo entire, fixed, ſteady, as might ſute the Divine Holineſs, or that his love had ſuch an intenſe flame in any ſervice he preſented to God? No man yet upon ſerious conſideration did ever judge any one of his works perfect before God. He muſt have very mean thoughts of the Holineſs of God, or be very inconſiderate of his own Actions, and not dive into all the matter and circumſtances of them, if he ſo judg'd. Indeed, *Paul* ſaith, he knew nothing by himſelf, *i. e.* of unfaithfulneſs in declaring the Myſteries of God, as to the matter and ſubſtance of them, yet would he not venture his Juſtification upon that bottom. 1 *Cor.* 4. 4. A ſelf Juſtification in this, would be a ſelf Condemnation. *Job* 9. 20. *If I juſtifie my ſelf, my own mouth ſhall condemn me; If I ſay I am perfect, it ſhall alſo prove me perverſe.*

2. But, *Suppoſe there be no Accuſations of Conſcience, durſt we ſtand to Gods Tryal of our works?* The Omniſcience of God pierceth further than our knowledge; For *who can underſtand the errors of his wayes? Pſal.* 19. 12. If any Action might be perfect in our account, ſhall we therefore think it ſo in the account of Gods unſpotted Holineſs, who is greater than our hearts, and knows more than our hearts? *Who can ſtand before ſo Holy a God?* 1 *Sam.* 6. 20. *Job* therefore *Job.* 9. 21. would

would *not know his own Soul*, though he were perfect, he would not approve or boaſt of himſelf in the preſence of God. For he might be ignorant of ſomething in his own Spirit, which never yet reacht his notice, but was not unknown to God that knew all things; he would *deſpiſe his Life*, *i. e.* overlook all his upright courſe, and bury it in ſilence, when he comes to appear before God.

(4.) *Since therefore all our own Righteouſneſs is of this hue, it would be contrary to the Juſtice and Holineſs of God, to juſtifie a man for imperfect works.* His *Judgment is* alwayes *according to Truth. Rom.* 2. 2. If he ſhould Judge and accept that for a perfect Righteouſneſs which is notoriouſly imperfect in it ſelf, it would imply a defect in the underſtanding of the Judge, whereby he is chang'd, and judgeth that to be exact Holineſs now, which he judg'd not ſo before: But certainly, if it be an imperfect Righteouſneſs, the Infinite Underſtanding of God can never imagine it perfect, and the Holineſs of God would never deceive it ſelf, in accepting that as perfect, which is not in its own nature ſo. If imperfect works of Grace can juſtifie now, what reaſon can be render'd for the ſtrictneſs God requir'd of the firſt man, in the firſt Covenant, and his ſevere dealing with him upon the Tranſgreſſion of it? The beſt reaſon, and moſt becoming the Majeſty of God, is the Holineſs of his Nature, which is as infinite now, as when he made the firſt Covenant. If that Holineſs can now content it ſelf with an imperfect righteouſneſs, and pronounce us juſtified perſons, without a full Conformity to the Law; it might take a little further ſtep, and pronounce us righteous, without any Conformity at all to it. If he could deny his Holineſs and Truth in one thing, he might upon the ſame account deny it in all, and ſo lay it aſide by degrees, till it came to nothing. If we rightly underſtand the infiniteneſs of Gods Holineſs, we cannot conceive that any thing imperfect can juſtifie us, before ſo exact and ſtrict a Tribunal, where ſits the Omniſcience of God to ſee, the Holineſs of God to hate, and the Juſtice of God to puniſh every defect and deviation from his Law.

[2.] *The deſign of God was to juſtifie us in ſuch a way as to ſtrip us of all matter of Glorying in our ſelves, and therefore 'tis not by any righteouſneſs of our own.* This the *Apoſtle* in many places aſſerts. *Rom.* 3. 26, 27. He juſtifies by the Law of Faith, to *exclude boaſting*, which would not have been excluded by the Law of works. And *Eph.* 2. 9 *Not of works leaſt any man ſhould boaſt.* He had before ſpoken of Salvation or Juſtification *by Grace*, *v.* 5. And to ſtrike mens hands off from reſting on any thing in themſelves, and put our own righteouſneſs out of Countenance, he repeats it again, *v.* 8. *By Grace ye are ſaved, and that not of your ſelves; Not of works*, becauſe God will have all *boaſting* excluded; The *Apoſtles* Argument holds as ſtrong againſt the works of *Grace*, as thoſe of *Nature*; the works after the receiving of the Goſpel, as thoſe of the Law; it would elſe be invalid; for if we were juſtified by our own works, wrought by us after the Grace of Redemption Communicated to us, it would but little more exclude boaſting, than the works of *Adam*, wrought by him in the rectitude of his Nature, which was the gift of God to him: The natural Principle of his actions, as well as the gracious Principle of a Believers, were beſtowed on them by God; that was an act of Gods goodneſs, this of his Grace: And they are our works by Grace, as well as the acts of *Adam* in innocence, would have been his works by Nature. For though the works of Grace are wrought from a Principle implanted by the Spirit of God, yet they are not the works of that Spirit, no more than *Adams* works could be ſaid to be the works of God, becauſe they were from a Principle implanted in him by God. The works would have been *Adams* by the concurrence of God as Creator, and thoſe works are a Believers by the concurrence of God as Redeemer: And if we were juſtified by them, there would be as well matter of boaſting, as there would have been in *Adam* had he ſtood, and been efficiently juſtified or pronounc'd righteous upon his innocent works. God hates any glorying before him. The *Phariſee* therefore that diſplayd his righteouſneſs in the Temple before God, with ſome kind of reflection upon his own worth, *Luke* 18. 10, 11, 12. with ſome kind of exaltation of himſelf, and contempt of the *Publican*, went away unjuſtified, though he did thankfully acknowledge his eminency in Morality above the *Publican*, to ſtream to him from

from the goodness of God; and no good man in Scripture ever pleaded his own works in Prayer to God for his Justification: Tho' sometimes they have appeal'd to God concerning their Integrity in a particular action. *Daniel* disowns his *own Righteousness*: *Dan.* 9. 18. And the famous *Cardinal* * and Champion of the *Romish* Church, upon his Death-Bed would rely on the merits of Christ, though he had disputed for the merit of Works. So sensible are men of the little matter they have to glory of in themselves, when they are ready to stand before the Tribunal of God. God in Justification will have the intire Glory of his Grace to himself; but if any work of ours, though never so gracious, were the cause but in part of our Justification, we had whereof to glory. If we divided it between Christ and our selves, Christ would have but half the Glory, and the other half would be due to us.

* Bellarmine.

To conclude, No man can be justifyed, but by a Covenant of Grace, and by the *Righteousness of God, not his own*; since all men have been under the corruption of Original sin, no man hath arriv'd to Happiness by any righteousness of his own. Every man being a sinner, is under the curse of the Law, and being accursed by it, cannot be justifyed by it. The Law doth not frown and smile upon a man at one and the same time. It proposeth no recompence, but to those that entirely observe it, and denounceth a curse upon those that in the least do violate it; it accuseth, doth not justifie, and fills the Conscience with darkness and despair, not with comfort and peace.

(6.) *We are therefore justifyed by a Righteousness imputed to us. The blood of Christ cleanseth us from all sin.* 'Tis not inhærent in us, but in the veins of Christ: 'Tis not *Physically* or corporally applyed to us, but *Juridically*, in a judicial way, and therefore imputed to us, and that for Justification. Hence we are said to be *justifyed by his blood. Rom.* 5. 9. if justifyed by his blood, then meritoriously; the merit of that blood must then be imputed to us, and we upon the account of it pronounced righteous by God, since this blood was never inhærent in us. Hence *forgiveness of sins, and justification* is often ascribed unto it, *Rom.* 3. 23, 24, 25. *Col.* 1. 14. As our Iniquities were charg'd upon him, so his Righteousness is deriv'd to us. Our Iniquities were never *inhærent* in him, but *imputed* to him: So his blood never was inhærent in us, but imputed to us for the satisfaction of the Law, and so for our Justification from the penalty and curse of it. If it were our Righteousness that were imputed to us, it would be an imputation of *Debt*, not of Grace. *Rom.* 4. 4. It cannot be inhærent Righteousness, because it is a Righteousness imputed *without works*, *v.* 6. But no inhærent Righteousness is without works. Again, *v.* 5. The Object of Justification is an *ungodly person*, one that hath no Righteousness of his own. But since there must be a compleat Righteousness to justifie him, it must be the Righteousness of another; for being ungodly, it cannot be his own. 'Tis therefore by the Righteousness of one man Christ. *Rom.* 5. 19. *As we are made sinners by one mans Disobedience, so we are made Righteous by one mans Obedience.* Our being made sinners by one mans disobedience, was no personal act of our own, but a personal act of *Adams*; so we are made Righteous not by a personal Obedience of our own, but by the perpetual Obedience of Christ, which cannot be of advantage to us, unless some way or other counted to us.

II. Use of Comfort. *The comfort of a Believer hath a strong and lasting foundation in the blood of Christ.* All our sins met upon Christ as they did upon the scapegoat, and were carryed away with the streams of his blood. A cleansing blood was not the Language of the first Covenant. It requir'd blood to be pour'd out in a way of Revenge, not to be pour'd out, and applyed for the pardon of others. What can relieve us, if this Blood shed by a Holy Saviour, and accepted by a Righteous Judge cannot? This Blood hath remov'd the Curse, purchased our Liberty, and may therefore calm every believing Conscience. What expression can be more stor'd with comfort than this, *The blood of Jesus Christ his Son cleanseth us from all sin.*

(1.) *The Title is clearing.* The Blood of *Jesus Christ, his Son*: The Titles of the blood of God, and the Righteousness of God, are enough to answer all Objections, and testifie a vertue in it as incomprehensible as that of his Godhead, which elevated

ted it to an infinite value. What wounds are ſo deep, that they cannot be heal'd by the Soveraign Balſom of ſo rich a blood? What ſins are too great to be expiated, and what Diſeaſes too deſperate to be cur'd by the Blood of him that created the World? How great is that blood, that muſt have more of value, ſince it is the blood of the Son of God, than all ſins can have of guilt, ſince they are the ſins of the Sons of Men? The Blood of Chriſt is as much above the guilt of our ſins, as the excellency of his perſon is above the meaneſs of ours.

(2.) *And who can fathom the comfort that is in the extenſiveneſs of the Object? All ſin.* As we are not limited in the Lords Prayer to pray for the forgiveneſs of ſome Debts only, and not for others, but pray for the forgiving of treſpaſſes indefinitely; ſo there is no ſtint ſet to the vertue of this cleanſing blood. All tranſgreſſions to it are like a grain of ſand, or the drop of a Bucket to the Ocean; no more ſeen or diſtinguiſht when it is ſwallowed up by that maſs of Waters. 'Tis a *plenteous redemption*, ſince it redeems *Iſrael*, and *all the Iſrael of God* from all their Iniquities. *Pſal.* 130.7,8: His blood can cleanſe as many ſins as his God-head can create Worlds, and thoſe are numberleſs: Since there is no limits to his Power, there can be none to his Blood. Though our ſins have weaken'd the Law, and made it unable to ſave us, yet they cannot weaken the Omnipotent ſatisfaction of the Redeemer. The multitude of ſins in the ſinner inhaunce the vaſtneſs of the payment made by the ſurety. Let not any believing Soul be dejected, or any Soul that would cordially believe, and reſign himſelf up to the conduct of Chriſt. That Blood that hath cleanſed ſo many from ſin, and from ſuch multitudes of ſins in their ſeveral capacities, can cleanſe you from all your ſins, were they as great as all thoſe jointly that have been cleanſed by it from the beginning of the World. For what hindrance is there, but that it can do the ſame in one perſon that it hath done in many? When we look upon the multitude of our ſins, our pride, and vain imaginations, our omiſſions of ſervice, our careleſneſs in the ways of God; there cannot but be a hanging down the head, till we lift up our eyes to the Croſs, and ſee all ballanced by the Blood of the Son of God, which cannot be overtopt by the guilt of a believing perſon.

(3.) *And doth not the word* [*cleanſe*] *deſerve a particular conſideration*? What doth that note but

[1.] *Perfection.* It cleanſeth their guilt ſo, that it ſhall *not be found. Jer.* 50. 20. What can Juſtice demand more of us, more of our Saviour, than what hath been already paid? The Everlaſting Death of a believing ſinner cannot be challeng'd by it, ſince the blood of a redeeming Saviour hath been ſhed for it. It were injuſtice to put the Creature upon an imperfect ſatisfaction, ſince the ſurety hath given a compleat one; and injuſtice to puniſh him that is no longer guilty of a Crime in the Judgment of the Law of Redemption, ſince by Faith he relyes upon the blood of the Redeemer. Juſtice can no more condemn any that are Objects of Mercy, by receiving the blood of the ſecond Covenant; than meer mercy can ſave any one that remaineth an Object of revenging Juſtice under the firſt Covenant. By this means we do not ſtand before God only as innocent perſons, but as thoſe that have fulfilled the Law, both as to precept and penalty. *Rom.* 8. 4.

[2.] *Continuance of Juſtification.* The preſent tenſe implies a continued act. Chriſt's blood is never loſt and congeal'd, as the blood of the legal Sacrifices. His blood is call'd a *new way*, *Heb.* 10. 19, 20. πρόσφατος; The word rendred *new* ſignifies a thing newly ſlain or ſacrificed. His blood is as new and freſh for the work it was appointed to, as when it was ſhed upon the Croſs; as full of vigour, as if it had been ſhed but this moment: 'Tis a blood that was not drunk up by the Earth, but gather'd up again into his body * to be a living, pleading, cleanſing blood in the preſence of God for ever. He did not leave his body and blood putrifying in the Grave, the Sacrifice had then ceaſed and corrupted; it had not been of everlaſting efficacy, as now it is. The Juſtification of a Believer ſtands upon as certain terms as the Juſtification of Chriſt himſelf before God. His was upon the account of ſhedding his blood, ours upon the account of embracing his blood. He was *juſtified by God* after his bleeding, *Iſa.* 50. 6, 8. and brought in triumphing, and ſending a challenge to any to condemn him, ſince God had juſtifyed him, *v.* 9. which words

* *Dr.* Jackſon.

the *Apoſtle* alludes to) *Rom.* 8. 33, 34. to ſhow the unrepeatableneſs of Juſtification, and applyes them to Believers, tho' they were ſpoken by Chriſt in his own caſe. Chriſt was juſtifyed by his Reſurrection; 1 *Tim.* 3.16. *Juſtifyed in the Spirit*, which is no other than what *Peter* expreſſeth by being *quickned in the Spirit.* 1 *Pet.* 3.18. As Chriſt was juſtifyed by his Reſurrection from all the ſins which met upon him on the Croſs, and that for ever; ſo are Believers cleanſed from all their guilt, and that for ever, by vertue of this blood; the meritorious plea of this blood continuing for ever, is not without the perpetual act of the Righteous Judge, juſtifying thoſe for whom it is pleaded.

Hence will follow ſecurity at the laſt Judgment. His blood cleanſeth from all ſin here, and his voice ſhall abſolve from all ſin hereafter. He that hath been a propitiation for your Guilt, and an Advocate againſt your Accuſers, ſhall never as a Judge, condemn you for your ſins: He doth not indeed Judge as a Prieſt, but as a King: But his Kingly power is but ſubſervient to his Prieſtly Office, ſince he was more ſolemnly confirm'd in that, *viz.* by an Oath, than in the other; and therefore his Royal Authority ſhall never ruine any, whom his Prieſtly Sacrifice hath reſtored to their loſt inheritance. Let no believing Soul therefore deſpond; let him draw this blood over his fears to ſtifle them, as God hath done over his ſins to cancel them, and drown them in this ſame Ocean into which God hath hurld his Tranſgreſſions.

3. *USE.* Of *Exhortation.*

Have recourſe only to this blood upon all occaſions, ſince it only is able to cleanſe us from all our guilt. We have treaſur'd up Wrath, and wounded Conſcience: Nothing can pacifie a ſevere Wrath, and calm a tempeſtuous Conſcience, but this blood. Had we but the guilt of one ſin upon us, we ſtood in need of an expiation by it, as well as if we had Ten thouſand. Every infinite wrong muſt have an infinite ſatisfaction. Entertain no diſparaging and little thoughts of this blood, which the Scripture pronounceth of ſo plenteous, unſearchable, and great a vertue. It was Gods intent to cleanſe ſin by it, when he agreed with the Redeemer about ſhedding his blood. *Iſa.* 53. 11. *My righteous Servant ſhall juſtifie many, for he ſhall bear their Iniquities.* It was ſet out by him to this end, when it was ſhed. *Zach.* 13. 1. *In that day a fountain ſhall be opened for the houſe of David*, the ſtronger ſpirits, and men moſt according to Gods heart, *and for the Inhabitants of Jeruſalem*, the weaker ſort; for all a Fountain to fill every private Ciſtern. Make not the Covenant of God with his Son in vain; ſlight not his Grace by refuſing to drink of his open fountain. The Glory of purging Iniquity was reſerv'd by God for this blood, 'tis committed to no other: The blood of Bulls and Goats never had, never could have the honour of ſo great a work. 'Tis the glorious Title of his blood, to cleanſe from all ſins, as it is the honourable ſignification of his Name *Jeſus* to ſave from all ſins. We cannot pleaſe God more, than by coming to him for the pardon of our ſins upon the account of this blood he hath ſo delighted to honour. If we do not, we deny it the Glory of its cleanſing vertue: We undervalue the efficacy of it, and would have it without any ſubject to exerciſe its power on. We need not fear to approach to it, ſince God hath manifeſted it highly acceptable to him, and available for us. The unſearchable Riches of it ſhould more encourage us, than the greatneſs of our guilt diſcourage our addreſs. Have recourſe to it by Faith, reſting on the power of this blood as a means appointed by God, and intended by Chriſt for the expiation of ſin. Faith as accepting Chriſt as a King doth not juſtifie, but Faith as accepting Chriſt as a Prieſt and Sacrifice, as ſhedding his blood; for we muſt accept him in that Office, wherein he made the Atonement, and that was not as he was a Prophet, or a King, but as he was a Prieſt, and a Sacrifice; And therefore 'tis called, *Faith in his Blood*, *Rom.* 3. 25. tho' indeed a Faith in his Blood is not without receiving him as a King, and ſubmitting to his Precepts, as well as relying on his Sacrifice. He that receives the Blood of Chriſt, as well as he that names the name of Chriſt, muſt depart from iniquity, and avoid thoſe things which break the Covenant. Mingle not any thing with his ſatisfaction: Let no muddy waters of your own be mixed with this Goſpel Wine. If we look for a Juſtification by any thing

thing elſe, we forfeit all right of Juſtification by Him. *Gal.* 5. 2. *Behold I Paul ſay unto you, that if you be circumcis'd, Chriſt ſhall profit you nothing.* Take it for a certain truth, for I as an *Apoſtle* ſpeak it, that if you have an opinion that you ſhall be juſtifyed by Circumciſion, or any thing of the Law, or of your own works, or would make them partakers with Chriſt in this matter, Chriſt ſhall profit you nothing, you had as good never have had a Chriſt made known to you for any vertue you are like to derive from him. As none dyed with him to expiate your Guilt, ſo he will ſuffer none to be joyned with him in juſtifying your perſons. Chriſt bears this blood only in his hand, when he pleads for us; we ſhould carry this blood only in our hearts, when we plead for our ſelves. 'Tis not his blood only as ſhed doth juſtifie, but his blood pleaded in the Court of Heaven by himſelf, and pleaded before the Throne of God by the believing ſinner; without it, we have no more plea than the Apoſtate Angels have, whom God hath caſt out of his favour for ever. And ſince we contract guilt every day, let us dayly apply the Medicine. The pleas of this blood are renewed according to the neceſſity of our perſons. As often as an *Iſraelite* had been bitten by the fiery Serpents, he muſt have looked up to the *Brazen one*, if he would not have been deſtitute of a cure; and we upon every ſting of Conſcience muſt look up to him who hath been lifted up upon the Croſs for our remedy. This blood is appointed for ſins after converſion, for thoſe that walk in the Light. Since the fountain is open every day, and we contract guilt every day, let not a day paſs without freſh applications of this blood upon any defects in our walking with him; ſince, *if we walk in the light*, and are induſtrious to obſerve the will of God, *the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

A DISCOURSE OF OBEDIENCE.

JOHN XV. XIV.

Ye are my Friends, if ye do whatsoever I command you.

THE *words* are a part of Christ's Discourse after the *Supper* he had instituted. The *Chapter* begins with a *parable*, wherein Christ likens himself to a *Vine*, and the Disciples (and consequently all Believers) to *branches*. The using this parable was occasion'd, as some think, by Christ's passing by some *Vineyards*, whence he raises a discourse to spiritualize their meditations upon the view of the Creatures. Whether this were so or no, yet the Discourse is excellent, both to show the near union and relation of Christ and Believers, and the way and means of a spiritual growth in sanctification and holiness. Christ was sent into the World to publish a new Religion, but not a lazy, but a fruitful one. God the Father is the *Husband-man*, who both dresseth the Vine, and purgeth the branches to render them fruitful. Several *arguments* he useth to engage them to abide in him, and consequently to be fruitful.

(1.) *From their misery without it, v. 6.* The fire is the portion of unfruitful branches. *If a man abide not in me, he is cast forth as a branch, and is wither'd, and men gather them, and cast them into the fire.*

(2.) From *the prevalency of their prayers with God*, if his words did practically and fruitfully abide in them. *v. 7. If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.*

(3.) From the *Glory of God, and Honour of Christ which are further'd by it, v. 8.* When what you ask is in order to your own fruitfulness, and consequently God's Glory, you need not fear the grant of your requests. *Herein is my Father glorified that you bear much fruit, so shall you be my Disciples.*

(4.) From *gratitude*, since he had given them, and was yet further to give them the highest demonstration of his affection to them. *v. 9.* You have had evidence of my Fathers love to me in his witnessing my mission from Heaven by multitudes of miracles, and such a kind of Love as my Father bears to me, I do, and will bear to you, if you continue to be *my Disciples:* And all the proof of it I demand of you, is, the *continuance in my commands*, and the performance of them. *v. 10. If you keep my Commandments, you shall abide in my love, as I have kept my Fathers will, and abide in*

in his love. If you would have ſuch a kind of love from me, as I have had from my Father, you muſt perform ſuch a kind of *Obedience* to me as I have performed to my Father; you muſt make me a pattern of imitation, and my precept the rule of your actions. And *do not think* ſaith he, *v.* 11. that what I have ſpoken of to you, is ſo much out of an *Authority*, or an imperiouſneſs, as out of an *Affection* to you and your intereſt; 'tis not that I ſhould have an advantage, but that you ſhould have a *joy*; that ſuch a joy as you have felt in my preſence with you, and in my redeeming work, may conſtantly remain in you. Now the way to have this joy, is to keep my Commandments; fruitfulneſs will clear up your intereſt in me, and eſpecially the obſervance of that command *of a mutual love to one another*, *v.* 12. to which you have the higheſt obligation from my love to you, *v.* 13. for *greater love* can no man ſhow, *than to lay down his Life for his Friend*, and you ſhall ſee I will not be backward to diſcover this higheſt affection to you; and as I diſcover my affection to you in laying down my Life, ſo you can diſcover your affections to me only by obſerving my commands.

So that the *verſe* lyes between *two arguments* to urge them to it.

(1.) *His own love to them*, which was of the higheſt ſtamp. *v.* 13.

(2.) *The revelation he had made to them*, which was the fulleſt, *v.* 15. *All things that he had heard of his Father*; and the cleareſt, *Thoſe he had made known to them*; ſo that you have my *love* to oblige you, and my *revelation* to direct you; as I have had love to purchaſe what you want, ſo you muſt have love to perform what I order. *Ye are my Friends, if ye do whatſoever I command you.* He invites them to it by an Honourable Title of *Friends*. You ſhall be rankt in the number of them, and continue in this dignity, *if you keep my commands.* I do not preſs this of loving one another that you ſhould perform this only, and neglect the reſt; for you are not my friends in the practice of one of my precepts, unleſs you alſo joyn the practice of other precepts to it.

Ye are my Friends.] *Actively*, you will declare and manifeſt your ſelves to be my friends in conforming your ſelves to my mind. *Paſſively*, I will declare my ſelf to you. * I have treated you as Friends, in imparting the counſels of God to you, not known to others. 'Tis fit you ſhould treat me as your Friend, in gratifying me in obedience to my Commands. The dignity of a friend to Chriſt may well ſoften the hardneſs of a command. He doth not ſo call them Friends, as that they ſhould forget that they are his Servants, and he their Lord; for as he mentions friendſhip as their priviledge, ſo he mentions his will by the way of a command to make them ſenſible of their duty; *If you do whatſoever I command you.* 'Tis a great Honour (ſaith *Auſtin*) to call thoſe his Friends whom he knows to be his Servants. * Muſcul.

Ye,

1. *All* of ye. 'Tis *Univerſal.* Men are too narrow to have many intimates, but the Heart of Chriſt is large enough for all. Friendſhip with Chriſt is the priviledge of every obedient perſon.

2. Ye, though *poor*, conſider'd as men. Outward diſtreſs is no hindrance to Spiritual relation.

3. Ye *Diſciples*, *Apoſtles* employed for God, yet not my Friends, unleſs you *obey me.* Not gifts, but grace; not the higheſt employment, but exact practice intereſts men in this priviledge.

Are] Not ſhall be. You *are* doth not exclude the *future*, but aſſures them of it. They ſhall be, becauſe they are; 'tis not a thing to be waited for, but at preſent poſſeſſed.

If you do whatſoever I command you.] * *Adam* had a precept, which if he had kept, he had continued in the love of God; and Chriſt hath given us precepts, which if we keep, we ſhall continue in the love of Chriſt. Obedience is neceſſary, not by way of merit, but condition. He ſhows how grateful Obedience is to him, becauſe he dignifies the practiſer of it with ſuch a Title, which how honourable is it for us, and how neceſſary for our wellfare. * Muſcul.

The *Text* is made up of *priviledge* and *duty*, *relation* and *action.*

1. *Priviledge* and *Relation. Friends.*

2. *Duty* and *Action.* If ye do.

Obſerve. 1. *How*

Obſerve 1. *How glorious is the relation of a Holy Soul to Chriſt!* He doth not ſay, I love you if you keep my Commandments. A man may love his Servant, or his Beaſt, but admits them not to ſpecial friendſhip; the condition of the one, and incapacity of the other will not ſuffer it. This Title is higher than an aſſurance of a bare love. He loves them as Friends as well as as Servants.

2. *How condeſcending is the love of Chriſt!* He calls the Worms of the Earth he Friends of God. We cannot be his Servants, unleſs we keep his commands; and by keeping his commands we commence a higher degree than that of Servants, even that of Friends.

3. *Chriſts commands, not his deeds, are the object of our obedience.* Set not before you what I do, but what I order you to do: Our conformity to Chriſt conſiſts not ſo much in an imitation of what he did, as in an obedience to what he præſcribes; the example of Chriſt is not our rule without the præcept of Chriſt. Some actions of Chriſt are unimitable, but all his commands are obeyable.

4. *Priviledge is entail'd only to duty.*

That which I intend is only the *Nature of Obedience*, as deducible from theſe words, *If ye do whatſoever I command you.*

1. *Do*]

1. *Obedience muſt be poſitive.* Not only avoid, what I prohibit. It conſiſts not meerly in not bringing forth bad fruit, but in bringing forth good: 'Tis not enough to forbear the Commiſſions of ſin, if we are guilty of the Omiſſions of Duty. The *Fig-tree* was not curſt becauſe it brought forth bad fruit, but becauſe it brought forth *no fruit. Mat.* 21. 19. No Father will be content with his Child in forbearing what he forbids, unleſs he alſo performs what he preſcribes. Many, like the Phariſees, pleaſe themſelves with negatives, I am not prophane, a Drunkard, Swearer; but what Title is procur'd to the priviledge in the *Text*, if as much cannot be ſpoken of poſitives, as may be of Negatives? We muſt be as careful to do what he wills, as to ſhun what he hates. He never *puts off the old man* cordially, that hath not alſo *put on the new. Coloſ.* 3. 8, 10. 'Tis not a true friendſhip to omit what may diſpleaſe a Friend, if we do not alſo what may gratifie him. God would have an Obedience from us ſutable to the Happineſs he promiſeth us. He doth not only free us from Hell and Wrath, but inveſt us with Heaven and Happineſs; ſo he would have us not only delivered from ſin, but created to good works. And you know that our Saviour is not only called *Jeſus* becauſe *he ſaves from ſin, Matth.* 1. 21. but *Chriſt*, becauſe he is appointed by God to govern, fit, and prepare Souls for Heaven.

2. *Do it as Friends. Obedience muſt be ſincere.* An action may look like a friendly act, when there is nothing of friendſhip and good-will in the Heart. Every præcept requires not only an outward, but an inward conformity; not only a bodily action, but a ſpiritual frame: God would not have the skin of a Sacrifice without the fleſh, and entrailes; nor the Carcaſs of Obedience without truth in the *inward parts*, *Pſal.* 51. 6. Chriſt intends not only an outward appearance, but reſpects the forme of every action. Duties are not differenc'd by the outward garb, but inward frame. Waters may have the ſame colour, yet one may be ſweet, and the other brackiſh. Two Apples may have the ſame colour, yet one may be a crab, and the other of a delightful reliſh. A Serpent hath a ſpeckled skin, but an inward poyſon. We muſt look to the rule, that the matter of our actions be ſuted to it, otherwiſe we may commit groſs wickedneſs, as they did, who thought they did God *good ſervice by killing his Righteous Servants*, *Joh.* 16. 2. We muſt alſo look to the frame of our hearts, otherwiſe we may be guilty of groſs Hypocriſie. A friendly action cannot come from the heart of an Enemy, no more than good fruit from a corrupt Tree. It may have a ſpecious appearance when the Heart is rank; as a man with a ſtinking breath holding a perfume in his mouth, ſmells ſweet; the ſweetneſs is not from his Breath, but the perfume, which takes not away the foulneſs of his ſtomach, or the corruption of his Lungs. Chriſt cannot count any ſervice from a rotten Heart of any worth. A multitude of them are but as cyphers, ſignifie nothing without a figure in the front. *Prov.* 10. 20. *The Heart of a wicked man is little worth.* Sound actions cannot ſpring from a corrupt Heart, no more than ſweet water from a bitter fountain. He that conſiders not how his heart

ſtands,

ſtands, whether it were wound up, whether it were in tune, whether it were melted, or whether it were frozen, that doth not care how drowſie and unſavoury his Spirit was, doth not any thing as a Friend to Chriſt.

3. *Do as Friends. Obedience muſt be affectionate.* It muſt be love *out of a pure mind.* 1 *Tim.* 1. 5. In the command of charity, which is the ſpecial command before the *Text*, the greateſt outward aſſiſtances are of no value without this ingredient, but the leaſt with it, are highly accepted. *A cup of cold water*, *Mat.* 10. 42. a little box of Oyntment with an affectionate reſpect to God, are valued and regiſter'd. As mercies are not welcome to a good man without Gods love in them; ſo our ſervices are not welcome to God without our love in them. A little bread and drink with Gods love, is better than great riches with his diſpleaſure. *Job's* boyls and rags with Gods love were richer than his Enemies robes; and a ſtarving *Lazarus* better than a rich *Epicure*. A drop of ſervice with affection to God is more worth than all the works of men without it. 'Tis no argument of friendſhip for a man to ſend a rich Cabinet to another with ſomething in it, to which he knows his friend hath an antipathy: Splendid ſervices to Chriſt without glowing affections are of the ſame Nature. Chriſt would have us imitate him, he gives himſelf with his ſpecial Mercies, and we muſt give our ſelves with our ſpecial Duties. But how often are ſome Duties performed not out of love to Chriſt, but love to our ſelves? *Judas* his carrying the bag might be one cauſe of *Judas* his Obedience to Chriſt, that he might get ſome advantage by it; and when he ſaw a greater offer'd by the Phariſees, he deſerted and betrayed him. *Fac me Epiſcopum Romanum*, ſaith one, *& ero Chriſtianus.* When men pretend ſervice to God to catch preferments from men; when they make a profeſſion of Religion to cheat more craftily; *Ut ſub Chriſtiano nomine lucroſius pereant*; this is not to do what Chriſt commands, but what we affect.

4. *Doe. Not be conſtrain'd to do, but do willingly, freely.* What *Paul* would not have Servants give to their *Maſters Eph.* 6. 6. that many men give to God, an *Eye-Service.* While men have ſome ſerious thoughts of Gods Omniſcience, they may pay him ſome ſervice, as a Servant may work while his Maſters Eye is upon him, or his feet at the door; but make a mock at him when his back is turn'd. Or they may do it out of fear of Judgment; this may be a motive to quicken, but not the ſpring to give the firſt Life to our Obedience. A man may be very free in Obedience, but upon a wrong motive; as School-boys may get their Leſſons well one day, not out of love to their Books, but that they may play the next; or as a Child at play called by his Father to go upon an errand, runs faſter than his Father would have him, puts himſelf all in a ſweat; this might be thought a very free and willing Obedience; but it is not ſo much Obedience to his Father, as a gratifying himſelf in a ſpeedy return to his Game, and purſuance of it without any more diſturbance. Or there may be a readineſs when an Obedience will ſuit to corruption: This is ſuch an Obedience as the Devil is for: He was much for *Job's* Tryal, which God was alſo for: God orders him to deprive *Job* of his Eſtate, that thereby his ſincerity might be evidenced to the World; and the Devil conforms himſelf to Gods order out of malice to ruine him, hoping that hypocriſie would iſſue out inſtead of ſincerity.

(1.) *There is a freedom as oppos'd to conſtraint.* 'Tis not the act it ſelf, but the naturalneſs of it is a ſign of Obedience. A conſtraind Obedience may conſiſt with a Deviliſh Nature, and therefore cannot be a ſign of a friendſhip to Chriſt. The Devil obeys God, but by force; he is forced to a negative obedience, and ſometimes to a poſitive obedience; not by any conſcience of a command, but by a conſtraint by God's power; As *Luk.* 8. 28. when Chriſt commanded him to *come out* of his long poſſeſſed habitation. There may be a conſtraint by Education, which is ſcarce ſenſible, when that upon a prophane man is more viſible. As a rugged ſtone will move no further than a ſtrong arm will throw it, ſo a prophane man moves no farther than his Conſcience, or ſome fear of man throws him in any duty of obedience. But a man that hath the advantage of a religious Education, is like a ſtone ſmooth'd into a right figure, that moves upon a plain at the leaſt touch; yet there is conſtraint goes to that motion, though not ſo ſenſible, becauſe the parts are by an

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outward ſmoothneſs fitted for ſuch a motion; ſo it is with a man that is ſmoothed by Education.

But the obedience Chriſt requires, is to be free; good actions are therefore called fruits of Righteouſneſs, fruits of Holineſs; becauſe as a Tree brings forth fruits naturally, ſo doth a true Chriſtian bring forth Righteouſneſs; the Gardner helps indeed by watering and digging, but doth not conſtrain the Tree: God helps the Man at the firſt converſion, but doth not force the Soul. In *Gal.* 5. 19, 22. 'tis obſerved that ſins are called *works*, and Graces called *fruits*, to ſhow the freedom of a holy, and the ſervile frame of a wicked man. A good man is not put upon a duty meerly by a ſuddain fit and importunity of conſcience; as wicked men naturally lay in proviſion for their luſts, ſo do good men labour to lay in proviſion for their obedience and Graces. The Law like a *School-maſter* ſcourgeth ſome truant Souls to obedience, but the Goſpel gives a *willingneſs of Spirit in the day of power. Pſal.* 110. 3. The difference between theſe two powers, is, the Law is a powerful conſtrainer, mixt with ſevere threatnings that drive to fear, and the Goſpel is a powerful conſtraint mixed with kind promiſes which help to love.

(2.) *Freedom as oppoſ'd to dulneſs and heavineſs.* God's *delight* in a holy perſon is rendred as one reaſon of his *mercy*, *Pſal.* 18. 19. *He delivered me, becauſe he delighted in me*; and our delight in Chriſt ſhould be the reaſon of our duty. *If ye do whatſoever I command you.* 'Tis not a lumpiſh and heavy action that Chriſt requires: He requires ſuch an obedience of us as himſelf performed to his Father, *Joh.* 15. 10. *If you keep my commandments, you ſhall abide in my love, as I have kept my Fathers commandments, and abide in his love*; that was not a heavy motion; It was *his meat and drink to do his Fathers will. Joh.* 4. 34. Meat and drink are not only naturally deſired, but delightfully received. Chearfulneſs accompanies election of a thing. *Pſal.* 119. 173, 174. *I have choſen thy precepts, and thy Law is my delight.* Lumpiſhneſs is a ſign we never choſe it, but were forced to it. Sin is ſweet to a wicked man, as a dainty to a gluttons palate. *Job* 10. 12. He accounts duty his burden, and a true Diſciple accounts it his honour. He like the Sun rejoyceth to run, and when he is in ſervice, his heart cryes out with *Peter* in the Mount, *'tis good to be here*: ſuch chearfulneſs in ſervice procures *cheerfulneſs* in Mercies; *Iſa.* 64. 5. *Thou meeteſt him that rejoyceth and works righteouſneſs*: He puts to his hand to help ſuch an one. Chriſt loves not melancholy and phlegmatick ſervice, ſuch a temper in acts of obedience is a diſgrace to God, and to Religion; to God, it betrays us to have jealous thoughts of God, as though he were a hard Maſter; to Religion, it makes others think duties are drudgeries, and not priviledges. Well then, ſo much of chearfulneſs in obedience, ſo much of a Chriſtian temper; ſo much of dulneſs, ſo much of an Antichriſtian frame.

The Diſciples of Chriſt have not this livelyneſs in a conſtant equality: The wings of the Soul drencht in ſin, as well as the wings of a Bird bemyr'd, will flag. A good mans heavineſs is from infirmities and diſtempers. A ſtrong active man may be laid upon his ſick bed, and be loath to be ſtirr'd. But a carnal mans heavineſs is from nature and willingneſs. A wicked mans heavineſs is at his duty, a good mans heavineſs is at his own deficiency, his delight conſiſts in the Spirit, for the Fleſh is weak, and will never in this world be otherwiſe.

5. *Do whatſoever, &c. Not lazily.* Obedience muſt be diligent. God cares not for a ſlow obedience; he would not therefore have an *Aſs* offer'd in ſacrifice, *Exod.* 13. 13. but would have it redeem'd with a Lamb, or the neck of it broke. A true Chriſtian is like a *Seraphim*, that hath ſix wings to fly upon Gods errands; *Iſa.* 6. 2. or like the *living Creatures Ezek.* 1. 14. that ran and returned at the appearance of a flaſh of Lightning, which is the quickeſt motion. Sound Members move at the command of the will, whereas palſie Members muſt be dragg'd along. Man naturally would have a ready God, and not a ready Heart: He would have a God ready to attend his complaints, but would not have a heart ready to attend God's commands. But good men take God at a word of precept, when he hath any work for them to do, as well as at a word of promiſe, when they have any wants for him to ſupply. *Hypocrites* may be obedient in promiſes, as the *Son* in the Goſpel, *Mat.* 21. 29, 30. that promis'd to go into the Vineyard. A good man doth more without open reſolving; another reſolves more without open doing. A Maſter will take it ill if a Servant diſpute

ſputes his commands. *Paul* ſet about the work he was order'd, *quickly*; *Gal.* 1. 16. *I conſulted not with fleſh and blood*; he call'd not *fleſh and blood* into a Cabinet Councel. What we do for Chriſt, we muſt do without adviſing with corruption, which is an enemy to God and his ways. Such councellors will furniſh us with evaſions to ſlip from our duty, and repreſent things either impoſſible, or unſeaſonable; either that it cannot be done at all, or elſe it may be done better at another time; and as it is ſaid of our own Nation, we loſe more by Treaties than we gain by War: ſo it may be ſaid of our corruption, we loſe more by ſuch Treaties than we gain by an open War againſt it. God would employ *Moſes* though he had a ſlow ſpeech, but checks him for his ſlow obedience. *Abraham* was as quick in his obſervance of Gods command, as *Moſes* was ſlow; *Gen.* 17. 23. *The ſelf-ſame day wherein* he had received the command of circumciſion, he put it in practice; he would make no pauſes; leſt carnal reaſon ſhould ſtep in with objections. The readineſs of the *Gentiles* to obey Chriſt, is expreſt *Pſal.* 18. 44. *As ſoon as they hear of me, they ſhall obey me*; like *Eliſha*, who upon *Elijahs*, ſpreading his mantle over him, leaves his Father and Oxen, and Plow, and runs after him. The more of fire there is in any thing, the more active it is, the more of a Divine Spirit, the more vigorous.

6. *Do whatſoever, &c. Conſtantly*, Not do it for a ſpurt, or by fits and ſtarts. Obedience muſt be conſtant; 'tis that which God longs for *Deut* 5. 29. *Oh that there were ſuch a heart in them, that they would keep all my commandments always, that it might be well with them*; and it will never be well with a man till he doth it.

(1.) *In ſinning times it ſhould be moſt conſpicuous.* Good men ſhould *ſhine as lights in the midſt of a crooked and perverſe Generation. Phil.* 2. 15. The ſtars ſhine cleareſt in the darkeſt, if unclouded, nights. Good men are like Fountains, hotteſt in the coldeſt ſeaſons. When did *David* love and eſteem Gods precepts, but when men had *made void his Law? Pſal.* 119. 126, 127, 128. He would double his valuation of, and obedience to Gods commands, when he ſaw them moſt violated by others: He brings in a double *Therefore*, *Therefore I love thy Commandments above gold: therefore I eſteem all thy precepts concerning all things to be right.* The more men deſpis'd them, the more he valued them, becauſe he knew they were moſt dear to God, ſince they were moſt hateful to man. *David* had been refreſht by God when he was afflicted, and he would moſt pleaſe God when he was diſhonoured. *Wiſdom, i. e.* Chriſt, *juſtifies* her Children in the ſight of her Adverſaries, they ſhould therefore juſtifie Wiſdom in the ſight of her Enemies. Chriſt would have his people bear witneſs by their profeſſion and practice againſt the ſins of the times, as well as he will judge and condemn the World at laſt with them by their approbation. Thus *Joſeph* of *Arimathea* would go boldly to *Pilate* to beg the Body of Jeſus, tho' the malice of the age had riſen ſo high as to put him to death, when he was never mention'd in Scripture till that action. Sinful times increaſe the wickedneſs of the wicked, but ſtrengthen the graces of the Godly; for they make them more watchful, and watchfulneſs makes them the more practical. We then declare our ſelves moſt the friends of Chriſt, when we own him among a multitude of Enemies. Oppoſition makes God take notice of our obedience in a ſpecial manner. Probably *Judas* his repining at *Maries* kindneſs in anointing Chriſt, was the occaſion that the ſcent of that Ointment was ſpread about the world.

(2.) *In ſuffering times.* In ſuffering times *from God*, as in deſertion. Chriſts obedience was eminent, he would obey God when God had forſaken him. A true Diſciple is not like *Saul* impatient to wait upon God, when he hides his face, and run to a Witch for councel. *Though he ſlay me, yet will I truſt in him. Job* 13. 15. To obey Chriſt when he manifeſts his love, is obedience to our ſelves; to obey him when he vails himſelf, is pure love and obedience to him.

In ſuffering times *from men.* Many would be obedient to their advantage, but to be *obedient to death* is the property of a true Diſciple. *Revel.* 3. 21. as it was of his *maſter*, *Phil.* 2. 8. Miſery makes men oftener forget their vertues, than their vices. Many are like the *Jews* to cry *Hoſanna* when Chriſt rides in Triumph, and preſently after when he is condemn'd, either fly from him, or vote againſt him, like ſnakes that come out of their holes in a hot day to ſun themſelves, and at night retreat to ſculk in their caverns. Many come to live by Chriſt, but not dye for him. Shame, mocks, ſcoffing did not hinder Chriſt from dying for us; why ſhould ſhame and reproaches

hinder us from dying for Chriſt. The *Apoſtle* ſpeaks of *cleaving* to that which is good, *Rom.* 12.9. κολλώμενοι, things glued are not eaſily ſeparated: We ſhould cleave ſo cloſe to him that nothing ſhould part us from him. Wind will not blow a Snail or any other glutinous ſubſtance off a Tree.

Well then, conſtancy is an ingredient in the obedience Chriſt requires. His *Trees bring forth fruit in old age*, *Pſal.* 92. 14. Age makes other things decay, but makes a Chriſtian flouriſh. Some are like hot Horſes, mettleſome at the beginning of a journey, and tired a long time before they come to their journeys end. A good Diſciple as he would not have from God a temporary happineſs, ſo he would not give to God a temporary obedience; as he would have his Glory laſt as long as God lives, ſo he would have his Obedience laſt as long as he lives. *Judas* had a fair beginning, but deſtroyed all in the end by betraying his Maſter.

2. *The ſubject of this doing*, Ye, it muſt be the whole man. Not *do* with a part of your ſelves, but your whole ſelves; there muſt be a reſignation of the whole Soul to God. The Tables of the Law were written on *both ſides*, *Exod.* 32. 15, 16. ſo muſt obedience be upon every faculty. *Ahab*, *Herod*, and the ſtony ground were partial in their obedience, like *Ephraim a cake not turned*, *Hoſ.* 7. 8. bak't on one ſide and dough on the other, *Intus Nero, foras Cato*, ſaith *Hierom*; but our obedience to Chriſt muſt anſwer our former enmity: As that was ſpread over the whole ſoul, ſo muſt this. There muſt be an enlightned Underſtanding, flexible Will, tender Conſcience, regulated Affections, watchful Members to go upon the errands of God. As the Father ſaid to the Prodigal, *all that I have is thine*, ſo muſt the Soul to Chriſt, Lord all that I have is thine, Underſtanding, Will, Affections, &c. The *Holocauſts* among the *Iſraelites* were wholy burnt, ſo are we wholly to ſacrifice our ſelves.

3. *The Object.* [*Whatſoever*] Ὅσα as many things as I command you. Not think it enough to perform one or two, but every one, whatſoever. *And ſo he taught the Apoſtles to teach others*, *Matth.* 28. 20. Chriſt performed every command of his Father, and we muſt perform every command of Chriſt. He is not a man after Gods own Heart that doth not *fulfil all his will*, 'tis *Davids* commendation that he did ſo, *Acts* 13. 22. *Joſiah* hath the ſame character left upon Record, both for the univerſality of the ſubject, and the univerſality of the object, 2 *Kings* 23. 35. *He turned to the Lord with all his ſoul according to all the Law of Moſes.* An habitual diſpoſition there muſt be, that muſt paſs in to act, where a particular command, and an opportunity of obſerving it meet together. No command but is ſo good, ſo juſt, ſo holy, that it deſerves our compliance with it in the higheſt pitch, and when we cannot equal it we are to bewail our defects. Obedience is quite out of tune if any one command be ſlighted: The Lute is uncapable of making Muſick if one ſtring, the Treble be broken. When the people went to gather *Manna* on the Sabbath, and ſo broke the Law, God taxes them with a violation of the *whol* (*Exod.* 16. 27, 28. To neglect any one command is diſingenuous. Would we have all our ſins pardoned, and ſhall we not be willing to have all Gods commands perform'd? 'Tis alſo dangerous. If a man be to go ten miles, and only go nine of them, he had as good never have ſet out, he will never come to his journeys end.

(1.) *Whatſoever I command you in the true meaning and deſign of it.* Not like the *Phariſees*, who though they do not blot out the Law, yet enervate it by falſe gloſſes and interpretations, and ſo make it inſignificant, taking away the Life and Soul of a command.

(2.) *Whatſoever I command you, though it may ſeem mean and low in the eyes of men.* As Chriſt did not think any thing too low to do for us, we muſt not think any thing too mean to do for him. Whatſoever is accounted vile that is for the honour of Chriſt, we ſhould endeavour to be more vile in it. We have *Davids* vote for it, that it was *better to be a door keeper in the houſe of God, than to dwell in the tents of wickedneſs.* The leaſt duty muſt be performed; art ſhows it ſelf moſt in little works, ſo doth grace its excellency in the performance of the leaſt commands. *Natura triumphat in minimis*, a Fly ſhows Gods power as well as the World. The leaſt mite in ſincerity is acceptable to God, as well as the greateſt *Hecatomb* or a Sacrifice of the beaſts upon a thouſand Hills. The leaſt command ſhould be as dear to a gratious Soul as the greateſt. We are not to wave the greateſt becauſe of its difficulty, nor deſpiſe the

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leaſt becauſe of its littleneſs. A *Jewel* is not accounted vile becauſe it is little, nor ſhould a command becauſe it is mean. He that breaks the leaſt command ſhall be leaſt in the Kingdom of Heaven.

4. *The Perſon commanding,* [*whatſoever I command you.*] The Authority of Chriſt muſt be ey'd in all obedience, and his command be made the rule. When we do the matter of the Law, without an eye to the authority that enacts, it is an obedience to the Law, but not to the Lawgiver. Men may perform the matter of a Law, yet deſpiſe the authority of the Lawgiver in their Hearts. We are not ſo much to conſider, ſaith *Hierom*, *imperii quantitatem* as *imperantis dignitatem.* We are not only to obſerve Chriſt as a Friend, but obey him as a Soveraign. He that is the Kings Friend muſt not forget that he is alſo the Kings Subject. What he doth as a Friend in a way of kindneſs, he muſt perform alſo as a Subject in a way of duty. We muſt glorifie Chriſt as Chriſt, *i. e.* in all the relations wherein he ſtands to us. Now he is not only our Saviour but our King, and we are not only his Friends, but his Servants. What we receive from God ſhould be received as from him, 1 *Theſſ.* 2. 13. *Ye received the Word as the Word of God.* What we do to God ſhould be done as to him, ſutable to his Divine greatneſs and Majeſty. Obedience muſt be perform'd becauſe Chriſt commands, and as Chriſt commands it.

'Tis emphatically added.

USE. 1. It informs us of *the excellency of the Chriſtian Religion.* It demands the greateſt purity, and confers the greateſt priviledge. It brings us to the rule of God, and inveſts us with the Friendſhip of our Creator. No Religion hath ſo much of benefit, and ſo much of duty. Nothing enforceth ſuch exactneſs in the wayes of God. Nothing beſtows ſo much of happineſs upon the Creature. In other Religions ſomething is indulged to gain Proſelytes, and carnal rewards are propoſed to invite them. The precepts of this are Holy and the Rewards high; other Religions conſiſt in negatives, this in poſitives. The Goſpel diſcovers more ſin, and exacts more holineſs. It affords us matter of Love, not Fear, for our principle: Not force to conſtrain, but grace to perſwade. Goſpel Obedience is not the fruit of Bondage, but the fruit of Love and Friendſhip.

2. *Obedience is our priviledge as well as our duty.* It admits us into the Friendſhip of Chriſt. The bittereſt duty is ſugared with this unſpeakable comfort. Thoſe that ſtand idle in the Market place, meet with no ſuch reward. 'Tis not ſmall honour to be a Kings Friend; how unconceivable is the honour to be a Friend of Chriſt? *In keeping his commands there is great reward.* This is a reward above the higheſt deſcent. *Enoch* was deſcended but the *ſeventh* from *Adam*, yet this was not his honour but his walking with God. To be a Friend of Chriſt in rags is a greater honour than to be King of the whole World in Purple Robes. *Hierom* ſpeaking of a *Roman* Senator, ſaith, he was *Noble*, not becauſe *Conſularis* but *Chriſtianus.* The very act of an Holy Obedience gives a ſweeter reflection, than all the pleaſures of the World. Chriſt indeed calls the Goſpel a Yoke, but an eaſie one: He calls it a Yoke, as natural men think it, not as gratious men find it, for it is a priviledge more than a yoke. Chriſt diſcovers the glory of his Love in the heart, as God did the glory of his preſence in the Temple.

Imperium Dei beneficium eſt. Hierom.

3. *How inexcuſable are diſobedient profeſſors?* The greater the honour propos'd as an invitation, the greater the ſin in refuſing the terms upon which that honour may be enjoyed. It had been worth the enduring the torments of ſome thouſands of years, to come at laſt to the priviledge of being the Friends of Chriſt. But no ſuch thing is required, 'tis not parting with the firſt-born of our bodies or ſearching out thouſands of Rams or ten thouſands of Rivers of Oyl, 'tis not ſuffering the flames of Hell for a finite multitude of years, no impoſſible or rigid penances are enjoyned, only *do whatſoever I command you*, and his *commands are not grievous* in the experience of thoſe that have tryed them, 1 *John* 5. 3. What an unreaſonable thing is it, not to part with dung for Gold, with rags for Robes, with miſery for happineſs, with Hell for Heaven, with ſin for Chriſt? He that would refuſe to be a Princes Favourite upon the performance of an eaſie task, deſerves without pity to be ſpurn'd out of the Court; and what excuſe can that perſon have that will not exchange the ſlavery of the Devil for the Friendſhip of the Redeemer? Can any blame Chriſt at laſt for refuſing any relation to them, and bidding them depart from him, when they here refus'd his Friendſhip, and would have nothing to do with him?

(4.) *How much comfort and encouragement may be drawn from hence under all reproaches?* Who would regard the barking of Dogs in the doing of that which hath an excellent honour entaild upon it? The Devil regards not the opinions men have of him; he looks not upon their curſes as his loſs, becauſe he is of an higher nature; he purſues his buſineſs: Shall a Diabolical Nature ſlight that which a Divine Nature ſhall not ſurmount? Shall not curſes here, and torments at the end diſcourage him from venting his malice againſt God, and proſecuting his Deviliſh deſigns; and ſhall reproaches diſcourage any from that obedience which is attended with ſo great an honour? What is it to be reproach'd, and ſcorn'd here a little time, while the favour of God is injoy'd, and after a few nights ſleep we are to be rais'd out of the duſt to Glory, to enjoy his friendſhip for ever, and to be in Glory

where

where he is? This would be a ſupport when the Bullets fly faſt about our ears. 'Tis impoſſible to be faint-hearted with lively thoughts of ſo great an honour: Weigh ſeriouſly this honour, and then weigh the obſtructions, and ſee whether the latter be not over-ballanced by the former. Would a glorifyed Saint incarnate again in the World, decline the practice of Obedience upon ſuch a gallant encouragement becauſe of reproaches? Men might as ſoon perſwade him to fry in Hell, as to part with ſo great an honour upon ſo light an oppoſition. The rouling of a black Cloud over a Travellers head, will not cauſe him to break off a neceſſary journey to Court, to become the Kings Friend, or his Son in Law.

5. *What an incentive have we then to an exact obedience?* This is the delight of Chriſt, and ſo high a delight to him, that he thinks fit to reward it with no leſs than a ſpecial friendſhip. Chriſt looked upon the young mans morality with an eye of love, much more will he upon an Evangelical Obedience. 'Tis not the pomp of the World, or the gliſtering vanities mans heart runs after, that can lay any claim to this dignity. Obedience though low, if ſincere, is the delight of Chriſt. He loves to go into his Vineyard and look upon the *tender grapes*, as well as upon the *ripe fruit*. *Cant.* 7. 12. *Cant.* 8. 2. 'Tis by this you ſhow your ſelves the friends of Chriſt; by this you maintain his honour in the World; this is a ſilent conviction upon others, and makes them have ſome veneration for Religion. Men judge uſually of principles by practices, and you never heard any ſpeak againſt the principles of Religion, but they firſt fell upon the practice of the profeſſors of it. 'Tis by this obedience *we glorifie God and Chriſt*. *Mat.* 5. 16. *i. e.* make others ſpeak well of the ways of Religion: Let this honour of being the friends of Chriſt engage us to obedience as the means. 'Tis a ſhame for ſuch that may attain ſuch a priviledge, to purſue any thing lower. An *Alexander* watches for Kingdoms: 'Tis a poor ſpirited *Domitian* that loves to catch flies. How many will conform to mens principles, to their will for a ſmall reward, yea, for no reward; and ſhall not we conform to our Redeemers will for ſo glorious a Title? We muſt firſt be *Jacobs*, ſupplanters of vice, before we be *Iſraels*, ſeers of God.

Let us cloſe all with a few directions.

(1.) *Let us walk as thoſe that have the eye of Chriſt upon us, to ſee whether we act as friends to him, or no.* Let us conſider in every action, That it is regiſter'd by Conſcience, laid up in Chriſts remembrance, and will be cenſur'd by him either as the act of a friend, or an Enemy. Men look upon the bark of the action, this may appear fair, and have a gloſs upon it; Chriſt looks upon the inward part, upon the Spirit, to ſee how the heart is conform'd to the command: We may hide our deformities from men, but not from an all-ſeeing-eye. Now I am going to this or that action, I have a watchful eye over me that pierceth into all my thoughts, diſcovers the principles whereby I am conducted, the end for which I move, and ſees how my heart anſwers the command.

(2.) *Let us walk as though every action were an inlet to the favour or enmity of Chriſt.* What know I, but this action may open a door to the favour of Chriſt, or his endleſs refuſal? What do I know, but at the end of this I may either be in *Abrahams* boſom, or in a gulf of miſery, and launch into a bleſſed, or miſerable Eternity!

(3.) *Let us walk as though the Glory of Chriſt depended upon every action.* If our Credit, Eſtates, Relations, Worldly Advantages depended upon one action, how careful and diligent ſhould we be in the doing of it? Let us act as though the honour of Chriſt, and our relation to him depended upon what we go about.

(4.) *Let us walk as if we were to give an account immediately of what we have done.* Let us ſet before us Chriſt's Tribunal, and imagine our ſelves called to Judgment: I am going about a buſineſs, but if Chriſt ſhould ſend for me at the end of it, what account can I give him of my friendſhip and obedience to him in it? Is this ſuch an action, that when I look Chriſt in the face, I can challenge him upon this promiſe to own me as a friend?

(5.) *Let us walk as though Chriſt ſtood before us crucifyed with all the obligations of love on his part*; as if we ſaw him with his wounds open, and love and blood diſtilling from his heart upon us, and conſider whether the act we are going about be ſuted to ſuch ineſtimable kindneſs, or a putting him to an open ſhame. Hath not Chriſt had wounds enough, but muſt I increaſe them? Hath not he had miſery enough, but muſt I add more? Shall I break his heart who breaths kindneſs towards me, and behave my ſelf as an Enemy towards him who offers me a favour which cannot be merited by a Creature? Shall I wound him whoſe heart is open for me, and ſtrike him that woes me? Shall I be a *Judas* to him that would be my friend, and pull him down that would lift me up to the higheſt priviledge of a Creature?

(6.) *Let us walk as we think a damn'd Soul would walk, if he were again to live under the knowledge of ſuch a promiſe.* How would he obey, and obey heartily? How would he pray, and pray fervently? How buſie might we ſuppoſe him to be in inquiring what thoſe commands were, and how diligent in the performance of them? How would he by violence take all opportunities to purſue his Duty, and attain his priviledge? What if any ſhould ſee a damned Soul ſtand before him when he was going into an unclean Bed, and tell him it was for leſs than this he was judged an Enemy to Chriſt, and a miſerable wretch for ever? Would any mans fear ſuffer him to go on in his intended evil? We have not thoſe objects of fear before our eyes, but we have this promiſe in the word ſuted more to ingenuous Natures; To be accounted the *Friends* of God and Chriſt, *if we do whatſoever he commands us.*

A DIS-

A DISCOURSE OF AFFLICTIONS.

Heb. XII. 5, 6, 7, 8, 9, 10, 11.

And ye have forgotten the exhortation, which ſpeaketh unto you, as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye indure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure, but he for our profit, that we might be partakers of his holineſs. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

THE *Apoſtle*, after having drawn a *Catalogue* of thoſe Illuſtrious Souls that had manifeſted a choice Faith upon ſeveral occaſions, deſcends in this *Chapter* to preſs the believing *Hebrews* to an exerciſe of Patience and Faith under thoſe preſſures they ſhould meet with in their Chriſtian courſe: Where he propoſeth firſt to them, the *example of Chriſt*, Verſe 2, 3. Next, the *exhortation of the Holy Ghoſt*, drawn from *Prov.* 3. 11, 12. *My ſon, deſpiſe not the chaſtening of the Lord: neither be weary of his correction. For whom the Lord loveth, he corrects, even as a father the ſon in whom he delighteth:* which being an inſtruction concerning the *Nature* and *Uſe* of *Afflictions* God ſends upon us, the *Apoſtle* applies to the particular caſe of the *Hebrews*; but diſcourſeth in general of the Author, Subjects, and Ends of the Afflictions God exerciſeth his Children with: *Have you forgotten the exhortation, which ſpeaks to you as to children?* Have you loſt the remembrance of what God

God ſaith in that Exhortion by his Wiſdom? *Prov.* 3. where he commends his goodneſs, and ſhows the Obligation you have to liſten to him, by vouchſafing you the name of Children; the greateſt glory and the higheſt comfort of a Creature; Have you, ſaith he, forgot this? Have you not the intent of it in your minds and memories, in your hearts and conſiderations? The *Apoſtle* diſcourſes here of the *neceſſity* and *advantages of Afflictions*. In *Verſe* 5. he orders us not to deſpiſe the chaſtening of the Lord, nor to deſpond under it; *faint not when thou art rebuked of him*; this he backs with many motives in the following Verſes. Μὴ ὀλιγώρει, do not make a light account of Afflictions.

1. *One motive* is in the word *chaſtening*, παιδία, which ſignifies the inſtruction whereby a Child is brought to the knowledg of things profitable for him; which being it is not effected in that Age, ſubject to extravagancy, without ſtripes as well as words, the word is therefore uſed for the diſcipline which attends ſuch inſtruction.

2. *Another motive* is from the *Author* of Afflictions, the *Lord*, deſpiſe not the chaſtning *of the Lord*.

Obſervations.

1. *It muſt be our great care not to make ſlight of Afflictions, nor to be too much dejected under them.* The ſmart will keep us from deſpiſing an Affliction in it ſelf; but we make light of it, when we are careleſs of improving it for the ends for which God inflicts it; we may be ſenſible of the pain, when we are not ſenſible of the profit, which may accrue to us by it; God forbids here *two extremities*, the one an *exceſs*, the other a *want of Courage*. Both diſhonour God, the one in his Soveraignty, the other in his goodneſs and love; and both are injurious to the ſufferer, as he rebels againſt the one, and loſeth the ſweetneſs of the other. We ſhould receive the Afflictions God ſends, with a humility without deſpondency, with a Reverence without diſtruſt, and keep our ſelves from either fearing too much, or not fearing God enough; mix Reverence with Confidence, adore the hand which we feel, and reſt in the goodneſs which he promiſeth; this is the way to reap the fruit of Afflictions.

2. *All Afflictions, let them be from what immediate cauſes ſo ever, are from the hand of God.* Whether they come from man, as loſs of goods, or other calamities; whether they be ſickneſſes, griefs, &c. they are all diſpenſed by the order of God, for one and the ſame deſign, *Viz.* our *inſtruction*. Human reaſon doth not believe this; ſome think they come by chance; or look only to ſecond cauſes, and regard them not as wholſome inſtructions from God, and the orders of his Providence.

1. *This ſhould ſtop any impatient motions.* 'Tis fit we ſhould be of the *Pſalmiſts* temper, *hold* our *peace, becauſe God hath done it*, *Pſal.* 39. 9. Shall the Clay formed ſay to him that formed it, Why didſt thou thus? We ſhould rather ſay as *Eli*, 1 Sam. 3. 18. *'Tis the Lord: Let him do what ſeemeth him good.* Eſpecially ſince an Infinite Wiſdom is joyned with the Soveraign Authority of God; and when we are not able to underſtand the reaſon of his conduct, we ought to acquieſce in his Will and in his Wiſdom, and ſtop the motion of any Paſſions, by a humiliation under his hand.

2. *It teacheth us to whom to have recourſe.* That hand that ſtrikes, can only ceaſe ſtriking. When *David* had ſtill'd impatience, he awakens his prayer, *Pſal.* 39. 10. *Remove thy ſtrokes from me: I am conſumed with the blows of thine hand.* If *Shimei* caſts a ſtone at *David*, 'tis the Lord that bid him; if the humours of our Bodies riſe againſt us, 'tis God that arms them, and it is he muſt be ſought to for redreſs. He only can disband what force he raiſes. 'Tis our comfort there is a Soveraign Power, to whom we can make our moan, in our Addreſſes, and that our Soveraign that ſtruck us is ready to heal us.

3. *How ſweet is God towards his Children groaning under any Affliction! My ſon, deſpiſe not*, &c. He calls them his Sons, his Children, ſweetning in the name, whatſoever is rigorous in the ſuffering. He gives them a title whereby he manifeſts, that he doth ſhare in their grief, hath a reſentment of their trouble.

What

What Father is there on Earth, unleſs he hath loſt all Natural Affection, who doth not ſympathiſe in the ſuffering of his Children? All the bowels of Earth, met together in one combined tenderneſs, are not to be compared to the yearning bowels of Heaven. Afflictions are not always ſent by God in anger with his Creatures, but ſent by God as a Father.

(1.) Hence it is eaſy to conceive, that *neither the intentions of God, nor the iſſue of a ſuffering, can be any other than happy to thoſe that are the Children of God*, ſince he gives the name of Child, and Son, to every one that he doth inſtruct as a Father by correction.

(2.) *It will teach us to have a ſence of the ſufferings of others.* The Argument to preſs this Exhortation, is taken from the impulſive cauſe, the Love of God; and the word tranſlated *chaſten*, ſignifies ſuch a chaſtiſement as a Father gives his Son, or a Maſter his Scholar.

Obſervation,

(1.) *The Afflictions of believers are effects of divine love. For whom the Lord loves he chaſteneth, and ſcourgeth every ſon whom he receiveth*, Rev. 3. 19. *As many as I love, I rebuke and chaſten:* They are not acts of divine revenge, whereby God would ſatisfy his Juſtice; but of divine affection, whereby he communicates his goodneſs, and draws the Image of his Son with more beauty and glory. They are the acts of God, but not of a ſleepy and careleſs God, but a wiſe and indulgent Father, who takes all the care, both of inſtruction and correction, to train you up to his will and likeneſs. God indeed afflicts other men who are not in the number of his beloved Children; there are ſcarce any among the Sons of men that paſs their life in a continual proſperity, exempt from all kind of affliction: and all theſe evils are from God as the Governor of the World; yet tho there be no difference between the ſufferings of one and the other, and tho the ſufferings of believers are often more ſharp than thoſe of carnal men, in *outward appearance*; yet there is a *vaſt difference* in the *motives* of them; Love makes him ſtrike the believer, and Fury makes him ſtrike the unregenerate man. The deſign of the correction of the one, is *their profit*, not their ruin; the ſtrokes upon the other are often the firſt fruits of eternal *puniſhment*.

(1.) *Then the World is much miſtaken, in judging the Afflictions of believers to be teſtimonies of Gods anger and hatred.* God acts towards the World as a Law giver and Judg, but towards thoſe that he hath renewed and adopted, in the quality of a Father; and who would judg of the hatred of a tender Father by the corrections he inflicts upon a Child that is ſo dear to him? Believers ſuffer by God not ſimply as he is a Judg, but as he is *Paternus Judex*, there is a combination of Judg and Father. God doth not intend revenge on them; for tho they are afflicted for ſin, yet the principal aim is to prove them, reform them, that they may be worthy of a bleſſed inheritance. *Lazarus whom thou loveſt is ſick*, was the ſpeech of his Siſter to Chriſt. They were fearing, thinking that Chriſts love was departed with *Lazarus* his health.

(2.) *No man hath then any reaſon to fancy himſelf the object of Gods love, for an outward proſperity*, Eccl. 9. 1. *No man knows either love or hatred by all that is before him.* God doth not always love thoſe whom his Providence preſerves in health and eaſe. Such a conceit proceeds from an ignorance of another life, and too great a valuation of the things of this World. Temporal goods, credit in the World, outward conveniencies, and an uninterrupted health, are effects of Gods Patience and common Goodneſs, but not of his Affection and choiceſt Love. They are the marks of his Affection, when by his Grace they are made means to conduct us to a better Inheritance; But how often are they pernicious to us by reaſon of our corruption and ill uſage of them? How often doth the health of the Body deſtroy that of the Soul; and the proſperity of the Fleſh ruin that of the Spirit? How often do riches and honours link our hearts to the Earth, and expel any thoughts of an Heavenly Paradice? How often doth a portion in this World make many ſlack their endeavours for a portion in Heaven? How often do they hinder our Sanctification, which is the only means to an happy viſion of God?

(3.) *How ſhould this move us in our Afflictions, to a carriage pleaſing to God?* This is the motive the *Apoſtle* uſes to preſs his Exhortation in the former *Verſe*, neither to deſpiſe the chaſtening of God, nor deſpond of his care. Why ſhould we deſpiſe that which is diſpenced by love? Who would not be willing to ſatisfy a Friend in his deſire, which they are aſſured Love is the motive of, tho their prudence is not ſo exact, as that we can abſolutely truſt it? Should we not with greater care conſider the chaſtiſements which the Love of God, both Good and Wiſe, doth ordain by Providence? Is not the Love, the motive of ſuffering, a ſufficient ground to prevent diſtruſt and diſcouragement? Why ſhould any diſtruſt him by whom he knows he is Afflicted? That correction which frights us, is a work of his Love, not of his hatred. Should we not therefore wait with Faith for an happy iſſue of that chaſtiſement which we ſuffer? If we be once thus affected, we ſhall receive Afflictions with a temper anſwerable to God, and improve them for thoſe Holy ends for which God ſends them. We ſhould alſo bear them patiently, ſince they are not for the reparation of the holineſs of the Law, and the ſatisfaction of his Juſtice, but to prove the Soul, and fit it for Heaven. 'Tis not the love of the criminal, but the love of the Laws, which cauſes a Judg to condemn and puniſh him. No wiſe man ever ſaid, that a Prince did puniſh Malefactors becauſe he loved them; or that God makes the wicked ſuffer eternal puniſhment in Hell, becauſe he loves them. It neceſſarily follows, that therefore the chaſtiſements God doth inflict, are not properly puniſhments of the ſame Nature with thoſe God doth ordain for unbelievers. We have reaſon therefore to bear them with patience. 'Tis inexcuſable to murmur at an act of Love. Uſe then a Religious reaſon in the conſideration of this. When the Father ſcourgeth, the Child cries, and then he thinks his Father hates him; 'tis but the error of his childhood; and when he comes to Reaſon he will regard it as a falſe opinion. When a *Phyſitian* hath lanc'd you, and given you a bitter Potion, you never had any ſuſpition that he hated you; you have received all his Charitable offices, and thought him more worthy of a reward than a rebuke: Why ſhould not our carriage be ſo to God?

2. Obſervation.

No Righteous man in the World is, or ever was, free from ſin. He ſcourgeth every ſon whom he receiveth. Sin is the cauſe of Afflictions; were we free from ſin, we ſhould be free from ſcourges. Afflictions ceaſe not till ſin be quite deſtroyed, which will not be in this World. Juſtice finds enough in every believer in the World to puniſh, and mercy finds enough to pardon.

(1.) *'Tis againſt this then, that we ſhould turn our aim.* What Satan would make us vent in impatience againſt God, let us manifeſt in a hatred of that which is the true cauſe of all the evils which in general or particular we ſuffer. Let us ſtrike that, as much as God ſtrikes us; and it is but grateful reaſon, ſince it is the beſt way whereby we can ſhow our love to God, who in his ſtrokes upon us ſhows his Love to us. Let us take no reſt till we have put that to death which God only hates; 'tis the death of ſin, and not the death of the Soul, God deſigns in Afflictions.

(2.) 'Tis, upon this account, *an Argument for patience.* While our Diſeaſe remains, why ſhould we think ill of the *Phyſitian* for uſing means for a cure? If he did not uſe the means, tho ſharp, we then ſhould have moſt reaſon to accuſe him of a want of pity. What Father would not be counted very tender, that ſhould lance his Child himſelf when he ſaw there was need for it? Sin puts God upon a neceſſity of ſcourging; his Goodneſs and Wiſdom will not ſuffer him to do any thing but what is neceſſary and expedient. Now *Ver.* 7. the *Apoſtle* exhorts them to a patient bearing the hand of God, becauſe he deals with them as *a father* with *his ſons*, in a way of reward afterwards; as Parents careſs thoſe Children they ſee quiet after puniſhment; *If ye endure chaſtening, God deals with you as ſons.* God προσφερεται, offers himſelf to you as a Father to his Sons. Or rather, the *Apoſtle* doth render the comfort in the former *Verſe* more efficacious to the *Hebrews*; and makes Application of what is contained in that truth which he hath cited out of the *Proverbs*, in the former *Verſe*: That yet, if they endure chaſtiſement, God treats them as Children; and being men are apt to think that a troubleſome Affliction

fliction is inconſiſtent with the Love of God; the *Apoſtle* contradicts ſuch a thought, by the queſtion, *What ſon is there whom the father chaſteneth not?* And he goes further, *Verſe* 8. and draws another concluſion, That we ſhould be ſo far from thinking, that to be Afflicted is a ſign of our not being the Children of God, that on the contrary he affirms, That *not to be chaſtiſed* is a ſign that a man is not of Gods Family, *Verſe* 8. *If you be without chaſtiſement, whereof all are partakers, then are you baſtards, and not ſons.* For if the Lord ſcourgeth every Son whom he receives, 'tis clear, that he whom he leaves without chaſtiſement, is not a true and legitimate Son, but a ſtranger, a *baſtard*; i. e. one that is not of the Family, but takes only the name and quality, without any right to it.

Obſervation,

1. *God in chaſtening Believers, treats them as Children. If*, here, is as much as *when*; *If you endure chaſtening*; i. e. when you endure chaſtening; as *Lev.* 19. 5. *If you* offer a Sacrifice of Peace-Offering; *i. e. when* you offer a Sacrifice. So *John* 14. 3. *If I go and prepare a place for you*; i. e. when I go and prepare a place for you. Since God hath commanded men expreſly in his Word, to chaſtiſe their Children, and hath engraved ſuch a diſpoſition in the hearts of mankind, and Authorized ſuch a carriage by his Law, we muſt not think it ſtrange, that God who is Wiſdom, Goodneſs and Love, ſhould exerciſe in his Family ſuch a juſt, and holy, and wholſom Diſcipline. And as none can ſay, that a tender Father, when he chaſtiſeth his Child, deals with him as with an Enemy; ſo none can affirm the ſame of God. And tho Affliction be an evil in it ſelf, and ſharp to the Child that ſuffers it, yet if you compare it with the good it procures, 'tis not an evil, but an experienced good. Compare the lives of thoſe Children that have not been without the correction of their Parents or ſtrangers, to the lives of thoſe that have been left to themſelves without it, and the advantage of the one, and miſeries of the other will eaſily appear, *Prov.* 13. 1. *A wiſe ſon hears the inſtruction of his father. Hear* is not in the *Hebrew.* A wiſe Son is the inſtruction or chaſtiſment of his Father. The *Jews* have a Proverb, If you ſee a wiſe Child, be ſure that the Father hath chaſtiſed him. God deals in this manner with his Children, and there is need of it; for tho the Regenerate are freed from the ſlavery of ſin, yet while they are clothed with fleſh, the fleſh will luſt againſt the ſpirit, and God not only chaſtiſes us for our infirmities, but to prevent them. And ſince the Love which he bears us, and the Salvation which he procures by his chaſtiſements, doth infinitely ſurpaſs the Affections of the beſt and tendereſt Fathers, and the beſt fruit we can draw from their Diſcipline; we may well confeſs, that no Father in the World can be ſaid to deal as a Father with his Children, ſo as God doth with the Believer. He offers himſelf to do a Fathers office. He is the Worlds Soveraign; but a Believers Father; as he is the Governour of the World, he treats men Righteouſly in his Judgments; as he is the Father of Believers, he treats them Graciouſly in his Afflictions. *Druſius.*

Here is a great comfort, if God deal with you as with Children in his ſtriking of you. His Wiſdom and his Goodneſs is Infinite, he doth nothing but what is juſt and reaſonable, and is guided by a Fatherly Affection in all that he doth; his blows are healthful. If *David* would account it *a kindneſs if the righteous would ſmite him*, and count his rebukes as an excellent Oil, *Pſal.* 41. 5. how much more ought we to have the ſame ſentiments of the chaſtiſement of God? Good men may miſtake in their rebukes, God cannot; he is too Wiſe to be deceived, and too Good not to make even his ſtrokes become an excellent Balſom. He doth not aſſault us as Enemies, nor only as Criminals, but as Children; not to puniſh us in his fury, but to refine us; to make us fit for him to take pleaſure in; to make us more like him in the frame and temper of our Souls. This is the end of a tender Fathers chaſtiſing his Children, and this is the end of God. We ſhould receive his corrections therefore, not ſo much as a puniſhment as as a favour, ſince he ſtrikes not as an Enemy to deſtroy, but as a Father to correct; not only as a God of Righteouſneſs, but as a God of tenderneſs.

2. Obſer-

2, Obſervation. *No Child of God but is one time or other under his correcting hand.* The *Apoſtle* makes a challenge to all, to ſhow *one* in that relation priviledgd from it; *what ſon is there whom the father chaſtneth not?* None of thoſe mentioned among the believing *Hebrews* in the *foregoing Chapter* were without their ſmart. *Noah* had an affliction in a Child, *Gen.* 12. 10. *Abraham* and *Jacob* were afflicted with famine, *Iſaac* by an *Eſau*, *Moſes* fain to fly for his life, *Job* ſuffered the loſs of his goods. *Hezekiah* a dangerous ſickneſs. To be under afflictions then is to travel in the road of all that have gone before. And the *Apoſtle* goes further, *v.* 8. and affirms, that not to be chaſtiſed, is a certain ſign of no right to a membership of his Family, *but if you be without chaſtiſement whereof all are partakers, then are you baſtards and not ſons.* This is an argument from the *Antitheſis*, they are *baſtards*, and not *ſons*, who are not corrected. Baſtards, not ſaith *Grotius*, thoſe whom the father of the family hath begot, but thoſe that an adulterous mother would obtrude upon him as parts of his family, which he rejects from any paternal care of inſtruction and diſcipline, as having no part in his inheritrnce, no right to his goods, not born of his ſeed which is the word. By this the *Apoſtle* ſignifies,

(1.) *That all the true Children of God are under his diſcipline.* If they are not, they are no parts of his Family. He that is left without it, is not in the number of thoſe he owns for his Children. Hereby he ſtrengthens what he had ſpoken before, that God deals with thoſe he afflicts as children; whence it follows, that there is no child of his, but he doth one time or another afflict. This is one of the Clauſes of the Covenant God hath made with us in Jeſus, which he doth peculiarly inſert, when he owns himſelf *our God*, and *Father*, Pſal. 89. 32. *he would viſit them with a rod*, but *not take away his loving kindneſs.* In the *New* Teſtament God promiſeth ſpiritual Bleſſings. In the *Old* when he promiſed moſt Temporal Bleſſings, his people were not exempt from his Diſcipline. In the New Teſtament it is more expreſs, that *through afflictions we muſt enter into the Kingdom of Heaven*; his only Son muſt ſuffer and ſo enter into Glory.

(2.) *That thoſe that are not under his diſcipline, are not his Children.* Afflictions therefore are ſo far from being diſcouragements, that where there is an evidence of Grace in the heart, they are rather marks of Adoption. We might well doubt of a Relation to him, if he took no care of us; that we were not his Sheep, if he uſed not his Crook to pull us unto him. Let us then receive his Chaſtiſements without regret, ſince he manifeſts his care of us in them, and regards us with the eyes and heart of a Father, If we were wholly ſtrangers, he would abandon us, and leave us as perſons he knew not. His paternal Rod is for his Children, his Rod of Iron for his enemies. But now in *the 9th ver.* and the following *verſes*, the *Apoſtle* exhorts them to a Reverence of God under his chaſtizing hand; the Argument is *a minori ad majus*, ver. 9. *Furthermore we have had fathers of the fleſh which corrected us, and we gave them reverence; ſhall we not much rather be in ſubjection to the father of ſpirits and live?* And he urgeth the Exhortation, (1.) *From the right of God.* He is the Father of Spirits. (2.) *From his Intention*, which is our ſpiritual profit, v. 10. (3.) *From the Iſſue*; 'tis as much our advantage in the event, as it was in his intention, v. 11. The Fathers of our Fleſh have corrected us, and we gave them Reverence, how much rather ought we to be ſubject to the Father of ſpirits, who chaſteneth us that we may live? The *Two Perſons* which the Apoſtle compares together, *viz. God* and *Man* have this in common, one and the other is a *Father*, one and the other *chaſteneth*, one and the other is carried out to it by love, one and the other deſigns advantage; but as there is this reſemblance, ſo there is a *great difference*; *Man* is but the *Father of the body*, the more ignoble part of our natures, that which we have common with beaſts. God is the *Father of our Spirits* the more noble part, and that which makes us properly men; More ſubmiſſion is therefore due to him, who confers more upon us, than to them who confer leſs. The love which fathers bear to their children, is a paſſion, and many times is not regulated by reaſon; but the love of God is a a true love, not mingled with any imperfection either of exceſs or defect, and therefore doth nothing but with the juſteſt reaſon. Again, earthly fathers aim at the good of their children, but their ignorance is ſo great that often they miſtake it; but the knowledg of God is as perfect as his love, who always chaſtiſeth his people for their true good, and therefore a greater ſubmiſſion is due to him.

1. *How*

(1.) *How glorious is the condition of a true believer!* he is the *Child of God*, 1 Joh. 3. 1. *What manner of love is this that we ſhould be called the ſons of God!* 'Tis an argument of great love, to give his people ſo honourable and dear a Title, to call himſelf *their Father*, as well as their God. 'Tis not ſo ſtrange that he ſhould call all the pure Spirits in Heaven his Children, as that he ſhould call thoſe that have defiled his image by that title; that he ſhould own himſelf a father to them that are by nature children of Wrath, ſlaves to *Satan* ſold under ſin, that have nothing in them to pleaſe him by nature, but are fit objects of his Wrath and curſe: wonderful love that God ſhould not think it a diſhonour to him to be called our father! And hence it is reaſon we ſhould carry our ſelves to him in all his diſpenſations as children to a father; that we ſhould comfort our ſelves in this relation in all the ſufferings we encounter. If he be our Father, what ſhould we fear? Nothing paſſes in the world without his order, no evil arrives to us, without his Will, every Affliction is the rod of his hand; the very thought that God is our Father, ſhould ſweeten any grief.

(2.) *God is the Creator of ſouls.* By Spirits are meant the ſouls of men; ſome underſtand it alſo of ſpiritual gifts; the Graces God infuſeth into the ſouls of his people; both are good Motives to that ſubmiſſion unto, and reverence of God, the *Apoſtle* urgeth. Moſt Interpreters run the firſt way; the *Antitheſis* requires, that we ſhould underſtand by this expreſſion that God is the Creator of Souls, becauſe it is oppoſed to the *fathers of the fleſh*. God is called *the God of the ſpirits of all fleſh*, Numb. 16. 22. As by the fleſh the *Apoſtle* means the body, the material and viſible part of our natures, ſo by the Spirit he means the ſoul, the ſpiritual and inviſible part of our being. As for the body man ingendred it, as for the ſoul God only formed it, as in Eccleſ. 12. 7. *Then ſhall the duſt return to the earth, and the ſpirit ſhall return to God that gave it.* Where by the duſt is meant the body, and by the Spirit the Soul. The body was formed of the *duſt of the ground*, Gen. 2. 7. But the Soul was breathed in by God. 'Tis the Spirit that gives life and ſence to the parts of the body, which otherwiſe are without ſence and motion; and God is ſaid to *form the ſpirit of man*, Zach. 12. 1. and challengeth to himſelf the particular forming of the ſoul, Iſa. 57. 16. *the ſoul which I have made.* God indeed forms the body too by the hand of nature, by the intervention of ſecond cauſes, which he imploys, but the *ſoul he forms without any other cauſe*, but his own will. The firſt manner of acting by nature in the production of the body, is not ſufficient to demonſtrate God the Father of it, no more than he can be called the Father of beaſts and plants, which are produced by his powerful Providence, as well as the bodies of men; but the ſecond manner of acting in the production of an immortal and ſpiritual ſubſtance is ſufficient to demonſtrate God the Father of Spirits; as they alſo are called the Children of God, becauſe God immediately created them, and cloathed them with an immortal Nature. The *Apoſtle* therefore hath good reaſon to call men which have begot us, the fathers of the fleſh, becauſe tho the wiſdom and Power of God in his Providence acts in our conception and generation, yet it is alſo the work of man, who acts as a ſecond cauſe; but the production of the ſoul is purely by the Will and Power of God without the action of any creature. Hence it follows that the ſoul is immortal, for ſince it doth not depend in its original upon matter, it doth not in its ſubſiſtence neither after death hath ſeparated the body from it. It follows alſo, that the reaſonable ſoul is more excellent than the bodies, which we receive from earthly fathers, and therefore we owe more ſubmiſſion and reverence to God and his chaſtiſements, than to thoſe who have been only the fathers of our bodies, which the interrogation intimates, *ſhall we not much rather be in ſubjection to the father of ſpirits and live?*

3. *And live*, or that we may live; this is an argument from the reward of a patient ſuffering. The *Apoſtle* ſeems tacitely to refer to the promiſe of life to children that honour their parents; as a temporal life was promiſed to them, ſo a ſpiritual and eternal life is promiſed to thoſe that are patiently obedient under the hand of God. As in *Iſrael* thoſe that ſlighted the rebukes of their parents were ſtoned without pity, ſo will God handle thoſe that kick againſt his diſcipline, and make no profit of his rod. Corrections cauſe life, not meritoriouſly, but inſtrumentally. If we therefore own God as a Father, we ought to carry our ſelves to

him

him as our father. If we deſire an happy and eternal life, we muſt ſubject our ſelves to his hand, acknowledg the righteouſneſs of his diſcipline, and by how much the paternity of God is more excellent, our ſubmiſſion ought to be the more reverential. In v. 10. The *Apoſtle* urgeth the exhortation further, from the manner of Gods proceedings with us different from that of earthly fathers, and from his aim in it; *for they for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.* This he doth by comparing of the heavenly Father, and the earthly father with one another, and acquaints us, that it is the aim of God, in thoſe afflictions which ſeem moſt bitter, to reduce us to that holineſs which we have loſt in *Adam.*

1. They verily for *a few days chaſtned us*; either death deprives them of their authority, or the growth of their children exempts them from ſuffering under it. Parents only take care to correct their children during the weakneſs of their childhood, when by ignoranee and unexperience they are uncapable to conduct themſelves; they have therefore need of their parents to form their ſpirits, and make thoſe impreſſioms upon them, whereby they may govern themſelves the reſt of their lives. But when they are arrived to years of diſcretion, they are left to govern themſelves according to their own reaſons, without uſing the rod to ſupply the defect of their underſtanding; ſo that the corrections of earthly parents, are but for few years, a little time.

Obſervation.

1. *Hereby appears the advantage of Gods diſcipline above that of earthly parents.* God continues his care to us all our lives upon the earth as long as we have need, exerciſeth a greater Providence over us, than earthly parents over their Children.

2. *Hereby the Apoſtle comforts us.* 'Tis but a little time, that God ſubjects us to chaſtiſements, only that part of our life which we are to paſs on earth, which is but a ſmall time to that eternity wherein we ſhall be exempt from ſuffering, bears infinitely leſs proportion to eternity, than the leaſt inſtant doth to all the time from the creation to the end of the world, ſo that the time of a believers chaſtiſement is ſhorter than that of children under their parents. And herein is the kindneſs and love of God apparent, who deals more favourably with his children in regard of the time of their correction, than the beſt father in the world can do.

2. The motive of, and rule that parents too often follow in their chaſtiſing their children *after their own pleaſure.* They have often a greater regard to their own paſſions, than their childrens advantage, correct oftener in humor than with reaſon; having no other law but their own will, their judgment is apt to be deceived, whereby it happens that their corrections often injure their children, inſtead of advantaging them, whatſoever their intention may be, and that either by miſtake of the nature of things for which they chaſtize them, or the indiſcreet meaſure and manner of their chaſtening.

(1.) *Miſtaking the nature of the things for which they chaſtiſe their children.* Fathers endeavour to form their children to that which they judg beſt and moſt profitable for them in this life; but their judgments are often miſtaken; as a covetous Parent that acknowledges no other happineſs than Wealth, will inſtill ſuch inſtructions into his child, to think nothing unjuſt that is profitable and enriching; an Ambitious man will endeavour to imprint the ſentiments of Worldly Honour upon his children; a Superſtitious Parent will correct his child for not conforming himſelf to that Mode of Worſhip he is himſelf addicted to. Thus Parents often uſe their power to extinguiſh good principles in their children, and diſcourage beginnings of Virtue in them.

(2.) *Miſtaking the meaſure.* How often are good Parents tranſported with choler in the corrections they inflict? Others through a fond indulgence altogether neglect it, and give the reins to the follies of their children. But the chaſtiſements God inflicts, are otherwiſe; he hath a perfect knowledg of all things, is ſubject to no paſſion, never afflicts but when there is need, never chaſtiſeth his own, but for their good. God being infinitely wiſe, cannot err in his judgment of what is convenient for us; he is not biaſſed by weak affections. *David* acknowledged this

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Wiſdom of God, Pſal. 119. 71. *'Tis good for me that I have been afflicted, that I might learn thy ſtatutes.* He is wiſe, and foreſees an evil we are apt to run into, and prevents it by affliction; ſends *Paul* a thorn in the fleſh, not ſo much to correct a preſent default, as to preventit, 2*Cor.* 12.7. that he might not be lifted up above meaſure: Sometimes he afflicts to make their graces apparent; God afflicted *Job* in his goods, in his perſon, that the truth of his faith and patience might be ſeen in the midſt of his ſufferings, to the praiſe of God. He ſends not temptations unleſs there be *need*, and that the *trial of faith may be found to praiſe and honour*, 1 Pet. 1. 6, 7. Other Parents uſe their arbitrarineſs often, and not their wiſdom; Gods afflictions are Soveraign acts, but not ſeparated from wiſe and gracious intentions. But the Apoſtle explains the particular profit which God aims at, *That we might be partakers of his holineſs*; to refine their droſs, and purifie them for himſelf, and render them fit for the place wherein dwells nothing that is unclean. Earthly Parents correct their children, that they may learn uſeful Arts and Manners in the world, an external profit chiefly they aim at; ſometimes they correct, that their Vices may be imitated; God, that his Holineſs may be communicated here, and Bleſſedneſs hereafter. This ſeems to be an expoſition of what he meant by [*live*] in the *former verſe*. This preſerves us, and renders us partakers not only of Holineſs, but of *his* Holineſs, the Holineſs which *he* approves, which *he* commands, and hath ſome reſemblance, and conformity to his own. In the ſame ſenſe we are ſaid to be *partakers of the divine nature*, 2 Pet. 1.4. whereby we have a pourtraiture of the Nature and Holineſs of God drawn in our ſouls by the Spirit. 'Tis not that we may poſſeſs the Holineſs of God, but partake of the Holineſs of God. The lineaments of his Image formed in us by the goſpel, and by afflictions, are as the beams and ſparks of his Holineſs; the original is in God, the picture of it in the believer; as light is in the Sun, but ſome ſplendor of it in the glaſs upon which it ſhines. This God works by afflictions, whereby he makes us exerciſe our ſelves more in Repentance, weans us from the fleſh, that would alienate us from God, cleave faſter to Chriſt by faith, who is the ſpring of Holineſs, more earneſtly thirſt to draw of the fountain, and purſue thoſe things that are heavenly. Parents correct their children to bring them to an imitation of their manners. God corrects his to bring them to an imitation of his Holineſs. They chaſtiſe to make their children like them, and God to make his children conform to him.

(1.) *Then afflictions are not always puniſhments, they are not inflicted for ſatisfaction for ſin.* God aims at our profit; a Judg regards not the profit of a Criminal when he condemns him to puniſhment, but only the Honour of the Law, and to repair the offence done to the Law by the violation of it, and ſatisfie that Juſtice which hath been violated: But God aims at the advantage of the believing ſufferers, and makes them ſmart to make them gracious and glorious; to impart to them the higheſt excellency a creature is capable of.

(2.) *A great argument there is from hence to love God even for afflictions. In all things give thanks*, ſaith the Apoſtle. In theſe there is great reaſon to give thanks, in regard of their fruit. An earthly Father tranſmits his Inheritance to his Son, but not his internal endowments; but God communicates his Holineſs to his children by theſe means.

3. *How patiently ſhould we bear them?* The Majeſty of God above earthly Parents, and his gracious aim and wiſe conduct of them, doth oblige us to this duty. He never ſtrikes but with reaſon, never ſtrikes his children but for their good. Happy blows ſhould be received without murmuring. 'Tis a welcome weapon that hath more of Balſome than ſmart; a bleſſed ſword, that breaks the impoſthume. That which is not only profitable, but neceſſary, calls not only for our patience, but our willing embracing when God doth wiſely inflict it; beſides, they are ſhort, they are of no longer duration than this life. There might be reaſon to complain much, if it were an eternal ſmart; but it is only for a little time.

4. *We ſhould endeavour to anſwer the intention of God*; to form our ſelves to that Holineſs he aims at; to embrace every motion of the Spirit in our afflictions. To that purpoſe the rod hath a voice, the ſpirit hath a voice, both muſt be liſtned to.

And becauſe 'tis a hard matter to be without complaints, the *Apoſtle* ſtill urgeth it further, and prevents the ground of complaint, which is the ſharpneſs of a

Rod, and ſets the ſmart and fruit in oppoſition one to another, *Verſe* 11. *Now no chaſtening for the preſent ſeems to be joyous, but grievous; nevertheleſs, afterwards it yields the peaceable fruit of righteouſneſs to them that are exerciſed thereby.* 'Tis confeſt, they are grievous, but 'tis in appearance only; they ſeem ſo, but as a beautiful Face under a frightful Mask; as a bitter potion that gripes, but purgeth. This is an Argument taken from the fruit of correction, and amplified by conceſſion of the Objection; I confeſs ſuffering is grievous, but wholſom. The end and iſſue of it is to be conſidered. A rational Creature in all things ſhould mind the *end* as well the means. The end makes a vaſt difference between things. Becauſe the trouble and grief which is in every chaſtiſement, makes our fleſh to apprehend it is an evil, the *Apoſtle* diſtinguiſheth betweenwhat is troubleſom and what is deſirable, between the pain and the fruit, and draws an Argument of Patience from the effect.

[1.] *All Afflictions are grievous to the fleſh.* God doth not expect we ſhould be *Stoicks*, to be without ſence of grief. Chriſt himſelf hath ſet us a pattern of it, he ſhed Tears for the death of his Friend *Lazarus*, and ſhed drops of Blood at the approaching of his ſuffering; *his ſoul was ſorrowful even to the death*; he was *tempted in all things like to us, yet without ſin.* 'Tis no ſin to grieve under, to complain of ſuffering without murmuring. If we have not a ſenſe of the grief, we can never be capable of the profit of Affliction. Without ſome grief, Affliction would leave us worſe than it finds us. As we ought to hear God when he ſpeaks, ſo we ought to fear God when he ſtrikes. At firſt the trouble of a chaſtiſement doth wholly poſſeſs our ſpirits, it makes us miſtake the end of it, we cannot ſometimes in our preſſures imagine that a root ſo bitter ſhould bear a joyful fruit; as the griping Phyſick afflicts the Patient ſo much ſometimes, that he ſcarce thinks of the good which will iſſue from it. *David* often is full of complaints while he is under an Affliction, and ſeems often to have no ſenſe of any thing but the preſent trouble; but afterwards he hath no ſentiments but of the gracious fruit. *In faithfulneſs thou haſt afflicted me. 'Tis good for me that I have been afflicted. Thy rod doth comfort me.* After-experience manifeſts a truth, which the preſent grief will not often give us leave to conſider.

[2.] *Tho Afflictions be grievous, the fruit is gracious to a Believer.* Experience corrects the falſe judgment we have while we are under a ſtroke. Indeed Afflictions, of themſelves, are rather a means to cool our Affections to holineſs, to extinguiſh in our minds the ſparks of godlineſs, and make us deſpond and diſtruſt the grace of God; but God in his Soveraign Wiſdom doth ſo diſpoſe and manage them, that he makes them end in a happy fruit. By the grace of God they break off thoſe inclinations we have to the World, quicken our prayers, awaken us out of our *Lethargies*, put us upon a review of our ſelves. The ſtrings of an Inſtrument yield a different ſound, when they are ſtretched, from what they did when they were ſlack. 'Tis a fruit of Righteouſneſs, Holineſs and Sanctification, which he had ſpoken of in the former *Verſe*; alſo Righteouſneſs which is a peaceable fruit; as when it is ſaid, The *incorruptible crown of glory*, 1 Pet. 5. 4. 'tis as much as to ſay, The Glory which is a Crown incorruptible; ſo a Righteouſneſs which is the ſpring of peace and ſerenity of Conſcience, *Iſa.* 23. 17. *And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever.* It yields the fruit of Righteouſneſs, as being a means that brings us nearer to God, in communion with whom that peace doth conſiſt. It brings us to ſeek in God and Chriſt, the true remedy of all our evils; and by this means the trouble of our Souls is calmed, and an aſſurance of the grace of God promoted. The Joy of the Holy Ghoſt is often ſtrongeſt in us, when Afflictions are ſharpeſt upon us, 1 *Theſſ.* 1. 6. *having received the word in much affliction, with joy of the holy Ghoſt:* And tho it be not always ſo with a believer, yet after the Affliction hath wrought kindly, and done its work, God comes in with comfort and joy; as chearing Cordials follow bitter Phyſick. They bring forth the fruits of Righteouſneſs, not as the *efficient cauſe*, but the *means*.

(1.) *Let us then make a right judgment of Afflictions.* Let us not think God intends to deſtroy when he begins to ſtrike. We are often in the ſame error the *Apoſtles* were in, when they ſaw Chriſt walking upon the Waves in the dead of the

the Night, and terrors of a tempeſt, coming to ſuccour them, they imagined he was *a ſpirit* coming to miſchief them, *Mark* 6. 47, 48, 49. The fleſh makes us think God, often, to be our Enemy when he is our Friend. But as Chriſt cried out to them, *Fear not, it is I*; ſo the *Apoſtle* doth to believers here; fear not, tho the ſmart be grievous, the fruit is peaceable. If the fleſh ſuffer, it is for the good of the ſpirit. The iſſue will declare, that *all things work together for the good of them that love God*, Rom. 8. 27.

(2.) *Let Patience and Faith have their perfect work.* Affliction makes the beginning ſad; Patience will make the ſucceſs glorious. Had the *Iſraelites* believed Gods Promiſe of deliverance, they had not murmured at the *Red Sea*. God brought them to the *Red Sea* to deliver them from the *Egyptians*, and made all their fears end in joy and triumph. The more we truſt God, the more he is concerned in our welfare; the more we truſt our ſelves, the more he doth to croſs us. The *committing our way to the Lord*, renders our minds calm and compoſed, *Prov.* 16.3. *Commit thy way to the Lord, and thy thoughts ſhall be eſtabliſhed.* God hath alway *an eye upon them that fear him*, Pſal. 33. 18, 19. not to keep diſtreſs and affliction from them, but to quicken them in it, and give them as it were a new life from the dead, new fruit from the Rod. God brings us into ſtraits, that we may have more lively experiments of his tenderneſs and wiſdom. We ſhould ſubmit our way to the guidance of Gods Wiſdom, with an obedience to his Will, and a reliance on his Goodneſs; and then the ſucceſs will be gracious in this life, and glorious in that which is to come; a peaceable fruit of Righteouſneſs in Earth and Heaven. Wait upon God, being he is *a God of Judgment*, Iſa. 30. 18. *for the Lord is a God of judgment. Bleſſed are all thoſe that wait for him:* He goes judicially to work, and can beſt time the execution of his Will; God hath as much Wiſdom to bring an affliction to a good iſſue, as he hath Love at firſt to inflict it.

A DISCOURSE OF THE REMOVAL OF THE GOSPEL.

Rev. II. 5.

Remember from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.

THESE *words* are part of the *Epistle of Christ*, as King and Governour to the Church of *Ephesus*. And they contain a severe threatning, after a Charge and Indictment brought in against that Church. The Bill is preferred against them by Christ, who is described, *Verse* 1. to be him *that holds the seven stars in his right hand, and walks in the midst of the seven golden candlesticks*. He holds the Stars in his hand to show his tenderness; in his right hand to show his Power; and he walks among the Candlesticks to show his care over them, and his love to them. Before he brings the Charge, he takes notice of what was praise-worthy in that Church, and gives them the commendation of their *patience* under persecution, and zeal for his glory, *ver.* 2, 3. But, alas! the case was changed, their zeal was cold, and their love was flatted, *Verse* 4. *she had left her first love*. *Ephesus* was a Mart-Town of *Asia*, famous for *Diana*'s Temple, *Acts* 19. 28. which brought resort, and consequently Wealth to her, from all parts of *Asia* and *Greece*.

I have formerly noted, That the condition of the Church, in the several states of it, is described in these *Epistles*. *Crocius* discourseth of them to this purpose *: whence our Dr. *Moor* might take his rise for that ingenious and rational piece he hath writ upon these *Epistles* in this sence. The design of this Book is to predict what should happen to the Church in all Ages, till the conclusion of time; and what is spoken here to these *seven Churches*, seems to be greater than can well suit these places in *Asia*, while they remained Christian. The Conversion of the *Jews* seems to be intimated to be brought to pass in the *Philadelphian* state, to which we, probably, are approaching after a smart trouble, *Rev.* 3. 5. *I will make those that are of the Synagogue of Satan, which say they are Jews, and are not, but do lye; behold, I will make them to come and worship before thy feet:* Those that are of the *Jewish* Synagogue, which he calls the Synagogue of Satan, being blinded by the God of this World, to keep up that worship which God hath

* *Epist.* Dedicat. ante Syntag.

hath rejected; which are, indeed, *Jews* in the fleſh, and by circumciſion, but are not ſo in ſpirit; or it may be meant of ſome people that pretend to be of the *Jewiſh* race, or practiſing the *Jewiſh* rites, that ſhall in that ſtate of the Church give up their names to Chriſtianity. And for *Laodicea*, it is argued, That the *Epiſtle* cannot be meant of local *Laodicea*, becauſe that is reported to be ſwallowed up by an Earthquake in the time of *Nero*, before the writing of this *Epiſtle*. And it is that ſtate of the Church which ſhall be before the day of Judgment; and therefore fitly put in that term of *Laodicea*, which ſignifies in the *Greek*, the peoples judgment, or the judgment of the people. This Church of *Epheſus* is underſtood by him to be the *firſt* and *Apoſtolical* condition of the Church; or, perhaps, not that *primo-Primitive*, but the ſtate of the Church immediately ſucceeding it. 'Tis true the Primitive Church was fired with Zeal, and ballaſted with Patience; ſhe had a courage to aſſert the truth, and a meekneſs to bear her troubles; and detected thoſe *falſe Apoſtles* that would joyn works with the Righteouſneſs of Chriſt in juſtification. But after the death of the *Apoſtles*, yea, and in the life of *Paul*, there were ſome that made diſturbance, would have blended the Goſpel-Doctrine and Worſhip with legal ceremonies. And when the head of that great founder of the *Gentile* Church was laid, coldneſs in Chriſtianity, and corruption in Doctrine crept in.

1. Doct. *How unwilling is the Nature of man to be guided by the Word of Chriſt?* Men will be mixing their own wills and wiſdom, with the Wiſdom and Will of God. Error could not elſe have crept in ſo ſoon, while the memory of the *Apoſtles* laſted. The Church of *Epheſus* was the firſt ſtate of the Church next to the Primitive, and this gave ſtrong provocations to God to take away the Goſpel from her.

2. *Chriſt takes an account both of the good and evil works of a Church.* One makes him not over-look the other; he will not cocker any for their good, or ſpare them in their evil. He ſweetens his reproof here, with a commendation, like Oil that makes way for a ſharp Nail. He reckons their labour, patience, ſence of his diſhonour, their diſcovery of ſeducing ſpirits, the circumſtances of their zeal for his Name, and conſtancy and unweariedneſs in it. He ſees our good grain, and beholds our chaff; he take notices, of our decreaſes and of our decaies

3. *Grace doth not priviledg ſin.* Tho he takes notice of their worth, yet he charges them with their crime. Chriſt takes more notice of the ſins of his People, than of the ſins of others. Others ſins are enmities, he expects no other from them; their ſins are unkind, and more affect him. Their profeſſions, mercies, covenants, aſſiſtances, priviledges require a ſuitable walk. *Judas* his betraying Chriſt did not ſo much trouble him, as *Peter*'s denial of him. We do not read that he thought of *Judas* after he had betrayed him; but he would look back upon *Peter* whilſt he was expoſed to the danger of his life, and approaching to a conteſt with death and wrath. Chriſt will be terrible in the aſſembly of his Saints: he will not endure the duſtineſs of his Golden Candleſtick.

We may ſee here,

1. *The Diſeaſe*, Verſe 4. *Thou haſt left thy firſt love.*
2. *The iſſue of it, if it were not cured. The removal of the Candleſtick.*
3. *The cure*: which conſiſts,
   1. *In conſideration: Remember.*
      1. *Of their preſent condition: fallen.*
      2. *Of the term of their Apoſtacy: whence* thou art fallen: reflect upon your preſent condition, and your former ſtate, and compare them one with another.
   2. *In contrition: repent.*
   3. *In Reformation.* And *do thy firſt work*, write after thy former Copy. This method of cure was to be obſerved; otherwiſe Chriſt would take away the Golden Candleſtick.

Do thy firſt work: reduce thy ſelf to the form of Primitive Chriſtianity: away with all mixtures in Worſhip, chilneſs in diſcipline, looſneſs in practice.

Doct.

Doct. *Reformations are reductions of things to their Original pattern, and firſt Inſtitution.* When Chriſt would reform the abuſes in Marriage, he doth not bring them to the practice of their Fathers, and the practice of their poſterity, but meaſures both that of their own, and that of their Anceſtors by the firſt rule, *In the beginning it was not ſo*, Matth. 19. 18. We are uſually ſwayed by cuſtoms in Morals, and preſidents in politicals; when cuſtom and preſcription alter not the nature of unrighteouſneſs and unreaſonableneſs. True reformations are reductions of things to Reaſon, and reduction of things to Scripture.

I will remove thy Candleſtick out of his place. I ſhall not trouble you with the different Interpretations of it. There was a Candleſtick within the *tabernacle*, Heb. 9. 2. which had *ſeven branches*, wherein Lamps were continually preſented lighted. The Candleſtick repreſented, as a Type, the Goſpel-Church; and the Lamps, the Goſpel in it; and the Oil to ſupply the Lamps, the Gifts of the Spirit for the preſervation and propagation of the Goſpel. An alluſion is made in this place to the *Candleſtick* in the Ancient Tabernacle. Some think the Candleſtick with the ſeven Golden branches, repreſented the ſeven Planets, but with what reaſon I underſtand not, ſince the branches of the Candleſtick were all equal; but the Planets are of a different light and magnitude. The chief intention of the Ancient Tabernacle was to repreſent and ſignify future things. The *ſeven particular Churches* allude here to the ſeven branches of that Candleſtick, ſeven particular Churches, or *ſeven ſtates of the Church*, all parts of the Univerſal. The chief concern of the Candleſtick was the light in it, without which, as the Tabernacles had been a place of darkneſs, ſo is the World without the Goſpel.

By *removing the Candleſtick* is therefore to be undeſtood the *removing of the Goſpel*, and ſo an unchurching of them. Candleſtick may be here put for the light in it, by a *metonimy* of the *ſubject* for the *adjunct*.

We might *Obſerve*,

1. *A Nation, People, or Church, that have been eminent for the owning the ways and truths of God, may have great decaies in their Affections, and greatly Apoſtatize.*

2. *Apoſtacy in a Church is followed with a removal of the Goſpel.*

3. *The removal of the Goſpel is the ſaddeſt judgment that can happen to a Nation.*

We may put the *two laſt* together, and ſo I ſhall inſiſt on this Doctrine.

Doct. *God doth often remove the Goſpel upon provocations, as the ſevereſt Judgment he can inflict upon an unworthy people.* Apoſtacies have been very frequent. Every thing under the Sun is ſubject to alteration, and corruption; Faith is not an hereditary thing, like a ſtanding Patrimony. Children do not always tread in the ſteps of their Anceſtors; what they receive only by Education, they will eaſily part with upon ſome carnal intereſt, ſome ſmiling or frowning temptation. Some have obſerved that the purity of the Goſpel hath ſcarce laſted in a City or Province to the Third Generation. The Goſpel in the honour of it may remain longer, but uſually ſome error, ſome mixtures have deformed it. Good Corn is ſcarcely ſown, but the Devil is as ready to ſow his Tares.

I ſhall *Premiſe*.

1. *The Goſpel ſhall not be removed out of the World, while the World endures. Sion*, the Univerſal Church, hath a promiſe of *ſtability*; the Goſpel therefore whereby ſhe is conſtituted a Church, ſhall be perpetually in her. The *ſhutting the gate of the ſanctuary*, after the Lords entring into it, *Ezek.* 44. 2. is expounded by ſome, of the everlaſting dwelling of the Lord in the Goſpel-Church, and never departing from it, as he had done from the Temple of *Jeruſalem*. The Promiſe of Chriſt aſſures it, *Matth.* 28. 20. *I will be with you always, even unto the end of the world:* Not with the *perſons* of the *Apoſtles*, who were to expire, but with the *Doctrine* of the *Apoſtles*, which was to endure; tho the *Apoſtles* die in their Bodies, yet they live in their *Doctrine*.

2. *The*

2. *The Goſpel hath been, and ſtill may be removed from particulr places.* No particular Church, but may be unchurched, becauſe no particular Church hath a promiſe of ſtability. There is no entail of Gods Favour to any particular Church in the world. The Goſpel is a Candle, and the Church is a Candleſtick, both Candle and Candleſtick are movable Things, not an entailed inheritance. Many Nations have had *their day* of Grace ſet, and are now benighted. *Jeruſalem* had a ſeaſon wherein to *know the things that concerned her peace*, Luk. 19. 42. She finds nothing now, but ſorrow and exile. There is a time when the Spirit ſtrives, and there is a time, when the Spirit turns his back, and ceaſeth any longer wreſtling. Sometimes God doth both unchurch and unnation a people, ſometimes he removes the Goſpel, and continues a Nation in being; but this is rare, to continue providential Mercies, when his moſt excellent Truth is departed. But in ſuch caſes he gives them up to ſtrong deluſions, who would not render themſelves at his ſummons; he continues the ſubſtance, while he removes the efficacy by withdrawing his ſpirit; and then the Goſpel is like a Carcaſe without a Soul, Iſa. 6. 9. 10. *They ſhall hear and not underſtand.*

I ſhall obſerve this Method in handling this Doctrine. I ſhall ſhew,

1. *The Goſpel has been removed*, a Nation hath been unchurched.
2. *Tis the greateſt judgment.*
3. The *USE.*

I. *That a Nation has been unchurched, and the Goſpel has been removed.*

1. *The Jews are an eminent Inſtance.* They had the Goſpel in a Type, while they enjoyed the Ceremonies, they had the Goſpel unvailed while they had the preſence of Chriſt among them. God gave them anciently ſome evidences of the poſſibility of it. The Law was near being quite removed from them, when upon their Idolatry, the *Two Tables* were broken by *Moſes*, which a little before had been received from God. When the Ark was put into the Temple, at *Solomons* Dedication of it, tho it was lodged there without any intention in the People to remove it, yet the *ſtaves* whereby it was carried were continued in it, 1 *King.* 18. 9. ſo that it was ready for a removal at any time; to ſhow, ſay ſome, that if the Ark were abuſed and the Teſtimonies ſlighted, it ſhould be taken from them.

(1.) Conſider, *They were a people that had the greateſt Titles.* They were called *by his name*, Jer. 2. 2, 3. They were his peculiar treaſure, they were called Gods *Son*, his *firſt-born*, his Spouſe, his Portion, Inheritance, his Delight; yet he hath flung this treaſure out of his coffers, diſinherited his firſt born, caſt his children out of his houſe to be fugitives about the world, his Spouſe is divorced from him, and his inheritance laid waſt. No child was more endear'd to a Father; No Wife more to a husband than thoſe people to God. Yet how is that *Jeruſalem* which was his delight, now a Den of Thieves!

(2.) Conſider *The Priviledges they enjoyed.* They were a people cheriſhed in his boſom, walled about with Miracles, protected by him in perſon, he marched before them as their *General*, and conducted their motions, Exod. 13. 21. He was their Lawgiver and pen'd their Statutes, whereby they were to be governed, with his own hand; he ſpake to them from Heaven, (which he did to no other Nation) he was their Carerer and provided *Manna* for them in their neceſſity, and fed them by Miracle. He was their Biſhop to ſettle them a Church, and their Prince and Magiſtrate to form them into a State: not only their Religion, but their civil Government was the birth of the Wiſdom of Heaven. He puts *his Oracles* as a Treaſure into their hands, *Rom.* 3. 2. The *Covenant*, *Ark*, *Pot of Manna* were committed to them, he planted them a noble vine, culled them out from all the nations of the earth, whereby they were made the delights of Heaven, and the admiration of the reſt of the World. He made them his Garden, they coſt him more than all the nations beſide, and he ſeems to have no care of any part of the earth beſides them, *Pſal.* 147. 19, 20. The World had his alms, and they the inheritance, the reſt of the world were his *Iſhmaels*, and they his *Iſaacs*; and (which is obſervable) his firſt thoughts ſeem to be, to have the Goſpel confined only to them in that Covenant which he makes with Chriſt, which is repreſented in the manner of a treaty between the Father and the Son: He ſeems to pitch no further than *Iſrael*,

in

in whom he would be glorified, Iſa. 49. 3. till Chriſt complains of the narrow limits, and gains a larger portion for himſelf, the terms are then enlarged, v. 6. *'Tis a light thing, that thou ſhouldſt be my ſervant to raiſe up the Tribes of Jacob, and reſtore the preſerved of Iſrael; I will alſo give thee for a light to the Gentiles.* The promiſes of the *Meſſiah* made to *Abraham* and *Jacob* were often with an addition of clearneſs renewed to them by the Prophets. He choſe them of all nations, of whom his Son the Saviour of the world ſhould be born, with whom he was firſt to treat, his perſonal Miniſtry was deſigned for them, to the loſt ſheep of the houſe of *Iſrael* only he was ſent, that nation he in Perſon ſolicited, over them he wept, and for them he prayed, *Mat.* 15. 24. Thoſe that were to carry the Goſpel into other parts of the World, were ſelected out of that nation; and tho they uſed him ſo ill, yet he was indulgent to them, ſent his ſpirit upon the *Apoſtles* firſt at *Jeruſalem*; ſeem'd to have little care of the *Gentiles*. How long after was it that *Peter* ſcrupled to treat with them? But ſince they have proved falſe to God, and forgot the Rock of their Strength, he expoſed them to the fury of a *Roman* Army, tore up the foundations of their Government, demoliſht their Temple, cauſed the land he had infeoft them in, to ſpew them out, ſcattered them over the face of the world, as a ſpectacle of his Vengeance, and a ſtanding Monument, what the caſe will be of any Nation that walks unworthily of the Goſpel.

(3.) Conſider, *The multitude of ſtrange Providences they had.* He delivered them to the amazement of all round about them; they were a *happy people*, in being a *people ſaved by the Lord*, Deut. 33. 29. They ſaw more of his wonderful Providences than all the world ever ſince hath done, he put himſelf out of the ordinary courſe of Providence in their favour, he ſpred their tables in the wilderneſs and filled their cup; no good thing they could have a mind to, but they had for asking; the Sun muſt ſtand ſtill in Heaven to light them to the gaining a Victory, if *Joſhua* deſire it; they had upon all occaſions immediate direction from the Ark; What favour did they find from *Cyrus* after they had been captivated? A 100000. were ſet at liberty by *Ptolemy*, after they had been enſlaved by his Father. When they proved falſe to God and played the harlot upon every high hill, and under every green tree, how was their Temple and City deſtroyed, and after ſome revolution of time repaired, and that by their enemies, as ſome obſerve, contrary to all the Rules of Policy ſince the reedifying their Temple, and the repairing the Walls of their City might be encouragements to them to rebel, they being a people that had ſo often forced their necks out of the Conquerors yoke. And often when the Temple wanted repairs, God ſtirred up the hearts of their enemies to ſend ſupplies out of the *Roman* Provinces to beautifie it, that as God had at firſt enricht them by the Jewels of the *Egyptians*, he would maintain their Wealth by the aſſiſtance of the other *Gentiles*. And when *Pompey* entred into their temple, where there was a treaſure in the Veſſels, and Inſtruments of Gold, amounting to about *nine millions* of money (a ſtrong temptation to a generous Perſon) yet God ſo ordered it, that he could ſee nothing there but a Cloud. They never were conquered (which you know was often) but God raiſed them up ſome Patrons. Yet notwitſtanding all theſe Providences, whereby God ſo miraculouſly owned them, and all the dangers from whence he ſo powerfully delivered them, they are now pulled up by the root, perſecuted by man, abandoned by God, *the generation of his wrath*, Jer. 7. 29. Of a tender father he is become their enraged enemy, and flings vengeance down upon thoſe heads which before he crowned with Mercy: No ſpiritual dew falls upon theſe Mountains of *Gilboa*. Thoſe that were as pleaſant to God as the *grapes in a wilderneſs to a thirſty traveller*, Hoſ. 9. 10. are of as little regard as a bramble. Their names are a deteſtation in nature, and a hiſſing to the *Gentiles*. God ſometimes embrac'd the *Jews* without taking the *Gentiles*, and now hath received the *Gentiles* with rejecting the *Jews*,

2. *The Seven Churches of Aſia, to whom theſe Epiſtles are written, are another Inſtance.* How do their places know them no more, as once they were? Not only their Religion, but their civil politeneſs is exchanged for *Barbariſm*. They have loſt their ancient beauty, for a *Turkiſh* deformity. *Mahomets* Horſe hath ſucceeded in the place of

of the Gospel-Dove. The Blasphemies of the *Alcoran* sound where the name of Christ hath been called upon. The Triumphant banners of an Impostor advanced where the standard of the Gospel had been erected. Christ had a great company of votaries in those places when the ancient *Brittains* were under the Empire of *Satan*: but now he seems to have sowed those places with salt, and made them barren. No couragious *Athanasius*, or silver-tongued *Chrysostom*, or lofty *Nazianzen* to be found in those Places. He hath translated the Gospel into other parts, and multiplied Children in those places which before were barren. We might instance also in the Church of *Rome*, a Church whose faith was spoken of throughout the whole World; and how is the Truth and Purity of Religion discarded, true faith dwindled into implicit, the Righteousnes of Christ changed for impotent and feeble merit, Pilgrimages, Oblations, self chastisements advanced instead of the virtues of the Cross, whole Countries made drunk with the Wine of her Fornication, the glory of the Gospel gone, a meer Eccho only remaining, the end of a voice, and no reality! They are given up to strong delusions to believe a lie.

II. Thing. *That the removal of the Gospel and unchurching a Nation is the greatest judgment.* Can there be a greater judgment than to have the Word of God removed, to want a Prophet to instruct and warn? when the *Law* shall *perish from the Priest, and Council from the ancient*? This God threatens as the greatest, Ezek. 7. 26. And the Church complains of it as the sorest, *Psal.* 74. 9. *We see not our signs, and there is no more any prophet among us.* It was the greatest Token of Gods Anger, when his Glory went up from the Cherubims, *Ezek.* 9. 2. *A loco placationis.* How much more terrible is the shaking off the dust of the feet of God against a people, than the shaking off the dust of the feet of an *Apostle*? What greater evidence can there be of a Fathers indignation against a disobedient Son, than not only to disinherit him but disdain to speak to him, or send to him any notice of his mind and will? The misery of the old world was summed up in this, *My Spirit shall not always strive with man*, Gen. 6. 3. and then are the flood-gates of Heaven opened. The shutting up the book of Mercy, is the opening the book of Justice, the unstopping the vials of Wrath; This, this is the very dregs of Vengeance.

1, *The Gospel is the choicest mercy, and therefore the removal of it the sharpest misery.* * The Gospel is so much the best of blessings, as God is the best of Beings. This is the Sun that enlighens the mind, this is the rain that waters the heart. Without this we should sink into an heathen, brutish or devillish superstition. By this the quickning Spirit renews the soul, and begins a gracious and spiritual life in order to a glorious and eternal one. 'Tis by this our souls are refined and our lusts consumed. Without it we are without help, and without hope; without it we have no prospect of a World to come, nor any sight of the paths that lead to happiness. This is the foundation of the peace and joy of our spirits here, this is the *basis of our* hopes of happiness hereafter. This is a pearl of great price, this is the glory and honor of a Church, People, or Person. This only instructs us to save our souls. Your trades may gain and preserve an estate, your bread may nourish your bodies this only can fatten and prop your souls; had we the law only, which yet is the Law of God, we should still find it weak, through the flesh, It cannot now save us, tho the observance of it might have made our Father *Adam* happy. 'Tis the Gospel only that is strong to save through the Spirit. The Law could bless an innocent man, but the Gospel only restores a guilty man. When the Candlestick, the Gospel, therefore is removed, the light is removed which is able to direct us, the Pearl is removed which is able to enrich us. In the want of this is introduced a spiritual darkness, which ends in an eternal darkness. As the Gospel is compared to Heaven, and so called the kingdom of heaven, and a people in the enjoyment of it, are said to be *lifted up to Heaven*, Mat. 10. 23. So in the want of it, they are said to be cast down into hell, so that what resemblance there is between heaven and the means of Grace, that there is between the want of them and hell, both are a separation from God by divorce between God and a people.

2. *'Tis made worſe than thoſe judgments, that are accounted the ſevereſt.* Plagues, Wars, Famine, are lighter Marks of Divine Anger than this. God upon ſeveral provocations of the *Jews*, ſent Enemies to waſte their Habitations and ravage their Country, Plagues to diminiſh their Inhabitants, yet they were ſtill his people; but when he takes the Word and Ordinances from them, they are *Loammi*, not my People, *Hoſ.* 1. 9. God may take notice of a People under the ſmarteſt Afflictions, but when he takes away his Word, he knows a people no longer. A Father may ſcourge a Child, and yet love him; but when he takes away his Treaſure, his food from his child, he can no longer be ſaid to love him, he breaks the Bands of all Relation and natural Affection. This Judgment is compared to, and yet made worſe than a Famine of Bread. What more terrible than Famine, that hath forced Parents againſt the tyes of natural Affection to devour their children, and children to feed upon the lean fleſh of their Parents? What more terrible than Famine, that hath rendred Carrion, Dung, Rats, Serpents, the refuſe of Nature a delicious Food in that extream neceſſity? What more dreadful than this, that brutifies the nature of man, and neceſſitates them to horrid and abominable actions? Yet this is made a light thing in compariſon of the other, *Amos* 8. 11. *Behold, the days come ſaith the Lord, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.* In what bitter Gall doth God here dip his pen? I will not ſend ſo light a judgment, I have a worſe ſcourge for them. When God ſent the *Jews* into captivity, he ſent Prophets to attend them while they were under the *Chaldean* power. The remains of them in the Land had *Jeremy*, and *Baruch*. The Captives in *Babylon* had *Daniel*, *Ezekiel*, *Eſdras*; after the Captivity they had *Zachary*, *Haggai*, *Malachi*; but in this judgment threatned againſt *Iſrael* none at all; they were to be without a *Prince*, or a *Prieſt*, Hoſ. 3. 4. (for the word ſignifies both) *without a Sacrifice*, *without Ephod and Teraphim.* As the Soul ſurpaſſes the body in excellency, ſo a ſoul-famine exceeds a bodily-famine. The want of ſpiritual is more dreadful than the want of corporeal food; this makes us weak, and that makes us wicked; this pines away the ſtrength of the body, that drives out the health of the Soul; this may be a means to make us ſeek the Lord, but that leaves us groping in the dark. We may live in our ſouls by the influence of the Word, when we have not bread to convey ſtrength to our bodies; but how muſt the *ſoul languiſh* when it is deprived of *ſpiritual food* to nouriſh her? Iſa. 30. 20. how doleful would it be to have the ground parcht by the Sun, the Sky emptied of clouds, or the bottles of Heaven ſtopt cloſe without venting a drop of refreſhing rain? But how much more deplorable is this judgment, than the withholding the Clouds from dropping upon our earth, or the Sun from ſhining upon our fruits?

3. *When the Goſpel departs, all other bleſſings depart with it.* When the great Charter is taken away, all the Priviledges depending upon it are ſnatcht away together with it. When God departs, Judgments ſucceed. When the Glory of God was gone up from the *firſt Cherub to the threſhold of the houſe*, Ezek. 9. 3. the Angels are commanded to execute the deſtructive ſentence againſt the city, v. 4 5.

(1.) *The honour and ornament of a Nation departs.* When a man departs from his houſe, the hangings are taken down, the Furniture removed, and the Walls left bare. Length of days are the Bleſſings of Wiſdoms right hand, Riches and Honour the Treaſures of her left hand, Prov. 3. 16. She departs not from any, to leave her hands, and the bleſſings of her hands behind her.

(2.) *The ſtrength of a Nation departs.* The Ordinances of God are the Towers of *Sion*. The Temple was not only a place of Worſhip, but a Bulwark too. The Ark was often carried with the *Iſraelites* into their Camp, becauſe there their ſtrength lay; and when *David* was chaſed away by his Son *Abſolom*, he takes the Ark of the Tabernacle as his greateſt ſtrength againſt the defection of his Son and Subjects. When the Goſpel goes, God continues no longer the Protector of a people. When a man hath packt up his Wares, and removed them, he cares not much what becomes of the houſe he hath left, which while he is in it, he will defend to the utmoſt. When the Ark was taken by the *Philiſtines*, what a rout is there among the *Iſraelites*, 30000. of them ſlain, *Eli* the High Prieſt breaks his neck, his ſons fall in the battel, and the *ſtrength and glory* were departed from *Iſrael*!

rael. 1 Sam. 4. The flouriſhing condition of the *Seven Churches* wither'd, when the Candleſtick was remov'd. When the things of *Jeruſalem*'s peace were hid from their eyes, the deſtruction of their City followed, ſo that *one ſtone was not left upon another*, becauſe *they knew not the time of their viſitation*, Luke 19.42,44. Then the *Roman* Eagles clapt their wings in judgment upon them; then did the Armies of the Enemies bring deſolation upon the points of their ſwords; then was the Temple filled with the blood of the Worſhippers, which had been formerly conſecrated in a way of mercy by the blood of Sacrifices; then were carcaſſes heaped one upon another, and the Survivors led in chains to a miſerable captivity, or a diſgraceful death. What a waſted Wilderneſs is that Land now, deprived of that ancient fruitfulneſs whereby it afforded maintenance to ſuch multitudes, which in *David*'s time were about 130000. fighting men, *yet thought by ſome not much bigger than* Yorkſhire! When the Goſpel of peace removes, eternal peace goes with it, temporal peace flyes after it; and whatſoever is ſafe, profitable, proſperous, takes wings and attends it.

4. *God hath no other intention in the removing the Goſpel, and unchurching a Nation, but the utter ruine and deſtruction of that Nation.* Other Judgments may be Medicinal, this is killing: Other Judgments may lance and let out the corrupt matter, this opens a paſſage for life, ſoul, and happineſs: Other Judgments are but Scourges, this is a deadly Wound. In other Judgments God may continue a Father, in this he is no other than an Enemy and a Deſtroyer. Other Judgments are upon our backs, but this is in our bowels. Other Judgments may be for converſion, this takes away the means of converſion. The torments of Hell are not inflicted for the converſion of the damned, nor the ſetting of the Goſpel-Sun for the converſion of a Nation. Other Judgments may be *nubecula cito tranſitura*, as the Father's ſpeech was of the ſtorm in *Julian*'s time: but this is a covering the Heavens with blackneſs, a pulling the Sun out of the firmament. A Deluge of other Judgments may lift the Ark higher, but this overthrows it. Other Judgments may have their period, this is hardly reverſed. Not *one* of the *Seven* Churches reſtor'd to their former beauty to this day. This is an abſolute ſhutting the gates of Heaven againſt a people, and entailing upon them death and curſes.

5. *This Judgment is accompanied with ſpiritual Judgments, which are the ſoreſt.* The pounding of the Jewel is far worſe, and of greater loſs than the breaking the Casket. The Judgment of being given up to our hearts luſts, to ſenſuality, pride, hardneſs of heart, deluſions to believe a lye, are the ſoreſt Judgments; they are like poyſon in the ſoul, that will never leave till it hath eaten out the Vitals. There ſhall then be *no divorce between men and their idols*, Hoſ. 4. 11. *Your Daughters ſhall commit whoredome, and your Spouſes ſhall commit adultery*, i. e. Spiritual Adultery and Idolatry. When the check of Idolatry is gone, the fury of that Luſt will rage.

USE.

Doth *God often remove the goſpel upon provocations, as the ſevereſt Judgment he can inflict upon an unworthy people?* Then

1. *Be afraid of this judgment.* How do we know but that God hath limited the preaching of the Goſpel, and the ſtanding of the Candleſtick in this and that place, only for a time; and when that is expired, it may be carried to another place? We ſee it hath been ſo with others. If he hath not ſpared the Natural branches, nor the Church next the primitive, nay thoſe Churches where the Goſpel was plantedby the *Apoſtles*, what reaſon have we to think he ſhould ſpare us, who have long ago diſcarded primitive Diſcipline, and are in a fair way to throw away primitive Doctrine after it? Is *England* better than *Jeruſalem* and *Epheſus*? Are the Priviledges we enjoy a bar to the removal of it? Are our Priviledges greater than thoſe Churches which were planted by the *Apoſtles* had? Yet the hand of God hath ſhaken them off. Did not the *Jews* oppoſe their deſcent from *Abraham*, to whom the promiſes were made, and the glory of their Temples, as an invincible ſhield againſt all the threatnings of deſtruction by the Prophets, as tho God had been ſhut up in their Temple, and ſo enamoured on the beauty of that Structure, that he could not have the heart to leave them? But are they not

rejected, and the *Gentiles* received in their room? Is not that which was once the glory of their Nation, and the wonder of the World, many an Age ſince fallen to the ground, and mouldred to duſt? What tho the Goſpel be not yet gone? That ſin may lye at the door which is meritorious of its departure. Gods patience doth ſtill laſt, but will it always laſt? The Goſpel may ſhine bright one day, and be eclipſed the next hour. The *Jews* might ſay with confidence, Our Temple yet ſtands, till they heard the report of the *Roman* Eagles marching towards them. The Sun ſhone very bright that day *Sodom* was burned. The preaching the Goſpel in a plentiful manner, is a ſign of Judgment where there is unfruitfulneſs under it. Was not the Goſpel preacht to *Jeruſalem* by the beſt Preachers of it that ever were, the Son of God, and the *Apoſtles* after him, not many years before the deſtruction of that City? God is quick in his judgments when the Goſpel is contemned. The *black*, *red*, and *pale* Horſe, Plague, War, and Famine, followed juſt upon the *white* Horſe, to cut off ſuch as would not be conquered by him that ſate on him, *Rev.* 6.2, &c. The Sun ſhines brighteſt many times when it is neareſt ſetting. I muſt confeſs I am of the opinion, That the Goſpel will never be perfectly and totally taken away from theſe *Weſtern parts* of the World. It hath born up its head for many Ages within the ſcent of *Rome*, in thoſe of *Piemont*, notwithſtanding all endeavours to extinguiſh it. The *ſlaying* of the *Witneſſes*, or the *two Prophets*, which perhaps is not far off, is not a *corporal*, but a *political* death. Their dead bodies would not then be ſuffered to lye in the ſtreets three years and a half (which we muſt underſtand by the *three days* and a *half*, Rev. 11.9.) and the reſurrection of them, the returning of the ſpirit of life into them, is not to be meant of the reſurrection of their *bodies*, but the reſurrection of their *Offices*; which political ſlaying is to be not long before the fall of the *tenth part of the City*, i. e. *Rome*; that City being the tenth part in greatneſs now of what it was anciently. And before the Fall of *Babylon* the *everlaſting Goſpel* ſhall be publiſht with more efficacy than in many years before, *v.* 13. And therefore I think the Goſpel will never totally depart, tho it may for a while be much obſcured. And I cannot but mind you of an *obſervation* a *Jewiſh Writer* hath of the Lamps in the Temple *, That tho ſome of them went out in the night, yet the *Weſtern* Lamp was always found burning. The Lamps were repreſentations of the Goſpel, and this might ſignifie the perpetuity of the Goſpel in the Weſtern parts of the world, when we ſee it is extinguiſht, or at leaſt burns very dim in moſt of the Eaſtern parts. Yet a great *Eclips* I fear; the interpoſition of a black Moon between us and the Sun, an *Antichriſtian* ſmoke out of the bottomleſs pit to darken the Sun and the Air. In the deſcription of the *Sardian* Church, *Rev.* 3.1,2,3. which is the ſtate of the Church where we are, Chriſt ſpeaks of decays coming on them, with ſome ſharp ſcourge, but doth not threaten the removal of the Candleſtick. And may we not have juſt reaſon to fear it? to fear, I ſay, a Judgment like this of removing the Goſpel, the removal of it in part? *Bethel*, when *Jacob* laid his head there, was a place where Angels went up and down in viſion; afterwards it was changed into *Bethaven*, where Calves and Devils were worſhipped, when *Jeroboam* ſway'd the Scepter.

* *Kimchi* in 1 Sam. 3. ited by *Lightfoot* Temple Chap. 14. S. 4. p. 83.

(1.) *Is not our prophaneſs a juſt ground of our fear?* Is there not more wickedneſs found amongſt us where the glorious Goſpel hath ſhined, than among them that live under the fogs of the *Turkiſh Alchoran*? Have not our fruits been grapes of *Sodom*, and cluſters of *Gomorrah*? Have not many that have been lifted up to Heaven by the preſence of the Goſpel, walked as if they had the ſeal of Hell in their foreheads? A fulneſs of iniquity makes the Harveſt ripe, and fit for the Sickle, *Joel* 3. 13. Why may we not fear the clouding of the Goſpel, as well as we have heard of *Moſes* his breaking of the Tables of the Law when he found a people given to luxury, ſenſuality, and idolatry? When *Eli* the Prieſt is remiſs, and *Phineas* his Son is prophane, when there is little care of the true Worſhip of God, and no cenſures for prophaneſs of life, is not the fruit of this an *Ichabod*, *the departure of the glory from Iſrael?* 1 Sam. 4. 21. What can be expected, when the puniſhment of prophaneſs is neglected, and the practice of piety hath been diſcouraged? When the *Jewiſh* Vineyard brought forth wild grapes, God commanded the clouds to *rain no more* upon it, Iſa. 5.6.

(2.) *Is*

(2.) *Is not the ſlighting of the means of grace a juſt ground of this fear?* When reformations have not anſwered calls, nor improvement anſwered mercies conferred; when we have fought againſt God with his own gifts, and contemned that rich mercy we cannot want without ruine. Doth not every mans obſervation witneſs, that this contempt of the Goſpel hath been a National ſin in thoſe frequent and repeated endeavours to ſuppreſs the purity of it, and tire out the profeſſors thereof; and as a great man ſaith, *they had rather part with the goſpel, than part with a rag.* And is it not to be obſerved, that in many of thoſe places where the Goſpel was powerfully preached in our memories, the very ſence of it ſeems to be worn out? What can be expected, when children throw a precious commodity in the dirt, but that the Parents ſhould take it away, and lay it in another place, and laſh them too for their vanity? God will not obtrude the Goſpel long againſt mens wills. When the *Gadarens* deſired Chriſt to depart from their coaſts, Chriſt granted their wiſh, and turned his back. When there is no delight in the Word, *Sabbath*, Goſpel, then comes a Famine of the Word, *Amos* 8. 5. After Chriſt had pronounced a *Wo upon Bethſaida*, Mat. 11. 21. tho he came afterwards to the Town, and had the opportunity of curing a blind man, he would not do it in the Town, and commanded him after he was reſtored, *not to go into the town*, nor tell it to any inhabitants of it, *Mark* 8. 22, 26. He would ſpill no water upon that ground he had curs'd. We ſhall know God, *if we follow on to know the Lord.* If we then neglect the knowledg of God, which is the end of the Goſpel, to what purpoſe ſhould means of knowledg continue among us? God will not ſuffer the waters of life to run there, where he ſees they will altogether run waſte: The Goſpel hath too much worth, and the Honour of God is too much intereſted in it, to leave it expoſed to the injuries of men, without revenging it.

(3.) *And what ſhall I ſay of the barrenneſs of the Churches Womb?* How few real converts are there brought forth of the Churches Womb, and nurſt upon the Churches Knees? God ſeems to have written barrenneſs upon her Womb, and drineſs upon her Breaſts. Doth not ignorance ſway where before the Goſpel triumphed? When the ground yields but a faint increaſe, and anſwers not the coſt and labour of the husbandman, he lays it fallow. The abatement of the powerful workings of the ſpirit is a Preſage of a removal or dimming the light in the Candleſtick. When God withdraws gifts from his Miniſters, and the Spirit from the hearers, 'tis a ſign he will take away that lamp into which he will pour no more Oyl.

May we not add to this, the *Apoſtacy of the Age.* Where is the old Primitive Spirit, *I had almoſt ſaid Puritan Spirit*, that ſincere love to all the Truths of the Goſpel, that valuation of all its Ordinances? What generous deſigns are taken up to glorifie and propogate it? Here is pride, and worldlineſs, like *Pharaohs* lean kine devour the fat ones of ſpiritual duties. How ſeldom have we a ſence of God, an Eſtimation of Chriſt, when we ſpeak of him?

(4.) *And may not the errors in the Nation, ſtep in as the occaſion of our fears?* Not little petty errors, but errors about the foundation, when the *Doctrine of Juſtification* is not only denied, but ſcoft at, a doctrine which as it was owned or oppoſed, was deſervedly accounted in the firſt times of the reformation, *Articulus ſtantis & cadentis Eccleſiæ.*

(5.) *What ſhould I ſpeak of the diviſions amongſt us?* Theſe preceded the ruin of the *Jews*, and made way for the Fall of the *ſeven Churches of Aſia.* By theſe did *Rome* grow to that height, as to put a vail upon the Goſpel, and in moſt places to extinguiſh it. The *Concord of the ancient Chriſtians* was the cauſe of the Flouriſhing progreſs and increaſe of the goſpel; when they began to ſcuffle, their feuds roſe to ſuch a height, as threw down the candle which gave them light; and ruined that which the Union of the former Chriſtians had ſtrongly built. *When Children fall out and *fight about the Candle*, the Parents come and take it away, and leave them to divide their differences in the dark. We may juſtly fear God will take away that light which we quarrel by, inſtead of walking and working by. * *Fuller.*

6. *May*

(6.) *May we not conſider alſo the death of the ableſt Miniſters as a ſad prognoſtick?* Sometimes indeed the removal of ſignal Inſtruments portends a nearneſs of ſome great appearance of God. When the People were upon the skirts of *Canaan*, firſt *Aaron*, and then *Moſes* are ſnatcht away; But there were others to ſucceed in their room, a zealous *Phineas* was left behind *Aaron*, and a believing and couragious *Joſhua* ſucceeded *Moſes*. Many good men may do things offenſive to God, and the work of their Generation; for which cauſe God will not let them live to ſee the bleſſings he is bringing upon a People. But, alas! it is oftner a ſign of an approaching Judgment. When the Lord gives out his *word, great is the company of them that publiſh it*, Pſ.68.11. When the Lord will remove his Word, ſmall is the company of them that publiſh it, till at laſt not one labourer may be left, becauſe God will not have a Harveſt to gather in, but leave the place as a wild field to ravenous Beaſts, and the Fowls of the Air. *Methuſalem* is taken away juſt before the deluge. And *Ambroſe* his head was ſcarce cold in his Grave before the *Goths* invaded and waſted *Italy*. It was obſerved by the *Jews*, That while they were in Gods favour, before the Sun of one Righteous man ſet, the Sun of another Righteous man did ariſe. Before *Moſes* his Sun ſet, *Joſhua*'s Sun aroſe; Before *Eli*'s Sun ſet, *Samuel*'s Sun aroſe; and this, they ſay, is the meaning of that place, 1 *Sam.* 3. 9. That before *the lamp of God* went out, the Spirit of Prophecy came upon *Samuel*. Is it thus with us? Doth a new Spring equal the old Stock that are gone? How few do poſſeſs a Prophets Spirit among them that wear a Prophets Garment?

We may well therefore fear an *Eclipſe* of the Goſpel; and many eyes may not ſee the emerging of it out of that *Eclipſe*. 'Tis worth our conſideration, That when the ſpies that were ſent to *Canaan* returned, and gave a good report of the Land, the common multitude would not believe them, they would return back to *Egypt*; and tho they had been laſht for their murmuring, yet after this provocation, and the ſlighting the good Land, and the perfection of the deliverance in the poſſeſſing of *Canaan*, God *ſwore* the deſtruction of that Generation, *Numb.* 14. 21, 22, 23. (tho becauſe of the Word paſt, he did not deprive their Poſterity of the enjoyment of the Promiſed Land;) and God never left, till he had ſwept away that Generation, before the People came to *Canaan*.

2. *USE.*

If the *removal of the Goſpel be ſo great a judgment*, we have reaſon *to bleſs God for its continuance ſo long among us*. What a grace is it, that God hath drawn us out of the depths of error and folly, wherein other Nations have been plunged ſo long a time! How mercifully hath God indulged us that, which Thouſands of Heathens have wanted, and do to this day! Many in the World never enjoyed it, and many that have had it, have now loſt it. We have been like *Gideon*'s fleece, wet, while moſt of the World have been dry. He hath nouriſhed us with Heavenly *Manna*, making it to fall every day at our gates, without putting us to much labour to gather it. That ever God ſhould vouchſafe a Light to direct us, who are deſcended from a race of firſt *Pagan*, and then *Popiſh Idolaters*, plunged in ſuperſtition! How criminal will our ingratitude be, if we have not lively reſentments of his immenſe Goodneſs! God hath yet Rained upon us, and not upon many of our Neighbours, who are under the thickneſs of *Popiſh* Fogs. We are yet in the way where his bleſſings be, and where his Heavenly *Manna* often falls. How deplorable would our caſe have been, if we had been ſtarved for want of Food? Had the Sun been extinguiſht, and the Stars put out, and our reſidence had been in a gloomy and doleſom World, ignorance might have be-miſted our minds, and an implicit faith, we know not in what, have hood-winkt us to damnation; our *Bibles* might have been as ſealed Books, and a crime as bad as *Atheiſm* ſo much as to peer into the Word of God. *Traditions* might have been mingled with the *Oracles* of God, whereby the Wiſdom of God would have been blemiſht; the Merits of Chriſt might have been mated with the merits of men, whereby the grace of God would have been dim'd; and worſhip given to Idols and Images, whereby the Glory of God would have been rifled. What a raviſhing mercy is it, that our brains have not been knockt out by St. *Peter*'s

St. *Peter*'s ſucceſſor? That God hath hitherto continued our preſervation, when the Seal of the fiſher had ratified our deſtruction? *Anti Chriſtianiſm* leaves men in thick darkneſs. 'Tis the *Goſpel* diſpels our ignorance, and diſperſeth the beams of ſaving knowledg. 'Tis this which reſcues you from deſpair, by ſhowing you the Doctrine of Juſtification, which *Heathens* could never attain to, and *Anti-Chriſtianiſm* would fain expunge out of the World. *'Tis the Goſpel acquaints you with the fulneſs of the ſatisfaction of Chriſt; whereas Anti Chriſtianiſm would fright you with a pretended fire of Purgatory, to empty your Purſes, and defeat your Heirs.* The Goſpel teaches you to worſhip God only, whereas *Anti-Chriſtianiſm* would divert your prayers to Saints, perhaps to St. *Garnet*, and St. *Faux*, ſaints of a new ſtamp, and ſaints of ſo bad a hew, that a ſober man would never admit to be his ſervants. 'Tis the Goſpel that fills you with peace, that ſettles you upon the *baſis* of an infinite ſatisfaction of the Redeemer, that elevates you in a ſincere belief, not only above the fears of a pretended Purgatory, but of a real Hell. 'Tis the Goſpel that puts you upon a real ſanctification, a mortification of luſt by the Power of Chriſts death, and the grace of his Spirit, not by bodily torturings whereby the Soul may be rendred unfit for its proper function in worſhip. 'Tis the Goſpel that directs us in an inward holineſs of heart, and frees us from being painted Tombs and gilded Sepulchres. How much ought we to bleſs God for the continuance of this Goſpel among us!

3. *It ſhould teach us to improve the Goſpel while we enjoy it.* The time of the Goſpel Revelation is the time of working. Good entertainment, and good improvement invites the Goſpel to ſtay; ill uſage drives it out of doors. * God hath allowed us his Goſpel, and ſet his Candleſtick among us, but not left it to our diſcretion to do with it what we pleaſe. He hath given it to us, as he did the *Angel* to the *Iſraelites, to comfort and conduct them*, Exod. 23. 20, 21. but with a caution not to deſpiſe and provoke him, becauſe his *Name* was *in him*. Let us improve the Goſpel-diſpenſation to the getting a Goſpel-Nature. 'Tis not enough to be within the viſible Ark, ſo was a curſed *Cham*. Let us not receive the Grace of God in vain, but adorn the Goſpel by a Goſpel ſpirit and a Goſpel-practice, and walk as Children of Light. Let us not trample it under our feet, but put our Souls under the efficacy of it, and get from it the fore-taſtes of a Heavenly and Everlaſting Life. Let us not loiter while the Sun ſhines, leſt we be be-nighted, be-wildred, and miſled into quagmires and puddles by ſome *Ignis fatuus*. We cannot command the Sun to ſtand ſtill and attend our pleaſure: It will go its courſe according to the Word of its Governour, and liſtens not to the follies of men, nor ſtays for their loiterings. Let not an *Anti-Chriſtian* principle reign in your hearts: Implicite Faith is againſt the improvement of the Goſpel. There is as much of it in practiſe in *England*, as there is of principle in *Rome*. How many believe as their *Church*, or Church-men believe, without being able to render a reaſon why they do ſo? The Goſpel was given for every man to ſtudy and embrace; to embrace knowingly, not blindly. If we do not increaſe in knowledg and grace by it, we anticipate the Judgment of God; we remove that from us *voluntarily*, which God accounts the removal of *judicially* to be the moſt deplorable miſery. If we do not improve and hold faſt what we have received and heard, the coming of Chriſt in a way of revenge will be ſudden, like a Thief in the Night, and we ſhall not know what hour he will come upon us till we feel the ſtroke. I mean not by death, but ſome ſore ſcourge; for ſo he ſpeaks to the Church of *Sardis*, the ſtate wherein the Church is at this day, *Rev.* 3. 3.

* *Claud* de nopces. *pag.* 179.

4. *Let us prevent by repentance and prayer the Removal or Eclipſe of the Goſpel.* The loſs of your Eſtates, the maſſacring of your Children, the chains of Captivity, are a thouſand times more deſirable than this deplorable Calamity. Eſtates may be recovered, new Children raiſed, Fetters may be knocked off, new Houſes may be reared upon the aſhes of the conſumed ones, the poſſeſſion of a Country regained; but it is ſeldom the Goſpel returns when carried away upon the wings of the wind. God indeed is intereſted in the preſervation of Religion and a Church, but not in this or that particular Church, not among this or that particular people: rather than want one, he will raiſe up ſtones to be Children to

Abraham

Abraham. As he will not have his Bleſſings abuſed, ſo he will not have his Goſpel extinguiſht in all parts of the World, or all parts of this *Weſtern* World. But doth this ſecure us from any great *Eclipſe*? What if God will not remove his Goſpel? may he not ſuffer many to be infected with *Popery*? May not many of your Friends, Children, be tainted with this Leproſy, that may prove incurable in them? What if there be a likelihood that it will not endure long? If it ſhall enter upon the Stage, muſt we not therefore endeavour to prevent it? Prophecy is the rule of our fore-ſight, precept is the rule of our duty. What if God will not remove the Goſpel? may he not bring a ſharp perſecution? Is not the Enemy at our door? The Rod ſhaken over our heads? Have we not gathered the twigs of it our ſelves, and formed a ſcourge for our own backs? Did we not firſt let in the *Serpents head*? and what ſhould we expect but that he will get in his whole Body? What can we expect, but that God ſhould begin his Judgments at his own Houſe, and ſcrape the ſides of his Sanctuary that have been defiled with ſo much filthineſs? Let us therefore meet God in an humble reforming poſture, and lay hold on his ſtrength; conſider where we left him, and do our firſt work, whence we are fallen, and fallen by our own fault and peeviſhneſs, fallen from a zeal for God, a national endeavour for the propagation of the Goſpel. Let us deſire him, as the Diſciples that were going to *Emmaus* did Chriſt, *Luke* 24. 29. *Lord abide with us, for the evening begins to come, and the day is far ſpent.* Our Saviour did ſo, and gave them his Bleſſing before he vaniſhed again out of their ſight. God may deal ſo with us, and leave ſome notable Bleſſing with us, till he comes again to pitch his Sanctuary in the midſt of us for evermore, as the Promiſe is, *Ezek.* 37. 28.

Let us therefore ſeek to him, *chiefly* to him, *only* to him, he only can remove the Candleſtick, he only can put his Hand as a bar upon the Light. Men may be inſtrumental, but it is Chriſt only removes the Candleſtick, and he only can maintain it againſt the puffs of Men and Devils. He hath the Enemies in a chain, and the full command of their breath. Place no confidence in men; ſome may have ſome power to give ſome relief, and will not. Others may have Will to help, and cannot. If we maintain our feud with God, he will bid the Goſpel Go, and it ſhall go. If we make our peace with him, he will bid the Goſpel ſtay, and it ſhall ſtay. As he hath Angels to bring, ſo he hath Angels to carry away the Everlaſting Goſpel. Remember the threatning in the *Text* is not abſolute; there is an *elſe*, and an *except*, to mitigate it. *Remember from whence thou art fallen, and repent, and do thy firſt works, or elſe I will come unto thee quickly, and remove thy candleſtick out of his place, except thou repent.*

A DIS-

A DISCOURSE OF MERCY RECEIVED.

Pſal. LVI. 12, 13.

Thy vows are upon me, O God: I will render praiſe unto thee. For thou haſt delivered my ſoul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

THIS *Pſalm* was pen'd by *David* when he was in a notable Affliction, when the *Philiſtines* took him in *Gath*. *David* had fled from the fury of *Saul* to *Abimelech*, otherwiſe *Achiſh*, King of *Gath*, a City of the *Philiſtines*, 1 Sam. 21. 10, 12, 13. where he changed his behaviour. Whether this was pen'd at the ſame time that the 34 *Pſalm* was; or before, is uncertain. Perhaps before: for it is ſaid, *When they took him in Gath*. Tho *David* fled thither for the preſervation of his life, yet being known to be that famous Perſon who had been celebrated in the Songs of the *Iſraelites*, as ſlaying his *ten thouſands* in the ſlaughter of *Goliah*, 1 *Sam.* 21. 11. he might perhaps be apprehended as a ſuſpected perſon, coming thither upon deſign; or elſe from deſire to revenge themſelves upon him for the ſlaughter of *Goliah*, who was their Country-man and Citizen; for he was of *Gath*, 1 *Sam.* 17. 23. And ſome appearance there is that it was this, by *Achiſh* his ſpeech to his ſervants, 1 *Sam.* 21. 14. *Lo, you ſee the man is mad: wherefore have you brought him to me?* Howſoever it was, he was in ſome trouble; Yet ſtill keeps his Faith and Hope as an Anchor fixed on God, *Verſe* 3. *What time I am afraid, I will truſt in thee.* And his aſſurance of deliverance upon his prayer, *Verſe* 9. *When I cry unto thee, then ſhall mine enemies turn back: this I know, for God is for me. In God will I praiſe his word: in the Lord I will praiſe his word. In God have I put my truſt: I will not be afraid what man can do unto me:* and ſtirs up himſelf to thankfulneſs upon the remembrance of former Mercies, *Verſe* 12. *Thy vows*, &c. and to confidence for future, *Verſe* 13. *For thou haſt delivered*, &c.

You have here,

1. *The Commemoration of former Mercies: Thou haſt delivered.*
2. *The confidence of future. Wilt not thou?*
3. *The end of all: to walk before God in the Light of the living.*

Vows. Thy vows are upon me, O God. Paſſively, Vows made to God, not by God; or the Obligations of thoſe Vows and Prayers which I have made, and upon which I have received Anſwers. Sacrifices of Thankſgiving were called Vows, as having been vowed to God upon the want, and to be paid upon the receit of Mercy, *Lev.* 1. 0. *If the ſacrifice that is offered be a vow.* Thy Vows are upon me; the fruit of my Vows, ſo that I ſtand indebted to God for the return of praiſe.

Thou haſt delivered. He underſtands ſome great danger, wherein he had ſunk, had not God ſtood by him. And from a greater mercy, the deliverance of his Soul from death, argues for a leſs, the keeping his feet from falling.

That I may walk before God in the light of the living. By light of the living is meant life, which is called a being enlightned with the *light of the living*, Job 33. 30. Sometimes Eternal life in Heaven, *John* 8. 12. *he that follows me ſhall not walk in darkneſs, but ſhall have the light of life.*

To walk before God. To walk obediently in the ſight of God, with a reſpect to his preſence; a walking unto all well-pleaſing. This is the laſt argument in the *Pſalm*, whereon he builds his ſtrongeſt plea, as if he knew not what to urge if this ſhould fail him; as if he ſhould have ſaid, Lord, I have had experience of thy Wiſdom in contriving, thy Power in effecting, thy Mercy in beſtowing deliverance upon me, thy Goodneſs in anſwering my Vows and Prayers. *Thou haſt delivered from death*, a danger as great and unavoidable as death it ſelf. Oh Lord, art thou not the ſame that thou wert? Art thou not ſtill as wiſe to deſign, and as gracious to confer further Mercy? Wilt thou not as certainly alſo deliver my feet from falling? The one contains his experience, the other the inference or concluſion he draws from it.

Doct. 1. *Mercies received are in a ſpecial manner to be remembred.*

2. *Mercies received are encouragements to ask, and ſtrong grounds to hope for the mercies we want.*

For the Firſt, *Mercies received are in a ſpecial manner to be remembred.* This has been the method of Gods people. *David* entitles *Pſalm* 38. a Pſalm *to bring to remembrance* his afflictions; much more then his comforts, Pſal. 77. 10, 11. *I will remember the years of the right hand of the moſt High: I will remember the works of the Lord. Paul* remembred a manifeſtation of God to him *fourteen years* before, 2 *Cor.* 12. 1. If God treaſures up our tears, much more ſhould we treaſure up his Mercies: As Lovers keep the Love-tokens of thoſe they affect. God hath a file forour prayers, we ſhould have the like for his anſwers. He hath a *book of remembrance* to record our afflictions, and believing diſcourſes of him, *Mal.* 3. 16. Why ſhould not we then have a Regiſter for his gracious communications to us? Remembrance is the chief work of a Chriſtian; remembrance of ſin to cauſe a *ſelf-abhorrency*, Ezek. 20. 43. *There ſhall you remember your ways, and loathe your ſelves*; the remembrance of God for a deep humility, Pſal. 77. 3. *I remembred God and was troubled.* Remembrance of his Name for keeping his Law, *Pſal.* 119. 55. Remembrance of his Judgments of old for comfort in afflictions, *Pſal.* 119. 52. and remembrance of Mercy for the eſtabliſhment of faith, Iſa. 57. 11. *Of whom haſt thou been afraid, and haſt not remembred me?* 'Tis obſerved by ſome, that *Shuſhan* the Royal Seat of the *Perſian*, was pictured upon the Eaſt-gate of the Temple, to mind them of the wonder of *Purims*, Eſth. 9. 26. the deliverance they had in that place from *Haman* by Gods ordering *Mordecai*'s advancement. *Jacob* changed the Name of *Luz* into *Bethel*, that the new Name might be a memorial of Gods comfortable *Apparition* to him, both to himſelf and his poſterity, *Gen.* 28. 19.

They are to be remembred, becauſe

1. *They are the mercies of God:* They are diſpenc'd out of the Treaſury of his Goodneſs, wrought by the Art of his Wiſdom, effected by the Arm of his Power: Chriſt

Chriſt evidenced this by praying to his Father for the mercies he wanted, by bleſſing him as the Fountain of any mercy received. The great dominion Chriſt hath, is from God; 'tis firſt, *Aſk of me*, Pſal. 2. 8. Yea, tho wrought by means. The woman doth touch the hem of Chriſts garment, but the healing virtue ſprings from Chriſt. Men may ſpread their Nets, toil and labour nights, and days, and years, and catch nothing, unleſs *Chriſt ſends the fiſh into the net*, Luke 5. 5, 6. *Our works are in the hands of God*, Eccleſ. 9. 5. Tho our works, yet in Gods hand, he pours forth his bleſſing, he gives ſucceſs. The firſt link of the Chain of Mercy is in Gods hand. If we do not then remember them and him in them, we deny his Providence and Goodneſs, and pay that to the ſervant, which is due to the Lord. *We ſhould remember his love more than wine*, Cant. 1. 4. His Love in Mercies more than the choiceſt delights of earth. No gift ſo ſmall, but is a meſſenger from the great God, and hath the badge of his name upon it.

2. *Mercies purchaſed by Chriſt.* Mercies dear bought by the beſt blood that ever was in the world. The print of Chriſts Nails are upon every one of his bleſſings, the leaſt as well as the greateſt. *Ye are not your own, ye are bought with a price*, Cor. 6. 19. You and your bodies, and the preſervation of your bodies, you and what you have, you and your mercies, and your comforts, are all purchaſed by another, and freely conferred upon you; worthy therefore of remembrance.

3. *Mercies beneficial to us.* We ſhould certainly remember thoſe things whereof we carry the ſenſible marks upon us.

2. *How we ſhould remember them.*

(1.) *Admiringly and thankfully.* We ſhould obſerve Gods Mercies, not only as works but as wonders, Pſal. 77. 11. *I will remember the works of the Lord, ſurely I will remember his wonders of old*, to admire them and the Author. Old antedated Mercies, as well as freſh, ſhould fill us with new aſtoniſhments; not a ſpeculative but an elevating remembrance, to cry out with raiſed ſpirits, how great God is v. 13. *who is ſo great a God as our God! Paul* never looked back upon Gods Mercies in his converſion without a new admiration, 1 Tim. 1. 12. *I thank Jeſus Chriſt our Lord who hath enabled me.* This was not enough, it was a peg too low for ſo great a Mercy, till he riſes up into an high *Doxology*, v. 17, *Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever.* What an Heaven ſparkles here in *Pauls* language ſo like that of Glory! Shall we not have thankful frames in the remembrance of them, when we ſhould ſtand ready with praiſe to meet every mercy in its firſt motion, Pſal. 65. 1. *Praiſe waits for thee in Sion.* Mercy in its firſt ſtep ſhould not find us a minute without a thankful frame. As God waits for an opportunity to be gracious, we ſhould wait with praiſe in our mouths to be thankful to him; a volly of praiſe ſhould ſtand ready to meet a ſhower of mercy. They did not think amiſs, that aſſerted a main part of Religion to conſiſt in *Admiration*; this had been the work in innocency. Many other duties have been introduced by a fallen ſtate, this is an entrance into a ſtate of innocency by reaſſuming the duty of that ſtate, an entrance into the ſtate of heaven by beginning the work of it; this is the eternal Religion. Not a Bullock nor a Goat was to be killed for a mans own table in the Wilderneſs, but they were to bring it to *to the door of the tabernacle, and offer an offering to the Lord*, if not, they were accounted murtherers, *Lev.* 17. 3, 4. God muſt be acknowledged in all.

(2.) *Affectionately.* What a deep print of love did the kindneſs of Chriſt ſtamp upon many whoſe Diſeaſes he cured upon the earth! We then rightly remember them, when they raiſe choice affections to God in us. It was Gods promiſe, *Hoſ.* 13. 4. *Yet I am the Lord thy God from the land of Egypt, thou ſhalt know no other God but me:* Love no God, acknowledg no God but me, becauſe I have brought you out of the Land of *Egypt*, and maintained you by a conſtant ſucceſſion of merciful ſtreams of Benefits. We begin to love God by the knowledg Faith gives us of him; but the experience of his Mercy renders him more amiable, and the conſideration of it ſhould render our love more lively. Our very common Mercies ſhould not be thought of without affection, much leſs our ſpiritual. The deliverance of our bodies from death, deſerves a return of love; much more the redemption of our ſouls; Remember them warmly, ſo as to kindle a flame of love: That is not

properly remembred, that works not a ſutable impreſſion in the review of it; he rather forgets his ſin, that remembers it without a diſaffection to it; and he his Mercies, that thinks of them without being raiſed in affection to God by them.

3. *Obediently and fruitfully.* *David* upon the remembrance of it, would *walk before God in the land of the living.* They are given to encourage us in his ſervice, and ſhould be therefore remembred to that end. Rain deſcends upon the earth, not that it might be more barren, but more fertile. We are but Stewards, the Mercies we enjoy, are not our own, and therefore to be improved for our Maſters Service. Great Mercies ſhould engage to great Obedience. God begins the *Decalogue* with a memorial of that Mercy in bringing the *Iſraelites* out of *Egypt*, Exod. 20. 2. *I am the Lord thy God, which brought thee out of the land of Egypt.* How affectionately doth the *Pſalmiſt* own his relation to God as his Servant, when he conſidered how God had looſed his bonds! *Pſal.* 116. 16. *Oh Lord, truly I am thy ſervant, I am thy ſervant, thou haſt looſed my bonds*; the remembrance of thy Mercy ſhall make me know no relation but that of a Servant to thee. When we remember what wages we have from God, we muſt withal remember that we owe more ſervice, and more livelineſs in ſervice to him. Duty is but the ingenuous conſequent of Mercy. 'Tis irrational to encourage our ſelves in our way to Hell by a remembrance of heaven, to foſter a liberty in ſin by a conſideration of Gods Bounty. When we remember all that we have or are, is the gift of Gods liberality, we ſhould think our ſelves obliged to honour him with all that we have, for he is to have honour from all his Gifts. 'Tis a ſign we aimed at Gods Glory in the begging Mercy, when we alſo aim at Gods Glory in the enjoying of it. 'Tis a ſign love breathed the remembrance of a Mercy into our hearts, when at the ſame time it breaths a revolution into us to improve it. 'Tis not our Tongues, but our Lives muſt praiſe him; Mercies are not given to one member, but the whole man. Thanks without Obedience is but Flattery, 'tis but Hail Maſter, while we crown him with Thorns.

(4.) *Humbly.* Remembrance of free Mercies ſhould not be attended with a forgetfulneſs of our own ſinfulneſs; nor encreaſe our Pride, but our humiliation. When *Peter* ſaw ſo great a ſtock of Fiſh driven into the Net, he had the loweſt thoughts of himſelf, Luk. 5. 8. He fell down at Jeſus Knees, ſaying, *I am a ſinful man, O Lord.* What a gracious frame is that, when the remembrance of Mercy brings us upon our knees to a humble confeſſion of Sin? Kindneſs makes wicked men more proud, and good men more broken. We are uſually as Lead melted in the fire of affliction, and hardned in the freſh air of Proſperity, and grow unactive; but let it be otherwiſe.

(5.) *In the Circumſtances.* As Circumſtances adorn our actions, ſo they beautifie Gods Mercies, the manner, the time, *&c.* Every line in Mercy owns God as the Author as well as the whole maſs. Mercy beaten to pieces, as ſpice, will yield a ſweeter ſcent than in the lump. Remember what miſery præceded the Mercy; as it made the Mercy the Sweeter, ſo it will make the remembrance of it more ſavory, Hoſ. 2. 15, *I will give her her vineyard from thence*, that is, from the Wilderneſs; *then ſhall ſhe ſing as in the day of her youth. Thy heart ſhall meditate terror*, Iſa. 33. 18. Thou ſhalt conſider what thy troubles were, and what the frame of thy heart was, and what thy vows and reſolutions were in thy diſtreſs. 'Tis good to call to mind what deſires, what ferveney in prayer there was before the Mercy came, and upon the remembrance of the Mercy to act the ſame fervor over again.

6. *Argumentatively and Fiducially.* But this leads to the next *Obſervation.*

Doct. 2. That *Mercies received are encouragements to ask, and ground to hope for the mercies we want.* In ſpiritual Bleſſings it certainly holds; they are earneſts of other Bleſſings of the ſame kind, and as it were obligations wherein God binds himſelf to beſtow greater bleſſings hereafter. They are but further confirmations of his promiſe for encouragement of our Faith. As *whatſoever is written in Scripture, is for our comfort and our hope*, Rom. 15. 4. ſo as much as God hath performed of Scripture to us, is for the ſame end:

In

In *Temporal* Mercies. God intends them to his people as means to ſettle their faith faſter on him, and make them truſt him in future exigencies. When God commands *Jacob* to remove to another place, he puts him in mind how he was with him, *when he fled from the face of his brother Eſau*, Gen. 35. 1. It is an argument *Moſes* uſed to God, when he was in a great anger againſt the *Iſraelites*, Numb. 14. 19. *Thou haſt forgiven this people from Egypt until now.* i. e. Thou haſt preſerved them, notwithſtanding their murmurings. Upon this argument, tho *Moſes* had uſed others before, God preſently anſwers, *I have pardoned according to thy Word.* How ready was God to yield to motions of Mercy, when his former kindneſs to them was pleaded? *Paul* doth thus act faith on God, 2 Cor. 1. 10. *Who hath delivered us from ſo great a death, and doth deliver*; what is the conſequence? *in whom we truſt that he will yet deliver.* And the Pſalmiſt makes this a *Medium* to tie his two petitions together, Pſal. 4. 1. *Hear me when I call, thou haſt enlarged me when I was in diſtreſs, have mercy upon me, and hear my prayer*, and expreſſeth his confidence from his experience of former deliverances, that he ſhould have a quick anſwer at any time. v. 3. *The Lord will hear me, when I call upon him.*

For,

1. *There is as great an ability in God when we are in need of new mercies, as there was when he gave former ones.* Nay as much as there was from eternity. He is not a God whoſe arm is ſhortned, that is not what he was, or ſhall ever ceaſe to be what he is, Iſa. 59. 2. *Is my hand ſhortned at all that I cannot redeem, or have I no power to deliver?* He is always *I am that I am.* There is no diminution of light in the Sun, no more than there was at the firſt moment of its Creation, and the laſt man upon the earth ſhall enjoy as much of it as we do now. No more doth the *Father* of lights loſe by imparting it to others. Thus we light many Candles at a Torch, yet it burns never the dimmer. Standing waters may be drawn dry, but a Fountain cannot. God is a ſpring, this day and to morrow *Jehovah* unchangeable. The God of *Iſaac* is not like *Iſaac* that had one bleſſing and no more, he hath as much now as he had the firſt moment that mercy ſtreamed from him to his creature, and the ſame for as many as ſhall believe in Chriſt to the end of the world. Nay, the more we receive from God in a way of faith, the more God hath for us. A believers harveſt for preſent mercies is his ſeed-time for more. The more Mercies he reaps, the more hopes of future mercy he hath. Gods mercies when full blown, ſeed again and come up thicker. Can the Creature want more than the everlaſting fountain can ſupply? Can the Creatures indigency be greater than Gods ſufficiency? What an irrational way of arguing was that Pſal. 78. 20. *He ſmote the rock, that the waters guſhed out; can he give bread alſo, can he provide for his people?* As if he that filled their cup, could not ſpread their table, as if he that had a hidden cellar for their drink, had not a ſecret and as full a cupboard for their meat. Do we want mercies for ſoul and body? Look to the rock whence former mercies were hewen; the ſame fulneſs can ſupply again.

2. *There is as much tenderneſs in God as there was before.* His Power is more unqueſtionable with us, than his Goodneſs. We think his compaſſions come ſhort of his ability. We queſtion more his will, than his ſtrength, Mat. 8. 2. *If thou wilt, thou canſt make me clean.* If thou wilt, thou canſt give me mercy as well as before. You may be ſure Chriſt will ſpeak ſtill the ſame language, *I will.* I will give thee ſpirituals and temporals, ſo far as are good for thee. His *bowels can no more be ſtraitned*, than his arm is ſhortned; *his compaſſions fail not*, Lam. 3. 22. All his Attributes are alike eſſential to him: As he cannot but be God, ſo he cannot but be Powerful; he cannot but be true; his Truth lies in pawn for the conſtancy of his good will to them that truſt in him. Let your condition be what it will, there is ſome promiſe to ſuit it; there is a foundation for Faith to beg; and his Truth is engaged to make good one promiſe as well as another: He is a Father, tender Father, ſurpaſſing in tenderneſs all natural affections; no kind Father doth ever tell his child, I will do no more for you; the Heavenly Father will not, who delights more in giving than we do in receiving: Gods love is not as ours, a ſudden paſſion, but a Reſolve of Eternity.

3. *There is the ſame ground to beg and believe for mercies we want, as there was for the mercies we have received.* We are under the ſame Covenant, the influence of

of the ſame Mediator. Should not our faith be more abundant, ſince we have more evidences of the graciouſneſs of God, the prevalency of the Mediator, and ſtability of the Covenant? Was it not upon this account you did plead with God for what you had before? Were not your arguments drawn from Gods Name, his Covenant, his Son? They are arguments that can never want a force while God is God; they are as unanſwerable as ever. Will God diſown his Name, deny his Promiſe, overlook his Son? Doth the Covenant reach only to thoſe mercies we have received? Did Chriſt purchaſe no more? Then indeed our expectations may dolefully flag, we may take our leaves of ever hoping for mercy from him. But his promiſe is for this life, all the parts of it, and for that which is to come. It hath been tried millions of times, and always found ſound, Pſal. 12.6. *The word of the Lord is as ſilver tried in a furnace of earth, purified ſeven times:* ſeven times, multitudes of times; *Seven* being a number of perfection: It hath been tried in many furnaces of affliction. 'Tis an everlaſting covenant, Gods Name is his Self, and endures for ever. The blood of Chriſt is of infinite value; the Mediator is the ſame yeſterday, to day, and for ever; the ſame in his affection to his people; the ſame in his prevalency with God; the plea therefore upon this account, is as firm for all mercies, and for all times; Chriſts blood was fain to pay for the mercies you have received; the mercies we expect to eternity are conveyed to us this way, ſo are the mercies we expect in time. The believers of old had what they had upon theſe accounts: Theſe arguments have always been uſed, and have been of force to prevail; the ſame arguments ſhall always be uſed, and have the ſame efficacy: The covenant, the blood of the covenant, reacheth far beyond what we have, tho it be never ſo great in this world.

4. *One mercy in ſpirituals is to no purpoſe without further mercies.* God would not lay a foundation, and not build upon it; he is not light and uncertain in his actions: He knew before he gave the firſt ſpiritual mercy, what charge you would be to him; he ſate down and counted all; and he cannot be diſappointed, ſince nothing can happen but what he did foreſee: To what purpoſe ſhould one forgive a debtor a part of the debt, and lay him in priſon for the remainder? To what purpoſe ſhould God begin to heal a leprous ſoul, and take away a part of the Diſeaſe, if he did not intend to maſter all, and expel the *fomes* of it? To what purpoſe hath God *given Chriſt* to any, if he did not intend *freely to give all things* neceſſary with him? *Rom.* 8. 32. All temporals are but droſs and dung in compariſon of him. Has God been at ſo much charge for you, at the expence of his Sons blood, and did he not ſtick there? What then can limit the mercy of God? Upon theſe accounts then, former mercies, eſpecially ſpiritual, are good arguments to plead with God, and good grounds of hope and truſt in him for future ones.

USE.

1. *Take heed of forgetting mercies received.* Keep a Catalogue of mercies to quicken your love, wind up your thankfulneſs and encourage your faith. We can remember our ſelves, when we pray for mercy, and forget God, when we receive it, and the mercy it ſelf not long after. We cannot profit by mercies, unleſs we thankfully remember them; direct rays convey not ſo much warmth without reflecting back upon the ſun. *God remembers the kindneſs of our youth to him*, Jer. 2. 2. Why ſhould not we remember the tenderneſs of his grace to us? Great comforts muſt be eſpecially remembred, they come but ſeldom, *Paul* had but one ſpecial rapture in *fourteen years.* Let every new mercy call the old to mind. The mercy of the Lamb put them in mind of of his mercy to *Moſes*, and the *Iſraelites*, Rev. 15. 3. *Bleſs the Lord from the fountain of Iſrael*, Pſal. 68. 26. i.e. from the very firſt mercy. Remember alſo the impreſſions God makes upon your ſouls under the firſt influence of your mercies. Keep them alive and freſh, 'tis a way to procure more from God, when he beholds ſuch valuations of them.

Let us obſerve therefore Gods motions to us in mercy, and ſee how he walks with us, and our motions to God in duty, to ſee how we walk with him, eſpecially in the mercies which are fruits of prayer. *Hannah* called her ſon, which ſhe had received as an anſwer of prayer, *Samuel*, that in the hearing the name, ſhe might remember Gods kindneſs.

(1.) *Without*

(1.) *Without a remembrance of them we ſhall be very apt to diſtruſt God, and abate in our love.* The death of our experiences is the reſurrection of our diſtruſt. When we write mercies in the ſand, the next wind makes the letters inviſible, and our fears terrible. When the *Iſraelites* forgot that power that had provided for them, their corruption took heart to expreſs it ſelf in murmuring, Pſal. 79. 19. *Can he ſpread a table in the Wilderneſs?* If you remember the time when you were caſt down in ſorrow, and found God raiſing you up and embracing you in the arms of a tender love, ſuch a remembrance would not eaſily admit Jealouſies of him into the Room with it; unleſs you have ceaſed to be his followers and given him cauſe to withdraw his care. God breaks not with us till we break with him. When *David* had drawn a Catalogue of Gods former mercies towards him, he concludes it with a *ſurely goodneſs and mercy ſhould follow me all the days of my life*, and takes up reſolutions to ſtick to God in holy affections, *and I will dwell in the houſe of the Lord for ever*, Pſal. 23. 6.

(2.) *Without a remembrance of them we cannot ſo well improve them.* If we do not remember what talents of mercy we have, how can we imploy them? what account can we give to the ſupreme Lord of whom we received them? An account there muſt be, for God cannot be conceived in reaſon to be careleſs whether his bleſſings were improved, and regardleſs whether the fruit of his mercy loſt or not We are accountable for the mercies received by our Anceſtors, that we have the knowledg of, much more for our own. God brings an Indictment againſt *Eli* for ſinning againſt the firſt mercy to *Aaron*, 1 Sam. 2. 17. *Did I plainly appear to the houſe of thy fathers, when they were in Egypt in Pharaohs houſe?* The debt due from our fathers muſt be payed by the heirs; as we enjoy the profit of them, it is fit we ſhould pay our great Creditor; much more for thoſe immediately beſtowed upon us, ſuperadded to what is derived by ſucceſſion. How can we do either without remembrance? If we forget them, we muſt needs forget the hand that gave them and the gratitude we owe for them, and hereby not only become falſe to our Creator our ſelves, but make his mercies prove falſe to the end for which he ſent them. The end of every mercy is to glorifie God, Pſal. 50. 15. *I will deliver thee, and thou ſhalt glorifie me*; what glorifying God with forgetfulneſs of what he wrought for us?

(3.) *Without a remembrance of them we ſhall not ſo eaſily reſiſt temptations.* An ingenuous Spirit under a ſenſe of mercy could not eaſily lend an ear to an enticing temptation, and be drawn to do wickedneſs and ſin againſt the Author of his mercy. *Shall I thus requite the Lord, who hath made and eſtabliſht me?* *Moſes* intimates the forgetting this to be the ground of their unworthy uſage of God, *Deut.* 32. 6. Have I thus learned Chriſt, did mercy drop any ſuch inſtruction into me to ſin? If I had not been a ſubject of his Mercy, I had not now lived to be tempted; and ſhall I live by that mercy to embrace a temptation? *Since thou haſt given us ſuch a deliverance as this, ſhall we again break thy commandments?* ſaith good *Ezra. c.* 9. 13, The goodneſs of God is to lead us to repentance, how would the remembrance of it ſtrengthen us againſt a Temptation?

USE.

2. *Make uſe of former mercies to encourage your truſt for the future.* Was it Gods end in giving us mercies to encourage our jealouſies of his faithfulneſs, or our hopes of his Goodneſs? 'Tis fit we ſhould truſt God upon his bare Word, much more upon a trial of him. If we can ſay, God hath delivered, and therefore he will deliver, why may we not with as good reaſon ſay, we have truſted God, and will truſt him ſtill? We have not only heard, how faithful and good he is, but we have alſo ſeen, known it, found him to be ſo. If after the knowledg of his name we truſt him not, we have a frame contrary to that which ſhould be in all believers, Pſal. 9. 10. *they that know thy name will put their truſt in thee.* If we truſt him not after mercies received, he may well reproach us for our jealouſie; What? did I ever fail you, did you ſeek my face in vain, have you found me falſe to you; Nay, have I not been good to you above your expectations? What iniquity then is there in me, that you ſhould have any ſuſpicious thoughts of my goodneſs? With what haſt doth *David* catch at *Goliahs* ſword, when *Abimelech* told him there was none but that in the Tabernacle? 1 Sam. 21.

9.

there is none like that, give it me, as having experienced Gods former kindneſs by it. *Moſes* would ſhew the Rod of God, the *Rod* whereby he had wrought wonders, when he prayed for the diſcomfiture of *Amalek*, *Exod.* 17. 9. as if no mercy could be denied him, when the Rod in his hand pleaded the power and kindneſs of God ſo many times manifeſted by it. And *Jehoſhaphats* prayer is all made up of pleas from *ancient Mercy* and promiſes. If we do not improve Mercies this way.

1. *God loſeth his glory by us*. 'Tis an unreaſonable thing if we will not believe him for his word, yet not to believe him for the works ſake, Joh. 14. 11. *believe me for the very works ſake*. God muſt be of very low eſteem with us, if he cannot be truſted for his Word, and Deed too. Has God given us many a mercy, and ſhall we have ſuch diſhonourable thoughts as not to truſt him? What excuſe is there for diſtruſt againſt the conſtant ſtream of his care?

2. *We loſe the ſweetneſs of mercy*. Every mercy looks two ways, it ſatisfieth our preſent want, and is a pledg of a future ſtore. Every flower of the field, every paſſage of Providence in the whole courſe of our lives may yield honey and ſweetneſs. *David* could never conſider how God had been his help, but he had a new frame of joy in God, Pſal. 63.7. *Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoyce.*

When ever we find our ſouls dejected, let us remember Gods dealing with us, and with the Pſalmiſt check them, *Pſal.* 43. 11. *Why art thou caſt down, oh my ſoul?* What, Oh my ſoul, that haſt had ſo many rich mercies out of the ſtore-houſe of Gods free grace and favour, *why art thou diſquieted within me? hope thou in God, for I will yet praiſe him who is the health of my countenance, and my God.*

A DIS-

A

DISCOURSE

OF

Mortification.

Rom. VIII. 13.

For if ye live after the flesh, ye shall dye; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

THE *Apostle* having before spoken of *Justification* by Christ, and showed the necessity of *Sanctification*, whereby we indeed resemble the holiness of God, which he shows to be wrought *by the Spirit of God*, which is the band of Communion between Saints and Christ, who raises them both from sin here, and the grave hereafter; and that we are not debtors to the flesh, that we should follow the suggestions of that; but to the Spirit, to observe his inspirations. He then in the *Text* backs his Exhortations with a threatning and a promise; A *threatning* to excite our industry, and a *promise* to prevent our dejection: You must not imagine you shall be justified without being sanctified; for *if you live after the flesh*, you shall fall under that eternal death which is due to sin; but if you follow the motions of the Spirit, and endeavour to quench the first sparks of sin, the death of your Bodies shall be an entrance into the happy life of your Soul.

Flesh. Some by flesh understand the state under the Law; others more properly, corrupted Nature; *Ye shall die*, without hopes of a better life; *But if you mortifie the deeds of the body*, the deeds of the body of sin, which is elsewhere called the *body of death*; the first motions to sin, and passionate compliances with sin, which are the springs of corrupt actions. Corrupt Nature is called a *body* here, *Morally*, not *Physically*; it consisting of divers vices, as a body of divers members. *Ye shall live*; ye shall live more *spiritually* and *comfortably* here, and *eternally* hereafter.

In the words we may observe,

1. *A threatning: If ye live after the flesh, you shall die.*
2. *A Promise: If you through the Spirit do mortifie the deeds of the body, ye shall live.* In the *promise* there is, (1.) *The condition.* (2.) *The reward.*

In the *condition*,

[1.] *The Act: mortifie.*

[2.] *The Object: the deeds of the body.* 1. *The cause: the body.* 2. *The effects: the deeds.*

[3.] The Agents: *ye*, and the *ſpirit*; the principal, *the ſpirit*; the leſs principal, *ye*; both conjoyned in the work: ye cannot do it without the Spirit, and the Spirit will not do it without your concurrence with him, and your induſtry in following his motions.

From the *Act* we may *obſerve*,

1. *Sin is active in the Soul of an unregenerate man.* His heart is ſins territory, 'tis there as in its Throne, before the Spirit comes; *Mortification* ſuppoſes life before in the part mortified; we call not a ſtone dead, becauſe it never had life. *Juſtification* ſuppoſeth guilt; *Sanctification* filth; *Mortification* life preceding thoſe acts.

2. *Nothing but the death of ſin muſt content a renewed Soul.* The ſentence is irreverſible, *die it muſt*; no indulgence to be ſhown to it, no lighter puniſhment than death; not the loſs of a member, but the loſs of its life; the Ax muſt be laid to the Root, and the Knife muſt be held to the Throat. The Devils are reſtrained by the Power of God from many ſins, which cannot therefore be ſaid to be mortified. As nothing but the death of Chriſt would ſatisfy the Juſtice of God, ſo nothing but the death of ſin muſt ſatisfy the juſtice of the Soul.

3. *Do mortifie*; The time preſent. Whence obſerve, *as ſin muſt have no pardon, ſo it muſt have no reprieve.* No ſuch mercy muſt be extended to it, as to give it a moments breathing. Dangerous Enemies muſt be handled with a quick ſeverity. If we do not preſently kill ſin, it may ſuddenly ſuck out the blood of our Soul.

4. *Do mortifie*; it notes a continued act; *it muſt be a quick and an uninterrupted ſeverity*; the Knife muſt ſtill ſtick in the Throat of ſin, till it fall down perfectly dead. Sin muſt be kept down, tho it will rage the more, as a Beaſt with the pangs of death is more deſperate.

2. From *the Object* obſerve,

1. *Mortification muſt be univerſal*; not one deed, but *deeds*; little and great muſt fall under the edg: the brats muſt be daſhed againſt the Wall. Tho the main Battel be routed, yet the wings of an Army may get the victory. There are evil diſpoſitions, depraved habits, corrupt affections; we ſhould not ſpare a neſt of Vipers when we find them, being all equally injurious.

2. *All actual ſins are but the ſproutings of Original.* The *body* ſignifies corrupt Nature, *deeds* are the products of it; all the ſparks iſſue from the Furnace within; the body gives nouriſhment to the members, and the members bring ſupplies to the body. There are outward and inward deeds, acts of the mind, which tho not acts of the natural body, yet are acts *of the body of ſin*, Gal. 5. 19, 20. *hatred, envyings*, acts which the Soul may perform, ſeparate from the body.

3. *The greateſt object of our revenge is within us.* Our Enemies are thoſe of our own Houſe, inbred, domeſtick adverſaries; our anger is then a ſanctified anger when ſet againſt our own ſins. Our Enemy has got poſſeſſion of our Souls, which makes the work more difficult. An Enemy may better be kept out, than caſt out, when he has got poſſeſſion. Sin is *within* us, and is always *preſent with us*, Rom. 7. 21. it lies in ambuſh for us in the beſt duties, and ſtarts out upon every occaſions when we would do good, it would cut off all correſpondencies with Heaven; 'tis in our reaſon, in our affections; it encamps in us, round about us, and *eaſily beſets us*, Heb. 12. 1.

3. From the *Agents, ye, the Spirit, obſerve*,

1. *Man muſt be an agent in this work.* We have brought this rebel into our Souls; and God would have us make as it were ſome recompence, by endeavouring to caſt it out: As in the Law, the *Father* was to fling the firſt ſtone againſt a blaſphemous *Son*. We muſt not be neuters in this work, nor lookers on; it will not be done without, tho it cannot be done ſimply by us; it will not be done without our concurrence, tho it cannot be done without a ſupernatural operation.

2. *Ye*

2. *Ye, all* of ye; 'tis a universal duty for the Subject as well as the Object.

1. *Ye carnal men*; there is no precept given to you to sin, and therefore *it is not your duty to sin.* The life of sin is your misery, and *the mortification of sin* is your happiness, as well as your duty.

2. *Ye renewed and justified persons. Regeneration doth not priviledg sin, or exempt from the mortifying work.* Election, and consequently the fruits of it, is *to holiness*, not *from it*, Ephes. 2. 4. Vocation and Sanctification, whereof mortification is the first step, are perspective Glasses, to see to the top of Election. Tho you have mortified, yet still do it.

3. *Through the Spirit.* 1. *Mortification is not the work of Nature*, 'tis a spiritual work. Every man ought to be an Agent in it, yet not by his own strength; we must ingage in the Duel, but it is the strength of the Spirit only can render us victorious. The duty is ours, but the success is from God; every Believer is *principium activum*, but the Spirit is *principium effectivum.* We can sin of our selves, but not overcome sin by our selves; we know how to be slaves, but are unable of our selves to be Conquerors. As God made us first free, so he only can restore us to that freedom we have lost, and doth it by his Spirit, which is a Spirit of liberty.

2. *The difficulty of this work is hereby declared*; the difficulty is manifested by the necessity of the Spirits efficacy. Not all the powers on Earth, nor the strength of Ordinances can do it; Omnipotency must have the main share in the work. The implantation of grace in the heart is called Creation, the perfection of grace is called a victory, both belonging to an Almighty Power.

2. From the *Promise* observe,

1. *Heaven is a place for Conquerors only*, Rev. 3. 21. *To him that overcomes, will I grant to sit with me on my throne.* He that will be sins friend, cannot be Gods favourite. The way to eternal life is through conflicts, inward with sin, outward with the world. There must be a Combat before a Victory, and a Victory before a Triumph.

2. *The more perfect our Mortification, the clearer our assurance of Glory*; The more sin dies, the more the soul lives; the sounder our lives are, the more sensible we are that we do live. The more the Enemy flies, the more certainty of an approaching Victory.

3. *Mortification is a sure sign of saving grace.* 'Tis a sign of the Spirits indwelling and powerful acting, a sign of an approach to Heaven.

Doct. The *Doctrine* to be hence insisted on is this, *Mortification of sin is an universal duty, and the work of the Spirit in the soul of a Believer, without which there can be no well grounded expectations of eternal life and happiness.*

I do not intend a full discourse of Mortification, but in pursuance of a former Exhortation of resemblance to the holiness of God, to which this work is necessary: We cannot resemble God, till that which is the hinderance to this resemblance be taken away; and as our deformity is pared off, we come nearer to our Original pattern; and therefore I shall only show in short what this Mortification is, and how we may Judg of our selves, whether we are Mortified or no; and that without it there can be no hope of Heaven.

1. *What Mortification is.*

1. *'Tis a breaking the League we naturally hold with sin.* Since we were upon ill terms with God, we have kept a constant correspondence with his Enemy; and the union between sin and the soul is as strait as that between the flesh and the bones, or the flesh and the blood; blood being in every part of the flesh, and sin in every part of the soul. In regard of this union, sin is called *flesh*, because of its incorporation with flesh. The union between sin and the soul is naturally as great as the union between Christ and a Believer, and expresst by the similitudes of Marriage, *Rom.* 7. Body and members, root and branches, as well as the other; 'tis political too, as between King and Subjects. Sin is therefore said to have Do-

minion, to make Laws; whence we read of the *Law of the members*. In regard of this, Mortification is expreſt by the term of having *no fellowſhip with the unfruitful works of darkneſs*, Epheſ. 5. 11. A breaking of the conjugal knot. The acquaintance and familiar correſpondence with ſin are broken off, the communion between ſin and the ſoul is at an end, the common intereſt wherein they were linkt together, is divided; *Res tuas tibi habeto*, the form of the Ancient divorce is all the welcome ſin hath, *Iſa.* 30. 32. *thou ſhalt ſay unto it, Get thee hence.* Or with *Ephraim*, *What have I to do any more with Idols?* Hoſ. 14. 8. It looks now upon its former favourite as an Enemy; ſins yoke that was light, is now burthenſom; nothing ſo much deſired as the ſhaking it off; and that is the Object of our Antipathy, which before had been the Object of the choiceſt favour. In this regard 'tis called a *denying* of *luſt*, *Tit.* 2. 12. a ſtopping the ears againſt the importunities of it, and refuſing all commerce and cohabitation with it.

2. *A declaration of open Hoſtility.* As Leagues between Princes are not broken, but a War enſues. The ways of ſin are rejected, the dominion of ſin oppoſed, the throne of ſin aſſaulted. The ſoul is in Arms to chaſe out this uſurper, and free it ſelf from its tyranny; and ſin up in Arms to reduce its ſubject to its ancient obedience. And here behold that irreconcilable and tedious War, without a poſſibility of renewing the ancient freindſhip, and which ends not but with a total conqueſt of ſin. This Hoſtility begins in a bridling corrupt affections, laying a yoke upon any thing that would take part with the Enemy; it cuts off all the ſupplies of ſin, ſtops all the avenues to it; which the *Apoſtle* expreſſeth, by *making proviſion for the fleſh*, Rom. 13. 14, &c. a turning the ſtream which fed ſin, another way. As anger is a degree of murther, and he that hates his Brother is a manſlayer, ſo he that hates ſin and proclaims a War againſt it, hath kill'd it *affectu*, tho not *actu*; He hath attained one degree of Mortification, when his anger againſt it is irreconcilable, like the anger of thoſe that quarrel about a Crown, which cannot be ended but by the death of one of the pretenders.

3. *A ſtrong and powerful reſiſtance*; By uſing all the ſpiritual weapons againſt ſin, which the Chriſtian Armory will afford, the Liſt of which Magazine we have, *Epheſ.* 6. 13, 14, &c. at the hearing of the word, ſetting his ſin in the front, that the Arrows of God may pierce it to the heart, and the two-edged Sword may cut the ſinews of it aſunder; Improving *Baptiſm*, which is a *burial with Chriſt*, to which end the *Apoſtle* mentions it, *Rom.* 6. 2, 3. ſending up ſtrong cries for the aſſiſtance of Heaven; As *Paul* did when he had that *thorn in the fleſh*, 2 Cor. 12. 7. redoubling his meſſages to Heaven for a quick ſupply.

The *Apoſtle* expreſſeth this reluctancy againſt ſin by *two* emphatical words, 1 *Cor.* 9. 27. *I keep under my body, and bring it into ſubjection*: ὑπωπιάζω, δουλαγωγῶ, *I keep under*, the word ſignifies, *to take hold of*, or *to gripe* an Adverſary, as wreſtlers do when they would give their Antagoniſt a fall, and lay him flat with the Earth; or *to beat* and *pound*, as wreſtlers anciently did with their Plummets of Led; whence ὑπώπια, a word derived from this in the *Text*, ſignifies putrified wounds: And the other word, δουλαγωγῶ, ſignifies to lead captive, to ſubject the body to ſerve God, not luſts; to lead it as a ſlave, not to endure it as a maſter; a bringing the affections into order, that they may not contradict and diſobey the motions of the Spirit, and Sanctified Reaſon.

4. *A killing of ſin.* Expreſt in the *Text* by mortifying or putting to death; and *Col.* 3. 5. by νεκρώσατε, *mortifie*: but the word ſignifies *to reduce to a carcaſs*; that tho, like a carcaſs, it may retain the ſhape, lineaments and members, that it had living, yet it hath not the life, ſtrength and motion it had before. And 'tis called a *crucifying*, Gal. 5. 24. which comprehends all the acts that preceded the Crucifying of Chriſt, which was done with the greateſt ſpite, as much as could be; the ſame meaſures, the ſame proportions, the ſame eagerneſs of Spirit are obſerved; a total deafneſs to the cries and complaints of ſin, as that of the *Jews* to the groans of the Lord of Life, a Crucifying it notwithſtanding all it would give in exchange. 'Tis called in Scripture by the name of *revenge*, which ends not without the deſtruction of the hated perſon, and ſometimes not with it. Every day there is to be a driving a new Nail into the body of death, a breaking ſome limb or other of it, till it doth expire.

II. The

II. The second thing is, *How we may judg of our Mortification.*

1. *Negatively.*

(1.) *All cessation from some particular sin, is not a Mortification.* A non-commission of a particular sin is not an evidence of the Mortification of the root of it. Indeed a man cannot commit all kinds of sin at a time, nor in many years; the commands of sin are contrary; and many Masters commanding contrary things cannot be served at one and the same time; Pride commands to lavish, and Covetousness to hoard; all sins have their times of reigning in a wicked man, as all graces have their particular seasons of acting according to the opportunities God gives. *Hazael* abhorred the thoughts of that cruelty the Prophet fore-told that he should act, *What am I a dog?* 2 King. 8. 12, 13. yet that sin lay hid by him, as *Joash* by *Jehojada*, hoping for the time to play its part and act *Hazael* as a slave to it. The cessation of a member from motion at present, is no Argument either of the death of the body, or the Mortification of that member.

[1.] *A cessation from one sin may be but an exchange*; it may be a divorce from a sin odious to the World, and an imbracing another that hath more specious pretences; as a man may forsake one Harlot and fall in League with another. Some sins do not so much affright the Conscience, and those may be entertained, when a frowning Conscience scares a man from some more abominable. Lusts are *divers*, *Tit.* 3. 3. A man may cast off the service of one Master, and list himself in the service of another; he changes his Lord, without changing his servility. A man cannot be said to be clean, because he has risen out of one sink to drench himself in another.

[2.] *This cessation may be from some outward gross acts only, not from want of will to sin, did not some log lie in the way.* There may be speculative pride, ambition, covetousness, uncleanness, when they are not externally acted; which is more dangerous, as infectious Diseases are, when they are hindred by cold from a kindly eruption, and strike inward to the heart, and so prove mortal. The pollutions of the World may be escaped, when the pollutions of the heart remain. A man may be a fine, garnisht, and swept House, and yet an habitation for seven Devils worse, than reigned there before. The *Apostles* command for cleansing reaches to the filthiness of the spirit, as well as that of the flesh, 2 *Cor.* 7. 1. we say of the soul, *Anima est ubi amat, non ubi animat*; so we may of sin; the byas of the Soul may run strongly to that sin in affection and pleasure, from the outward acts of which it abstains. 'Tis most dangerous for the House when the fire burns inward. A man may be sooner cured of an outward scald, than an inward heat, which when it comes to a Hectick Fever, is incurable.

[3.] *It may be a cessation from a sin meerly because of the alteration of the constitution.* Every Age hath particular sins which it inclines men to; some sins are more proper to young men, which the *Apostle* calls therefore *youthful lusts*, 2 Tim. 2. 22. Lust reigns in young men, but its empire decays in an old withered body; some Plants which grow in hot Countries, will die in colder Climates. Ambition decaies in Age when strength is wasted, but sprouts up in a young man who hath hopes to live many years, and make a flourish in the World. A present sickness may make an *Epicure* nauseate the dainties, which he would before rake even in the Sea to procure. There is a cessation from acts of sin, not out of a sense of sin, but a change of the temper of his body.

[4.] *A cessation from acts of sin may be forced, by some fore-thoughts of death, some pang of Conscience, apprehension of Hell, present sense of some Scripture-threatning, or some sharp and smarting Affliction, some signal judgment of God inflicted upon one or other of the companions in sin,* which are all of themselves but a kind of *force*, they being the scourges wherewith God sometimes lasheth a man from the present act of sin. As a present pain in one part of the body may take away a mans stomach to his Food, but when the pain is removed, his Appetite returns to him. So while a man is upon the rack, and God accusing him, he takes no pleasure, tastes no sweetness in sin, but after these horrors are off, he feeds as heartily as before; nay, sometimes hath a greater stomach; as men after a fit of sickness eat more plentifully, to recover the strength which before they lost by the distemper.

[5.] *A*

[5.] *A ceſſation from acts of ſin, may be for want of an occaſion, for want of time, place and materials.* A mans will is not againſt ſin, but he wants an opportunity: this is not from mortifying grace within, but from a providential operation of God, in withholding the materials neceſſary for the commiſſion of ſin. Who will ſay the ſins of drunkenneſs, gluttony, and oppreſſion, committed by men on earth, are mortified in them, when they are in Hell? They want materials, not a nature, nor an affection, to commit the ſame, were they again upon earth. Grace lies idle many times for want of objects to exerciſe it ſelf about; ſo doth luſt in the heart, like a Snake ſtarved with cold, till heated by a temptation. A mans condition in the world is not a ſign of this Mortification, there may be graſping and ambitious thoughts in a Cottage; Prodigality may be in a poor man's wiſhes, tho not in his power; yea, and ſometimes there is more prodigality in a poor mans unneceſſary expence of a penny, than in another's throwing away a pound.

(2.) *Reſtraints from ſin are not mortification of it.* Men may be curb'd, when they are not changed; and there is no man in the world, but God doth reſtrain him from more ſins which he hath a nature to commit, than what he doth actually commit; he often hedgeth up the way with thorns, when he doth not alter the heart by grace; and doth by his providence hinder the execution of the ſinful motions, when he doth not root out the wickedneſs that lies ſecretly in the nature. It was an act of Gods Providence to reſtrain *Abimelech*, Gen. 20. 6. *I withheld thee from ſinning againſt me.* Theſe reſtraints are mercies God would have us bleſs him for, but not evidences of mortifying grace.

[1.] *Mortification is always from an inward principle in the heart, reſtraints from an outward.* A reſtraint is meerly a pull-back, as a man is hinder'd from doing a miſchief by a ſtronger power. But Mortification is from a ſtrength given, a new mettle put into the ſoul, both a courage and ſtrength to reſiſt it; there is a *ſtrength in the inward man*, Eph. 3. 16. In a renewed man there is ſomething beſide bare conſiderations to withhold him, ſomething of antipathy which heightens and improves thoſe conſiderations, whereby the ſoul is glad of them, becauſe the edg and dint of them is againſt ſin; whereas a man barely reſtrain'd, would fain ſtop the entrance of ſuch thoughts; or when they are entred, would turn them out of doors again; they are things meerly put into him, that have no welcome, neither do they change the will, but put a little ſtop, to alter the method of proceedings. Mortifying grace finds ſomething in the nature, as there is in the nature of a Fountain, to work out the mud, when dirt is caſt in to infect it.

(2.) *True mortification proceeds from an anger with, & a hatred of ſin, whereas reſtraints are from a fear of the conſequents of ſin*; as a man may love the wine, which is as yet too hot for his lips. But Mortification proceeds from an anger, a deſire of revenge: Hence ſin is called an *abomination* to a good man, as well as to God; which ſignifies an intenſe and well-heated anger: tis not only a paſſionateneſs, which upon ſome diſappointment in ſin, or a taſting the bitterneſs of it, may be vented againſt it, which is ſhort-liv'd, and quickly allay'd, as the Sea after a ſtorm; but it is a rooted Revenge, which is the ſweeteſt paſſion, and accompliſht by many projects and contrivances. A man taſts a ſweetneſs in giving blow after blow to ſin, as before he took a pleaſure in, and had friendſhip with it.

(3.) *Mortification is a voluntary, rational work of the ſoul; Reſtraints are not ſo.* The Devil hath nothing of his nature alter'd, but hath as ſtrong an inclination to ſin as ever, tho the act he intends is often hindred by God: As in the caſe of *Job*, his malice was as great before to do him a miſchief; but God puts a bar upon him, and refuſes him a licenſe, Job 1. 10. Now if that grace which hinders, be no more than what a Devil hath, it no more argues a man mortified, than the Devils forbearance of ſin argues him mortified, and recovering his Angelical ſtate.

2. *We may judg of our mortification poſitively.*

(1.) *When upon a temptation that did uſually excite the beloved luſt, it doth not ſtir, it is a ſign of a mortified ſtate.* As it is a ſign of the clearneſs of a Fountain, when

when after the ſtirring of the water the mud doth not appear. *Peter's* ſin ſeems to be ſelf-confidence, but it was a ſign of a greater mortification of it, that when Chriſt preſſed him to declare his love in that demand, *John* 21. 15. *Loveſt thou me more than theſe?* he would not vaunt his love to Chriſt to be greater than the reſt of his brethren's; his anſwer goes no further than, *yea, Lord, thou knoweſt that I love thee*, without adding *more than theſe.* As it is with a man that is ſick, ſet the moſt ſavory meat before him, which before he had a value for, if he cannot taſte it, and his appetite be not provoked by the ſight, it is an argument of the ſtrength of his diſtemper, and where it is laſting, of his approaching death; ſo when a man hath a temptation to ſin, deckt and garniſht with all the allurements the Devil can dreſs it with, and he hath no ſtomach to cloſe with it, 'tis a ſign of a mortified frame. 'Tis a ſign of the power of ſin, when upon the fair offer it makes, and the alluring baits it lays, the affections to it are preſently ſtirred; 'tis an evidence of a connaturality and a mighty agreement between that ſin, and the heart, when upon every ſpark it takes fire; 'tis a ſign a man was *filled with all unrighteouſneſs*, and had not only a few looſe corns about him; ſo on the contrary, when upon the leaſt motion of temptation, that was wont to have the Gates open for it, the affections riſe againſt it, and upon the leaſt alarum, all run to the walls to defend them, and forbid the entrance; 'tis an evidence of the weakneſs of that luſt that kept before a correſpondence with ſuch temptations; and the greater evidence it is, when the temptation is high, and yet vigorouſly reſiſted; as when a ſpring-tide is high, and blown in with the wind, 'tis an argument of the ſtrength and firmneſs of the bank, to keep it out from entring upon the ground; whereas, when a man is carried away by every temptation, as Mariſh Ground is drowned at every Tide, 'tis a ſign that there is no mortifying grace at all, but a great friendlineſs between ſin and the heart. None will queſtion the deadneſs of that Tree at the root, which doth not budd upon the return of the Spring Sun; nor need we queſtion the weakneſs of that corruption, which doth not ſtir upon the preſenting a ſuitable temptation.

(2.) *When we meet with few interruptions in duties of Worſhip.* The multitude of ſuch diverſions, and an eaſineſs to comply with them, is a ſign of an unmortified frame; as it is the ſign of much weakneſs in a Perſon, and the ſtrength of his diſtemper, when he is not able to hold faſt any thing, or when the leaſt blow or jogg makes him let go his hold. In duty we are to lay *faſt hold* on God, Heb. 6. 18. and *joyn* our ſelves to the Lord, *Iſa.* 55. 3. 'tis a weak Union when every puff of wind is able to ſeparate us. When the ſtarting of ſin in us, doth eaſily turn us from our courſe, it argues either our credulity to believe its enticements, or our affection to love its allurements; and alſo the force and ſtrength of ſin, as the frequent ſtarting of an enemy from Woods, and faſtneſſes to obſtruct our paſſage, is a ſign of ſome ſtrength remaining, and of more than ſome few ſcattered troops, rather ſome well bodied Army. The more there is of a mans ſelf, fleſh, unſpiritualneſs in any ſervice, the more there is of an unmortified Temper. The ſprouting up of ſuch fruits argues much juice and ſap at the root; eſpecially when the eruptions of ſins are more numerous and vigorous than the reſiſtances of them. But when the heart can run its race in a ſervice with ſome freedom, and the interruptions from the fleſh are few, and languiſhing, it is a ſign it hath met with a weakning wound; they are rather gaſps of corruption, than any ſtrong attempts.

(3.) *When we bring forth the fruits of the contrary graces, 'tis a Sign ſin is mortified.* 'Tis to this end that ſin is killed by the Spirit, that Fruit may be brought forth to God; the more ſweet and full Fruit a Tree bears, the more evidence there is of the weakneſs of thoſe ſuckers which are about the root, to hinder its generous productions. Believers are called Vines, and Olives planted in a fair ſoyl, and God the Husbandman, who waters and dreſſeth, prunes, and cuts off the luxuriant branches that he may have fruit, and *fruit meet for him*, John 15. 1, 2. The more fruit is brought forth, the greater ſign that the ſoul is purged, and whatſoever is an enemy to that fruit, is cut off and weakned. The more nature

ture doth rise to the exercise of acts proper to it, the more the strength of the disease that oppressed it, is wasted. Every exercise of grace is both a discovery of the weakness of sin, and a fresh blow given to it, for the wounding of it.

III. *The Reasons why there can be no expectation of Eternal Life without Mortification*, are,

1. *An unmortified frame is unsuitable to a state of Glory.* There must be a *meetness* for a state of Glory before there be an *entrance into it*, Col. 2. 12. Vessels of glory must be first seasoned with Grace. Conformity to Christ is to fit us for heaven. He descended to the grave, and there laid his infirmities, before he ascended into heaven; so our sins must die before our souls can mount. 'Tis very unsuitable for sins drudges to have a Saints portion. A fleshly state is unfit for a spiritual life. All men are under the power of the Devil, or under the Power of Christ the world lies ἐν τῷ πονηρῷ under the Power of the *Devil*, 1 *Joh.* 5. 19. He that hath the wicked spirit ruling in him, and not cast out, with all his accomplices, by the Spirit of God, cannot hope to have a friends Privilege, but an enemies punishment. A fleshly palate cannot relish an heavenly life, *Mat.* 16. 23. *Thou savourest not the things that be of God.* Where there is no savour of God in this world, but only of what is contrary to God, there cannot be a savour of him in another world. Every vessel must be emptied of its foul water, before it can receive that which is clean. No man pours rich wine into old casks.

Camero.

2. *God cannot in any wise delight in an unmortified soul.* To delight in such would be to have no delight in himself and his own nature; the less the degrees of our Mortification, the less God doth delight in us: *He hath no pleasure in wickedness*; the more maims, diseases, sottishness, any have, the less pleasure there is. Sin is a mire, the more miry we are, the less can God embrace us, *Psal.* 5. 4. 'Tis a Plague, the more it spreads, the less will he be conversant with us. The more of a swinish, viperous, serpentine nature, the less of Gods Affections. Sin represents us more monstrous in Gods eyes than the filthiest things in the world can do in mans; to keep sin alive is to defend it against the will of God, and to challenge the combat with our Maker.

3. *Unmortified Sin is against the whole design of the Gospel, and death of Christ.* As tho the death of Christ were intended to indulge us in sin, and not to redeem us from it. That sin should die, was the end of Christs Death; rather than sin should not die, Christ would die himself; 'Tis an high disesteem of Christ, to preserve the life of sin in spite of the death of the Redeemer; and if we defend what he died to conquer, how can we expect to enjoy what he died to purchase? 'Tis a contempt of his death, not to look after that mortifying Grace, which was the purchase of so deep a passion. The Grace of the Gospel of God doth more especially teach this Lesson, Tit. 12. 4. *to deny ungodliness and worldly lusts.* Grace in God was the motive to him, not to account the blood of Christ too dear for us, and therefore should teach us not to account the Blood of our sins too dear for him. The Tenor of the Gospel is, that a man without Mortification has no interest in Christ, and therefore no right to Glory, *Psal.* 5. 4. 'Tis an inseparable Character of them *that are Christs, that they have crucified the flesh with the affections and lusts.* i. e. They are Christs that are under the Power of his death, not they that only hold the Opinion of his Death; or they are Christs, that are truly planted into the likeness of his Death, *Rom.* 6. 5.

IV. The *USE* of *Exhortation.*

Let us labour to mortifie sin. If we will not be the death of sin, sin will be the death of our souls. Tho the allurements of sin may be pleasant, the Propositions seemingly fair, yet the *end of* all *is death*, Rom. 5. 21. Death was threatned by God, and executed upon *Adam*; Death must be executed upon our sins in order to the restoration of the eternal life of our souls. Love to everlasting life should provoke us, Fear of everlasting death should excite us to this, the two most solemn and fundamental Passions that put us upon action. *Why will you die?* was Gods Expostulation, *Exek.* 11. why shouldst thou, Oh my Soul, for a short vanishing pleasure, venture an eternal death? should be our expostulation with our selves. This would be a curing our disease, bringing our soul into that order

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in part, which was broken by the fall; by this the power of that Tyrant that first headed and maintained the Faction against God, would be removed, and the soul recover that liberty and life it lost by disobeying of God. This would conduce to our peace; we have then a sprouting assurance, when we are most victorious over our lusts; after every victory God gives us a taste of the *hidden Manna*, Rev. 2.17. Unmortified lusts do only raise storms and tempests in the soul; less pains are required to the mortification of them, than to the satisfaction of them. Sin is a hard Task-master; there must be a pleasure in destroying so cruel an Inmate. Gratitude engages us: Gods Holiness and Justice bruised Christ for us, and shall not we kill sin for him? An infinite Love parted with a dear Son, and shall not our shallow finite love part with destroying lusts? We cannot love our sins so much as God loved his Son; he loved him infinitely: If God parted with him for us, shall not we part with our sins for him? He would have us kill it, because it hurts us; the very command discovers affection, as well as Soveraignty; and minds us of it as our priviledg as well as our duty. And to engage us to it, he hath sent as great a Person to help us, as to redeem us, *viz.* His Spirit; he sent one to merit it, and the other to assist us in it, and work it in us, who is to bring back the creature to God, by conquering that in it, which hath so long detained it captive. And therefore to this purpose,

1. *Implore the help of the Spirit.* When ever we set seriously upon this work at any time, let us apply our selves to the Spirit of God, as one in office to this end, as being a Spirit of holiness not only in his Nature, but in his *Operations*, Eph. 1. 13. Rom. 1. 4. The Father and the Son are not so often called Holy as the Spirit, who is called the *holy* Spirit, and the *holy* Ghost; not that he is more holy than the other Persons, but in regard of his Office to work holiness in the hearts of men. As *Jehoshaphat*, upon the assault from the Enemy, cried unto God for deliverance, so upon any arming of our corruptions we should cry to the Spirit for assistance; he doth as much delight to be our Auxiliary on Earth, as Christ doth to be our Advocate in Heaven. The neglects of Application to him are the cause of our miscarriages; we are half perswaded to a sin, before we beg strength against it.

2. *Listen to the convictions of the Holy Spirit.* The work of the Spirit is to convince by shaking the Soul out of its carnal Lethargy. As the Spirit gives a strong alarm at the first conversion, whereby the Soul sees the strength of its Enemy, and the greatness of its danger, its own impotency and inability to contest with it; so upon carrying on the degrees of Mortification there are various alarms to put us upon a holy watchfulness against the projects of sin. Listen to these convictions which come in by the word, which is the Ministration of the Spirit, and in respect to the spiritual Energy of it, is called *spirit*, John 6. 63.

3. *Plead the death of Christ.* The end of his death was to triumph over sin. As to take away the guilt of sin, he was the *righteousness* of God; so to take away the dominion of sin, he is the *power* of God; his expiation of sin, and his condemnation of it, were twisted together in his Sacrifice, *Rom.* 3. 8. *For sin*, or as a Sacrifice for sin, *condemned sin in the flesh*; and the consideration of his death, and the end of it, would enflame us to desire not to be under the power of a condemned malefactor. A consideration of his death, and that sin had its hands imbrewed in his blood, would awaken our love to him, and an indignation against his Enemy.

4. *Let us often think of Divine Precepts.* The frequent Meditation on the Law of God, would excite our endeavours after a principle more conformable to the purity of that Law. Gods Commands establish not mens humours, neither do they gratify mens lusts, but are suited to the Holy Nature of God, a conformity to which ought to be our aim in Mortification.

5. *Let us be jealous of our own hearts.* Venture not to breathe in corrupt Air for fear of infection. There is a principle in the heart naturally disposed to take fire upon the spark of a temptation. A strict Watch in a City hinders Forreign Correspondence, and intestine Treachery.

6. *Let us often think deeply of the corruption of our Natures*, how loathsom it is to God; and this will make it loathsom to us. The more it is abominated, the more it is mortified; the supplies of it are cut off, its attempts discovered.

vered. When *Paul* conſidered his miſery by the body of death, it ſtrengthened his reſolution of ſerving God *with the Law of his mind*, Rom. 17. 24. 25. which muſt needs be accompanied with a ſtrong reſiſtance of the Law of his members.

7. *Let us bleſs God for whatſoever mortifying grace we have received, tho never ſo little.* When we pay him in praiſe what we receive of him, 'tis the way to have more from him. *David* grew hot againſt *Nabal* after he had received his churliſh anſwer, 1 *Sam.* 25. and reſolved the murther of the whole Family, which he had no Authority to do; but God prevents him by *Abigals* interceſſion; he bleſſes God for the ſucceſs of it, in hindering his intentions; and as God prevented his ſin, ſo after his Thankſgiving he took away the occaſion of his evil reſolution, by calling *Nabal* ten days after into another World, *Verſe* 38. and gives him further occaſion of praiſe, *Verſe* 39. A little ſtrength owned as the Gift of God, ſhall be backed with more. Praiſing God for what we receive, as well as praying for what we want, is a means to promote the mortification of our ſins in order to Eternal Life.

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DISCOURSE

PROVING

WEAK GRACE VICTORIOUS.

Matth. XII. 20.

A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory.

WE need not take our riſe higher than *Verſe* 17. where the quotation out of *Iſa.* 42. begins, where you find God like a Herauld proclaiming his Son to the World, under the name of his ſervant, *Matth.* 12. 18. *Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.* It contains, (1.) His *Election* of him, God choſe, called him to his Mediatory office. (2.) The *agreeableneſs* of the perſon to God, he did wholly acquieſce in him, and depoſite in his hand the concerns of his Glory. (3.) The *ability* and aſſiſtance God gave him, *I will put my ſpirit upon him.* (4.) The *work* he ſhould do: *he ſhall ſhow judgment to the Gentiles.* Verſe 19. his coming is ſet down: Not with pomp, or noiſe, *he ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.* The meekneſs and tenderneſs of his carriage, *he ſhall not cry. Palum noluit fieri hominum vitia*, as *Grotius*; he ſhall not be contentious with the people; of which a ſign is, an immoderate raiſing of the voice, and clamor againſt them.

Take notice here of,

1. *The Object.*

(1.) *A bruiſed reed.* *Hierom* takes it for a Muſical Inſtrument made of a Reed, which Shepherds uſed to have, which when bruiſed, ſounds ill, and is flung away by the Muſitian, as diſdaining to ſpend his breath upon ſuch a vile Inſtrument that emits no pleaſant ſound. But Chriſt will not caſt off poor Souls that cannot make ſo good Muſick in Gods ears as others, and anſwer not the breathings of the Spirit with that life and vigor, but he will take pains with them to mend them. Bruiſed Reeds, ſuch as are convinced of their own weakneſs, vanity, and emptineſs.

2. *The ſmoking flax* of the wick of a Candle, wherein there is not only no profit, but ſome trouble and noiſomneſs. Tho the Soul is noiſom by reaſon of the ſtench of its corruptions, yet he will not blow out that expiring fire, but blow it up and cheriſh it; he will not rigidly oppreſs and throw off thoſe that are weak in Grace, and Faith, and Hope, but he will heal them, nouriſh them, inflame them. *Maldonat* interprets it, That tho he walk in the way where bruiſed Reeds lie, he will ſtep over them and not break them more; he will not tread upon a little ſmoking Flax that lies languiſhing upon the ground, and ſo put it out with his foot, tho it hurts the Eyes with its ſmoke, and offends the Noſtrils with its ſtench. Smoking ſouls that have ſome weak deſires, and fumings towards Heaven, ſome ſmall evaporations of their ſpirits towards God, he ſhall not quench them. The *Chaldee* Paraphraſe, Thoſe meek or gracious ones which are like a bruiſed Reed, ſhall not be broken by him.

2. *The Act.* He ſhall *not break*; *not quench*, *litotes*, or *meioſis*; he ſhall mightily cheriſh, ſupport the Reed, enflame the flax.

3. *The continuance of it*; *till he ſends forth Judgment unto victory.* In *Iſaiah* it is, *Till he bring forth judgment unto truth*; vere judicabit, ſo *Menochius*, ſo the *Septuagint* hath it; but *Matthew* alters it, and inſtead of Truth, puts Victory.

Judgment is taken ſeveral ways. For,

1. Wiſdom, *Iſa.* 30. 18. *the Lord will wait that he may be gracious, for the Lord is a God of Judgment:* i. e. of Wiſdom to give in the moſt convenient ſeaſon.

2. Righteouſneſs, *Iſa.* 59. 9. *judgment is far from us, neither doth juſtice overtake us:* i. e. there is no holineſs in us.

3. *Overthrow* of a Chriſtians Enemy, *John* 12. 31. *Now is the judgment of this world, now ſhall the prince of this world be caſt out*, now ſhall the Devil be conquered; *Iſa.* 42. 3. *he ſhall bring forth judgment unto truth:* i.e. *he ſhall govern in righteouſneſs.* Now Chriſts Government being chiefly in the Souls of men, he ſhall aſſiſt and encourage that which is the better; as Governors ought to be encouragers of the good, and diſcouragers of the bad. *Matthew* explains this, and ſhows the conſequence of this Government, if it be in Truth, it will make the better part victorious. Some by Judgment underſtand the Goſpel, the New Evangelical Law, *Verſe* 4. *the iſles ſhall wait for his Law*; ſo Chriſt will not reſt till he makes the Goſpel glorious, and advances it in the World above the Luſts and Idolatries of men, which then overflowed the World. Some by Judgment underſtand Grace, which is the Draught and Copy of the Goſpel drawn in the Soul; and both thoſe ſenſes the words will bear; the words in *Iſaiah* ſeem to bear the firſt ſenſe, *the iſles ſhall wait for his law.* The other ſeems moſt conſonant to *Matthew*, *and in his Name ſhall the Gentiles truſt*; i. e. he will make their Faith victorious, the effect of this Judgment, or Evangelical Law ſhould be the victorioufneſs of Grace and Faith. Implanting grace in the heart is the main deſign of the Goſpel; and grace is nothing elſe but a moulding the Soul into the form of that Law and Doctrine of Chriſt; as Chriſt will make the Goſpel glorious, above all the carnal reaſonings of men, ſo he will make grace, which is the end of the Goſpel, victorious above all the corruptions of men. In this latter ſenſe we ſhall now handle it, Chriſt ſhall make thoſe beginnings of grace and infuſed habits, to obtain a perfect conqueſt. By his governing of it, he ſhall make the conqueſt over corruption perfect; or if *νεῖκος* be taken as the Phyſitians uſe it, for the *νεῖκος* of a Diſeaſe, he ſhall make the *νεῖκος* end in victory, and Nature the conqueror over the Diſeaſe.

Doctrine. *True, tho weak Grace, ſhall be preſerved, and in the end prove victorious.*

Seeds of grace, tho mixed with a maſs of corruption, cannot be overcome by it: as Gold cannot be altered in its nature by the droſs, or transformed into the nature of the rubbiſh in which it lies. Grace is ſurely weakeſt at the firſt infuſion, when it is newly landed in the heart from Heaven, when the Devil and wickedneſs of mans nature have taken the alarm, and drawn together all the Armies of Hell to hinder

der its progreſs; yet tho it be thus, in ſo weak a condition, indiſpoſed to make a ſtout reſiſtance, having got but little footing in the heart, and a mans own inclinations not well reconciled to it, nor his evil apprehenſions and notions fully exterminated, and the predominant corruptions that held the Empire before, having received but their firſt wound, and being much unmortified, and grace alſo as yet but in a ſtrange ſoil, not naturalized at all; yet is grace then ſo ſtrong, that all the Legions of Hell cannot totally worſt it; tho it be like a grain of Muſtard-ſeed newly ſown, yet it ſprings up into a mighty Tree: for as the weakneſs of God is ſtronger than men, ſo is the weakneſs of grace ſtronger than ſin in the event and iſſue. The meaneſt grace is above the higheſt intellectual parts, as the ſmile of a Sun-beam is more powerful to chaſe away the grim and ſower darkneſs of the night, than the ſparkling of a Diamond. According to the degrees of its growth, its effects are wonderful; as a ſmall ſpark by a breath of wind growing into a flame, may fire and conſume a ſpacious and ſtately building. The weakeſt grace by degrees ſhall have ſtrength, *Zac.* 12. 8. which is meant of the *Jews* ſtrength at their converſion, *He that is feeble ſhall be as David*, who was a mighty man of valour, and when a ſtripling, laid *Goliah* in the duſt; but in the ſtrength of Chriſt: for the *Houſe of David ſhall be as God, as the Angel of the Lord before him, i. e.* Chriſt that deſcended from *David*. In the Text you ſee God aſſures us, that Chriſt ſhall perform this; therefore let us ſee what engagements are on Gods part, and what alſo on Chriſts part to effect this buſineſs, which will be ſufficient demonſtrations of this Truth.

In general. Grace hath great Allyes; the greateſt Power that ever yet acted upon the ſtage of the world, had a hand in the birth of it: Should we ſee all the States of the world engaged in bringing a perſon to a Kingdom, and maintaining him there in his Right, we could not rationally think that there were any likelihood they ſhould be baffled in it.

The Trinity ſat in Conſultation about Grace; for if there were ſuch a ſolemn Convention held about the firſt creating of Man, *Gen.* 1. 26. much more about the new and better creating of him, and raiſing him ſomewhat above the State of a man. The Father decrees it, Chriſt purchaſeth it, the Spirit infuſeth it, the Father appoints the garriſon, what Grace ſhall be in every Soul, Chriſt raiſeth this force, and the Spirit conducts it. The Trinity have an hand in maintaining it; the Father purgeth out corruption, the Son waſhes, and the Holy Ghoſt ſanctifies; all this is but the carrying on the new Creature, *Tit.* 3. 4, 5, 6. *But after the kindneſs and love of God our Saviour appear'd, not by works of righteouſneſs,* &c. *but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour. God our Saviour*, i. e. God the Father, the Father is the *Author* of Salvation from ſin, Chriſt the *purchaſer*, the Spirit the *conveyer*. There is a ſpecial Relation between the Trinity and Grace; the Father is ſaid to *beget* us, *Joh.* 1. 13. And we are ſaid to be *the ſeed* of Chriſt, *Iſa.* 53. 10. and *born of the ſpirit*, *Joh.* 3. 6. that therefore which hath ſo ſtrong a Relation, cannot periſh.

1. *The Father*, who is the firſt root of Grace in his good will and pleaſure. Tho Chriſt merited the fruits of Election, yet he did not merit Election it ſelf, for Chriſt himſelf is a fruit of that firſt Election.

(1.) *In reſpect of his Attributes.* Grace will ingage Gods aſſiſtance. Every Grace is part of the Divine nature, becauſe it is an imitation of one or other of the Divine Attributes, and exemplifies the Divine perfections in its operations, 1 Pet. 2. 9. *But you are a choſen generation, a royal prieſthood, a holy nation, a peculiar people, that you may ſhow forth the praiſes of him who hath called you out of darkneſs into his marvellous light. Shew forth the* praiſe of God, ἀρετὰς, the *virtues* of God. Grace in all the parts of it doth glorifie one or other Attribute of God; Humility his Power, Contentedneſs his Sufficiency, Watchfulneſs his Omniſcience, Prayer his Soveraignty, Repentance and Sorrow for Sin his Juſtice, Faith his Love and Truth; a Fiduciary reliance on his Word, his Wiſdom, &c.

[1.] *The love of God is ingaged in it.* The riches of his Grace was the motive to work Grace in the heart. Goodneſs made him bring Light into the World, and it is the ſame motive makes him bring Grace into the Soul. 'Tis called Gods Workmanſhip, his *Poem*, *Eph.* 2. 10. ποίημα, about which he ſpent more skill than

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about all other things. As uſually men are more lofty in a Poem than in Proſe, and inrich it with the ſublimeſt fancies, and diligenly obſerve their numbers and meaſures; ſo is God exact in the Production of the new Creature, which is rather his ποίημα than ἔργον, as if it were not ſo much the work of his hands, as the work of his heart; for as *verſ.* 18. *his Soul* was pleaſed in Chriſt, ſo in all things which make to the Glory of Chriſt. *His Soul*, It notes an high joy which we find not expreſſed of the Creation; and therefore his heart is chiefly ſet upon Grace, as that which he chiefly deſign'd Chriſt to purchaſe, and Chriſt to implant.

Well then, Did Gods love give his Son to dye for thee, to puchaſe that Grace? And will not the ſame Love engage his Power to preſerve and perfect that Grace? Shall his common Love to his Creature cauſe him to provide for Sparrows, and will he neglect his Children? Shall he provide for his Children, and not ſtand by to ſecond that which gives them the Denomination of Children? Shall their hairs be numbred, and not one fall to the ground without the Will of God? *Hairs*, I ſay, which are inconſiderable, of which there is no miſs, no endangering of life by their fall; and ſhall Grace be thrown to the ground by corruption, which brings down with it the life and happineſs of a Chriſtian and the Glory of God? No, the weakeſt Grace hath a certain intereſt in the Love of God, becauſe the weakeſt is the birth of that Love; as the Child that is crying in the Cradle, is as much related to the Father, as the Son ſtoutly working in the Shop.

[2.] *The Power of God.* 'Tis not in a bare *Moral*, but *Phyſical* way, that Grace is brought into the Soul. If power muſt be imploy'd in raiſing the Body, leſs ſurely will not ſerve the turn to raiſe the Soul, which is a far more noble and excellent Work. Can it be poſſibly thought, that when Satan, the ſtrong man had poſſeſſion of the Soul, well provided for Defence, had a great intereſt in the affections and love of a man, making no laws, enjoining no commands but what were ſutable and pleaſant to fleſh and blood, that ever grace of it ſelf could have diſpoſſeſſed him, and wreſted this Empire out of his hands? Surely it muſt be the power of God that did it, elſe ſo ſtrong an enemy, ſo mighty a Prince could never have been overcome, ſo well beloved a Governour could never have been overthrown. God is the ſtrength of the ſoul; all the contrivances and ſtratagems againſt the fleſh are from him, 2 Cor. 3. 5. *Our ſufficiency is of God: We are not ſufficient of our ſelves*, λογίσασθαι, *to think*, *i.e.* to come to ſome certain reſolution, as men do when they ſum up their particular accounts, or ſtate our own affairs; and when this is done, we cannot will it, or put it in execution without him; therefore *Phil.* 2. 13. *He works in us both to will and to do, and that of his good pleaſure*, εὐδοκίας, Love and Power is put together. It would be derogatory to God, if that ſhould be totally overcome, which his immediate Power is the cauſe of, put on by his ſpecial Love; for it would either argue a want of love, or a want of ſufficiency to maintain it: But it is not thus; for the ſame Power which brought us to God, keeps us from being drawn from him, 1 *Pet.* 1. 5. If *kept by the power of God through faith*, then that Faith is alſo kept by the Power of God; that Faith whereby we overcome the invaſions of Satan, and repel his fiery darts; that Faith whereby the corruptions of the heart are reſiſted and expelled by its purifying act; for Faith purifies the heart inſtrumentally, *Acts* 15. 9.

3. *The Holineſs of God.* Men are ſaid to be like God, not in Power, Infiniteneſs, Omniſcience, *&c.* but in Holineſs, which is the Attribute moſt cryed up in Heaven, *Iſa.* 6. 3. an Attribute which God doth moſt magnifie, as ſwearing by it, *Pſal.* 89. 35. which he doth not particularly and expreſly by any other Attribute; an Attribute which he is ſo tender of: For what is the cauſe of that Juſtice which employs his Power in puniſhing offenders, but his Holineſs and hatred of ſin? Grace hath its print from God, and is conformity to the Holineſs of God, as appearing in his law. 'Tis the Image of God, there is an harmony and proportion of all Graces in the ſoul to thoſe perfections of holineſs which are in God, as there is of the members of the body of a Child to its Father; in reſpect of this likeneſs men are ſaid to be the Children of God. It may better be ſaid of grace, than it was ſaid of the ſoul by the *Heathen*, that it was *Scintilla Divinæ Eſ-*

ſentiæ

ſentiæ, or as the *Jews* ſay, *ſouls were the ſhavings or chips of the Throne of Glory.* Graces are the drops of Gods perfections, they are ſo exact an image of him. In reſpect of this likeneſs to Gods holineſs, gracious ſouls that have eſcaped the corruptions of the world through luſt, do partake of the *divine nature*, 2 *Pet.* 1. 4. 'Tis called a bearing *the image of the heavenly*, 1 Cor. 15. 48. Not that God beſtows any thing of the Divine Eſſence upon the Soul, but an image and repreſentation of himſelf, juſt as a golden Seal conveys to the Wax the Image engraven on it, but not the leaſt particle of its matter, the Wax remaining Wax, tho under another Form and Figure. This likeneſs is a likeneſs to God in his higheſt perfection, *viz.* his *Holineſs*, which runs through all, and may be applied to all the Attributes, as holy power, &c. and herein grace excels the perfections of the whole Creation put together, for all the Creatures are not ſo like to God as grace makes the ſoul. And how can we imagine any thing, wherein we can be more like to God, than in that which is the higheſt Excellency, and Perfection of God? Now ſeeing grace hath ſo near a relation to God, and God doth ſo delight to ſee this in his people, that all his end is to make them like him, in a compleating of holineſs in them in Heaven, and that this is that which Chriſt muſt do at the laſt, preſent them holy and blameleſs without any ſpot; will he neglect that which is ſo dear and like to him? and ſuffer his own image to be wholly cruſht under feet by corruption his baſeſt enemy?

[4.] *The Wiſdom of God.* The weakeſt Grace is the Birth of his Eternal Counſel, *Epheſ.* 1. 4. *choſen us that we might be holy.* If thou haſt any Grace, tho never ſo mean, thou wert from Eternity given by God to Chriſt, and Chriſt purchaſed this Grace for thee, elſe the Spirit would never have infuſed it into thee, for the Spirit receives of Chriſt and ſhows it unto you; there was a decree paſt in heaven for all that Grace thou haſt. Therefore that which made God at firſt reſolve upon it, and made him ſend ſuch a force and brigade into thy ſoul, will cauſe him to perfect it to a compleat victory, Phil. 1. 6. *being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* The *Apoſtle* was confident that becauſe God had begun it, he would perfect it; What ground ſhould he have for this confidence, if weak Grace could be totally overcome? God being unchangeable in his Counſels and Decrees, if any Saint whom he hath purpoſed to ſave, ſhould be totally drawn from him, it would argue God changeable, that his will was altered, or weak, that his power was extinguiſht, or unwiſe that his Counſel was raſhly undertaken. But ſurely his love being founded upon his Counſel, admits of no change. Beſides, God doth infuſe Grace into thoſe ſouls which are naturally and morally moſt uncapable of it: The moſt rugged pieces he ſmooths, the darkeſt ſouls he enlightens, the greateſt enemies he makes friends, and would he begin this work to have it preſently ſpoiled? God before he meddled with any ſoul, foreſaw what conteſts and conflicts of ſin and the Devil there would be againſt him; He counted all the coſt and charges, and all the pains he was to take. And it doth not conſiſt with the Wiſdom of God to lay aſide his undertaking, nor with the Patience of God not to endure the brunt when he foreſaw every ſtratagem of the Devil againſt ſuch a ſoul when he firſt ſet up the ſtandard in it. The Goſpel is called the manifold Wiſdom of God, *Epheſ.* 3. 10. And ſurely all the effects of it, and this of Grace in the heart, which is the chief effect and deſign of it, is an act of Gods Wiſdom; and ſhould this which is the birth of his manifold Wiſdom be ſuppreſt?

[5.] *The Glory of God.* Gods end in every thing is his Glory, and that which grace aims at is the glory of God. As God minds himſelf and wills himſelf the chief good, ſo doth grace mind, and will God as the choiceſt and ſupreme happineſs. Thoſe Graces which maintain the hotteſt fight againſt Corruption, and are the ſtrongeſt and moſt active Legion, have a peculiar objective Relation to God, as Love to him, Faith in him, Deſire for him; thoſe graces which are exerciſed about man, and the duties of the ſecond Table, have not ſo great an Intereſt in this quarrel. Now is it for the honour of God, to let that which is his beſt Friend in the world be totally ſuppreſt? Would not his honour ſuffer in it? The Two Siſters thought it a good Argument to prevail with Chriſt to come and help *Lazarus* when they ſent him word, *He whom thou loveſt is ſick*; and Chriſt himſelf took an argument

argument from his friendſhip to raiſe him, *Our friend Lazarus ſleeps.* And is it not as good an argument with God to come in for relief of languiſhing grace, when you ſend him word how hard it is beſet?

(2.) *Chriſt is engaged in this work.* The Promiſe in the Text manifeſts that Chriſt was ordered by his Father to it, his Father having promiſed it upon his proclaiming him his choſen ſervant.

Chriſt is engaged as,

[1.] *A Purchaſer.* He died to *redeem us from all iniquity, and to purifie unto himſelf a peculiar people, zealous of good works.* Inward works as well as outward, Tit. 2. 14. He gave himſelf that we might be without filth, and at laſt without ſpot, wrinkle, or blemiſh, Eph. 5. 25, 26, 27. *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie, and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church,* not an imperfect Church; *not having ſpot or wrinkle, or any ſuch thing*; any thing like them; *but that it ſhould be holy, and without blemiſh.* To ſanctifie or cleanſe by degrees, to perfect it by wiping out all the ſpots, and ſmoothing the wrinkles, and making it highly beautiful, fit to be preſented to himſelf as his eternal Spouſe. If theſe ſpots and blemiſhes ſhould keep their ſtanding, it would argue, that it was not Chriſts purpoſe in the giving himſelf to remove them; or that this gift was not equivalent to ſo great an end, and ſufficient to attain it; or elſe that he hath ſince repented of his intent; but none of thoſe will hold; this Scripture aſſures us, he gave himſelf for this purpoſe; the Father hath exalted him at his right hand for it, and his compaſſions work powerfully in his bowels even in Heaven; he was of the ſame mind after his Aſcenſion, when *Paul* writ this Epiſtle. Therefore he is ſaid, *by one offering to perfect for ever, them that are ſanctified,* Heb. 10. 14. that is, That one offering was of ſuch Infinite Value, that it perfectly purchaſed the taking away of ſin, both in the guilt, filth and power, and was a ſufficient price for all the grace believers ſhould need for their perfect Sanctification to the end of the World. There was the Satisfaction of his blood for the removal of our guilt, and a Treaſure of Merit for the ſupply of our grace. Tho Glory was due to him, even from the moment of his incarnation, as he was the Son of God, yet he would not enter into it, and ſit down at the Right hand of the Majeſty on high, till he had purchaſed grace and all the meaſures of it for his people, and that by himſelf, by the laying down his life as the price for it, *Heb.* 1. 3. *When he had by himſelf purged our ſins, ſat down at the right hand of the Majeſty on high.* Sat down, When? Not till he had purged, i.e. made atonement for our ſins, and paid for whatſoever holineſs or purging grace his people ſhould want. His blood was ſo valuable, that the treaſures of God were dealt out to believers before his coming upon the credit of his bond, much more will they be ſo after his coming upon Gods actual receipt of the Price, and our Saviour's ſitting down at the right of God to ſee the grace he purchaſed, given out. Upon this account Chriſt hath a care of the weakeſt Saint as well as of the moſt glorious Angel, becauſe he died to purchaſe the weakeſt believer, not the higheſt Angel, who ſtood in no need of it; If Chriſt bought us, we belong to the purchaſer, which is the *Apoſtles* Inference, 1 Cor. 6. 19, 20. *Ye are not your own, ye are bought with a price.* Not our own Governors, not our own keepers. The Poſſeſſion the Holy Ghoſt hath of us making us his Temples, is by vertue of this price. If Chriſt died, that his people might have grace, and that it might be powerful, ſhall luſt trample upon that which Chriſt hath ſo dearly bought? Was it a light thing, for which he endured all the Torments upon the Croſs, and will he now make no matter of it? If he purchaſed us, and grace for us when we were enemies, will he not preſerve it in us, ſince we are his friends? Shall he be at the expence of his richeſt blood to buy it, and ſpare his power to ſecure it? Is the right of his purchaſe of ſo low a value with him, as to ſuffer it to be uſurped by his greateſt enemy?

[2.] *An actual proprietor and poſſeſſor by way of,*

(1.) *Donation from his Father.* Every Believer is Gods Gift to Chriſt as Mediator, for this end, to give Eternal Life to them, and every one of them, *John* 17. 2. *that I ſhould give eternal life to as many as thou haſt given me*; which eternal life, is the knowledg of God, which includes all grace. And they were given

ven to him that they might be perfect; *One*, as the Father and the Son are, *John* 17. 11. *keep through thy own name, thoſe whom thou haſt given me, that they may be one, as we are.* He gave them with an intent that they ſhould be *one* in as high a manner as the Creature is capable of; this was the end both of Gods giving and Chriſts keeping; for the Particle ἵνα may refer to *keep*, or to *given*. If they be not at laſt *one*, the end of Gods giving muſt be fruſtrate, and the Petition of Chriſt not heard. Chriſt will not undervalue his Fathers Gift. We prize even ſmall tokens from a friend we love. Becauſe our Redeemer valued this gift, he accepted of it, andtook it into his own poſſeſſion. And becauſe he loves his Father, he will anſwer the ends of this Donation. Chriſt calls thoſe *his ſheep* by virtue of this Donation, *John* 10. 16. Our being his Sheep, by virtue of this gift, will be as much a reaſon to preſerve us in Faith, as it was at firſt to confer it on us. The ſame reaſon is as valid for preſerving as for firſt conferring, and that is the Fathers gift.

(2.) *He is proprietor and poſſeſſor by the conqueſt of every gracious perſon, and whatſoever was contrary to grace.* As our Reedeemer was to purchaſe us by his death at the hand of Gods Juſtice, ſo he was to reſcue us by his Power from the fury of our helliſh oppreſſor. As he was to appeaſe the Juſtice of God, ſo he was to deface the works of the Devil, 1 *John* 3. 5. *He was manifeſted to take away our ſins*, Verſe 8. *For this purpoſe was the ſon of God manifeſted, that he might deſtroy the works of the Devil.* As Gods Juſtice is ſo perfectly pacified as never to renew the curſes of the Law againſt a Believer, ſo is the Devil ſo thoroughly ſubdued as never to repair the ruines of his works. Did Chriſt riſe as a Conqueror out of the grave to let ſin and Satan run away with the fruits of his Victory? Shall he overcome the Powers of Hell, and triumph over them, to let the Devil rob him of the honour of his Atchievements by regaining his loſs? Shall that *man of his right hand*, whom *God hath made ſtrong for himſelf*, that we might *not go back from him*, Pſal. 80. 17. be made weak again by mans own corruptions and the Devils repoſſeſſion? Should grace truckle under the Devils works, and the Standard which was ſet up in the Soul when it was firſt ſnatcht from the power of darkneſs, be pull'd down, what would become of the glory of our Redeemers death, and the honour of his victory? What a diſparagement would it be, to have that which he paid ſo great a price for, which was the ſpecial gift of his Father, the acquiſt of the travel and ſweat of his Soul, wreſted out of his hand by an Enemy he hath ſubdued, condemned upon the Croſs, and triumph'd over at his Aſcenſion! No; this will never be. Chriſt and the Father are *One* in Operation; and whom God *delivers from the power of darkneſs*, he *tranſlates into the kingdom of his dear ſon*; Not to return under the government of a hated Devil; and makes them *meet to be partakers of the inheritance of the ſaints in light*, Coloſſ. 1. 12, 12. not to be partakers of the inheritance of the Devils in darkneſs. Neither the Father nor the Son will loſe the fruit of their pains.

(3.) *By mutual conſent and agreement.* He hath poſſeſſion of them by Gods Gift, and their own choice, *John* 10. 27, 28. *My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* Believers are *his ſheep in his hand*, he *knows them* with a knowledg of Affection, and therefore will be careful of their feeding, growth and ſafety. On the other ſide, they *hear his voice*, anſwer his call, and believe in him, and own him for their Lord and proprietor. They follow him, he calls them; they hear his voice, he knows them; they follow him, he gives unto them eternal life; a life never to periſh, either by their own wills, or the wolves violence. Againſt both thoſe, Chriſt in this Promiſe as their owner, ſecures them. Againſt their corruptions, *they ſhall not periſh*, Viz. By a corruptive principle in themſelves: here he removes from them all inward cauſes of deſtruction. Againſt outward violence, *neither ſhall any man*, no nor Devil, *pluck them out of my hands*, &c. By this promiſe he holds us ſafe in his own poſſeſſion againſt the encroachments of our luſts and the rapine of the Devil. They choſe him for their Guardian, and caſt all their care upon him, and follow his conduct; and he takes care of them to give them eternal life, and to mind the weakeſt as well as the ſtrongeſt of his Sheep. He hath them in his hand. They ap-

prehend him, and are apprehended by him, that they may attain the ſame end of the race with him, the Reſurrection of the dead, *Viz.* a ſtate of perfection, *Phil.* 3. 12. *If by any means I may attain unto the reſurrection of the dead, not as though I had already attained, or were already perfect; but I follow after, if that I may* (καταλάβω) *lay hold of that for which* [for which end] *I am apprehended of Chriſt Jeſus. Apprehended*, or laid hold on by Chriſt, a *Metaphor* from thoſe that run a race, that take hold of another to draw him after to win a prize as well as themſelves. Chriſt lays hold on believers, and they follow him. Will Chriſt be eaſily perſuaded to let go the hold of his own right? will he throw them out of his hand? That would be changeableneſs, and unfaithfulneſs after his promiſe. Shall any pluck them out of his hand? That would be weakneſs. Faith cleaves to Chriſt, and Chriſt to Faith. Faith hands Chriſt into the heart, and gives him poſſeſſion; Chriſt takes the heart as his own propriety *Eph.* 3. 12. *That Chriſt may dwell in your hearts by faith.* And engageth himſelf by Promiſe that both he and his Father ſhall abide there, *John* 14. 23. Will any gracious heart caſt Chriſt out of his lodging? He that knows the ſweetneſs of their company, can never deſire to have their room. Doth Chriſt dwell in the heart to let ſin pull his Houſe down about his ears? Will he ſuffer the Devil to bring in Hell-fire to burn up his dwelling? 'Tis his own Houſe, the Church and every member of it, *Heb.* 3. 6. Will he not hinder the decaies of it, and repair the Beams and Walls? Yea, the very Tiles and Pins? Shall he not bruſh down the Cobwebs, and ſweep out the duſt? The heart is his field; will he not gather in his Wheat, and burn up the Tares at laſt?

[3.] *Chriſt is a Steward and Officer, appointed by God to this purpoſe, to take care of every Believer and his grace.* How is he the *ſurety of the covenant*, and of *a better teſtament?* Heb. 7. 22. How can it be a better Teſtament, if it may be broken, and prove as weak as the firſt? He is bound for the performance of the Articles of it, whereof thoſe are the two ſtanding parts of this Agreement, *Jer.* 32. 40. *I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me:* That God will not turn away from us to do us good, and that we ſhall never depart from him; and our perpetual cleaving to him doth depend upon his putting his fear into our hearts, and is the end of it. This never departing is the end why God puts his fear into our hearts: And Chriſt being a ſurety of this Teſtament, is to look to both parts of it, that both what concerns Gods part, and what concerns ours, may be made good.

Here it is to be conſidered, That,

(1) *Chriſt had a charge from the Father to this purpoſe.*

[1.] *He had charge concerning what he was to do for them.* He had a charge *to redeem them*, and a charge to *govern* them; He hath a charge to *relieve* them, and acharge to *perfect* them.

1. He had a charge to *redeem* them. The Copy of it you may ſee, *Iſa.* 49. 9. *That thou mayeſt ſay to the priſoners, Go forth: to them that are in darkneſs, Shew your ſelves:* He was to call them out of their Priſons, knock off their Fetters, bring them out of Darkneſs into a marvellous Light.

2. To be their *Governour*, was as much in his Commiſſion, as to be their Redeemer; for, *Verſe* 10. *They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of waters ſhall he guide them.* So alſo in *Iſa.* 4. 6. where by heat, &c. is meant all troubles and inconveniencies in a Chriſtian life. They ſhould not be waſted by fiery temptations, nor left in a forlorn condition. And the reaſon is, becauſe that Chriſt, that Holy One, to whom God ſpeaks, *Ver.* 7. that Redeemer that called them out of a ſtate of darkneſs and captivity, was to lead them in his hand, and have his eye upon them, and guide them by the ſprings of Water, that they might have a fulneſs of the ſpirit, and all refreſhings and ſupplies of grace neceſſary for their preſent condition. By *water* alluding to the River out of the Rock, which followed the *Iſraelites* in the Wilderneſs; and by the Heat and Sun, to the fiery Serpents, and the Plague at that time. Chriſt here had the conduct of thoſe Redeemed Captives committed to him, and was not to reſt ſatisfied with conferring the

the firſt grace in the Converſion of them, but to provide all things for their future ſecurity as well as their preſent freedom. And *Iſa.* 42.3. when God proclaimed him *his ſervant*, this was in his Commiſſion, To have a ſpecial care of the *bruiſed* as well as the ſtanding Reed; of the *ſmoking* as well as the flaming Flax; of the Infant grace as well as the Adult; and indeed the charge is chiefly for them.

3. He hath a charge *to receive them*, John 6.37. *All that the Father gives me, ſhall come to me; and him that comes to me, I will in no wiſe caſt out.* Verſe 38. *For I came down from heaven, not to do my own will, but the will of him that ſent me.* He was in no wiſe to caſt them out; it is a *Meioſis*, he was affectionately to entertain and welcome them. And that he might make it as firm as poſſible could be, He tells us it was not only his Will, but his Office, and that he was under a neceſſary as well as voluntary Obedience to his Father in this caſe. It was a part of Gods Will and Charge to him upon the ſending him into the World, to receive very kindly any that come to him, tho the moſt feeble and crippled believers, that came upon crutches. As he was to receive kindly thoſe that came, ſo it implies, that he ſhould receive them as often as they came; and that in any exerciſes of Faith they ſhould find freſh welcomes. Tho their Faith were very feeble, it ſhould not be denied entertainment, but be highly careſſed. So that Chriſt was ordered here to entertain every comer, as well as to die for them; and charged upon his obedience not to diſcountenance any that come, come when they will, and as often as they will.

4. He hath a charge alſo *to perfect them*; Not to loſe one of thoſe God hath given him, *John* 6. 39. τῦτο δὲ τὸ θέλημα τῦ πεμψαντός με πατρὸς; *that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* This is my Fathers abſolute and immutable Will, and he hath ſent me to perform this Will, that of every perſon he hath given, μὴ ἀπολέσω ἐξ ἀυτῦ, *loſe nothing of it*, not the meaneſt, weakeſt perſon, not one mite or grain of grace ſhould be loſt, *but I ſhould raiſe it up all at the laſt day.* It was not the bare raiſing up, that was the charge God gave unto Chriſt, but the raiſing up to *eternal life*, Verſe 40. With that perfection of holineſs and grace which God expects as the end of all his diſpenſations; otherwiſe it cannot be a raiſing up to eternal life in ſuch a compleatneſs as God intended in his Charge. This Charge not to loſe any, but to raiſe them up fit to be preſented unto God, without blemiſh, doth include all means and methods in ſubſerviency to this end. And in this Charge they are all implied to be looked after by Chriſt. Chriſt would be no Friend to his Father, ſhould he ſlight his Fathers orders. If he ſhould fail of being a perfect Saviour, where would be his Love and Obedience to God? 'Tis as impoſſible for an elect perſon to periſh, as it is for Chriſt, who is one with the Father, to act contrary to his Fathers Will. For ſince they are given to him, and that on purpoſe to receive eternal life by him, they muſt be preſerved; and all that which prepares them to be veſſels of glory, muſt be ſecured from a total and final miſcarriage, or elſe Chriſt breaks his truſt, diſobeys his Father, and fruſtrates his expectations of a reſt and ſatisfaction in him.

(2.) *A Charge which Chriſt muſt give an account of.* Officers are to give an account of the management of the truſt repoſed in them; ſo is Chriſt of every believers ſoul. Our Saviour is in ſeveral places called Gods Servant; Servants are to give an account to thoſe that employ them; and it is part of the faithfulneſs of a Servant ſo to do; and Chriſts faithfulneſs is to be glorified. He is *a merciful and faithful high prieſt*, Heb. 2. 17. faithful to *God*, as well as merciful to *us*, and faithful to God in being merciful to us; And by giving account of his mercy to us, he gives an account of his faithfulneſs to God. God expects all to be returned to him in that perfection and conformity to Chriſt, which he deſign'd, when he firſt made the Deed of Gift of them to Chriſt. He will ſee whether a man be loſt, by comparing the number of his ſanctified Ones with the names written in the Book of Life. Some Model of this account we have, *Heb.* 2. 13. *Here am I, and the children which thou haſt given me.* When he ſhall deliver up his Charge, and all be numbred, he will tell his Father of the faith of his people, as he did *John* 17. 6, 8. *Thou gaveſt them me; and they have kept thy word. They have received the words which thou gaveſt me, and they have believed that thou didſt ſend me.*

me. This is the confeſſion he will make of men before God and his Angels, when he delivers up the Kingdom to his Father. Will Chriſt be found tardy in his accounts? What could he anſwer, if any one, given to him, ſhould be miſſing? How could he ſay, He hath kept them in his Fathers Name, and loſt none, if any ſhould miſcarry? as he did *John* 17. 12. which is a Copy of what will be ſaid at the laſt.

[2.] As he hath a Charge, ſo *there is a Power conferred on him to perform that Charge.*

(1.) *A Power of Authority.* He hath a Power over Death and Hell to this end, *Rev.* 1. 17, 18. *Fear not, I am he that lives; and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and death.* The giving the Key is a mark of Authority, and is a ceremony uſed in inveſtitures into office. Chriſt hath the Keys of Death and Hell delivered to him by God, and he hath them to prevent the fears and unbelief of his people; for ſuch a uſe he makes of them here, *Fear not.* By *hell* and *death* are meant all kind of evils which *were the* bitter conſequents of ſin. Sin opened the mouth of Death, and the gates of Hell; they are the only things which can poſſibly prevail againſt a believer to hurt him. Will not Chriſt keep thoſe faſt lockt up, never to ſend them out upon a believer for his deſtruction? And if Chriſt hath the Keys of Hell and Death, he hath alſo Power to keep his people from that ſtate which will neceſſarily run them into Hell and Death. All the Power Chriſt hath given him over all fleſh, is in ſubſerviency to the performing this charge, *John* 17. 2. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him,* ὅσους. Not only a power over thoſe given to him, to give them Eternal Life, but a *power over all fleſh*, all the corruptions of Men and Devils, in order to this end of giving eternal life to every believer, *to as many as God hath given him*; ſo that there is not one believer, no not the weakeſt, but all the Power God hath put into the hands of Chriſt over all fleſh, is with a deſign that it ſhould be uſed for his ſecurity. As if God ſhould ſay, Son look to it; If any one that I have given to thee, miſs of eternal life, ſince I have given thee Power over all fleſh for their ſakes, If any ſinful or natural fleſh deprive them of this life, it is for want of thy exerciſing the Power I have granted thee to this purpoſe. Will Chriſt be unfaithful not to exerciſe his Power to the right end? No, Much leſs will he abuſe his Power over all fleſh to an end quite contrary to that for which it was given him. And Chriſt doth ſo exerciſe his Power; for thoſe Righteous Judgments and Juſt reproofs of men in the World, they are for the ſakes of the meek of the Earth, *Iſa.* 11. 4. *With righteouſneſs ſhall he judg the poor, and reprove with equity, for the meek of the earth.*

(2.) *Power of Ability.* Chriſt had the Spirit upon him, to bring forth Judgment to the *Gentiles*, and Judgment unto *truth*, or unto *victory*, Iſa. 42. 4. This rich *depoſitum*, his Jewels, laid up in the hand of Chriſt, are more highly valued by God than to be intruſted with a weak and feeble keeper.

Ability in reſpect of,

(1.) *Strength to lay the foundation of our ſecurity.* God made him *ſtrong for himſelf* for attaining the ends he propoſed, *Pſal.* 80. 17. *Let thy hand be upon the man of thy right hand: upon the ſon of man whom thou madeſt ſtrong for thy ſelf. So will not we go back from thee:* The Death and Mediation of Chriſt is the ſtrongeſt preſervation againſt Apoſtacy: God made Chriſt ſtrong for his own glory, to purchaſe a people that ſhould keep their ſtanding with him, and not fall as *Adam* did. The effect of the hand of God being upon Chriſt, and the ſtrength he had to go through in his Work, was to keep his peoples wills and hearts cloſe to God. This is the iſſue and inference the *Pſalmiſt* makes of it. What might in *Adam's* or *Angels* hands miſcarry, never ſhall in his.

2. *Aſſiſtance in this buſineſs to hold his people ſecure.* Tho God gave them to Chriſt as his charge, yet not wholly to leave them in Chriſts hand, and take no care of them himſelf. Tho they were ſafe enough in Chriſts hands, yet the Father to ſhew his care of them, and tenderneſs towards them, would have the keeping of them too; and would have faſt hold as well as his Son, to aſſiſt his Son in it, Joh. 10. 29, 30. *My Father which gave them me, is greater than all* (greater than Chriſt

in

in his Office of Mediation) *and no man is able to pluck them out of my hand. I and my Father are one:* God would have his hand upon them to aſſiſt Chriſt in it, to give him the higheſt ſecurity for their happineſs: *I and my Father are one*; one in Reſolution, Affection, Power, Ability and Conſent in this buſineſs; one in holding of my ſheep; we both have our hands upon them. 'Tis ſtrange that any ſhould periſh, that are graſpt both by the Father and the Son. What Power is able to do it, ſince the Father is greater than all, all men and Devils, corruptions and temptations, and falls in with his greateſt Aſſiſtance to enable Chriſt in this buſineſs?

3. *Of knowledg and Wiſdom.* He is the Wiſdom of the Father; *In him are hid all Treaſures of wiſdom and knowledg*, for the advantage of thoſe perſons deſign'd in his commiſſion. The All-wiſe God would never have put ſo great a concern as his own glory in his peoples ſecurity, into unskilful hands, and have diſparaged his own wiſdom in the choice of an unfit Steward. He hath the Book of Gods Decrees delivered to him, therefore called the *Lambs book of life*, and there he finds every name *written*, Rev. 21. 27. and he hath their *names written in heaven before him:* Heb. 12. 23. *To the general aſſembly and Church of the firſt-born which are written in heaven.* There is a commerce between Chriſt and his Spirit, ſo that by the Spirit he knows the ſtate of every believer; their Offices depend one upon another; Chriſt is the Treaſurer of grace, the Spirit the conveyer of it; He receives of Chriſts, and ſhows it unto us; Chriſt knows what goes out, and he knows to whom the Spirit hands it; knows the mind of the Spirit; he ſearches and liſtens to know the Spirit's mind, what it would have, what is fit to give to the ſoul. The Spirit intercedes in us, Chriſt intercedes for us; Chriſt knows the voice and mind of his own Spirit, and the Spirit knows the will of our Redeemer; for *he makes interceſſions for us according to the will of God*, Rom. 8. 27. So he cannot but know our ſtate, becauſe he hath a faithful intelligencer, the ſame that is our faithful comforter, and watcheth over us to take care of us. The *Catalogue* of the gifts he had is reckoned up, Iſa. 11. 2. *And the Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledg and of the fear of the Lord.* All his wiſdom, and knowledg, and counſel, and underſtanding, are managed by the fear of the Lord, which is put laſt, as that which is the end of all the reſt, *viz.* faithfulneſs to God. The fear of the Lord is the beginning of wiſdom in us, and the top of wiſdom in Chriſt: His wiſdom and knowledg is to fit him for his faithfulneſs, as ver. 2. *and ſhall make him of quick underſtanding in the fear of the Lord*, in all the methods of obedience to his charge; and God gave him the *tongue of the learned, that he ſhould know how to ſpeak a word in ſeaſon to them that are weary*, Iſa. 50. 4. *i. e.* that are weary under ſin, and apprehenſions of wrath, and power of corruptions. The wiſdom God gives him is principally for this end.

4. *The ſufficiency of treaſure for it.* Chriſt hath a miniſterial fulneſs to this end; *it pleaſed the Father that in him ſhould all fulneſs dwell*, Col. 1. 16. The iſſues of this fulneſs are our reconciliation to God, and the *preſenting us holy, unblameable, and unreprovable in Gods ſight*, i. e. In ſuch a ſtate that his infinitely pure eye ſhall find no fault in us, *v.* 20, 21, 22. Theſe are the effects of this fulneſs, and therefore are the end. Tho the condition be put in, v. 23. *if you continue in the faith grounded and ſetled*, it doth not ſignifie that our continuance in faith depends upon our own wills. 'Tis frequent in Scripture to put into Promiſes thoſe conditions which in other places are promiſed to be wrought in us: So that all thoſe promiſes of life upon our continuing and holding out to the end, do not weaken this, That our preſervation is the effect of this fulneſs, becauſe thoſe conditions are promiſed in other places, and are parts of the Covenant of Grace, for the performance of which this fulneſs was given to our Saviour. Our compleatneſs and perfection doth depend upon that fulneſs of the Godhead which dwells in him bodily, Col. 2. 9, 10. *For in him dwells all the fulneſs of the Godhead bodily.* 'Tis a Miniſterial fulneſs, whereby he is made *ſanctification* to us as well as *righteouſneſs*, 1 Cor. 1. 30. He is made to us ſanctification, and as much ſanctification, and as perfect ſanctification, as righteouſneſs, or wiſdom, or redemption; ſo that if any of thoſe be perfect, as our righteouſneſs and redemption, our ſanctification alſo ſhall be perfect, tho it be never ſo weak at preſent. The oyl firſt poured upon

Chriſt's

Chriſts head, as well as that upon *Aaron* the type, runs down to the skirts of his garments, and anoints all the other members; God poured out this grace firſt upon Chriſt, and through him upon all believers. There is as much a dependance of the grace in our hearts, not only in its birth, but in its continuance, upon this fulneſs of grace in Chriſt, as there is of light in the Moon or Air upon that in the Sun; and there is a conſtant *efflux* of it from him to expel the darkneſs of ſin, as there is of light from the Sun to conquer the darkneſs in the Air. And indeed were it not maintained by a conſtant influence of Chriſts fulneſs, we ſhould quickly have no more grace left, than *Adam* juſt after his fall, and ſhould prove as very Bankrupts as the worſt of ſinners. The Sun is not able to dry up a drop of Sea-water that lyes in the midſt of the Sand, which the Sea every minute rouls upon, and preſerves; neither can the fleſh the leaſt grace, while the fulneſs of Chriſt flows out upon it to ſupply it.

5. *The perpetuity of this Office.* The continuance of Chriſt for ever in an unchangeable Prieſthood, makes him able to ſave to the utmoſt in ſpite of all men and devils, Heb. 7. 24, 25. *But this becauſe he continueth for ever, hath an unchangeable prieſthood: wherefore he is able*, &c. If he continues for ever in this Office, he will then be for ever able to perform the buſineſs pertaining to the Office, which is to ſave to the utmoſt, εἰς τὸ παντελὲς, perfectly, both in reſpect of the *terminus a quo*, from which he ſaves; and the *terminus ad quem*, to which ſalvation tends; from all kind of ſins and corruptions, tho never ſo powerful: but it continues for ever; none can deprive him of his Office, becauſe none can deprive him of his life. God neither can nor will, becauſe he hath conſecrated him by an Oath to be a Prieſt or Officer upon this account *for ever:* And this Office being conferr'd upon him on purpoſe for the ſalvation of Believers, the ends and effects of this Office are of as long a continuance as the Office it ſelf: For if Chriſt did not perform the end of his Office, it would be but an empty title: and this life which is for ever, Chriſt doth intend to uſe for the ſtanding and perfection of the weakeſt grace; ſo that as long as that endures, the grace and happineſs of a Chriſtian ſtands immovable, Joh. 14. 19. *Becauſe I live, you ſhall live alſo*; you ſhall live a ſpiritual life here, and an eternal life hereafter; all my life ſhall be employed for you, to communicate a gracious life to you, and preſerve it in you, till it come to be ſwallowed up in a life of glory with me for ever. If the Spring of Chriſts life fail, then and not till then may the ſtream of ours; grace cannot be deſtroyed while Chriſts life is continued, which will be for ever, Rev. 1. 18. *I live for evermore.* A creature under the full beams of the Sun, cannot be cold, till the light and heat of the Sun be extinguiſhed.

6. *Honour.* By this God encourageth Chriſt in this buſineſs; Chriſt hath his Honour to this end. Places of Truſt among men, are Places of Honour. Will Chriſt be careleſs of his own happineſs and glory? He *was exalted to give repentance and forgiveneſs of ſin*, Act. 5. 41. The grace of repentance is only mentioned, but by conſequence all the reſt which accompany remiſſion of ſins, are intended. What was the reaſon he had ſo great a glory conferred upon him? Becauſe *he loved righteouſneſs, and hated iniquity*, Heb. 1. 9. Pſal. 45. 7. Becauſe he manifeſted this love and hatred, by vindicating the righteouſneſs of God, and ſetting up an everlaſting righteouſneſs, and taking away iniquity. Now this diſpoſition of loving righteouſneſs, and hating iniquity, muſt needs be as powerful in him in Heaven, as it was before: nay he muſt needs love this diſpoſition the better, which was the cauſe of ſo great an exaltation. And if this diſpoſition was the reaſon of his advancement, ſhould this diſpoſition languiſh in him, his very advancement would decay with it. If it were the reaſon why he was exalted, it muſt then follow, that he was exalted that he might ſtill love righteouſneſs, and hate iniquity; and διὰ τοῦτο may imply ſo much; *for this end*, for the exerciſe of this he was anointed with the oyl of gladneſs above his fellows. Since therefore this affection continues in him, is it poſſible he ſhould endure to ſee that iniquity which he hates, prevail over that righteouſneſs which he loves, after he hath planted one in the heart, and ſubdued the other? The Apoſtle prays, 2 Theſ. 1. 11, 12. *That God would fulfil the work of faith with power. That the name of our Lord Jeſus Chriſt may*

be

be glorified in you. The name of Christ is glorified in a believer, when the work of faith is fulfilled with power. It makes his Crown shine the brighter. What hopes then have the Devil and corruption, of ever regaining their former standing in a believing soul? None, Till the Glory of Christ become vile in his own eyes.

(3.) As there is a *Charge* and *Office* given by God to Christ, and an *Ability* to perform, so *there is a compliance of Christ with it*; which appears,

(1.) *In his Faithfulness in the discharge of it to this end.* He promiseth this; he promised it to his Father in their agreement, else he had never been sent. He promises it to us. In *John* 6. 39. there is Gods charge to him, that he should lose nothing of what he had given to him, but raise it up. In v. 40. there is his one absolute promise, *I will raise them up at the last day* i. e. every believer; where he engageth himself to be faithful in the performance of Gods Will. He hath given a full evidence of it already, in finishing the work God gave him to do upon the earth, Joh. 17. 4. *I have glorified thee on earth, I have finished the work which thou gavest me to do.* For he appeals to God for his faithfulness in this particular. And he will be no less faithful in finishing the work, which is to be yet done by him in heaven, in the behalf of his people, and their graces; for such a work he hath to do, Heb. 12. 2. *A finisher of faith, in his sitting at Gods right hand.* His faithful care extends to all his subjects, even the weakest, as well as the highest Believer, as Gods Providence doth to every creature, the lowest worm, as well as the highest Angel. They are all one in Christ, whether *Jew* or *Gentile*, *bond* or *free*, *Gal.* 3. 8. They are all one to him, for he is faithful in the exercise of his Office to every one.

(2.) *In his affection* (and that a strong one) *to this Office*, besides his faithfulness, such as,

(1.) *His stirring compassions to weak Grace.* These were great in him before the assumption of our nature, Exod. 33. 2, 3. *I will send an Angel before thee, for I will not go up in the midst of thee, for thou art a stiff necked people, lest I consume thee in the way.* They will give me so many provocations, that it shall be as a consuming fire; as God must needs be in a way of Justice, when he treats with a sinful people himself. But I will send an *Angel*; What Angel was this? 'Tis called his *presence*, v. 14. *Isaiah* puts them both together, *Isa.* 63. 9. and calls him *the Angel of Gods Presence* or *Face.* Jesus Christ the Messenger of his Favour; He shall go up, for he hath compassion; therefore it is said, Isa. 63. 9. *In his pity he redeemed them.* The *Antitheſis* doth easily manifest this sense. He shall go up with thee, and he shall not consume thee, tho thou art a stiff necked people, because he is Mediator, and hath undertaken to satisfie my consuming Justice, and being designed by assuming of your nature to be kin to you, hath great compassions towards that nature, his delights are among the Sons of men. For God here is considered as a Judge, and the *Angel of his presence* as a Mediator. The Government of them by Christ, is here appointed for their security, which they could not have under the immediate government of God. His compassions are in some sense greater now than they were then, since he hath been made like unto us, and compassed with our infirmities, and hath *learned obedience* (the necessity of obedience to the mediatory law) *by the things which he suffered.* Infirmity is the Object of compassion, and the more pressing the infirmity is, the more stirring is the pity. As God pities the more, when he *remembers they are but dust, and knows their frame*, Psal. 103. 13, 14. So doth Christ know thy frame, thy believing frame, how weak it is; thy sinful frame, how strong it is; he knows thy enemies, and he knows thy indigence, and how unprovided thou art of thy self to make a stout resistance; and this awakens his compassion. As the sickly faint child hardly able to go, and not the strong one, is the Object of the Fathers pity. The weaker thy faith, which lies mixt with a world of strong corruptions, the more will Christ be affected with thy case, and pity that Grace of his own, which suffers under them; for to this end his heart was stored with bowels to be exercised upon such occasions. He cannot have a greater Object of pity, than his own Grace at the lowest ebb, nor a fitter opportunity to show what a Priest he is, how merciful to man in his misery, how faithful to God in his interest, which was the end of his being *cloathed with our infirmities*,

firmities, Heb. 2. 17. That very ſin which he hates, which is a burden, a grief, a trouble to him, ſhall rather excite, than damp his compaſſion. It ſhall draw out his bowels to thy perſon and thy grace, and his anger only againſt thy ſin. If he hath any compaſſions in Heaven, they are for thoſe that are his own, and for that grace which he loves, when it is ſhot at by powerful corruptions.

(2.) *A choice love to the weakeſt believers and their Grace.* The having a ſeed is the greateſt Article that he inſiſted on in his firſt agreement with God in this Mediatory Work. He was ſatisfied with the promiſes of it, for all the ſatisfaction he was to give to God by his blood, Iſa. 53. 10, 11. *He ſhall ſee his ſeed, and the travel of his ſoul, and ſhall be ſatisfied.* And in his laſt prayer, *John* 17. he prays more for his people and their graces, than for himſelf, to ſhow that his *ſeed* lay then neareſt his heart, and that his ſoul travelled moſt with them. And ſhall that which he had an intire affection for in the firſt agreement between his Father and himſelf be ſlighted now after all his Agonies, Pains, Sweat and Blood to gain it? When he was in the fleſh, he admired not the buildings of the Temple, had no fondneſs for the pomp of the world or the ſplendor of a Princes Court. No. The faith of the *Centurion* was the matter of his Wonder. That of a *Canaaniti∫h* Woman, and the penitent love of a converted harlot, the Object of his Affection. The revelation of God to babes and ſucklings, the ſubject of his Thanksgiving. He had more deſire to recover a little languiſhing grace to its former vigor, than to preſerve his life. When he was near his ſentence of condemnation, he would in that extremity look back upon *Peter* to inſpire him with a new ſtrength after his fall, and by rallying his ſcattered Graces, make him victorious who had been ſo miſerably baſled by his corrupt fears. Would it be correſpondent to the ſincere love of Chriſt, to let that which is his ſpecial favourite lye groveling in the duſt, wounded to death by ſin, his hateful enemy?

(3.) *His delight in believers and their graces.* The very firſt grace acted by a new convert cauſes a Jubilee in Heaven. Chriſt as it were makes a feaſt in Heaven when the *loſt ſheep* is found, and calls upon all the Angels to congratulate with him for the recovery of it. Surely he will never have this joy turned into ſorrow, theſe graces rifled and routed by the Devil, and ſo give him occaſion to laugh or ſcoff both at himſelf and the Angels for their too forward joy. He was glad even of ſad occaſions contrary to his nature, when they might further the increaſe of a little Faith. When *Lazarus* was dead, he was glad he was not there in the time of his ſickneſs, to hinder the death of a friend he loved, becauſe by his raiſing him again, his diſciples might be confirmed in faith, and gain a greater power againſt their frequent doubts and unbelief. John 11. 15. *I am glad for your ſakes that I was not there, to the intent that you may believe.* If *Paul* calls the *Philippians* his Joy and Crown, becauſe he inſtrumentally converted them, believers then are Chriſts Joy and Crown, becauſe he effectually died for them. Will Chriſt have his Joy torn from his heart, his Jewels rifled from his Crown, and his Crown pluckt from his head? What was that *Joy* of his which he deſires of his Father to be *fulfilled in his diſciples*, Joh. 17. 13. but the Sanctification of his people, which he prays for? The very diſcourſe of the fruitfulneſs of his Saints Graces chears his heart, Joh. 15. 11: *Theſe things I have ſpoken to you, that my joy might remain in you.* i. e. That I might rejoice in you. He delights in the beauty; i. e. the Graces of his Queen, Pſal. 45. 11. *So ſhall the king greatly deſire thy beauty.* And will he not encreaſe his own pleaſure by encreaſing the ſpiritual beauty and graces of a believer? He doth boaſt of believers which are his heritage, Pſal 16. 6: *The lines are fallen to me in pleaſant places, yea I have a goodly heritage.* And can we think he will not improve it? It muſt be more pleaſure to enjoy it flouriſhing, than to poſſeſs it waſted. And Chriſt doth not repent of any undertaking of his for the happineſs aud ſecurity of his people, Hoſ. 13. 14. *I will ranſom them from the power of the grave, I will redeem them from death. Oh death I will be thy plagues, Oh grave I will be thy deſtruction, repentance ſhall be hid from mine eyes.* 'Tis the Speech of Chriſt triumphing over death. That it is meant of Chriſt, the word פדה to redeem with a price, and גאל to redeem *jure affinitatis*, do evince. It includes the conqueſt of all other enemies, as the *Apoſtle* deſcants upon it, 1 Cor. 15. 55, 56, 57. Sin and the Curſes of the law; of this he would not repent; *repentance ſhall be hid*

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from my eyes. I will caſt away any motion to it, that it ſhall never come more in my ſight. If he rejoices in this redemption, he will alſo in the effects of it upon the hearts of his people. Theſe affections are unchangeable as his office. If that be *perpetual*, *Heb.* 7. 24. the qualifications neceſſary to that Office muſt be as perpetual as his Office it ſelf. *Chriſt is the ſame yeſterday, to day, and for ever*, Heb. 13. 8. The ſame in credit with his Father, faithfulneſs to his charge, affection to his people, ability for his office, fulneſs of his Perſon, virtue of his blood, compaſſions to his weeping, gaſping new Creature, and his hatred of that which doth oppreſs it. And when there is ſuch a combination in the heart of Chriſt, and the end of all is the good of theſe poor bruiſed reeds his believing Creatures; can we think it poſſible, that thoſe affections ſhould be idle? And if they be excited, as undoubtedly they will, they will attain their ends, being all armed with a mighty Power for the effecting of them.

Well then, Let us act faith upon theſe engagements of Chriſt, and ſay with him in the *Pſalm*, Pſal. 48. 13. *This God is our God for ever and ever, he will be our guide, even unto death*, and beyond death too. 'Tis his Office to guide by his Counſel here, thoſe that he will bring to glory hereafter. *Lord Jeſus, direct us by thy counſel here as parts of thy charge, and bring us to glory as veſſels of thy mercy to be filled with everlaſting riches of Grace, cheriſh our bruiſed reeds and enflame our ſmoking flax.*

[4.] *The Author of Grace.* He keeps this Treaſure in his own hands. He is ſo choice of it, that he never intruſted an Angel to beſtow it. Angels were employed to ſtrengthen him both after his Temptation and in his Agony; They are *miniſtring ſpirits to the heirs of Salvation*; But they have not the cuſtody of that which brings them into a ſtate of heirſhip. He employs none but his Spirit to be his Attourny and Deputy in the World to this purpoſe; which Spirit is ſent *in his name*, John 14. 26. What it beſtows, it receives from Chriſt, and doth it by his order, John 16. 14. *He ſhall glorifie me*, in doing my work, for *he ſhall receive of mine, and ſhow it unto you. All things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine, and ſhow it unto you.* To his Glory, and by communication from him, all the ſaving light in our underſtanding, that vital Principle in our Will, thoſe ſupernatural impreſſions upon our Affections, are all handed to us from Chriſt by the Spirit, and wrought in us by our Redeemers order. 'Tis all his work by his Proxy. The Father is the *Fountain* of Grace, Chriſt the *Treaſurer*, the Spirit the *diſpenſer*. 'Twas his prerogative to be the Author of Faith, when he endured the Croſs and deſpiſed the ſhame, Heb. 12. 2. *Looking unto Jeſus the author and finiſher of our faith, who for the joy ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God*, that he might thereby be the Author of Faith. And he will not loſe the other part of his Royalty to be *the finiſher* of it, for that is his Title too, and he performs this by ſitting at the right hand of the Throne of God. There he ſits upon a Throne of Grace to diſtribute Grace upon every emergency, to finiſh that faith which is the weakeſt, and becauſe 'tis the weakeſt, needs moſt aſſiſtance for its relief and perfection, and wants his greateſt care for the ſupport of it, Heb. 4. 15, 16. *Let us therefore* (i. e. becauſe we have not a high Prieſt, which cannot be touched with the feeling of our infirmities) *come boldly to the throne of Grace, that we may obtain mercy, and find grace,* εἰς εὔκαιρον βοήθειαν an *Emphatical* word καιρὸς ſignifies *ſeaſon* without the addition of the Adverb ἐν in the compoſition. He gives out Mercy from thence for the remiſſion of ſin, and diſpenſeth grace for a ſeaſonable help. 'Tis then moſt ſeaſonable, when habitual Grace is weakeſt in it ſelf, and its enemy ſtrongeſt. If he would be the Author of Faith by his death, becauſe of the joy ſet before him, he will be no leſs the finiſher of it by his life, becauſe of the joy poſſeſſed by him. This being his work ſince his return to glory, his care to look after both the ſupporting and compleating bruiſed and imperfect faith, is greater, becauſe hereby he ſhows more of his art (as maſters reſerve the compleating of a work to themſelves for the honour of their own skill) and manifeſts more of his faithfulneſs to God, which is more evident in the perfection of a thing, than the firſt draught of it. And perhaps this may be meant by that expreſſion,

he learned obedience by the things which he ſuffered, Heb. 5. 8, 9. *And being made perfect, he became the author of eternal ſalvation unto all them that obey him.* He learned by his ſufferings the neceſſity and the acceptableneſs of obedience to God in this Mediatory work, and therefore will not be wanting to that part of faithfulneſs and obedience, which is ſtill due, in being the Author of eternal Salvation, by his being made perfect in Heaven, as he was the Author of Faith by his being humbled upon the earth. And indeed that grace which he gives is *eternal life*, for ſo he calls it, *John* 17.2,3. What he calls eternal life, which he had power to give, he calls, *v.* 3. The knowledg of *God*, and *Jeſus* Chriſt whom God had ſent. The knowledg of God in Chriſt, a gracious affectionate knowledg of faith, ſpiritually to know him as ſent by God, for ſuch great ends, is faith and eternal life. Tho it be but a bud in this world, ſubject to ſtorms and winds, mixed with much ignorance and doubts, yet it is *life*, and *eternal* too. For there is no eſſential difference between *grace* and *glory*, but only in *degree*; Therefore Chriſt ſaith ſo frequently in *John*, *I give unto them eternal life*; *I give*; not *I will give*, but I give at preſent; and he that believes *hath eternal life*, not *ſhall* have; for grace is a preſerving Principle, which ſhall over-power the corruptive principle of ſin. If this knowledg of God in Chriſt, implanted in the ſoul, ſhould periſh, it cannot then deſerve the Title Chriſt gives it: And indeed it is not agreeable to the Wiſdom of God, and the honour of his Son, to caſt about ſo much, and contrive the ſending of Chriſt, to beſtow only a periſhing gift, and to let the honour and fruit of his ſons death, his gift of Grace, depend upon the mutable Will of man.

Well then, To be the Author and Finiſher of Faith, are his Two Titles combined together; and therefore where he is the *Author*, he is engaged to be the *Finiſher* of the weakeſt Grace; the ſmalleſt ſtar receives its light, and the preſervation of it from the Sun, as well as that of the greateſt magnitude.

[5.] *The exemplar and pattern of* Grace. God ſet up Chriſt as the great ſtandard or ſtanding copy, according to which all believers ſhould be framed and wrought juſt *like* him, Rom. 8. 29. *Whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt born among many brethren*; To *the image of his Son*; Not to the image of the moſt glorious man that ever was in the World. Not to *Enoch*, that ſignal walker with God, nor *Noah* the only loyal preacher of righteouſneſs in his time; Nor *Abraham*, Gods Friend and the believers Father. But his *own ſon*, who was free from all taint of ſin. As his perfect purity made him fit to be a ſacrifice to take away ſin, 1 *John* 3. 5. To be an Advocate to plead againſt ſin, 1 Joh. 2. 1. *Jeſus Chriſt, the righteous*; So alſo to be the *Idea* according to which all believers ſhould be framed. Now the weakeſt habitual Grace is an *inchoative* conformity to Chriſt as well as the ſtrongeſt, and as well as that which is perfected in Heaven, and hath in its own nature all the parts of that grace which is in Chriſt. As an infant in his body hath the lineaments of his Father, as well as the grown ſon. 1 Joh. 16. *And of his fulneſs have all we received grace for grace.* Grace in us ſuited to that Grace which is in Chriſt, as ſome well expreſs it; as the Paper receives the Image of every letter ſet in the Preſs. The higheſt believer in the world was not wrought according to a more exact mode, than the loweſt. The meaneſt branch of Gods affectionate foreknowledg is conformed to Chriſt, and the higheſt cannot have a more excellent pattern. The Spirit in drawing Grace in the ſoul fixeth his eye upon Chriſt in every line he draws, and forms the lineaments of habitual grace in ſome proportion to that original. Here we are ſaid to be συμμορφοι of the ſame ſpiritual form and ſhape with the image of his Son. 'Tis therefore called a *forming of Chriſt*, Gal. 4. 19, *A changing into the ſame image*, 2 *Cor.* 3. 18. μεταμορφούμεθα *Metamorphozed* from our natural into a ſpiritual ſhape, *from glory to glory*, from grace, glory begun, to glory; grace perfected. There is not only the ſhape of Chriſt, as a limner draws the picture of a man, but not the intellectual or moral endowments; but in this draught of grace in ſome meaſure there is. Believers are therefore ſaid to have *the ſpirit of Chriſt*, Rom. 8. 9. The ſame diſpoſitions of holineſs, &c. which were in Chriſt. The *ſame mind* which was in Chriſt, *Phil.* 2. 5. And to be *partakers of Chriſt*, Heb. 3. 14. Not of a part of Chriſt; partakers of his purchaſe, of his Grace,

grace, of his nature; And that by Faith, by *holding the beginning of our confidence*, our first ground of Faith, and our first act of Faith, *stedfast to the end.* And are called *his Brethren*, not by the human nature, (for so all men are) but by a *nature like his.* Now the end of this conformity being that Christ might have *brethren*, and *many brethren*; can we imagine he would have *one brother* among the Sons of men, if this conformity to Christ were to be preserved by our own power? Certainly that tempter who would have deprived us of a Saviour, by making him to cast himself down from the Pinacle of the Temple, would quickly deprive us of his Image, by hurling it down from the Pinacle of our hearts, and dashing all the dirt of Hell upon it: And so the end of God in this absolute will of conforming us to Christ, being thereby to make him the *first-born among many brethren*, would be frustrate. For if any one true believer, thus conformed to Christ, might totally and finally fall, then a second, and third might, and all till you come to the last man of them. And if we were left to our own care, we should as certainly lose this Image, as *Adam* did in innocency. Can we preserve our spiritual life without this constant influence of Gods grace, when we cannot our natural without an uninterrupted stream of his Providence? And when *Adam* did not will to preserve himself without the influx of Gods grace preserving him in the integrity of his Nature?

Well then: will Christ suffer one to perish who hath the same nature, spirit and mind which he himself hath? Will he endure that his own Picture, Limn'd by the Art of his Spirit, with the colours of his own Blood, in so near a resemblance to him, that he hath not his Image again in any thing in the World besides it, and this drawn for his own glory, that he might be a Head among many Brethren; will he suffer so excellent a Piece as this to be torn in pieces, in contempt of him, either by flesh or devils?

[6.] *As the head and husband of believers, by vertue of Union with them.* Union in all bodies is the ground of stability. There is no straiter *Union* in the World than that of Christ to believers; 'tis therefore compared to all kind of Unions, *natural* and *political*, to show the firmness of a believers state upon all accounts. He is the *head*, believers the *members*; He is the *root*, they the *branches*; He the *Husband*, they the *Wife*. The *bands* of this Union are, on Christs part, the *Spirit*; on our parts *Faith* and Love. The greatness of the Person he sends, to bind it close on his part, shows the high delight he hath in it; and shall he not as much delight in continuing this Union by preserving that Faith and Love which knits us to him? Christs delight shall not be quenched, nor the Spirits Operation prove fruitless.

This will further appear by showing what kind of Union this is,

(1.) *'Tis a Marriage Union, and as a natural Union of head and members.* Both are discoursed on together by the *Apostle*, Eph. 5. 28, 29, 30. *He that loves his wife, loves himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones.* Where exhorting Husbands to love their Wives, he sets Christ as a Copy to enforce it upon them. And *Verse* 32. he seems to intimate, That his whole discourse, wherein he began to speak of the Love of Christ to the Church, from *Verse* 25. did refer to this, *No man ever yet hated his own flesh, but nourisheth it*, ἐκτρέφει, provides for it, and θάλπει, clothes it, and beautifies it, and defends it against the injuries of the weather. So doth Christ nourish the graces of his people, and protects them against the temptations of Satan. What Prince would without resistance see a Traytor wrest his beloved Queen from his arms, and cut her Throat?

The *Apostle* from this passes to mix both those Unions together, and illustrates one by the other, *Verse* 30. *We are members of his body, of his flesh*, &c. alluding to *Eve's* being taken out of *Adam's* side. And not only the Church in general, but every believing member, *We are members of his body*; we believers, and every one of us. It being thus, 'tis impossible Christ can do any other than nourish and cherish his own body, and every member of it, his own Spouse. For in doing so, he loves himself, *Ver.* 28. as a Head, as a Husband, his mystical self, and his own honour, which is concerned in his spouse. *No man ever yet hated his own flesh.* Whatsoever is im-

planted in our Nature as a perfection of it, is eminently in God: now ſince he hath twiſted with our Nature a care of our own bodies, this care muſt be much more in the Nature of Chriſt, becauſe he hath a higher Affection to his myſtical Body than we can have to our natural; for he is ſet here as the *Exemplar*; and *Originals* are always more excellent than the Copied draughts. Would not every man improve both the beauty and ſtrength of his own body, take care to preſerve it from wounds, and to heal them when they are receiv'd, and not ſuffer the fleſh to be mangled, unleſs it be for the ſecurity of the whole? This would be a hatred of his own fleſh, which never any man in his right wits was guilty of. Shall Chriſt then let ſpots always defile his Body, and wounds putrify it for want of curing? Shall he let ſin within, and the devil without, gnaw, ſlaſh and cut his members, and ſtand by unconcerned? Will he ſuffer the leaſt member of his body to be torn from him by his Enemies? Shall our Affectionate Redeemer, that hath taken upon him to be our Head, and to cauſe this Union, and delights in it, be the firſt that ſhall do ſuch an unnatural act, and be worſe natured to his Body, than the wickedſt man in the World is to his? Men do not uſe to cut off a Finger for every Wart or Wen, or for every Wound that hath putrefaction in it. Chriſt doth not cut off believers for their infirmities, he would then cut off his own members. Men rather uſe diſeaſed parts with more tenderneſs, becauſe they ſtand in more need of it. Chriſt therefore will much more cheriſh the afflicted part, and chaſe the Diſeaſe away. Certainly believers being members of his Body, he muſt naturally care for their ſtate, eſpecially for that grace which is the band of Union, and the vital Spirit in all his members. Will he ever ſuffer that to decay for want of Food? Chriſt hath not only the Name, but the Affection of a Head; and it is his Office by Union, (and not only ſo, but his Nature) as well as his Fathers Charge, to be careful of the preſervation of his members. Shall he feel what is done againſt his People by perſecutors? And will he not be much more ſenſible of what the fleſh, that grand Tyrant and Perſecutor of his Peoples graces, doth againſt his Body, as well as what the leſſer and more extrinſical Enemies execute?

Objection. But if it be ſaid, That there is *no doubt of Chriſts faithfulneſs to us while we continue faithful to him; but we may caſt off Chriſt from being our Husband*; and we being not *natural*, but *myſtical* members, may cut off our ſelves.

Anſwer. Againſt this the Covenant ſecures, *Jer.* 32. 40. *I will make an everlaſting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* The *fear* he hath put into our hearts, keeps us from ever departing from him. Beſides, there is a ſtronger ſtay, *God will not turn from us, to do us good*, even the *higheſt good*, all the good he can. God ſtores us with habitual grace, and ſtands by it. 'Tis Gods keeping cloſe to us, ſecures us from turning our backs upon him. Again, Chriſts Love to keep, is arm'd with gracious Omnipotency to effect it, which no Husband in the World hath over his Wife, nor any man over any members of his Body.

(2.) *'Tis ſo ſtrong a Union intenſively, that Chriſt and a Regenerate man become one ſpirit*, 1 Cor. 6. 17. *But he that is joyned to the Lord, is one ſpirit*, κολλώμενος, *glued.* One Spirit, as if they had but one Soul in two Bodies. What the Spirit doth in Chriſt, it doth alſo in a believer, according to the capacity of his Soul. The ſame Spirit which was the immediate conveyer of grace to the human Nature of Chriſt, is ſo to us. Chriſt had an *eſſential* holineſs in reſpect of his Godhead, but a *derivative* holineſs as man. And this derivative holineſs proceeded from the Spirit in him *without meaſure*, which we have *in our meaſures.* And by virtue of this Union, by the *ſame ſpirit* whereby you become *one ſpirit* with Chriſt, not only that grace which is in you and the greateſt *Apoſtle*, are the ſame; but that grace which is in you and our great Mediator the Man Chriſt Jeſus, are of the ſame Nature and Original: As the light of the Sun and the light of a Star are the ſame, but they differ in degrees, not eſſentially: And as we ſay of Souls, *Animæ ſunt pares dignitate:*

dignitate, tho the actions are not the ſame, becauſe of the indiſpoſition of the Organs, and the predominancy of ſome particular humor. 'Tis the ſame Spirit in Chriſt and a believer, as it is the ſame Soul, in Dignity, which is in an Infant and a Man of the moſt refined parts. 'Tis more here, for tis the ſame Spirit in reſpect of his perſon, which makes Chriſt very near of kin to us. This Spirit muſt either deſert Chriſt, or us, before this Union can be diſſolved. Not Chriſt, for he had it in the World not by meaſure; and he is yet Anointed with the Oil of gladneſs above his fellows. Not us, becauſe the Promiſes of Chriſt cannot be broken. This being the top-ſtone of the comfort of believers, in ſending this Comforter, that he was to *abide for ever*.

(3.) *This Union of the Soul to Chriſt is ſtrengthned by the Union of Chriſt to the Father*, John 17. 23. *I in them, and thou in me, that they may be made perfect in one*, εἰς ἓν, *into one*. First the Father in Chriſt, and *then* Chriſt in believers. So that whatſoever fulneſs, ſtrength, grace, the Father gives to Chriſt by virtue of his Union with him, and which is communicable to his members, the ſame hath the Soul by virtue of its Union with Chriſt. And both theſe Unions, that of the Father with Chriſt, and that of Chriſt with us, are for the perfection of all thoſe that ſhould be with him to the end of the World, even the weakeſt as well as the ſtrongeſt: For it refers to *Verſe* 20. But we muſt underſtand this, not of that eſſential Union between the Father and the Son, as they are one eſſence, but of the Union of the Father to Chriſt as Mediator, in reſpect of the Fathers influence upon him, and aſſiſtance of him. Chriſt being the *medium* of our Union with God, both the Fathers Union with him, and his with us, are for our perfection. Becauſe whatſoever grace Chriſt hath, by virtue of his Union with the Father, is to be communicated to us according to our capacity, or employed for us according to our neceſſity. And from this Union it is, that God Loves believers as he Loved Chriſt, *Verſe* 23. *That the world may know that thou haſt loved them, as thou haſt loved me*. Chriſt himſelf made no queſtion but the Father loved believers as he loved him their Head, *amore ſimilitudinis*, not *æqualitatis*; but Chriſt would have the World know it, and themſelves know it too, and therefore would have them ſanctified, and at laſt perfected. From this paſſage, I think, this will plainly follow, That as Chriſt cannot miſcarry becauſe of his *Union* with the Father, whereby he hath a continual influence from him; ſo neither can a believer by virtue of his *Union* with Chriſt, which inveſts him in the ſame love which the Father bears to Chriſt.

Methinks the *Apoſtle* refers to this paſſage, *Col.* 3. 3. *Our life is hid with Chriſt in God*. Our life is hid with Chriſt by virtue of our Union with him, as Chriſt is in God by Union with the Father. Chriſt in God, and our life in Chriſt. The fleſh then and the devils may as well pull God out of Heaven, and overthrow the ſecurity of Chriſt, and pull him from the right hand of the Father, as rob a true believer of his ſpiritual life, or pull grace, which is Chriſt formed in the heart, out of the ſoul of a new creature.

(4.) *From this Union with Chriſt doth reſult a communion with him, which ſecures grace in a believers heart*. A communion with him in his death, and from thence a perfection. So the *Apoſtle* argues, *Rom.* 6. 5, 6. *If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed*, &c. If we are planted with him in the likeneſs of his death, for the deſtruction of the body of ſin, we ſhall grow up with him in the likeneſs of his Reſurrection, for the perpetual life of grace. For by our dying with him we are freed from ſin; *i. e.* from ſerving ſin, and yielding up our ſelves to it. And this communion in his death, will introduce a communion with him in his life, *Verſe* 8. *Therefore as Chriſt being raiſed again, dies no more*; ſo a Chriſtian being Regenerate and raiſed from a death in ſin (which ſpiritually anſwers to the Reſurrection of the Body of Chriſt) cannot ſpiritually die again, *Verſe* 9, 10, 11. For Chriſt formed in the heart dies no more there, than Chriſt exalted in Heaven doth. And after an exhortation, that they ſhould not obey ſin in the luſts thereof, whereby he ſhows what this communion with Chriſt in his Reſurrection is, not a total preſent freedom from ſin, but a not obeying ſin in its luſts and motions,

ons, not reverencing the commands of it, as if it were our Lord, not yielding our selves to its service, but to the service of God, *V.* 12,13.(which is a good Comment upon those places, which some have made an erroneous use of,and from which they do at this day cry up an *absolute perfection* in this life,1 *John* 3.9. 1 *John* 5.18.*whosoever is born of God doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God.* He cannot Morally, because of the seed of God, and strong habit of grace fed by union to, and communion with Christ.) I say, after this exhortation, this is the final inference the *Apostle* makes, *Verse* 14. *Sin shall not have dominion over you, for you are not under the law, but under grace*; i. e. by virtue of your being in the covenant of grace, united to the Mediator of that covenant, who as Surety hath satisfied the Law for you, and brought it about that you are no more under the Law, but under grace. And having a communion with him in his Death and Resurrection, you are in the same stable state *inchoatively* as Christ himself is, and you will be at last *perfectly* so in Heaven. For that is the strength of the *Apostles* reasoning, as you will find perusing that *Chapter* at your leasure, *viz.* To show that it was impossible that any one that was in the covenant of grace, should abuse that grace to a licentiousnes in sin, and a devoted affection to it, because if he had been once planted into that likeness of Christs death, he is freed from sin, and will be planted in the likeness of Christs Resurrection; and therefore it will be impossible for him to be under the reign of sin. And to encourage them to keep up their standing against sin,he assures them, that *sin shall have no dominion over them*; as nothing makes a man fight more couragiously in a Battel,than to be sure of Victory. Union cannot be without Communion.For while the members are united to a living sound head,there will be an influx of Animal spirits, whereby they shall partake of life and motion. The spirit from our Mystical Head will be working in us, providing for us, and standing by us for our preservation.

Well then: *sum* up this together, That this *Union is a Marriage Union*, and that thereby we become the *body of Christ*, yea, and are acted by the *same spirit*; add the Union of the Father with Christ as well as that of Christ with us; and the communion both of his Death and Resurrection resulting from this Union; And if those be not strong enough to hold and secure a true believer tho he hath but little strength, he may then, and not till then, totally and finally fall away.

[7.] *An Advocate of grace in respect of his intercession.* Christs Office being that of an Advocate, doth ascertain this truth. An Advocate is so to plead his Clients right, that he may gain the victory over his Adversary in the suit. Christ being an Advocate that always entertains a good cause, will certainly so manage it, that grace shall at length prove victorious.

(1.) *The concerns of Grace are the principal subject of his intercession.*

[1.] *Our standing in Grace.* Our *first access* by Faith is the immediate fruit of his death in reconciling us. But our actual Salvation, and all the methods of it, are the fruits of his life, *Rom.* 5. 2. *By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.*

The *Apostle* in that *Verse* mentions *three things.*

1. Our *access by Faith.*

2. Our *standing in this* Grace, whereunto we have access.

3. Our *joy in the hopes of all the fruits of it.* All which are ascribed not only to his death, but to his life, and the *two last* principally to that, *Verse* 10. 11. By his death he takes away the partition-wall between God and us, built on our parts by sin, and on Gods part by the hand of Justice. By his life he preserves this access free and open, and secures the wall from ever being built up again to hinder our access; which would be, if sin should prevail: for if sin builds it on our part, justice could not but re-build it on Gods part, were it not for the Life of Christ, which doth as much maintain our standing, as his Death did work our reconciliation, otherwise the *Apostle* could not have put a *much more* to it. For by this Life of Christ we can *joy in God* as our Friend, who was formerly our Enemy; because by Christ thus living, *we receive the atonement*; i. e. it is continually

nually applied to us, *v.* 11. *by whom we have now received the atonement*, ἐλάβομεν, *Aoriſt. juſt now*, the fruits of the atonement; and by this conſtant application of the Atonement, our ſtanding is ſecured with joy; for in receiving the atonement made by his death from him now living, we receive all the other fruits of his purchaſe. Hence he is ſaid to prepare Heaven for us, *i. e.* by keeping up the favour of God towards us, that when we come we may have the kindeſt reception, juſt as he doth make us meet below for the inheritance of the Saints in light by his Spirit.

[2.] *Our progreſs in ſanctification.* The keeping his Seed from the evil, and preſerving of them, is the main matter of all that prayer, John 17. 15. *Keep them from the evil*; ἀπὸ τοῦ πονηροῦ: From the Devil, the head of ſin, from all ſorts of evils; evils within, and evils without; which implies not only a deſire negatively, that they might not be hurt by evil, but alſo that they might overcome it, and be improved by it. And that no believer ſhould be diſcouraged, and think himſelf out of Chriſts thoughts, he preſents to his Father the whole generation of them to *the end of the world*, v. 20. He holds up here all his ſeed, as it were, in his hand, as thoſe to whom he would have thoſe petitions then put up, anſwered in time, to every one of them, weak and ſtrong, to the very laſt man that ſhould give up his name to him; every one that ſhould believe through the *Apoſtles* word; their word miniſterially, becauſe committed to them to be delivered down by them from age to age: So that the ſame Goſpel being now preached in the world, and producing the fruit of faith in any ſoul, entitles him to the benefits of this prayer. In his recovery of *Peter* by his prayer on earth, he ſets a pattern of what he would do for all his people in heaven, Luke 22. 32. *but I have prayed for thee that thy faith fail not: and when thou art converted, ſtrengthen thy brethren:* Which is evidenced by thoſe words, *When thou art converted, &c.* Tell them, that the rallying of thy routed faith, was by the prevalency of my prayer; and that they may expect the like from me in their Temptations: That their faith ſhall not fail, but rather get a ſurer ſtanding, as indeed *Peter*'s did, who tho he ſo ſhamefully denied his Maſter under the power of the temptation, yet was the moſt forward afterwards to confeſs him in the teeth of his Adverſaries. As *Paul*'s converſion was a *Pattern* to after-ages of the power of his grace for the turning the moſt Giant like ſinners, ſo was this a pattern of the force of his interceſſion for the preſervation and further ſanctification of oppreſt believers. Theſe words, *ſtrengthen thy brethren*, would be of little force if it were not a leading caſe, and that Chriſt intended to make it a Rule of Court for the comfort of his people that are like *Peter*, having the revelation of Chriſt from God, and not from fleſh and blood.

3. *The keeping the Covenant firm in both the parts of it, as the foundation of both theſe.* Therefore in the ſolemn appearance of God in Prophetick Viſions, relating to the Goſpel diſpenſation, both before the manifeſtation of Chriſt, and ſince, the Throne of God is encircled with a Rain-bow. But the place I would conſider is Jer. 30. 21, 22. *And their governour ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who is this that engageth his heart to approach unto me, ſaith the Lord? and you ſhall be my people, and I will be your God.* God cauſeth Chriſt to draw near, and gives him a power of mediating: *I will cauſe him to draw near.* Chriſt accepts it, *he ſhall approach unto me*; Who? *their Governour* that *ſhall proceed from the midſt of them.* God then breaks out into a delightful aſtoniſhment at this approach of Chriſt to him as a *Surety* and *Advocate*, ſo that he gives out all bleſſings upon his asking, *Who is this that hath engaged his heart?* ערב את־לבו hath pawned his heart, hath become a *Surety in his heart*; ſo the word is uſed and tranſlated, *Gen.* 44. 30. ערב את הנער Thy Servant hath *become a Surety for the lad*; and likewiſe Prov. 6. 1. *if thou be ſurety for thy friend.* This is that which makes the Covenant firm, and preſerves the knot between God and us. Ver. 22. *You ſhall be my people, and I will be your God:* I underſtand it of the Mediation of Chriſt in general, but with a particular application to his interceſſion, as being a great part of that Mediation, and the principal, if not the only continued act of it. Now as long as thoſe engagements of his heart, thoſe affections remain, he hath liberty as a Surety to approach to God, which he will always have; and as long as God delights in it, as here he doth even to admiration, ſo long ſhall believers be Gods people, and he their God. Certainly ſuch an anſwer doth

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Chriſt receive upon every act of his interceſſion, even a covenant-anſwer: God ſaith, That poor weak believing ſoul whom thou doſt plead for, ſhall be mine, one of my people, and I will be his God, and I will do what thou wilt for him.

(2.) *His interceſſion ſeems to be appointed by his Father for this end, the ſupport and happineſs of thoſe that believe in him:* Which appears not only in that forementioned place of *Jeremy*, wherein God would cauſe him to approach to him for the keeping the covenant ſtable between God and his people; but in Pſal. 2. 8. *Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*; which is Chriſts Patent for this Office of Advocate; and granted him after his Reſurrection, intimated in thoſe words, *Thou art my Son, this day have I begotten thee.* As Chriſt did not dye for himſelf, or riſe again for himſelf, but as a publick perſon; ſo he hath this power of asking, and promiſe of receiving upon asking, as a publick perſon, as a King and Governour, as he is ſtil'd in *Jer.*30.22. and as he is *ſet King upon his holy hill of Sion*, i. e. King in his church. If he had then this grant of asking, as a publick perſon, and as King in his church; it muſt then be employed for thoſe who are his church, his voluntary ſubjects, thoſe for whom he dyed and roſe again. If his asking were deſigned as a means to come to the poſſeſſion of his inheritance, the poſſeſſion of the Gentiles, by the ſame reaſon it is alſo deſigned as a means for the improvement of his inheritance. For thoſe that are chiefly his heritage in the world, his garden in the wilderneſs, ſo pleaſant to him, *Pſal.* 16. 6. that if he can make it more pleaſant for asking, he will not ſtick at it, and God will do it for him. For the large promiſe made him, implies both the preſervation and improvement of his inheritance, to make it comfortable to him. This power of asking was chiefly deſign'd for believers, as appears by the uſe the *Pſalmiſt* makes of it; of exhortation to the Powers of the world, v. 10, 11. *to ſerve him*; but of Exultation in the latter end of *v.* 12. to believers, *Bleſſed are all they that put their truſt in him.* If it were not deſign'd by God for them, and for every one of them (*all they*) and to be employed for them chiefly, they would be no more bleſſed than others. And this bleſſedneſs doth conſiſt in juſtification and ſanctification; for *bleſſed is the man whoſe ſins are forgiven*, Pſal. 32. 1. and Chriſt bleſſeth us *by turning us away from iniquity*, Acts 3. *ult.*

(3.) *Chriſt doth ask this bleſſing of grace in particular, for every believer in particular*, which ſtill adds a ſtrength to this truth. Chriſts *living for ever to make interceſſion* for us, is the reaſon render'd why he is able to *ſave to the utmoſt*, Heb.7.25. 'tis εἰς τὸ παντελὲς *ad omnimodam perfectionem*, ſo Camero. Perfection of *parts* here, perfeon of *degrees* hereafter. If he lives for ever to make interceſſion for the perfect ſalvation of his people, he doth conſequently intercede for all thoſe things which may promote the perfection of their ſalvation, and conſequently for their graces, which are neceſſary to it. Therefore the habit of grace ſhall be actually and perpetually preſerved, otherwiſe Chriſts interceſſion would be in vain. And this he doth in particular for every believer. They were given to him in particular, they come to God by him in particular, and he ſaves them in particular; therefore he intercedes for them in particular, even for all thoſe that come unto God by him. *As they come*, he interceds for them; As a great Maſter of Requeſts he receives the Petitions of *every comer*, and preſents their particular caſes to his Father with a good and powerful word of his own: So he prayed for *Peter* in particular, Luke 22.32. I *have prayed for thee* (and for thy grace too) *that thy faith fail not.* 'Tis probable Chriſt prayed for all; it ſeems to be implied; Satan had an aking tooth at every one of them; ἐξητήσατο he hath earneſtly *deſired you to ſift you as wheat.* He prayed particularly for their faith, that it might not be conquered; becauſe this being the fundamental Grace, if this ſtands all the reſt keep up their heads. His Interceſſion is for every thing which may preſerve, and againſt every thing which may deſtroy. Not only for the preſervation it ſelf, but for the particular means of it, John 17. 17. *Sanctifie them through thy truth, thy word is truth.* Do it by thy Word; where he intercedes for the keeping up a Goſpel in the world in ſubſerviency to this end, *viz.* their Sanctification. Do it by thy Truth, that incorruptible ſeed, that eternal Goſpel, eternal in the duration of the effects of it; ſo that thy ſtanding, and all the means of it, the habit and the very acting of thy faith, the impreſſions made upon thy ſoul by any particular Truth, are the fruits of

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Chriſts Interceſſion. I cannot imagine that a Perſon that Chriſt doth in ſo particular a manner intercede for in all his Concerns, can fall totally and finally.

(4.) *He intercedes more fervently* (if there be any degrees at all in his affection in *Heaven* above what he had here) in Heaven, than he did upon the earth. If he upon the earth did pray ſo earneſtly to his Father to keep them, and that a little before his death, when the Sorrows of Death and the Grave, the conteſt he was to have with his Fathers Wrath began to ſtare him in the face, when he had a foreſight of all thoſe bruiſes his ſoul was ſhortly to ſuffer, which, if any thing, might reaſonably divert his thoughts, and damp his Affections from praying for others; When he hath conquered all this, and hath no more death to ſuffer, no infirmity of the fleſh to clog him, not the leaſt Eclipſe of his Fathers countenance ſo dreadfully to groan under; he will rather be more fervent than cold in his ſuit. Shall he pray againſt the indulged ſins of his enemies under the anguiſh of Death, and not againſt the lamented and troubleſome corruptions of his friends in the Triumphs of Glory? Shall he pray for his murderers under the horror of his Fathers Wrath, and not plead for the ſupport of his peoples graces in the arms of his Fathers Love? Hath he not more encouragements to plead ſtrongly for them, ſince he ſits upon a Throne of Grace, than when he ſuffered upon a Croſs by juſtice? He ſtood at his Death as a guilty Perſon charged with the guilt of others, but in Heaven he pleads as a *righteous Advocate* freed from all that guilt, which was then charged upon him. Hath he not more engagements? Shall not the eſteem of his purchaſe, the value of his Fathers gift, honour of his conqueſt, conſent of his people, credit of his Office, obedience to his Fathers charge, elevated Affection, Delight in his peoples Graces, Care of his Image, Relation of a Husband, ſtraitneſs of Union, ſhall not all theſe enflame his Spirit with a zeal in his Plea beyond the power of a controul, were there a poſſibility of any?

[5.] *His interceſſion now muſt be every jot as prevalent, if not more, than his prayer upon earth.* If he prevailed at the Tribunal of Gods Juſtice by his ſatisfaction, which was the ſharpeſt conflict he could ever enter into, ſhall he not much more prevail at the Throne of Gods grace by his interceſſion? If his death were powerful to procure a perfect righteouſneſs for our juſtification, his interceſſion will keep pace with it to apply that, and perfect grace for our Sanctification. Will not Chriſt be ſucceſsful in one as well as the other, and as good at finiſhing the work in Heaven, as he was at finiſhing his work on earth? Eſpecially when his finiſhing his work on earth is the foundation of the continuance of that work of his interceſſion, being firſt a Propitiation, and then an *Advocate.* It will certainly produce as perfect effects for the perfection of the weakeſt beliver, as his Death upon the Croſs, did for his Reconciliation; which is to *preſent us holy, unblamable, and unreprovable in Gods Sight*, 1 Col. 22.

How ſtrongly grounded his Interceſſion in Heaven is, and what arguments he doth uſe, ſee John 17. 11, 12. *And now I am no more in the World, but theſe are in the world, and I come to thee; holy Father, keep through thy own name thoſe whom thou haſt given me, that they may be one as we are. While I was with them in the world I kept them in thy name, thoſe that thou gaveſt me I have kept, and none of them is loſt, but the Son of Perdition. I am no more in the world*, corporally, *but thoſe are in the World.* I ſhall leave thoſe behind me in a world of Temptation and Miſery. *I come to thee.* I ſhall ſhortly aſcend to thee. Now, *holy Father keep through thy name*, &c. Here we have,

(1.) *Gods relation to himſelf, and to his people. Father*, not *my holy Father.* The relation reaches not only to the Interceſſor, but the Perſons pleaded for. Chriſt in Heaven pleads with God as a Father, his Father, our Father.

(2.) *Gods Holineſs. Holy Father.* Not merciful, powerful Father, or righteous Father, as afterwards. Grace is an Image of Gods holineſs, and therefore is the moſt proper Attribute of God to be uſed as an argument for the preſervation of it.

(3.) *The gift of God*; keep thoſe *whom thou haſt given me*; which he urgeth Twice. Thou gaveſt them me to redeem and ſanctifie, not wholly to part with them, but to be preſented to thee again in a better ſtate. I had never had them

but by thy donation. Thou didſt not give them to me that they might periſh, but that they might be kept; keep therefore thy own gift, that they may be returned to thee in a better ſtate. Thou gaveſt them me, and they are ſtill thine, neglect not thy own, becauſe thou art immutable in thy counſel and affection.

(4.) *The end why God gave them to Chriſt. That they may be one as we are*; ἵνα the *cauſal* particle may refer either to δέδωκας or τήρησον. If the end, Father, why thou didſt give them to me, was that they might be *one*, as we are, keep them therefore till they attain this end in perfection, that thy aim may not be fruſtrated.

(5.) *Gods paſt preſervation of them*; *I have kept them through thy name.* Tho I have been in the world with them, and have kept them, it was through thy ſtrength; and in my preſent Petition, I deſire no greater a ſtrength, than what already thou haſt exerted for their preſervation.

(6.) *His own Obedience to God*; *Thoſe whom thou gaveſt me, I have kept.* He lays a ſtreſs upon Gods donation, and his own faithfulneſs. I have been obedient to thee in the keeping of them, becauſe they were thy gift. Wilt thou command me to keep that which thou thy ſelf wilt neglect and ſlight? Wilt thou be careleſs of that charge thou gaveſt me ſuch ſtrict orders to preſerve? Shall my faithfulneſs to thee in that charge outſtrip thy mercifulneſs to them, and care of their ſtanding?

7. *The ſucceſs of his care*; *None of them is loſt.* This charge thou gaveſt me, not to loſe any, I have hitherto performed it. Not one Son of Election, but only that of Perdition, which was given to me as my attendant, not my Charge. The *But* or εἰ μὴ doth not weaken this aſſertion of Chriſt. As *Camero* and others obſerve, Εἰ μὴ is not by way of exception, but oppoſition. He was not of the number of thoſe given to Chriſt, but of another rank and ſociety, as Gal. 2. 16. *A man is not juſtified* εἰ μὴ *but by the faith of Jeſus Chriſt*; Where Faith is ſet in oppoſition to works in juſtification. Not at all by works; but only by Faith. ſo Mat. 24. 36. *Of that day and hour knows no man, no not the Angels in Heaven, but* εἰ μὴ *my Father only.* The Father is ſet in oppoſition to Men and Angels, not excepted as either Man or Angel; ſo *Judas* here is ſet in oppoſition to thoſe that were given to Chriſt, not excepted as a loſt part of that number. I have been the larger in it, that it may ſerve for a little uſe of what hath been ſpoken. It will be a good pattern of Prayer; Arguments may be fetcht from thoſe Topicks ſo far as will ſuit us to plead with God in our caſe, and there is ſcarce any of theſe conſiderations which have been delivered, but may be turned into an argument in Prayer.

Now ſum up all this. Doth Chriſt plead for our ſtanding in Grace, and progreſs in Sanctification, and live for this end? Did he ſet *Peter* up as a pattern of what he would do in this caſe? Is the Covenant kept firm by his Mediation, and Covenant-Anſwers procured by his Interceſſion? Is it appointed by God for this very end, *viz.* the bleſſedneſs of his People? Doth he preſent every mans caſe in particular, and intercede for his Grace in particular, and what truth ſhall make impreſſions on him? Is there ſome reaſon to think he is more fervent in it now, than he was upon the earth? to be ſure no leſs. Are the Arguments he uſes very ſtrong? Then the ſtanding even of the weakeſt Grace is ſure. Before that can fall, God muſt change his end in giving his Son a power to ask, Chriſt muſt leave pleading, or his Arguments muſt loſe their ſtrength. But as *Ambroſe* ſaid to *Monica* concerning *Auſtin*, who remained in his natural Condition, notwithſtanding his good education, and his Mothers Prayers, 'Tis impoſſible that a Son of ſo many Prayers ſhould periſh. So may I ſay of Grace, 'Tis impoſſible a Child of ſo many, ſo fervent, ſo powerful Interceſſions in all circumſtances, can ever, either *totally*, or *finally* periſh.

(3.) *The Spirit is engaged in this Buſineſs.* The reaſon why God *puts his Spirit into the heart*, is to preſerve us *from departing from him*, *Jer.* 32. 40. As *Chriſt* was true and faithful to God in the *end of his coming*; ſo will the *Spirit* be faithful to God *in the end of his being put into the heart.* 'Tis the ſame Spirit, which being upon Chriſt, enabled him to the performance of his charge, *Iſa.* 11. 1, 2. and made him of quick underſtanding in the fear of the Lord, to eſtabliſh him in Faithfulneſs and obedience to God in his Mediatory Work. The *ſame Spirit* is

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in us to eſtabliſh us in the fear of God, to keep that principle of Gods fear put into our hearts, alive. And as the Spirit performed his office fully upon the humane nature of Chriſt, ſo it will not be deficient in us according to our meaſure. Conſider the ſpirit every way, and this work of preſerving Grace will appear to be his buſineſs. What Chriſt doth by his Proxy, may well be interpreted to be his own act.

(1.) *His Miſſion.* If Chriſt were not to break the bruiſed Reed, ſurely no *Meſſenger* ſent by him, is to do it. The *Spirt is ſent by the Father in his Sons name*, John 14. 26. He is ſent *by Chriſt from the Father*, John 15. 26. With his Fathers conſent and commiſſion. There is a conjunct authority, ſent by commiſſion from both; ſent to ſupply Chriſts place upon earth. Chriſts buſineſs in part was to keep his People, and he wanted one to do it after his departure. Therefore prays his *Father to keep them in his name*, Joh. 17. 11. In anſwer to this prayer the ſpirit is ſent. Therefore ſent by the Father and Son in ſubſerviency to this end of preſerving his people, and comes himſelf with an intention to anſwer this end, and perform the Covenant. If both concur in ſending him, his miſſion muſt be in order to the fulfilling what was agreed upon by the Three Perſons, and more particularly by the Father and Son in the Mediatory Covenant; for they would never ſend one that ſhould go contrary to rhe Covenant they were engaged in.

(2.) *His Titles.* He is called

(1.) *A Comforter*, John 14. 16. *I will pray the Father, and he ſhall give you another comforter. The Comforter* κατ' ἐξοχήν Such another Comforter as I have been unto you, and in ſome reſpect better, a more ſpiritual Comforter. It was expedient that Chriſt ſhould go away, that this Comforter might come, John 16. 27. *Nevertheleſs I tell you the truth, it is expedient for you that I go away, for If I go not away, the comforter will not come unto you. I tell you the Truth.* I muſt deal plainly with you; I have a great deſire the Comforter ſhould come, and *if I go not away he will not come.* Intimating thereby, that it was a greater bleſſing to have the Comforter with them, than Chriſt in Perſon. What Comfort could they have in this declaration, and what expediency in it, if the Spirit did not mind the *ſame end* in keeping and preſerving us as Chriſt did? It had been no ways expedient; better a Thouſand Times Chriſt had never gone, and the Comforter never come, if it were not for the ſame end, which Chriſt minded in the World. The ends of Chriſt were to give *the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified*, Iſa. 61. 3. As this was the work of *Chriſt*, ſo this is the work of the Spirit as a Comforter, to make the heart grow up in fruit to the glory of God.

(2.) *An abiding Comforter.* John 14. 86. *That he may abide with you for ever*; he muſt abide with us in the capacity wherein he is ſent, i. e. as a Comforter. His comfort would ſignifie little, if it did not meet with the main Trouble which peſters us; i. e. The fear of miſcarrying, and not continuing to the end. Oh, I am afraid that this little ſpark may be quenched by the floods caſt out of the Dragons mouth, that this little faith may be wounded to death by ſome ſtrong temptations. I doubt it will quickly gaſp its laſt; I have but a little oil in the Cruſe, it will ſoon be waſted, and I ſhall die. Theſe kind of Thoughts every believer hath more or leſs. The choſen veſſel and the greateſt inſtrument for God that ever was, found ſuch fears clambering up in him, 1 *Cor.* 9. 27. *I keep under my body, leſt that by any means I my ſelf ſhould be a caſtaway.* The ſpirit therefore muſt be a comforter to mate this grand Trouble, and melt this gloomy cloud which doth ſo often darken the ſtrong, as well as the weak believer. And truly every ones experience can teſtifie, that when ſuch thoughts do creep up, ſome hopes alſo ſtart up with them from the ſpirit, like a covenant-rainbow with a ſhower; and one thing which, as a comforter, he is to convince the world of (and the beſt part of the world too, even thoſe that are convinced of unbelief, ſinfulneſs, and the neceſſity and ſufficiency of the righteouſneſs of Chriſt) is, that the Prince of this World is judged and condemned, his works diſſolved, and that he ſhall never more have Power over believers to ruin them, *Joh.* 16. 11. He is to abide with us to that

end and purpoſe for which he came into our hearts; and that was to bring us to God; therefore his abiding with us is to keep us with God. If our firſt converſion were the work of the Spirit, and our ſtanding in it our own, we ſhould be more beholding to our ſelves than to the Spirit, becauſe a good condition *ſtable*, is a greater bleſſing than a good conditition *mutable*. If the Spirit ſtand only as a careleſs ſpectator, to ſee how we would ſteer our courſe, without putting his hand to the Helm, what good would his abiding with us do? If a man have a great buſineſs to do, the preſence of a multitude of men doth him no good, unleſs he hath aſſiſtance from them. By the Spirits abiding with us, is meant, not the remaining of his Perſon without his Operations. As when God Promiſes to be preſent with us, he doth not mean his *Eſſential* preſence, for that cannot but be preſent whether he promiſeth it or no; but his gracious preſence. The Spirit abides with believers not only in moving them, for ſo he abides with wicked men, but efficaciouſly moving, not only in their firſt converſion, but in their growth and progreſs.

The *USE* is,

1. Matter of *Information.*
2. *Of Comfort.*
3. *Of Duty.*

[1.] *Information.*

(1.) *The Doctrine of the poſſibility of a total and final Apoſtacy of a Regenerate man after Grace infuſed, is not according to truth.* You ſee upon what pillars the Doctrine we have aſſerted, ſtands. Whence it follows, that the contrary Doctrine of the Apoſtacy of a Regenerate man, is againſt the whole tenor of the covenant of grace, againſt the Attributes of God engaged in it and about it, againſt the deſign of Chriſt the Mediator of it, againſt the charge committed to him, againſt the end of the Spirits miſſion and abiding with us.

The *Queſtion* then may be thus ſtated: *Whether that vital principle or habit of Grace put into the heart by the powerful Operation of the Holy Ghoſt at the converſion of the Soul, be not perpetually preſerved and cheriſhed by the ſame Spirit, ſo that it never dies?* And that therefore a Regenerate man endued with this vital principle, neither can, nor will, by reaſon of this implanted and inworking grace of the Spirit, fall from Faith, and ſerve ſin, ſo as to give himſelf up wholly to the commands of it. The Queſtion is not, whether we ſhall *perſevere* if grace doth continue, as the contrary minded aſſert, and accordingly gloſs upon the Scriptures alledged for it. Such a Queſtion would be ridiculous. 'Tis as much as to ask whether a man ſhall live to morrow if his life remain in him? or whether the Sun ſhall ſhine to morrow if its light continues? And is as much as to ſay, A man ſhall perſevere if he doth perſevere. But whether the habit of Grace, the fear of God, Faith, the New Creature, New Man, or howſoever you will term it, be not ſo ſettled in the Soul as that it ſhall never be totally removed? Some affirm that it may. Satan was of this perſuaſion (tho he hath ſince diſcovered himſelf more Orthodox) when he tells God to his face, *Job* 1. 8, 9, 10, 11. *Put forth thy hand now, and touch all that he hath, and he will curſe thee to thy face.* that ſmart afflictions would diveſt *Job* of that uprightneſs God ſo ſignally applauded in him, as a non-ſuch in all the Earth. The chief ground is, That they lay all, both converſion and preſervation, upon the will of man, not grace.

I ſhall therefore lay down,

[1.] Some propoſitions for explaining it.

'Tis acknowledged that,

(1.) *The Operations of Grace may be interrupted.* As long as there are two Laws, *one* of ſin in the members, *another* of grace in the mind; As long as there are *two* principles in a grand conteſt, *fleſh* and *ſpirit*; As long as our knowledg is imperfect, and our love but of a weak growth, the Operation of both cannot be perfecter than the Nature of their principle. The vigour of our gracious actions is often enfeebled by the power of the fleſh, that we do many times that evil we hate, and omit that good we love. And we cannot deny but that our acts flow

oftener

oftener from a corrupt than a renewed principle. Yea, and thoſe actions which flow from grace, are ſo tinctured with the vapours of the other principle, that they ſeem to partake more of the impreſſions of the Law of ſin, than of the Law of the mind. So that our perſeverance is not to be meaſured from the conſtant temper of our actions, but from the permanency of the habit. The acts of grace may be ſuſpended by the prevalency of ſome ſinful diſtemper, as the Operations of natural life are in an *Epileptick* or *Apoplectick Paroxiſm*. Hence it is that we find *David* ſo often praying for quickning grace, according to the promiſe, upon a ſenſe of the flagging of his grace.

(2.) *The comfort of our grace may be eclipſed.* We may loſe the ſenſe of it without loſing the ſubſtance. An actual communion may be loſt upon a ſinful fall, till actual repentance, when the union is not unlooſed. A benum'd member is knit to the body, tho it hath not its wonted vigour, and active heat. Mutual comfort may be ſuſpended between Man and Wife, tho the conjugal knot be not diſſolved. Believers may be ſeparated from Chriſts ſmiles, but not from their relation to Chriſt, and being in him. Comfortable intereſt may be interrupted, when radical intereſt receives no damage. A Leper under the Law was hindered of *actual* enjoyment of his Houſe, but not deprived of his *legal* title to it.

(3.) *Relative grace cannot be loſt.* Every Regenerate Man being the Son of God by a double title, that of Regeneration and Adoption, can never ceaſe to be his Son. The relation of a Son to a Father is indiſſoluble. It can never be, that he that is once a Son can become no Son: the relation is firm, tho the affection may be on both ſides extinguiſht. The relation we have to God, as his Children, is knit with that other of Heirs. The *Apoſtle* made no doubt of the truth of that conſequence, *Rom.* 8. 17. *If children, then heirs, and heirs of God.* And he was afterwards of the ſame mind, *Gal.* 4. 7. *And if a ſon, then an heir of God through Chriſt.* If it be objected: True, unleſs a believer diſinherit himſelf by an undutiful and contemptuous carriage. But he cannot, unleſs he ſhould ceaſe to be a creature. For the ſame *Apoſtle* doth as poſitively affirm in a Triumphant manner, That no other creature, under which believers themſelves are comprehended, can ſeparate from the Love of God, *Rom.* 8. 38, 39. *I am perſuaded that neither death, nor life, nor angels,* &c. *nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* And the other *Apoſtle* comes in as a witneſs, That a Son of God, ſo born, can never be guilty of ſuch a contemptuous carriage habitually, as may end in a diſinheriting of him, becauſe *the ſeed of God*, whereby he was born, *remains in him*, as the band of his relation, 1 *John* 3. 9. *His ſeed remains in him, and he cannot ſin, becauſe he is born of God.* His being born of God is the rock againſt the flood of ſin, *becauſe he is born of God*, and makes it eternally true, that ſuch an one is the Son of God. Who ever did, or ever will, hear of a Son of God by thoſe two titles in Hell? It ſeems not congruous to Divine Wiſdom, to make any his Heirs, that he ſaw he ſhould diſinherit. No wiſe man would do ſo, if he were conſcious of all future events, and did ſincerely adopt a perſon. And ſhall the Allwiſe God be repreſented weaker than man?

(4.) *The habit of inherent Grace cannot be loſt.* A believer hath eternal life in actual poſſeſſion, in the *ſeed*, and in reverſion in the *harveſt*, John 6. 54. 'Tis plain, 1 *Pet.* 1. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which lives and abides for ever.* 'Tis called an incorruptible ſeed in oppoſition to corruptible, both in its own nature, and the effects produced by it. But this ſeed of the word being incorruptible, raiſes effects according to its nature. The *Antitheſis* is expreſs, *we are not born of corruptible ſeed*, which is of a periſhing nature, *but of an incorruptible ſeed.* The ſeed of our Regeneration is incorruptible; the word, the inſtrument, is unchangeable; the ſpirit the efficient cauſe which manages the word, and thereby infuſeth the ſeed, *abides for ever.* All theſe cauſes agreeing in one Attribute of *incorruptible*, muſt needs produce an effect ſuitable to the nature of them. 'Tis indemonſtrable, that ſo many incorruptible cauſes ſhould center in a corruptible effect, and be combined together to produce an *Ephemeron*, a thing that may have no longer life, according

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to this opinion, than the day it is born in. Further, the connexion of thoſe words with thoſe *Verſe* 17, &c. import as much. He exhorts them to paſs the time of their ſojourning here in fear, not *ſervile*, but *filial*, Verſe 17. *Foraſmuch as you know that you were not redeemed with corruptible things.* Be encouraged to all holy and humble obedience, ſince you are fully aſſured of your perfect Redemption, *&c.* As the blood of Chriſt doth not purchaſe a corruptible Redemption, ſo neither doth the grace of Chriſt work a corruptible Regeneration. As the blood of Chriſt was incorruptible blood, by virtue of the Hypoſtatical Union, and in regard of the efficacy of it to our Redemption; ſo is grace an incorruptible ſeed, by reaſon of the believers Union with the Son of God, its production by the Spirit of God, and in regard of that incorruptible word, whereby it is both begotten and maintained in us. The habit of grace attends the Soul to Heaven, and for ever. The vital principle was not extinct in *David* by his groſs fall, ſince we find him not praying for Salvation, but the joy of it; not praying for the giving the Spirit, but not taking it away from him, which he had by his ſin deſerved to be deprived of, *Pſal.* 51. 11, 12. *Take not thy holy ſpirit from me: Reſtore unto me the joy of thy ſalvation:* And alſo for greater degrees of Sanctification, and cleanſing his heart from its filthineſs and falſeneſs. Grace may indeed like the Sun, be under an *Eclipſe*, but its internal Light and Heat cannot expire.

(5.) *Tho grace be oppreſt, yet it will recover it ſelf.* 'Tis indeed ſometimes overtopt by temptation, (as a Fountain which being over-flowed by the torrent of a neighbouring River, is covered while the flood laſts, that a man knows not where to find it; but, after thoſe great Waters are ſlid away, the Fountain bubbles up as clearly as before) yet it works all that while under that oppreſſion, tho not perceived. It will riſe again by virtue of a believers Union with Chriſt; As a bough bent down by force, yet by virtue of its Union to the body of the Tree will return to its former poſture, when the force is removed. The ſap in the root of a Tree, which the coldneſs of the ſeaſon hath ſtript of its Leaves, will upon the return of the Sun diſperſe it ſelf, and as it were meet it in the utmoſt branches, and renew its old acquaintance with it. Shall the Divine Nature in the Soul be out-ſtript by meer nature in the Plants? Grace can never be ſo blown out, but there will be ſome ſmoke, ſome ſpark, whereby it may be re-kindled. The ſmoking ſnuff of *Peter*'s grace was lighted again by a ſudden look of his Maſter. Yea, it may by a ſecret influence of the Spirit gather ſtrength to act more vigorouſly after its emerging from under the preſent oppreſſion, like the Sun more warm in its beams after it hath been obſcured by Fogs. *Peter*'s love was more vigorous after his recovery. Chriſt implied it, when he acquainted him with his danger, that he who had not ſtrength to keep his Faith from falling, ſhould after his riſing have ſtrength both for himſelf and his brethren, *Luke* 22. 32. *When thou art converted, ſtrengthen thy brethren.*

[2.] *Let us ſee what inconveniencies and reflections upon God, do follow from their Doctrine.* Their denial of this truth is grounded upon their denial of *Election*, and on the *ſuppoſed reſiſtibility* of grace, by the will of man.

(1.) *It evacutes all the Promiſes of God, and concludes them to be empty vain things.* As if they were made by God in mockery, and to ſport himſelf in deceiving his creature.

[1.] *It fruſtrates the glory he deſigns by the Promiſes.* Doth God promiſe his preſence with the Church to the end of the World? and doth it conſiſt with Infinite Wiſdom to make an abſolute Promiſe concerning an uncertainty? 'Tis poſſible, according to this Doctrine, that God might not have ſo much as one ſincere worſhipper, one faithful ſervant in the whole Earth; not one immediately capable of his gracious preſence. What would become of the glory he intended to himſelf by all the Promiſes of Redemption and Sanctification, and thoſe praiſes and admirations he expects from men, when according to this Doctrine it is poſſible there might not be one to give him the glory due to his Name, if it were left to their natural wills, whether they would receive the grace offered them, or continue in it if they do receive it? For if one Saint may fall away not-

notwithſtanding the covenant of grace, the truth of God, and the ſtrength of Chriſt, why may not another, and a third, till there be not the appearance of one ſincere Chriſtian? What certainty then had there been of a Church in the world for God to be preſent with? What certainty of any admirer of his grace to Eternity? Nay, what certainty that any would have receiv'd it, had it been left wholly to their natural wills? The *Scripture* intimates otherwiſe by repreſenting man to us as dead in ſin and enmity againſt God, one that cannot receive the things of God, *&c.* May a man be ſaid ſincerely to worſhip God one hour, that doth caſt dirt upon him the next, as the *Peaſants* in *Germany* deal with their St. *Urban* the Patron of their Vines? Is that a worſhip intended by his Promiſes, that might not endure the ſpace of one minute, but be ſucceeded by the groſſeſt deſpites and rebellions? Is that fear put into the heart, that they might never depart from him, of no greater prevalency than to come to ſo ſuddain a period, and produce no better effects? Is ſo ſlight, ſo ſhort-liv'd a worſhip, fit for the great God by ſo many declarations in Scripture to promiſe himſelf from his creature? No better it would be if it were left only to the creatures corrupt will, and the management of that natural enmity which is in the heart. Is the holieſt Soul in the World, without aſſiſting and preventing grace; ſo ſure of the immovableneſs of his own will, among ſo many bluſtering ſtorms and temptations, or fleſh-pleaſing ſnares and allurements?

[2.] *It fruſtrates the promiſes made to Chriſt.* Is it conſiſtent with the Faithfulneſs of God to be careleſs of all the Agonies, Groans and Blood of his Son? Our Saviour might have bled, and died, and not ſee one grain of ſeed, but loſt all the travel of his Soul, if this Doctrine be true. Will God, according to theſe mens fancies, make no greater account of his Oath? *Pſal.* 89. 33, 34, 35, 36. *My covenant will I not break, nor alter the thing that is gone out of my lips*; That the *ſeed* of *his ſervant David*, the *Meſſiah*, as the *Jews* underſtand it, ſhould *endure for ever*, and his *loving kindneſs* he would *not utterly take* from them, nor *ſuffer his faithfulneſs to fail.* This, tho Sworn but once by his Holineſs, is enough for an Eternal Obligation upon God, and a perpetual ground of Faith to us. *The pleaſure of the Lord* was promiſed to *proſper in his hand*, Iſa. 53. 10. It was to *break through** all oppoſition, and overcome all Invaders. Is it a way to glorify his Faithfulneſs to Chriſt, to take the pleaſure, the object of his pleaſure, the fruit of his death out of the hands of Chriſt, and put it into the hands of free will? The Promiſe, is that his pleaſure ſhould proſper in his hand, not in our hands, not in the hands of natural will.

* פרץ *perrumpere.*

[3.] *It fruſtrates the comfort of the Promiſes to us.* Doth not this doctrine give the lye to that bleſſed *Apoſtle*, who was wiſer in the myſteries of the Goſpel than the whole World beſides? Doth it not accuſe him of Arrogance, when by a Divine Inſpiration he confidently perſuades himſelf and all other believers, that neither *Angels*, *nor Principalities*, &c. *ſhould ſeparate them from the love of God?* Rom. 8. 38, 39. Doth God in the Scripture pronounce thoſe actually bleſſed that put their truſt in Chriſt the *Meſſiah?* Pſal. 2. 12. *Bleſſed are all they that put their truſt in him.* How can it deſerve the name of bleſſedneſs, and in *all* of them too, if the Faith of any one that ſincerely believes in him could be *totally* and *finally* loſt? Could they be bleſſed even while they have Faith, ſince the comfort and happineſs of any particular act of Faith would be overwhelm'd by the tormenting fears of the poſſibility and probability of their loſing the habits of it? 'Tis not only probable, but certain to be loſt, if its preſervation depended upon no other hand but the ſlight hold of our own will. *Adam* in Innocency fell under a covenant of works, and we ſhould as ſoon loſe our habitual grace under a covenant of grace, did not our ſtability depend upon a ſupernatural and divine power promiſed in it. This Doctrine therefore wipes off all the Oil of gladneſs from believers hearts, and contrary to Chriſts commiſſion clothes them with the ſpirit of heavineſs, inſtead of the garments of praiſe.

(2.) *It darkens the Love of God.* Are the products of Infinite Love ſo light, as theſe men would make them? Is not his Love as immutable as himſelf? Can there be decaies in an eternal and unchangeable affection? Can any emergencies be unknown from Eternity to his Omniſcience? How then can the Fountain

of

of kindneſs be frozen in his breaſt? Shall not that everlaſting love, which was the only motive to draw the believer at the firſt converſion to him, be as ſtrong an argument to him to preſerve the believer with him? Jer. 31. 3. *I have loved thee with an everlaſting love, therefore with loving-kindneſs have I drawn thee.* It was love in the choice; but by the expreſſion *loving-kindneſs* it ſeems to be encreaſed in the execution. What is it then that ſhould make it run as faſt backward till it diſſolve into diſaffection? Was there a love of Benevolence towards them in appointing them to be heirs of ſalvation, when they lay like Swine in the confuſed maſs and mire of the corrupt World? And is there not a love of complacency in them, ſince he hath pardon'd them according to the riches of his grace, renewed them by the power of his word, and ſealed them by the Holy Spirit of promiſe? Is it likely this everlaſting love ſhould ſink into hatred, and the glorious fruits of it be daſht in pieces at one blow by a ſudden change? To what purpoſe did he lay the firſt ſtone of thy Redemption, and bring the blood of his Son and thy Soul to kiſs each other? Was it not that he might be your God in covenant with you? It was ſo in the *Type*, the deliverance from *Egypt*, Lev. 26. 45. *Whom I brought forth out of the Land of Egypt, that I might be their God.?* Much more in the *Antitype*, the deliveranc from Satan. Could the kindneſs of God be ſo illuſtrious, if it did not make the permanency of his gifts a great part of the benefit of them? Can theſe men then fancy infinite tenderneſs ſo unconcern'd, as to let the Apple of his eye be pluckt out, as to be a careleſs ſpectator of the pillage of his Jewels by the powers of Hell, to have the delight of his ſoul (if I may ſo ſpeak) toſt like a Tennis-ball between himſelf and the Devil? Which muſt be the conſequence of this Doctrine, if a renewed man be at one time in the hands of God, and preſently after in the hands of the Devil. Is this eaſie parting with them, like the affection of a Mother *to her ſucking infant*? How much leſs ſuitable is it to the kindneſs of God, which infinitely ſurmounts the other?

(3.) *It diſgraceth his Wiſdom and Power.* Doth this Doctrine ſupport the honour of Gods Wiſdom in contriving ways ſo admirable for the reſtoration of his creature that may be loſt in a moment? Is it congruous to infinite Wiſdom, ſet on work in mans recovery, to make a Covenant that ſhould be more uncertain than the former? Which would be, if it depended only upon the voluble and inconſtant temper of the creatures corrupt will for the making it good. The former was leſs likely to be violated by a nature filled with integrity, than this by a nature ſtuffe with iniquity. Is it conſiſtent with the honour of this Attribute, to have his wonderful deſigns, wherein he intended to make known his manifold Wiſdom, puſht away by a breath of Sin and Satan? Was God ſubject to error or ignorance, in not foreſeeing what events might happen, before he obliged himſelf by promiſe; or to diſſimulation if he did foreſee, and notwithſtanding all theſe contrivances and preparations, not abſolutely intend the ſalvation of any one man, but leave it to themſelves whether they would be ſaved or no? It diſgraceth his Power. Where can any ſafety be expected, if not in our Redeemer's hand? Shall his Power be beaten out of breath by the wreſtling of the Devil? None, ſay theſe men, ſhall pluck them out of Gods hand, while they remain there; but they may depart themſelves: As tho *that promiſe*, John 10. 28. did not provide againſt their inward corruption, as well as external violence. But the Promiſe is *excluſive* of all ways of deſtruction, *They ſhall not periſh*, οὐ μὴ ἀπόλωνται, *two Negatives* to ſtrengthen it, according to the cuſtom of the *Greeks*: and it is not as it is tranſlated, *no man*, but οὐχ ἁρπάζει τις, *not any one:* if they depart, they periſh; but becauſe they *ſhall not* periſh, againſt which the Promiſe ſecures them, therefore they ſhall not depart. If they may be overcome againſt the will of God, and againſt his Promiſe, it may be inferr'd that the Devil is Superior to God, and that God hath not power, or wants will to make good his promiſe of perſeverance to them. As there never was, ſo there never will be any violation of his Faithfulneſs, or breach made upon his Power. Had God let them lye in their ſins, no objection could be made; but ſince by ſuch an admirable Power he hath ſnatched them from the clutches of the Prince of darkneſs, doth it conſiſt with his Wiſdom or Goodneſs to throw them away, or to let them fall out of his hands into the power of their old Oppreſſor?

(4.) It

4. *It ſets God at great uncertainties as to the object of his love.* If a renewed man be diſcarded from Gods favour, and loſe the habit of grace becauſe he commits a ſin which deſerves death, he would upon every ſin be caſhier'd, becauſe every ſin *deſerves death* by the rigor of the Law, *Rom.* 6. 23. And the whole life of a Chriſtian would be nothing elſe but an interchange of Friend and Enemy, Son and no Son. Nay there could not be a moment fixed, wherein it could be ſaid of any godly man in this life, that he were in Gods favour, and had the habit of grace, becauſe there is not a moment but man is guilty of ſome ſin or other, of infirmity at leaſt. If it be ſaid, 'Tis meant only of thoſe ſins that waſte the conſcience: Theſe, we ſay, cannot live in the conſtant practice of a Regenerate man. But ſuppoſe he be overtaken, Is he then caſt out of favour, *i.e.* out of Gods everlaſting love? I would demand, If he be, what brings him in again? Good works afterwards? Alas! there is not one of them but is mixed with that which deſerves eternal death. Can they bring us into favour, which need ſomething themſelves to make them accepted? Can a menſtruous rag look ſo amiable in the eyes of God, as to introduce us into a forfeited favour? Is it our Saviours Merit? That is as ſufficient to keep our knot with God indiſſoluble, as it is upon every breach to renew it; for the Merit of Chriſt is greater than the demerit of ſin. If every act of unbelief did deſtroy Faith, might it not be deſtroyed and revived an hundred times a day? For what is the courſe of the beſt Chriſtian, but a mixture of Faith and Unbelief? 'Tis true the *bent* of the heart ſtands right in Faith; but there are frequent ſtarts of Unbelief. Now according to this Doctrine, there would be ſo many blottings out, and ſo many writings again of their Names in the Book of Life every day. A man may be in their ſence in Gods favour, and out of it many times in a day; one moment in a ſtate of ſalvation, the next in a ſtate of damnation; and ſo run in a circle from ſalvation to damnation all the year long. Is this uncertainty like the ſtability of Mountains and Hills, a greater than which God promiſes? Iſa. 54. 10. *The mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* God provided ſuch a Covenant of peace that might not be removed, that he might not be at ſuch conſtant removes in his kindneſs, as theſe men would make him. Is it not unworthy to make ſuch a repreſentation of the allwiſe and immutable God, as if he were daily careſſing his creatures, and daily repenting of thoſe *gifts of effectual calling*, which the Scripture aſſerts to be *without repentance*? Rom. 11. 29, Repentance of any deſign is an effect of weakneſs of judgment as well as mutability of Will.

(5.) *It doth the rather ſet God at uncertainties, becauſe it doth ſubject the Grace of God to the Will of Man.* It hangs the glory of Gods grace in all the motions of it, and the efficacy of the promiſe upon the ſlipperineſs of Man's Will and Affections. It makes the omnipotent grace of God follow, not precede the motions of mans will; to be the Lacquey not the Leader, either in converting or preſerving; which is at the beſt to make the glory of his grace as volatile as a Feather, at the beſt ſometimes up ſometimes down; the ſoul this moment embraced by God with the deareſt Affections, the next caſt out as a Veſſel wherein is no pleaſure, and the ſucceeding Moment admitted to freſh communications; this hour the Temple of the Holy Ghoſt, the next an Habitation for Dragons and Satyrs, the Will of Man giving one time the Key to the Spirit, the next time to the Devil; one time as clean as a Saint, another time as foul as a fallen Angel; So that a Chriſtians life would be ſpent in nothing but ejectments and repoſſeſſions between God and the Devil, and the grace of God beholding for its reſidence in the heart only to the humor of the Will. Is it reaſonable thus to ſubject the fruits of the great undertaking of Chriſt to the lottery of fancy, and to take the Crown from the Head of Grace, to ſet upon the Scalp of our corrupt Will?

(6.) *It fruſtrates the deſign and fruits of election.* The Seduction of Believers by falſe Prophets, with their Train of great Signs and Wonders, which our Saviour concludes impoſſible, Mat. 24. 24. *There ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhow great ſigns and wonders; inſomuch as, if it were poſſible, they ſhould deceive the very elect*, is according to this Doctrine very eaſie and natural. One ſtart of the fancy compleats it. The impoſſibility of their embracing, or

at leaſt perſiſting in damnable errors, is founded upon the eternal choice of them by God, and his decree for their preſervation. It was the entry of their names into the *Lambs book of Life*, that preſerved his followers from the contagion in the univerſal Apoſtacy of the *Romiſh Church*, Rev. 13. 8. *All that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the lamb.* If believers could totally and finally fall away from Chriſt, why is it impoſſible for them to be deceived by damning errors accompanied with ſuch wonders, that might ſtupifie the reaſon of the wiſeſt natural men, and the elect too, did not their election make it impoſſible? *The very Elect.* But it is laid upon a higher ſcore than their own Wiſdom, and depends upon that golden Chain of electing love, which neither the Wit of man, nor malice of Devils, the Terrors of *Afflictions*, nor Pleaſures of *Temptations* are able to break, *Rom.* 8. 38, 39.

(7.) *It fruſtrates the fruits of Chriſts Mediation and Offices.* Was it not the deſign of his coming, according to the ancient Promiſe, that all nations ſhould be bleſſed in him, in the ſeed of *Abraham*, which ſeed he was? According to this Doctrine it is uncertain at the beſt, whether any one Perſon ſhould be bleſſed by him or no. *If* the gates of Hell could prevail againſt one real member of Chriſt, they might againſt a ſecond and a third, till he ſhould not have one member to enjoy a bleſſing by him. Grace infuſed is as the *holy fire upon the Altar, which deſcended from heaven*, Lev. 6. 12, 13. And as it was the Prieſts Office, ſo it is the office of Chriſt the *Antitype*, to feed it *morning and evening* by his ſpirit, with freſh fuel for its continual ſupport. According to this Doctrine, the Offices of Chriſt ſignifie nothing but with the conſent of the Will of man. The *death of Chriſt* might be wholly an unprofitable Sacrifice. The Interceſſion of Chriſt in Heaven would ſignifie nothing ſince they can perſevere without him, and notwithſtanding his Interceſſion can fall away. This is to unprieſt Chriſt, and deſtroy the end of his living for ever. His *Propheticall Office* fares no better becauſe they make the efficacy of it depend upon their Will; and the teaching of Chriſt, like the *Sibyls* writing upon leaves, may be blown away by the next Wind. It robs Chriſt of the *key of government*, by making every man his own governor in this affair, and denying Chriſt the Sovereign Throne in the Wills of Men. His government would be exerciſed only in puniſhing, ſince none left wholly to themſelves, but would prove obſtinate rebels. He might be a Prieſt without a people to ſacrifice for, an Advocate without a Client, a Prophet without a Diſciple, and a King without a Subject, and ſo be inſignificant in the fruits of all his Offices.

(8.) *It diſparageth the work of the Spirit.* As if the Spirit of God did tincture the Soul with ſo weak a colour as might be eaſily waſhed off by the next ſhower; as if he did only ſtrow, not ſow the Seed of Grace, eaſily to be blown away by the next puff of wind, or devoured by fowls. Are the divine image and workmanſhip of Heaven, the products of infinite Power, Wiſdom and Love, of ſo ſlight a make, as the embracers of this Doctrine would fancy? Is the ſpirit too weak to hold, or is he unwilling? Would Chriſt ever ſend ſo uncertain a comforter, as he would be, unleſs he did abide with us? Would Chriſt after laying ſo ſtrong and rich a foundation for the Redemption of his People, ſend a Deputy that ſhould build ſo weakly, and work ſo ſlightly upon it? The *Spirit was to glorifie Chriſt*, Joh. 16. 13. How? Certainly, As *Chriſt glorified the Father*, Joh. 17. 4. But Chriſt glorified the father by *finiſhing the work* which was given him. Therefore the Spirit will glorifie Chriſt in the ſame manner by finiſhing the work he is ſent to do; as the Father is not imperfect in his choice, nor Chriſt in his purchaſe; ſo neither will the Spirit be imperfect in his conduct. The very end why God puts the Spirit into the heart, is to preſerve the Believer from going back from God. What is called *putting the fear of the Lord into us that we might not depart from him*, Jer. 32. 40. is called putting a new heart and a new ſpirit, Ezek. 36. 26. *And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgments and do them*; And a putting his own ſpirit within them to preſerve and aſſiſt that new habitual Grace, for it is to cauſe them to walk in his ſtatutes. 'Tis not only a cleanſing them from their filthineſs, and then leaving them to be their own guides, but it is a putting a contrary principle into them; and the end of putting this Spirit into them, is that they *ſhould live till they be placed in their own land*,

land, in the heavenly Canaan, Ezek. 37. 14, and be ſetled there in the work of admiration, and bleſſing God for his faithfulneſs in performing this covenant; *then ſhall ye know*, by a full experience, *that I the Lord have ſpoken, and performed it.* I know ſome underſtand it of their deliverance from the *Babyloniſh* captivity; but the words methinks ſeem to be of a higher import, and the deliverance from *Babylon* was *typical of* Redemption by Chriſt, Jer. 23. 6, 7, 8. ſpeaking of the days of the Goſpel, *The Lord lives that brought up the ſeed of Iſrael out of the North Country.* I leave you to judg; however take it as an alluſion. The ſpirit will be no more falſe to God in not anſwering the end of his being put into the heart, to cauſe us to walk in his Statutes, than Chriſt was or can be falſe to God in not anſwering the end of his deſignation to the Mediatory Office. This Doctrine doth quite ſubvert the end of the ſpirits coming, and being put into the heart of a renewed man, and makes all its work a ſlight and ſuperficial buſineſs.

For a *cloſe* then of this. *This Doctrine ſtands firm, I hope.* Tho it be poſſible and probable, and I may ſay certain, that the habit of grace in a renewed man, conſidered abſtractedly in it ſelf without Gods powerful aſſiſtance, would fall, and be overwhelmed by the batteries of Satan, and ſecret treacheries of the fleſh, yet it is *impoſſible* it ſhould *wholly* fall, being ſupported by Gods *Truth* in his Covenant, *his power* in the performance, held up by the *interceſſion of Chriſt*, and maintained by the *inhabitation of the Spirit.* Our wills are mutable, but Gods promiſe unchangeable; our ſtrength is feeble, *Gods power inſuperable*; our prayers impotent, Chriſts interceſſions prevalent. Our ſins do meritoriouſly expel it, but the grace of God through the merit of Chriſt doth efficiently preſerve it. If therefore believers fall *totally* and *finally*, it muſt be by *themſelves*, or by the induſtry of ſome *external Agent.*

(1.) *Not by themſelves, and their own Wills.* Not as conſidered in themſelves, but as their wills are the proper ſubject and ſeat of this habitual grace. They are made *willing in the day of his power*, Pſal. 110. 3. And they are continued willing by the influence of the ſame power, for the day of his Power endures for ever. They will not depart out of Chriſts hand, becauſe it is the chief part of this grace to determine their wills (and to bring down every high imagination which might pervert their wills) to a ſubjection to Chriſt, and fix them upon God as the chief good, and laſt end. Hence being his ſheep, and knowing him for their ſhepherd, they are ſaid to hear his voice, and follow him; ſo that this perſeverance is not a forced and conſtrained work. They cannot totally fall by their own wills, they are renewed and ſtrengthened; nor by their own corruption, that is ſubdued and mortified by the ſpirit of God, which is continually in arms againſt it; and if when it was in its full ſtrength, it could not hinder the power of Gods grace in converſion, ſurely when it is thus impaired, and only ſome reliques of it (tho alas! too too much) abiding, it can leſs reſiſt the Power of the ſame grace in our preſervation.

Again, Not by their own wills, for it is here that grace ſets its Throne, and eſtabliſheth the heart. Neither doth that life which is hid with Chriſt in God depend upon the levity of our wills; it being an abiding life, it hath an influence upon our wills to preſerve them in a due bent, wherein they are ſet by the Spirit.

(2.) *Not by any external Agent.*

(1.) *Not by God.* The counſel of his election ſtands firm: and they are heirs by an immutable Covenant. Tho God by reaſon of his Omnipotent Soveraignty might *juſtifiably* take grace away, and we deſerve it, yet *morally* in regard of the immutability of his righteouſneſs and truth, he will not. Chriſt will not do it. He died to purchaſe it, and lives for ever to preſerve it. The Spirit will not do it, the end of his coming and indwelling is to maintain it.

(2.) Not by the Devil; for *he that is in us is greater* and ſtronger *than he that is in the world*, 1 John 4. 4. in all the allurements, and affrightments of the World. Not by his Temptations; They ſhall either be intercepted or reſiſted by an aſſiſting grace ſtronger than their authors malice, 1 Cor. 10. 13. *God is faithful who will not ſuffer you to be tempted above what you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.*

(3.) *Not by the World.* If the God of the World cannot do it, the World it ſelf ſhall not be able. Chriſt hath *conquered the world* for us by his death, *John* 16. 23. and hath given us *power to conquer it by our faith*, 1 John 5.4.

2. *USE.* Matter of *Comfort.*

This Doctrine of the preſervation of Grace is the Crown, Glory, and ſweetneſs of all other priviledges. Without it we ſhould in the midſt of Regeneration, Juſtification, Adoption, droop and be *magor miſſabibs*, tormented with fears of loſing them: 'Tis the aſſurance of this that makes believers come to *Sion* with Songs and everlaſting joy upon their heads. Premiſe this I muſt; This Comfort belongs only to thoſe that have true grace; ſee therefore whether you can find any ſaving-work upon your hearts towards God, before you entitle your ſelves to the comfort of this Doctrine.

(1.) *Our ſtate by Redemption and Regeneration is better than* Adam's *by creation, in reſpect of permanency, tho not of preſent integrity.* God keeps us ſafer in a ſtate of imperfection, than *Adam* was in all his innocence. *Adam* had a better nature, and a ſtronger inherent power conferred upon him by creation; he was created after Gods Image, but he defaced and loſt it, and afterwards begat in his own likeneſs, not in the likeneſs of God, whereof he was ſtript. He had a *natural* power, but no ſupernatural aſſiſtance. We have no natural power, but we have a *ſupernatural* help. Our ſupernatural aſſiſtance confers upon us a better ſtate than his natural power did, or could do upon him. We are *kept by the power of God to ſalvation*, and he was to be kept by his own. He was to ſtand by the ſtrength of nature, we by the ſtrength of grace, *Rom.* 5 2. *grace wherein you ſtand, through faith*, 2 *Cor.* 1. 24. *by faith you ſtand.* Grace is as immutable, as nature is changeable. He was under the government of his own free-will; 'tis our happineſs to be under the conduct of the Son of God by his ſpirit, *Rom.* 8. 14. *As many as are led by the ſpirit of God, they are the ſons of God*; and that by virtue of a charge, a priviledg never allowed to *Adam*, nor *Angels*, who being their own keepers, were ſoon their own deſtroyers. He had a natural power to ſtand, but without a will; we have a gracious power to will, and the act of perſeverance conferred upon us. He had a power to ſtand, precepts to ſtand, promiſes to encourage him to ſtand, but not one promiſe to ſecure him from falling; we have both a *ſupernatural help*, and an *immutable promiſe*, that the *fear of God ſhould be put into our hearts, to this end, to preſerve us from falling*, Jer. 32.42. By Chriſt we have not only words of grace to encourage us, but the power of grace to eſtabliſh us; not only precepts to perſevere, but promiſes that we ſhall. Otherwiſe the Promiſe could be no ſurer than that annext to the Covenant of works. If the condition of it might be as eaſily loſt as the condition of *Adam*'s covenant, then would the new Covenant loſe its end, which was to enſure the Promiſe to all the ſeed, *Rom.* 4. 16. *Therefore it is of faith, that it might be by grace, that the promiſe might be ſure to all the ſeed.* *Adam* was under a mutable covenant, and we under an everlaſting one. *Adam* had no reſerve of nature to ſupply nature upon any defect; we have out of *Chriſts fulneſs, grace for grace*, John 1. 16. Grace for the ſupply of grace upon any emergency. The manner whereby we ſtand is different from the manner of his ſtanding; he ſtood in dependance on his Original Righteouſneſs, which being once loſt, all the Original virtues depending on that, were loſt with it. Our ſtate is ſecured in higher hands. Chriſt is made Wiſdom, *&c.* 1 *Cor.* 1. 30. *But of him are you in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption.* All which are diſpenſed to us in the ſtreams, but reſerved in him as the Fountain. He is made all thoſe to us, not we to our ſelves. *Adam*'s life was hid in himſelf; *ours with Chriſt in God*, Coloſſ. 3. 3. Our life is as ſecure in Chriſt, as Chriſts is ſecure in God. Chriſts hand, and his Fathers boſom, is not to be rifled by any power on Earth. Heaven is no place to be pillaged by the Serpent. Which ſtate then is beſt? Our nature is reſtored by the *ſecond Adam* fundamentally better; not at preſent ſo bright as his, but more permanent. The mutability of the *firſt Adam* procured our miſery; the ſtrength of the *ſecond* preſerves our ſecurity. So that a gracious man is better eſtabliſhed in his little

grace,

grace, by the power of God, than *Adam* in his flouriſhing integrity by the ſtrength of his own will.

(2.) *The ſtate of a Regenerate man is as ſecure as the ſtate of the inviſible Church, and more firm than that of any particular viſible Church in the World.* You ſtand upon as good terms as the whole Aſſembly of the firſt-born, and upon a ſurer foundation than any particular Church, *Pſal.* 125. 1. *They that truſt in the Lord ſhall be as mount Sion, which cannot be removed, but abides for ever.* They ſhall be impregnable. As ſtable as that Mountain of the *Lords houſe, which was to be eſtabliſhed on the top of the mountains,* Iſa. 2. 2. alluding to that Temple built upon *mount Moriah,* of a ſteep aſcent; firmer than all the worldly powers and ſtrongeſt Monarchies, compared to Mountains in Scriptnre. *Particular Churches* may fall. How is the glory of many of them vaniſht? *Particular believers ſhall not,* becauſe their *ſtanding is in Chriſt,* by virtue of that Covenant whereof Chriſt is Mediator, and of that Promiſe made to the whole body, wherein the intereſt of every member is included, *Matth.* 16. 18. *the gates of hell ſhall not prevail againſt it.* Neither the *power* nor *policy* of Hell-gates being the ſeats of Judgment, and Magazines of Arms. The viſible Church is only ſo by profeſſion and priviledges; an inviſible member is ſo by nature and *union.* Appearances will expire, when nature ſhall abide. The myſtical Body of Chriſt, and any member of it, can no more die, than the natural Body of Chriſt can now, or any member of that. No member of Chriſts fleſhly body did or ſhall ſee corruption. The knot between the Soul and the Body is natural by the band of vital ſpirits; the knot between a true member and Chriſt is ſupernatural. The *ſecond perſon* in the Trinity, being united to the Body of Chriſt, kept it from corruption. The *third perſon* in the Trinity keeps the union between Chriſt and a myſtical member from diſſolving, which no particular Church in the World, as a Church, can lay claim to. Tho Chriſt may diſcard a particular Church, yet not a *particular elect perſon,* becauſe of that agreement between his Father and himſelf concerning thoſe given to him. But we read not of any whole Nation or Church in the World given to Chriſt as ſuch, and in ſuch a manner as a particular perſon is. There is a difference between Gods Electing a People to have the Goſpel preacht, and his Electing a Perſon to have the Goſpel wrought in him. The ſtanding of any particular Church is not for it ſelf, but for the Elect in it. When God chuſeth a Nation to be under the preaching of the Goſpel, it is for the ſakes of his Elect ones ſprinkled among them. And that Church ſtands as long as there are Elect perſons among them to be brought in; When the number is gathered into Gods fold, the Goſpel is removed thence, becauſe of the rejection of it by the reſt. Theſe *two elections* of *perſons* and *nations,* the one to grace, and the other to the enjoyment of the Miniſtry of the Goſpel, are mixed together by the *Apoſtle* in his Diſcourſe, *Rom.* 11. Some places muſt be underſtood of the one, and ſome of the other. When the Election is ſaid to be void, it is meant of the election of a Nation, as the *Jews* are called Gods choſen people. When it is ſaid to *ſtand,* it is meant of the election of a perſon: as when we ſay, Man is mortal, and man is immortal, in different ſenſes both are true; mortal according to his Body, immortal in reſpect of his Soul.

(3.) *Comfort againſt the weakneſs of grace:* This is the proper comfort of this Doctrine. 'Tis, and ought to be, a matter of trouble, that our grace is ſo weak; but it ſhould not be a matter of murmuring and deſpondency. We have reaſon to mourn that our graces are not ſtrong; we have reaſon to rejoyce that we have any at all. Little grace is enrolled in Heaven. Not a weak member of the inviſible Church, but hath his *name written there,* Heb. 10. 23. How glimmering was the Diſciples Faith! yet our Saviour bids them, in all that weakneſs, *Rejoyce that their names were written in heaven,* Luke 10. 20. Could their names have been blotted out again, the joy he exhorts them to could not have dwelt with ſuch a ground of fear. As the leaſt ſin beloved, brings us into alliance with the Devil; ſo the leaſt grace cheriſhed, intitles us to the Family of God; and it is but a rough draught with blots, of what God hath fairly drawn in the glorified Saints. The weakeſt grace gives a deadly wound to ſin, and a ſure, tho not ſo highly comfortable a title to ſo abundant an entrance into Heaven as a ſtronger.

ger. Do not therefore ſeek your torment, where you ſhould find your comfort.

(1.) *The foundation of weak grace, and the hopes of it, is ſtrong.* Every new creature hath not an equal ſtrength, but every one hath an equal intereſt in the Covenant, and as ſure a ground of hope as the higheſt. The deſign of God was to make the new Covenant ſecure from the violations of the creature, *Jer.* 31. 31, 32. *I will make a new covenant with the houſe of Iſrael; not according to the covenant I made with their fathers, which my covenant they brake, tho I was an husband to them.* He would make a Covenant ſtronger than to be broken by them. That Covenant was perpetual, in regard of God, for he continued a Husband to them, and did nothing to diſſolve the knot. This is not to be broken by a perſon in covenant. If it could be broken, it would be the ſame with the othe Covenant. thō not in terms, yet in the iſſue. Now true grace depends upon this Covenant, *Verſe* 33. *I will put my law into their inward parts, and write it in their hearts.* Beſides, this Covenant and the Bleſſings of it are ſettled upon believers, and every one of them, as an Inheritance, *Iſa.* 54. 9, 10. *I have ſworn that I will not be wroth with thee: for the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall never depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee*; and that by Oath. It could not have been made over in ſurer terms. Mountains, the ſtableſt parts of the Creation, that cannot be blown away by ſtorms, ſhall depart at the end of the World; this Covenant ſhall not. It proceeds not only from Love, but Kindneſs, which is Love ſpread with a choicer Affection. 'Tis a Covenant of Peace, wherein their reconciliation with God, and the bleſſings following from it, are ſettled upon them, and that as an heritage, *Verſe* 17. *this is the heritage of the ſervants of the Lord*; and leſt they ſhould fall or loſe their Righteouſneſs, the latter clauſe ſecures them; *and their righteouſneſs is of me, ſaith the Lord.* Whether you underſtand it of the Righteouſneſs of Juſtification or Sanctification, it amounts to the ſame thing. This is the ſure mercies of *David.* So that thou hangeſt upon a Covenant ſettled faſt by the Promiſe and Oath of God, and cemented in every part by the Mediators blood. God never yet broke his Word. It depends upon promiſe; eternal life was promiſed before the foundation of the World, *Tit.* 1. 2. *In hope of eternal life, which God that cannot lye, promiſed before the world began*; to whom? To Chriſt, and in him to all the Elect of what ſize or ſtature ſoever, babes as well as ſtrong men. God had time to conſider all that unconceivable Eternity before Chriſt came, and yet he never repented of this Promiſe of Eternal Life; becauſe he cannot lye, which the *Apoſtle* lays an *Emphaſis* upon. When Chriſt came, all his actions and ſpeeches upon Record were purſuant to the confirmation of this Promiſe. The Lamb, in whoſe boſom you are carried, was ſlain from the foundation of the World in the decree of God, and voluntary deſignation of himſelf. Was there not a long time to conſider? and did he not repent of it all that time? and will he now, ſince he has paid all the price for your grace, and the continuance of it? Can a little time, *ſixteen hundred years* ſince Chriſt was in the fleſh, make any alteration in Gods counſel, and Chriſts deſign, which eternity could not? Beſides, the root is ſtrong, tho the branch be weak: buds draw ſap from the root, as well as the forwarder fruit. The leaſt ſplinter of Wood in a Tree is a part of the Tree. The leaſt atome, tho never ſo ſmall, is a part of the World. Every one in Chriſt is a part of Chriſt, and hath a ſhare in the Promiſe made to him. Is there any diſtinction or difference made in the Covenant between weak and ſtrong? The babe in Chriſt is as well within the verge of it, as the moſt compact Chriſtian. Never then ſadden your Souls if you find true grace in your ſelves, when you are within the arms of an everlaſting Covenant. The grace which lies ſmoking in the chaff, hath fire in it, as well as that which flames.

[2.] *All grace, now triumphant, was weak at firſt.* The higheſt began in a ſeed, a little ſeed. The waters of the Sanctuary, whereby the propagation of the Goſpel in the World, and the Operation of it in the heart is figured; I ſay, Thoſe waters which will perfectly purify the ſoul, did at *firſt reach but to the ancles*, Ezek. 47. 3, 4, 5. after that to the loins, and afterwards

terwards ariſe to the height of waters to ſwim in. Till you read of any grace in Scripture without its mixtures, do not deſpond. *Moſes* had his *Encomium* of Gods familiar; yet tho he ſtruck the rock through Faith, he ſtruck *twice* through unbelief, when indeed he was only to ſpeak, not ſtrike, *Num.* 20. 8, 11. which God interprets unbelief, *Verſe* 12. *Abraham*, who is honoured with the noble title of the Father of the Faithful, had a diſtruſt of Gods promiſe, *Gen.* 12. 2, 3. *I will make of thee a great nation, I will bleſs thee; I will bleſs them that bleſs thee, and curſe them that curſe thee:* Therefore he deals with his Wife to call her ſelf his Siſter for fear of his life in *Pharaoh*'s Court, *Gen.* 12. 12. And after much more experience of Gods truth, in the Court of *Abimelech*, Gen. 20. 11.

[3.] *Your ſtock is ſure.* Your grace is weak, but the ſtock in Chriſts hands for ſupply is full. He keeps it in his own hands. He knows our neceſſity better than we do; and meaſures ſupplies by his own Wiſdom, not by our deſires; for *he feeds them with judgment, Ezek.* 34. 16. *i. e.* he will govern them wiſely: for ſo that place may be underſtood. 'Tis our happineſs, that tho we have little in poſſeſſion, we have much for our neceſſity. 'Tis our happineſs that it is laid ſo high, that we cannot reach it but by Faith; that we have it not in our hands to ſquander it away. Were it in our own hands, it would quickly be out of them, and we not have a mite left. The Covenant with us, was founded upon that made with Chriſt, *Iſa.* 59. 21. *This is my covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever. This is my covenant with them*; i. e. made with us in Chriſt. *My Spirit that is upon thee*, &c. As long as Chriſt hath the Spirit by virtue of that everlaſting Mediatory Covenant, ſo long ſhall the Spirit, and the Fruits, and Power of the Goſpel, be in the hearts of his people. *The words in the mouth of his ſeed*, depend upon *the word put into his mouth*, and *the Spirit put upon him.* The Covenant was made with Chriſt, not for himſelf, but for his ſeed, and his ſeeds ſeed; made with them, but founded upon him; It was for their ſakes the Spirit was put upon him; for their ſakes that words were put into his mouth; for their ſakes for whom he ſanctified himſelf, *John* 17. even for the ſakes of thoſe weak Diſciples, he then prayed for. The words put into his mouth were not bare words, but attended with Spirit; not meer profeſſions, but operative. And this was to abide upon him for them, *henceforth*, and *for ever*: for he calls it a Covenant with them, yet turns and ſpeaks to one perſon. It muſt therefore be for them, that this Perſon is endowed with the Spirit, otherwiſe it was not a Covenant with them.

[4.] *Chriſts charge extends to this weak grace.* It was for this reaſon he hath the order given him in the Text by his Father, not for the ſtanding Reed or flaming Flax, tho that is included. The weakeſt is here committed to him, and therefore is as much under his care. To what purpoſe hath Chriſt this order, if the weakneſs of grace were a ground of deſpondency? 'Tis a ground of humiliation, but not of diſtruſt. The Gardener that regards all his ground, watcheth over the tendereſt Plants. Our keeper riſeth early to look after the *tender grapes* and *pomgranate buds*, Cant. 7. 12. That which is feeble is as much under his conduct, as that which is vigorous. He was ordered to be a Shepherd, whoſe office is to attend the weak motions of the new fallen Lambs. His boſom is appointed a place for them; he gathereth them by his Arms; *i. e.* converts them by his Power, and was to carry them in his boſom, *Iſa.* 40. 11. *He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* If you can go, he is to guide you gently; if you cannot, he is to bear you tenderly; not on his ſhoulders, meerly by ſtrength, but in his boſom with a tender affection. He is not only the Shepherd, but Biſhop of our ſouls, 1 *Pet.* 2. 25. And our converſion to him makes us part of his Dioceſs; *you are returned to the ſhepherd and biſhop of your ſouls.* In all your weakneſs he was ordained by God for your help, *Pſal.* 89. 19. he *laid help upon one that is mighty*: mighty to preſerve his Power, and mighty to uſe it. Help ſuppoſeth perſons moſt in need of it, as the objects to whom it is to be afforded. Every New Creature hath not an equal ſtrength, but they have an equal intereſt in

in the Redeemers Death and Merit, and the weakeſt may ſeem more under his care than the ſtrongeſt, becauſe they ſtand more in need of that office which he is entruſted with, and delights to exerciſe.

(5.) *He delights in this charge.* It was his delight to do the will of God, yea, and his *meat and drink* to cheriſh the beginnings of grace in the *Samaritan* Woman, *John* 4. 34. becauſe it was his Fathers work. Surely it was no ſmall part of the joy ſet before him, that upon his dying he was to be inveſted with a power to perform his Fathers charge. He will not therefore refuſe to embrace the feebleſt Saint. He knew how well the ſoul of his Father was pleaſed with his undertaking this care of the ſmoaking flax, as the words intimate, Mat. 12. 18. *My beloved in whom my Soul is well pleaſed*; pleaſed with that which Chriſt was to do, whereof that in the Text is a part. God takes particular notice of the beginnings of grace, and Chriſts Affection runs in the ſame Channel with his Fathers. Yea, he regards the very Trembling degrees of it. He overlooks all the *Philoſophers* at *Athens*, who boaſted themſelves to be the Grandees in Learning and Records, only two new Converts, *Act.* 17. *ult.* *Dionyſius*, who for all his Ability and Juſtice in judging controverſies, had never had his name ſet down there, but for his *Faith*; And *Damaris* a Woman. He joins a Woman with a Judg, to ſhow that he takes notice of the weakeſt Faith, as well as that which is joined with the ſtrongeſt parts; this great man is mentioned only upon the account of his Faith. See alſo how he overlooks the infirmities of *Job*, Job. 2. 3. *Haſt thou conſidered my ſervant Job?* tho he knew them as well as his graces; and doth not only approve of him, and defend him, but makes his boaſt of him. He makes a publick Proclamation with Joy in the very Teeth of the Devil. Tho he had ſo many pure Angels about him, that one would think he ſhould have ſpoken of with applauſe, as well as of a poor Mortal. Was *Jobs* grace very ſtrong? what means then that multitude of impatient expreſſions ſcattered in the book?

(6) *He will therefore be faithful in it.* His faithfulneſs is more illuſtrious in regarding the more troubleſome parts of his charge; as the Fidelity of a Friend or Servant is more evidenced by the difficulty than facility of his Truſt. When he knew how weak we are, and how apt to ſwerve; had he not been reſolved to relieve us, he had never ſent his Spirit to abide with us for ſuch an end. The *Apoſtle* aſſures us, that the care lies upon him ſtill to confirm us to the end, 1 Cor. 1. 8. *Who ſhall alſo confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus*; *in the day*, not before; expect not grace to be triumphant till then. Wherein the *faithfulneſs of God* alſo bears a part, *v.* 9. And ſurely thoſe *Corinthians* were none of the ſtrongeſt, when the *Apoſtle* doubts whether he ſhould write to them as *ſpiritual*, or as unto *carnal*. The weakeſt is his ſeed, and he will not loſe it. You cannot value your ſecurity more than Chriſt values the honour of his office, and it being his Fathers Pleaſure that he ſhould exerciſe it, it doth more affect him than the deſires of your ſecurity can affect you. Suppoſe he himſelf had no love to Grace, yet you cannot doubt, but that he hath ſo much reſpect to his Father, as not to diſpleaſe him by a neglect of that which he ſolemnly committed to him as a pledg of his affection, and a teſtimony of his confidence in him. He will alſo be faithful to his own glory; but the *fulfilling of the work of faith with power* is for the *glory* of his name, 2 *Theſ.* 1. 11, 12. 'Tis one part of the glory he reſerves to himſelf, to be admired not only by them that believe, but *in them* at the laſt day, *v.* 10. admired in the admirable conduct of their Faith through all weakneſſes and difficulties.

[7.] *He has given evidences of this faithfulneſs.* He never yet put out a dim candle, that was lighted at the Sun of Righteouſneſs.

(1.) *It was his courſe in the world.* He found ſome ſmoking flax in the Ruler, *Joh.* 4. 47, 48, 49. *Come down and heal my ſon*; *come down ere my child die.* He thought Chriſt could cure his Son, there was ſome fire of Faith; but not unleſs he came to his houſe, and that before he died too, as if Chriſt could not recover him by a Word, and could not reſtore him after his breath was expired. Chriſt according to his Office of not quenching ſmoking flax, complys with him. So Mar. 7. 32. Their faith thought Chriſt could cure their friends, but not unleſs he *laid his hands upon them*; yet he grants their requeſts. He eaſily complies with a weak faith, when

when he loves to put a ſtrong one to its ſhifts. As he did in the repulſe he gave to the *Woman of Canaan*, whoſe faith afterwards he applauds with admiration, *Oh woman, great is thy faith!*

(2.) *It was his diſpoſition after his reſurrection*, Luke 24. 13. He meets with two Diſciples going to *Emmaus*, who ſeem to have thrown away all their faith and hope in him, and to be upon the brink of the ſin againſt the *Holy Ghoſt*, v. 21. *We truſted that it had been he that ſhould have redeemed Iſrael.* The next words in courſe were like to have been, But we think him an Impoſtor. But doth Chriſt with indignation caſt them off as tho he would have no more to do with them? No; He takes pains to enliven their faith, and takes occaſion from their weakneſs to renew their ſtrength; and that in ſo eminent a manner, that it ſeems to be *one* of the moſt excellent Sermons that ever he preached, *a comment upon the whole Scripture concerning himſelf*, v. 27. Beginning at *Moſes*, he went through all the *Prophets*, and expounded all the Scriptures concerning himſelf. He filled their heads with knowledg and inſpired their hearts with life.

(3.) *After his Aſcenſion too.* He takes notice of a little ſtrength in *Philadelphia*, Rev. 3. 8. and opens a door for it, that no man can ſhut. Well; Did our Redeemer ever yet diſappoint a Trembling Faith, or let a limping grace go from him without a bleſſing? 'Tis too late ſurely for him to begin now at the cloſe of all things, when the world is almoſt at an end.

[8.] *Therefore you may in the weakeſt ſtate expect aſſiſtance.* The weakeſt grace hath a Throne of grace to ſupply it, a God of grace to delight in it, a Mediator of grace to influence it, a ſpirit of grace to brood upon it. Tho our grace be weak, yet the grace of all theſe are ſufficient to preſerve us. The weakeſt grace in Chriſts hand ſhall ſtand, when the ſtrongeſt nature without his guard ſhall fail. 'Tis not our hold of Chriſt ſo much preſerves us, as Chriſts hold of us; tho the faith we hang by, be a weak thread, yet Chriſt hath a ſtrong hand. Had you the grace of a glorified Saint, you could not maintain it without his help, and that is ſufficient to conduct through the greateſt ſtorms into a ſafe harbour. The *preſerved in Chriſt* is the happy Title of thoſe that are ſanctified by God the Father, as *Jude* ſpeaks, *To them that are ſanctified in God the Father, and preſerved in Jeſus Chriſt, and called.* His *mercy is in the heavens*, his *righteouſneſs as the great mountain* ſtable, his Title iſſuing from thence is, the *preſerver of man and beaſt*, Pſal. 36. 5, 6. And ſhall not that which is more valued by him than man and beaſt, that which is the cauſe of his keeping up the world, be preſerved by him? *Fear not thou worm Jacob*, Iſa. 41. 14. *I will help thee, ſaith the Lord, and thy Redeemer the holy one of Iſrael.* What hath more need to fear than a Worm, that is liable to be trod on by every paſſenger? What hath more reaſon to fear than a creeping grace in it ſelf? Yet what hath leſs reaſon to be afraid, when backt by ſuch a mighty power? 'Tis a weakneſs, but fortified by an almighty ſtrength; it hath a power which neither *Adam* with all his nature, nor the holy Angels before their confirmation were ever poſſeſſed of.

Well then, the weaker thy grace, the faſter let thy dependance be on Chriſt, and then thou wilt be more ſecure by that exerciſe of faith than by the ſtrongeſt grace without it. A ſmall Veſſel managed by a skilful Pilot, may be preſerved in a rough Sea, when a ſtronger left to it ſelf, will daſh in pieces.

(4.) *Comfort againſt corruptions.* Indwelling and eaſily beſetting ſin is that which makes a believer hang down his head. Oh this enemy within me that I cannot conquer! ſurely I ſhall one day die by the hand of *Saul*. 'Tis our unbelief and the ignorance of the great tranſaction between God and Chriſt, and the tenor of the Covenant of grace, which is the ground of all the practical doubts about this Doctrine as well as the notional Diſputes againſt it. Every member; tho it hath boils and ſcabs, is as much a member of the body as the ſoundeſt till it be cut off, and that it ſhall not, hath been the deſign of the whole Diſcourſe to prove. Chriſt doth not cut it off, but heal it. Is it not a part of the Covenant of grace to heal *our backſlidings*? Hoſ. 14. 4. When he finds a diſeaſe, he cures us by the Application of his blood, for the end of *his ſtripes* was that we might be healed, Iſa. 53. 5. And tho God hath a piercing eye to ſee every ſin and the malignity of every circumſtance, yet the motion of his eye that way is not to deſtroy, but to

heal, Iſa. 57. 18, 19. *I have ſeen his ways, and will heal him, tho he walked frowardly.* We ſpeak not now of a *courſe* of groſs ſins. No true believer can be guilty of that; there is a great difference between fouling the feet in the mire, and a total wallowing in it like a ſwine with delight and pleaſure.

Therefore conſider that,

[1] *Chriſts charge extends to this too.* Is his charge not to break the bruiſed Reed? He is by the ſame Reaſon to provide againſt that which would break it. Is he not to quench the ſmoking flax? Then he is alſo to prevent the extinction of it by any other cauſe. The charge cannot be ſuppoſed only to tie his own hands from doing it. Such a Comfort would be of a ſmall value, while we were endangered by powerful enemies. But this charge arms him with a commiſſion, and lays a neceſſity upon him to prevent the breaking and quenching of it by any other hand, and therefore obligeth him to withſtand that which is moſt able and moſt likely to do it; *viz.* indwelling ſin. Tho the Devil be our great external enemy, yet this is our greateſt internal, without whoſe aſſiſtance the keeneſt Arrows of the Devil would be ſhot at rovers, and be uncertain in their effects. Chriſt therefore undertaking the work, undertakes every part of the charge, and this among the reſt. The conqueſt of this in the ſoul was the reaſon of the oblation of himſelf, Tit. 2. 14. *Who gave himſelf for us not only to redeem from iniquity,* but *to purifie a people peculiar to himſelf.* Is it agreeable to the Wiſdom of Chriſt, to neglect the main end of his undertaking, which was *to make an end of ſin*? Dan. 2. 4. What end is there if it recover its loſs, and regain its Empire in a believing ſoul? It were in vain for him to go to heaven to prepare Manſions for Believers, and ſend his Spirit to prepare them for thoſe Manſions, if corruption ſhould get a full head, which would incapacitate them for ever poſſeſſing thoſe Manſions. Would he be worthy of the name of Saviour, yea, and *Salvation*, a title God conferred upon him in the paſt Ages, if he ſhould not ſave thoſe that have the mark of God upon them from that corruption, without which deliverance they could not enjoy any real benefit of his purchaſed Salvation? You have no reaſon to queſtion his power, and as little to ſuſpect his faithfulneſs. The diſtruſt of either is an unworthy reflection upon that God that choſe him for this work, and upheld him in it. Infinite Wiſdom and immutable Goodneſs would never have pitched upon a perſon, for the reſtoration of mankind, of a dubious fidelity. This were to diſparage his Wiſdom, ſully the Glory of his Mercy, and render the deſigns of his goodneſs inſignificant. Shall not this great Perſon be thought fit to be truſted by us againſt our enemies, when we have both his own word, and his Fathers for his willingneſs and ability, whom God thought fit to truſt with a power againſt the greateſt enemy he had in the world upon his own ſingle promiſe? 'Tis unworthy for us to nouriſh jealouſies of ſo great a Redeemer, when God that ſent him, never had cauſe to have the leaſt ſuſpition of him. Let me then beg this of any deſpondent ſoul, not to diſtruſt the Redeemers faithfulneſs, till you meet with a perſon of more unblemiſhed fidelity to confide in.

[2.] *He has an enmity againſt your corruptions.* Sin hath done more wrong to God than ever it did to us. Can it be thought then, that he ſhould let ſo injurious an enemy reign in the hearts of any that love God, and are beloved by him? Your hatred againſt it cannot be ſo great as his, becauſe you cannot arrive to an equality of holineſs with him; the greater the holineſs, the greater the hatred to any thing contrary to it. Our high Prieſt is *holy, ſeparate from ſinners*, and therefore *made higher than the heavens*, Heb. 7. 26. Separate from ſin too, in all kinds of Affection. Letting ſin reign in them for whom he is a Prieſt is inconſiſtent with the holineſs of his Office. Had he not had an indignation againſt ſin, and a pitty to the ſinner, he would have ſpared both the trouble of coming and the pains of dying.

[3.] *His reſidence in Heaven is an evidence that this corruption ſhall be deſtroyed. The heavens muſt receive him till the time of the reſtitution of all things*, Act. 3. 22. Ἀποκατάστασις, τελείωσις ſo *Heſychius*. Till the time of the perfection of all things: His being there is an evidence that things ſhall be reſtored to a perfect ſtate. It was promiſed by God from the beginning of the world, all the propheſies were deſigned to declare it, that thoſe things deformed by the Devil ſhould be reſtored to their primitive luſtre. Things cannot be reſtored till ſin be deſtroyed, Grace fully

fully compleated, Satan put out of all Dominion; in a Word, All his enemies put under his Feet; and we have the greateſt aſſurance of this; for God hath repeated it again and again by all the Prophets from the beginning of the world as if Gods thoughts run upon nothing elſe but this, and the Spirit of Propheſie was nothing elſe but *the Teſtimony of Jeſus*; (as indeed it is not, Rev. 19. 10.) A Witneſs of what Chriſt was to do. He hath the government to reſtore things. If every thing is to be reſtored, believers certainly ſhall not be left out. It was his main deſign to expel unbelief and ſin out of the hearts of his Diſciples by his gracious Exhortations when he was in the World; much more will he do it by his power conferred upon him ſince his Reſurrection, and poſſeſſed by him upon his Aſcenſion. He ſits King in Heaven to reſtore this.

[4.] *'Tis his glory to conquer them.* The ſtronger our corruptions are, the firmer ground hath Chriſt to glorifie his ſtrength in our weakneſs. If they were not ſo ſtrong and ſin ſo foul, Redemption would not appear ſo plenteous. His office is chiefly exerciſed about thoſe; when thoſe are fully conquered in all the elect his Office ceaſeth, and the kingdom is to be reſigned to the Father. Till then he is a Shepherd, and in that reſpect his Office is to find his Sheep out when they wander, and bring them home: If he came to ſeek that which was loſt, it is no leſs for his honour to preſerve that which he hath found. The choicer the thing, and the ſtronger the oppoſition, the more glory accrues to the preſerver of it. Is it for his honour to begin a work in thee, and ſtart back from it? Is it likely he would ever have ſtruck a ſtroke at thoſe hard hearts of ours, if he did not intend to make thorow work with them? He never yet did any work by halves, and ſhall he begin now?

[5.] *'Tis already condemned by him. God condemned ſin in the fleſh* by the Sacrifice of Chriſt, Rom. 8. 3. *And for ſin condemned ſin in the fleſh.* As at his death there was a general condemnation of ſin in its nature, ſo upon faith in this Sacrifice, our faith in his blood, there is a particular condemnation of ſin in its power, as an unrighteous thing, and not fit by reaſon of its malignity to have a ſtanding there. He condemned it by his holineſs in the Law, by his juſtice in the death of Chriſt, and by his mercy in the renewing of thy Nature, which is always accompanied with a condemnation and in part an execution of ſin. When the guilt of thy ſin was pardoned, the power of thy ſin was condemned. As the pardon of the one will not be reverſed, ſo neither ſhall the condemnation of the other. If it be condemned by our Saviour in his fleſh, it will be conquered in us by his ſpirit; for whatſoever was done by Chriſt as Mediator in his Perſon, was an evidence of what he would do by his ſpirit in his Members according to their capacity. Hence they are ſaid to be crucified, riſen, aſcended, and to ſit in Heavenly Places with him, not only virtually in him, as their head, but ſpiritually in themſelves. Shall a dying, gaſping ſin overpower a living, thriving Grace? Sin therefore ſhall be conquered. The Father by his ſpirit will purge away the worms and ſuckers which may hinder the growth and ripening of the fruit, John 15. 2. *Every branch that bears fruit he purgeth it, that it may bring forth more fruit.* If a branch, tho ſmall, he will take care to remove the hindrance to its fruitfulneſs. God foreſaw what infirmities thou wouldſt have, before he gave Chriſt this commiſſion; and Chriſt fore ſaw them before his acceptance of the charge. If their preſcience could not ſtop God in his gift, nor cool Chriſt in his acceptance, why ſhould it now.

But,

(1.) *This conqueſt is by degrees.* 'Tis victory promiſed in the *Text*, therefore a conflict is implied, and muſt be endured. Victory doth not attend the beginning of a War juſt at the heels. Some time muſt be allowed between the ſmoke and flame. Chriſt muſt not quench the ſmoke; but grace may ſmoke, and only ſmoke for a while. His charge is to keep that which is committed to him, not preſently to overthrow its Enemies. He will eye his Authority and inſtructions, as he is Gods ſervant; for as he hath *received a commandment from his father*, John 14. 31. ſo he acts. He will not perfect it in an inſtant, but at length he will. *Light*, and a fulneſs of it, is *ſown for the righteous.* 'Tis but ſown, time muſt be allowed between that and the harveſt. The new Creation is no more than the old

was perfected at once. Can you expect your Saviour ſhould make quicker work with you than with his Diſciples when he was upon the Earth? It was his pleaſure not to reduce them preſently to a perfect ſtate. Neither can we expect more than our Saviour Prayed for which was not that you ſhould be without foils to your Faith, but without the failing of your Faith. He did not deſire his Father preſently to take them out of a World of ſin, or ſin preſently from them, but to preſerve them under it, from being conquered by it. *God works to will and to do*, but *of his own good pleaſure*. Not as we pleaſe, but as himſelf pleaſeth.

(2.) *Yet while they do continue, the love of God to thee is not hindered by them.* The incorruptible ſeed, which is his own, will more prevail to draw out his love, than thy infirmities to engage his hatred againſt thee. When Chriſt hung upon the Croſs with all the ſins of believers about him, God did not withdraw his Love from him, becauſe of that righteouſneſs, holineſs, and love to God found in him; yet he withdraw his comfortable preſence, to ſhow his hatred of ſin. As God dealt with the head, ſo he will with the members. Eſpecially if your hearts begin to hanker after any ſin; tho he hath engaged not to take away his loving kindneſs from you, yet he may withdraw his comfort, till you have repented of your ſin. He may chaſtiſe you with rods, but will not ſuffer his Faithfulneſs to fail. He will, as a Mother, raiſe you when you fall, but whip you for falling, to cauſe you to take more heed. Chriſt ſeems to have had as much reaſon to caſt off his Diſciples, as ever he had to caſt off any believing Soul ſince. None could ever forſake him in ſuch extremity as they did, for his perſon will never be in the like ſtraits again. Yet having once loved them, *he loved them to the end*, and after the end, after his Reſurrection, as appears by viewing the ſtory. And 'tis to be obſerved, That tho their unbelief, ignorance and pride did often fume from them in the preſence of their Maſter, yet Chriſt mentions none of them in his Prayer to his Father; Only their grace, *John* 17. 6, 8. *They have kept thy word; they have believed that thou didſt ſend me.* They had indeed received the Word of God, but it was lodged in Souls very muddy.

(3.) *While they do continue, God by his Wiſdom and Grace draws profit to you from them.* The very ſtirring of one ſin is ſometimes the ruine of another; a groſs ſin ſometimes is the occaſional break-neck of ſpiritual pride. The high thoughts *Peter* had conceived of himſelf upon the confeſſion of Chriſt, were not ſcattered, till he had as ſhamefully denied him, as before he had glorioufly confeſt him. The *thorn in the fleſh* of that great *Apoſtle*, whether it was an outward temptation, or inward corruption, kept him upon his level from being *liſted up above meaſure*. Thus doth Chriſt make good his charge by ordering things ſo by his Wiſdom, that that which would in it ſelf quench the ſmoking flax, is an occaſional means to enflame it. The fogs which threaten the choaking the Sun, make his heat more vigorous after the diſperſion of thoſe vapours. Neither can ſin, becauſe it hath no *poſitive being*, be excluded from the number of thoſe *things* which by the over-ruling grace of God are ordered *to our good*, Rom. 8. 28. tho it be not ſo in its own nature, ſince the Penmen of Scripture ſpake not alway according to the rules and terms of *Philoſophy*.

For a *cloſe* therefore of this: perhaps it is our own fault that our corruptions are no more ſhattered. God hath given you ſucceſs againſt ſome ſin. But have your hearts been as much elevated in praiſe for it, as they were before fervent in prayer? If corruption gather ſtrength, charge not God with want of love, but your ſelves with want of thankfulneſs. Prayer procures mercy, but praiſe is a means to continue it. As we muſt depend upon his ſtrength for a victory, ſo we muſt acknowledg his ſtrength in our ſucceſs; elſe he may withdraw his power, and our Enemies may thereupon re-aſſume new life, and aſſault us with a greater courage. Again, Let not any thing you have heard of the Faithfulneſs and Power of Chriſt make you neglect your duty. Let *Aſaph* be your pattern, *Pſal.* 73. who after a ſtrong conflict with ſin, had an aſſurance that God would *guide him by his counſel to glory*, Verſe 24. This makes him not lazy, but quickens him into a reſolve, That it was good, and *good for him* too *to draw nigh to God*, Verſe 28.

God

God is ready with his counſel to guide us, but we muſt be ready with our Petitions.

3. *USE. Matter of Duty.*

(1.) *How ſhould men labour to get into a ſtate of grace!* To get within the verge of Chriſts commiſſion, into ſuch a ſecurity which may at laſt bring them to an eternal triumph over Death and Hell! Security of Eſtate, and ſecurity of Perſon and Intereſt, is the main intendment of men in the World. But ſecurity of Soul is leaſt in mens thoughts. Should not this latter be as ſeriouſly minded? Were there a ſtrong Tower wherein they might be infallibly preſerved in the time of hoſtile Invaſion, and be out of the reach of the Enemies battery, how greedy would men be to get underthe ſhelter? Such a *ſtrong tower is the Name of the Lord*, and thoſe that put their truſt in him ſhall be ſafe both againſt open Invaſion and ſecret ſtratagems, *Prov.* 18. 10. *The Name of the Lord is a ſtrong tower: the righteous runs into it, and is ſafe.* By the Name of the Lord, the *Jews* underſtand in this place, and in many other, the *Meſſiah* appointed for the ſecurity of the Righteous. Methinks every natural man ſhould run with all haſte into his Cloſet, fall upon his knees, and not riſe till he hath that grace which is by Gods order the ſubject of Chriſts tender care. Methinks he ſhould cry and groan, ſigh and pray, till he have at leaſt ſome ſmoking flax. There is no *medium*; we muſt either be under the conduct of Chriſt, or the government of the Devil. If we are in our natural ſtate, we are not inrolled in Chriſts Family. There is nothing for Chriſt, but enough for the Devil to make victorious. Smoking grace ſhall grow into a flame of love, and ſmoking ſins into a flame of wrath. Smoking grace is under his care, and ſmoking ſins under his vengeance. As at the laſt Chriſt ſhall come to be admired in all them that believe, *i. e.* in the conduct of them through grace to happineſs, ſo he ſhall be admired too in the *vengeance* he ſhall take upon all them *that obey not the Goſpel*, 2 *Theſſ.* 1. 8, 10.

(2.) *Examine whether you have grace or no.* 'Tis not loſt time to enquire whether you have this victorious principle? Put thoſe queſtions to your Souls. Have I a ſincere *reſolution* to diſcard my former ſin? Do I moſt abhor my darling luſts? Is the burden of this body of death my greateſt grief? Have I valuations of Chriſt above all the World? Would I rather be under the gracious government of Chriſt, than be the greateſt Prince in the World without it? Do I eſteem God my chief good, and delight in ſpiritual converſe with him, above thouſands of Gold and Silver? Have I a reliſh of the things of God above all the pleaſures of ſenſe? Is the knowledg of God, and excitation of my affections towards him, my chief light? Try it by its activity. 'Tis a true Maxim, *Operari ſequitur eſſe.* To be without operation, is not to be. If there be not the Operation, there is not the Eſſence of grace. 'Tis impoſſible ſo active a Being as that ſhould lie idle in the Soul; there will be ſmoke, ſtrong deſires, aſcents upwards, and aims at an Heavenly Region, tho ſometimes it be hindered in its direct aſcent by the violence of the winds, as the ſmoke is. Every creature is active in that which concerns its welfare; grace therefore will be as active as any natural thing whatſoever, according to its degrees, becauſe it is a Divine communication, a participation of the Divine Nature. It being more noble, and of a choicer extraction than any other creature, it will be more active to reſiſt the Invaſions of the Devil, and to move towards God as its chief end.

Only take theſe *cautions*:

[1.] *Judg not of thy want of grace by the not acting of that grace which formerly was very vigorous.* One grace may for a time ceaſe to act ſo ſenſibly, to give way to the powerful Operations of another. *John Baptiſt* did decreaſe, that Chriſt might increaſe. Graces have their particular ſeaſons to traverſe the ſtage of the Soul, ſometimes Love, ſometimes Hope, ſometimes Patience, Humility, Faith and dependance, ſometimes Sorrow for ſin, ſometimes Joy, *&c.*

[2.] *Grace may be ſometimes oppreſt by a temptation, and ſo may ceaſe a ſenſible acting; but it will recover it ſelf by degrees.*

[3.] *If*

[3.] *If you find upon a diligent ſearch that you have true grace, take heed of nouriſhing jealouſies of God, and unbelieving doubts of the Care of Chriſt over you.* We indeed often have our fears of our ſelves upon the clouding of our evidences; and when we have reaſon to queſtion the truth of our grace, we have very good reaſon to queſtion our ſtanding alſo. Tho we have a clear proſpect of our grace, and know it to be true, yet there may be fears in us of what might have been, had we not this ſecurity in Chriſts commiſſion. As a man upon a high Tower, tho hemm'd in with ſtrong Battlements, and ſure that he cannot fall, yet when he looks down, he cannot but have ſome horror and chilneſs in his blood at the apprehenſion of what might be, if he had not that protection *. Neither do I diſcourage fears in our ſelves, and fears of thoſe things which may weaken our hopes of Salvation. For thoſe the *Apoſtle* joyns with a confidence in God, *Phil.*2. 12, 13. *Work out your ſalvation with fear and trembling, for it is God which works in you both to will and to do.* Fear your ſelves, but have confidence in God, a believing fear without an unbelieving jealouſy of Gods neglect of you. For all doubts of the ſtability of the Covenant, and the perpetual tenderneſs of God, are brats of a natural *Pelagianiſm.* Breathe not your unbelieving fears in the face of Chriſt; 'tis a wrong to his Commiſſion, a diſparagement to his Fathers Wiſdom, as if he had placed ſo great a truſt in feeble hands; and a vertual accuſing of God and Chriſt of the greateſt falſity imaginable, whereby we make him more baſe and deceitful than the worſt of men; an affronting the main tenor of the covenant of grace, and making the Work of Redemption to bear no better fruits than that of Creation. How languiſhing will be our love to God, while we have unworthy ſuſpicions of him, that he ſhould love us this day, and be an Enemy to us to morrow? Can we love a man this day, that we fear will the next be our deadly Enemy? Let the time ſpent in ſuch jealous thoughts and complaints of God, be ſpent in duty. Would it not be a trouble to a loving Husband, to have his Wife complain of her fears of his caſting her off after the Marriage-knot, and reiterated promiſes and aſſurances of his Affection? Would ſhe not better engage his Affections by a performance of all offices of Love and Duty towards him?

* Theſ. Salm. de Preſever.

[4.] *Let not this Doctrine encourage any remiſneſs in our known duties.* Let none encourage themſelves to a freedom in ſin, and preſume upon Gods preſervation of them without the uſe of means. No; The electing counſel upon which this victory is founded, choſe us to the *means* as well as to the *end.* He that makes ſuch a conſequence, I doubt whether ever he was a Chriſtian. I may ſafely ſay, That any perſon that hath a ſettled, reſolved, and wilful remiſneſs, never yet was in the covenant of grace, ſince that promiſeth ſuch a fear of God in the heart which is incompatible with a reſolved lazineſs in duty. 'Tis a new heart and a new ſpirit, not a lazy heart, that is the intendment of the Covenant. The ſame will which is the ſeat of grace, can never be the ſettled ſeat of the neglects of God. God hath promiſed a victory; but the very promiſe of victory implies a War, and commands, as well as encourages a ſtanding to our Arms. Victories are never gained by ſleep and lazineſs; Camps may be beat up, and Throats cut, if Guards be neglected. He that is not under the influence of the Doctrine of grace, never had the truth of habitual grace in him. He that hath not learned the Leſſon which the Grace or Goſpel of God teacheth, to *deny ungodlineſs and worldly luſts*, &c. *Tit.*2. 11, 12. was never any proficient in Chriſts School, never had any work of Grace. 'Tis the nature of Grace to be active. 'Tis a Divine principle; ſecurity a Diabolical; darkneſs and light cannot blend together in intenſe degrees; *Chriſt* and *Belial* cannot ſhake friendly hands. Security is never the effect, but the diſeaſe of grace, the death of holineſs, and the life of ſin. That grace which aſſures us to the end, will make us conſcionable in the means to attain it. A partial ſecurity is alſo very dangerous in a Chriſtian. It will kill our comfort, tho it may not deſtroy our Souls. It will impair the beauty of grace, tho not its being. Would any but a mad man under a diſtemper neglect the means to reſtore his healthfulneſs, becauſe he were ſure to live ſo long a time?

[5.] *Admire the grace of God.* How much are we beholding to the grace of God

God which is at an hourly expence upon us? As his Providence is called, a continual creation by the efflux of his Power, so our preservation in the new state is a continual Regeneration by the influence of his grace. God in giving thee grace, hath given thee more than if he had given thee all the glory of the world. All other things are managed only by a common Providence, this is put more immediately under Christs charge. By giving thee this, which is a peculiar part of his Commission, he hath given thee such a Guardian, such an advantage, which could never have been gained by a confluence of all the honours in the World. 'Tis a standing Miracle in the World, That all the floods of temptations should not be able to quench this little Heavenly spark in the heart; that it should be preserved from being smothered by the steams of sin, which arise in us; that a little smoking Flax should smoke and burn in spite of all the Buckets of Water which are poured upon it. To see a rich Jewel in a Childs hand, with a Troop of Thieves about him snatching at it, and yet not able to plunder, would raise an astonishment both in the actors and spectators, and make them conclude an invisible strength that protects the Child, and defeats the Invaders. Thus God perfects his strength in our weakness, and ordains matter for praise in the mouths and hearts of Babes and Sucklings.

[6.] *Acknowledg thy standing and thy present victories only to be by the Grace of God.* Give the grace of God its due praise. God hath fixed our standing in Christ, and intrusted and charged him with our preservation, that grace might triumph in the whole Christian-pilgrimage, till we come to the Land of rest; that nothing may be heard either in Heaven or Earth, but the acclamations *of grace, grace. God put no trust in his saints*, Job 15. 15. In some other person therefore as the head of them. The ground of our perseverance is not in our selves then, since God puts no trust in us, but in another, in the Mediator.

We cannot beat men too much off from themselves; and therefore to strengthen this, take these grounds:

(1.) *Grace in its own Nature is not immutable, nor independent.* Immutability is not intrinsical to grace; neither is it, nor can it be, the essential property of any creature tho never so high. 'Tis a natural perfection belonging only to God. The habit of grace is called an incorruptible seed; not that it is so in its own nature, (for it is a creature, and therefore defectible; for mutability is as much belonging to the essence of a creature, as immutability to the essence of God. As it is impossible God should be mutable, so it is impossible a creature should be in its own nature immutable.) But grace is immortal in respect of that Omnipotent power which doth attend the principle, and spreads its warm wings over it, as the Spirit over the World, to bring it to a perfect beauty and order out of the *Chaos*. If grace did not depend upon God in its preservation, but were unchangeable in its own nature, it might be counted as perfect as God, whose only prerogative it is to be independent and immutable in himself. The *Heathens* could say, There was no τὸ ὄν, no *ens*, but God; in him we have our being, and in him only we have our firm and stable being.

(2.) *The same power that doth create, is necessary to preserve.* There is little difference between Creation and Conservation the one gives *primo esse*; the other *porro esse*. The Wisdom and Power of God is as eminent in the preservation and Government of the World, as in the rearing of it. We are no more able to preserve Grace, than we are to create it. We cannot preserve our own Thoughts which are the natural products of our minds, much less so rich a Treasure as Grace, which is purely supernatural, and in the midst of so many Pirates which endeavour to rob us of it. As the first habitual Grace is by the operation of Gods grace in us, so the daily preservation of it is by his assisting Grace, which in a sweet way, and yet efficacious, keeps grace in its station, and carries on the soul to further degrees. As it is the preserving power of God maintains the world, so the auxiliary grace of God maintains grace and all the exercises of it in the heart, which could not else be kept up by all the power of mens wit or will. As the influence of the Sun is necessary to all natural productions, preservation, and maturity of them, so is the influence of Christ necessary to all productions and preservations of grace. The Righteousness whereby we are justified, and whence

whence our habitual grace doth ſpring, is laid up in Chriſt, and our ſtrength too, Iſa. 45. 24 *In the Lord have I righteouſneſs and ſtrength.* Righteouſneſs to juſtifie us, and ſtrength to preſerve us; and as he is our Redeemer, laying thereby the foundation of the new Creation; ſo he is our ſtrength whereby it is preſerved, Pſal. 19. ult. *Oh Lord, my ſtrength, and my Redeemer.* The former part of the *Pſalm* is by the *Apoſtle* in the *Romans* applied to the times of the goſpel. Our redemption and our ſtrength, our righteouſneſs imputed, our Righteouſneſs inherent, and our Strength are the effects of the ſame cauſe. So that we can no more be our own ſtrength, than be our own Redeemers; nor be our own ſtrength no more than our own Righteouſneſs. When *Paul* complains of his temptation, God anſwers him that his *grace* ſhould be *ſufficient* for him. Not the *habitual* grace in *Paul*, but the *aſſiſting* grace of God, 2 *Cor.* 12. 9. Hence it is that the Saints in Scripture deſire ſo often God to help them, which they need not, if their inherent grace were ſufficient to preſerve them.

(3.) *The ſtanding of thoſe who are in their conſummate ſtate in glory, is only by grace as the chief cauſe.* The good Angels and bleſſed ſouls are confirmed in that ſtate by a ſuperabounding Grace; for by nature they are mutable. Was it the contemplation of the face of God that kept the Angels firm in that ſtate? What is the reaſon ſome of the Angels fell who contemplated Gods Face at the creation as well as thoſe that ſtood? Or is it that they ſee no good which they want, being advanced the higheſt of any creatures? Was not this the caſe of the fallen Angels? What good did they want which was proper to a created ſtate? Beſides, confirmation is *poſitivus effectus*, a poſitive effect, and therefore muſt have a poſitive cauſe, a privative cauſe not being ſufficient to produce a poſitive effect. Or do the good Angels and glorified Saints continue firm to God, becauſe they know that if they ſin, they ſhould be eternally miſerable? But this doth not become a bleſſed ſtate to avoid ſin for fear of puniſhment, rather than love of Righteouſneſs. Beſides, the happineſs of heaven could not be eternal, nor the joy pure, that is mixed with thoſe fears of falling and loſing it. Or is it from an affection to the pleaſure of the place? Such a ſelf-principle becomes not the purity of that ſtate. But tho their inherent grace, the contemplation of God, and delight in him, may be ſome means of their ſtanding and methods God uſeth, yet thoſe are not ſufficient of themſelves. 'Tis God in his incomprehenſible grace which preſerves them.

Bradw. de Cauſa Dei. l. 2. c. 15.

Rutherfords Letters, p. 184. 'Tis an excellent Speech of a *holy man* of our neighbour nation: *I am ſure if my feet were in Heaven, and Chriſt ſhould ſay, defend thy ſelf, I will hold thee no longer, I ſhould go no farther, but preſently fall down in many pieces of dead nature.* If you can find one Saint that in that place of glory aſcribes the beginning or perfection of his Salvation to himſelf, then glory in your ſelves too. But not till then, and I am ſure you never will.

(4.) *If all this be true, much leſs can the beſt grace in this world preſerve it ſelf, becauſe at beſt in it ſelf 'tis weaker than its adverſaries.* No ſooner is grace put into the heart, but all the powers of hell are in arms againſt it, and would murther the new-born heavenly nature. Now it being a creature weak and imperfect, it cannot be ſo powerful in Operation, as to reſiſt the force of a ſtronger being, and a ſubtle and inſinuating adverſary. Were there no Devils to aſſault, I do not underſtand how this principle, ſo weak in it ſelf, were able to make head againſt the deceitfulneſs of our own hearts. 'Tis the Spirit ſteps in to quell thoſe deſtroyers, and brood upon his own work in the ſoul. What? Was it *Peters* ſtrength, or Gods grace in him, that made the difference between him and *Judas*? Between *Paul* and the reſt of the perſecuting *Phariſees*? 'Tis from Gods faithfulneſs that we are eſtabliſhed and keept from evil, 2 Theſ. 3. 3. *But the Lord is faithful, who ſhall eſtabliſh you and keep you from evil.* If God, not our ſelves; 'tis true, we will, but God works that will in us. We work, but the grace of God works that work in us, and for us. If by grace we are what we are, it is by grace we do what we do, and that of Gods good pleaſure, not our merit. Our ſufficiency is of God, not of our ſelves. Our fruitfulneſs depends upon our abiding in Chriſt. What can Duſt and Aſhes do againſt Principalities and Powers? What man is able without the grace of God to wreſtle with an experienced Devil? A ſmoking flax would quickly be blown out or expire after a little blaze, if God did not cheriſh it; a bruiſed Reed would be trod in the dirt, if he did not ſecure it. A gracious

ous man depends upon God as the Steel doth upon the Loadstone in the Air, which if once separated will be carried down with its own weight, and be reduced to a motion proper to its nature. If God should withdraw his grace from us, the grace in us would not preserve us from falling as low as Hell; for of it self it is far more insufficient to preserve us, than the strength which Angels and *Adam* had was to preserve them. We are preserved not by any inherent power in our selves, but by the constant touches of God upon our wills, whereby he keeps our wills fixed to him.

Let not then our free-will usurp the praise which is due only to Gods grace.

(1.) *There is danger in it.* To ascribe thy standing or victory to thy self, is an usher to some scurvy and deplorable fall. When we confide too much in our selves, God leaves us to our own foolish confidence, to reduce us to our proper dependency on him. *Peters* boasting of the power of his own grace, was a just cause of his being left to himself, that he might be sensible of his own weakness, and the true ground of his security. If we do fall, it is not for want of faithfulness in God, but for want of Thankfulness in us.

(2.) *'Tis our sin.* So much as we ascribe any thing to our own strength, so much we rob grace of its glory. We provoke the Lord to jealousie, who will not have the glory due to his name, ascribed to the creature.

(3.) *The contrary is our Advantage.* The acknowledgment of our dependency on God is the way to be preserved; the more we give God the glory of his grace, the more will he give us the comfort of it.

[7.] *Let the falls of others that seem stronger than you, make you more thankful, and more compassionate.* If they make you more thankful, they will make you more compassionate. Tho you may be engraven with more lively characters of Gods Image, and in an higher manner like to God, yet grace is to be acknowledged that kept Temptations from overcoming you. Let not your pride, but your praise take encouragement from thence. Think not your selves better, because you are victorious while others are defeated, but God more gracious to you. The continuance of his assisting grace was the cause of your success, as the withdrawing of it was the cause of the others defeat. If this too much natural corruption be indulged, it is a ground to fear we may shortly be his successors in the like fault, or a worse.

Be more compassionate to others, Gal. 6. 1. *If a man be overtaken in a fault, you which are spiritual restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.* Let the faults of others teach us to exercise the grace of humility in our hearts, and carriage towards them. Make not the breach wider by our censures, which is too wide already by Satans Power. Restore with meekness, not proud censoriousness; by a dove-like meekness like that of our Saviour; the case may shortly be our own, and we may stand in need of his assistance for our restoration. To pity or help a gracious man in such a case, is to assist Christ in his charge, and be his seconds in his duel against the Devil, and will be kindly accepted by him. God commanded in the Law to help a beast, if they saw it in a Ditch. 'Tis unnatural to let an *infant* lie on the ground and not lend a hand to lift it up; much more to let an *infant grace*, the birth of God and charge of Christ, to lie grovelling in the earth by the power of sin.

[8.] *Despise not therefore small grace in any.* Is Christ to have a special regard to smoking flax and bruised reeds? Is it fit we should be of a temper contrary to our Saviour in despising that which God hath ordered him to regard? Must that be the object of our laughter, which is the object of Christs tendrest care? Is that to be the subject of our scorn, which is one of the chief parts of his commission to take care of? Can he be thought to be regenerate, who is of a disposition so contrary to him who ought to be his pattern? If Gods soul be well-pleased with Christs care of small grace, he must abominate any temper so opposite to his own, and that of his Son. 'Tis a pride and a scorn like to that of Devils, not a spirit like that of God. As the least sin in others must not draw our affection, so the weakest grace in others must not lie under our contempt. Would you tread upon a Diamond because it is little, or slight a Star bigger than the whole earth, because it seems a little twinkling spark in your eye? Let us look

to it then, that we diſeſteem not that in another, which is of more worth than the whole Maſs of the ungracious world. 'Tis a gallant diſpoſition not to be offended with that ſmoke, which doth not offend the Redeemers eye.

[9.] *Stand faſt.* Leave not off till you gain a full victory; till judgment be brought forth to victory. 'Tis neceſſary. He that is not at laſt victorious, was never any Soldier under Chriſts pay, or inſpir'd with Chriſts ſpirit. Men may think they ſtand faſt, and are in a proſperous way to victory, when they are not, 1 Cor. 10, 12. *Wherefore let him that thinks he ſtands faſt, take heed leſt he fall.* There muſt therefore be much watchfulneſs and warineſs uſed. Tho this Doctrine ſtands firm, yet ſuch exhortations muſt be uſed. The Word of Chriſt to *Peter, that his faith ſhould not fail*, was as firm as a Rock, yet Mat. 26. 40, 41. *He ſaith unto Peter, Watch and pray, that you enter not into a temptation*; he ſtirs him up particularly to his watchful guard, tho there were two others beſides, that had not that aſſurance from his mouth, that their faith ſhould not fail, as *Peter* had. *Paul* promiſeth the *Corinthians* in the name of God, 1 Cor. 10. 13, 14. that *God would not ſuffer them to be tempted above meaſure*; muſt they therefore ſtand idle, and ſuffer themſelves to be carried down the ſtream of a Temptation, and leave God wholly to do his work? No. *v.* 14. he draws an argument from this promiſe to exhort them to their duty, *wherefore my beloved flee from Idolatry*; flie, not creep, not go, not walk. Promiſes are not to encourage our lazineſs, but quicken our induſtry. Let not the charge then brought againſt *Ephraim* fall upon us, That *our goodneſs is like a morning dew*, Hoſ. 6. 8. When men begin in the ſpirit, and end in the fleſh, the end will be both dreadful and ſhameful. An eternal Crown is entailed upon a conſtant faithfulneſs. Our running in a race near to the end will be inſignificant, if then our *Antagoniſt* get the ſtart of us. 'Tis by this conſtancy we come neareſt the name of God, which is, *I am that I am*, unchangeable in Perfections, and immutable in goodneſs. Our actions ſhould be ſuitable to the reward promiſed, which is not for a day or two, but for eternity. We muſt hold on and wreſtle, till we get the bleſſing. Without continuance we loſe our pains, and the fruit of them, our Crown. Run not ſlowly; but that you may obtain, let your eye be upon the Crown, you will never elſe run ſwiftly, becauſe not chearfully. But withall, means muſt be uſed, to ſtand faſt in grace and gain a victory. God doth not preſerve a Chriſtian by force or compel him to keep his ſtanding as he doth eſtabliſh the earth, or the Heavens, but by rational means, by promiſes and precepts ſuitable to the condition of a rational and voluntary Agent, and propoſing affective and alluring arguments to encourage him in his courſe; yet he leaves not the ſucceſs barely to this, and the operation of our own wills, but attends it with the ſupernatural power of his Spirit, ſuitable to the manner of our firſt converſion, which was not by violence, but by the propoſals of the Goſpel, and the ſalvation promiſed in it, wherein a ſecret power of the ſpirit was exerted upon the heart, enlightning the mind, and enclining the will, and drawing it with the cords of a man in a way of love, to a compliance with the Goſpel-promiſe. So likewiſe in the preſervation and progreſs of Grace, there is ſtill a ſecret working of the Spirit of God with outward exhortations, and admonitions to perſeverance; thereby keeping up the new habit, and new heart in us, quickening it by outward means aud rational ways, ſuited to the judgment and reaſon of the new creature; and thus keeping his hand upon the will, he moves it to ſuch ends, for which he firſt touched it, and draws it on from one degree unto another, till it comes to perfection.

Camero de Eccleſ. p. 227.

Therefore we muſt not make uſe of this doctrine to neglect the means God hath appointed for the eſtabliſhing and compleating of grace; ſince God acts with us as rational creatures, we are not only paſſive but active ſubjects in this work. *John* aſſures the believers, that the unction in them ſhould preſerve them from ſouldeſtroying errors. There is this paſſive perſeverance, 1 Joh. 2. 27. *As it hath taught you, ye ſhall abide in him.* Muſt they therefore be careleſs? No; *v.* 28. He backs it with duty on their parts. *Wherefore my little children abide in him, that when he ſhall appear we may have confidence*; abide in him, that certainly abides in you. There is ſcarce a promiſe in the whole book of God to encourage us, but is ſome where or other attended with a precept to quicken us. *Means.*

(1.) *Look well to Sincerity.* This is the blood and vital Spirit, which runs through

through the veins of every Grace, without which it is not what it seems to be; Faith is not Faith, unless it be unfeign'd, and what may seem to be Love, is not so, unless it be Sincere. Sincerity is that Principle in the heart, which complies with the quickning Grace of God, as the vital Spirit in a plant doth with the beams of the Sun, which doth not only make it stand, but grow against the injuries of the weather. It was Gods manner long ago to have a special respect to Sincerity, *Job* 8. 20. *Behold God will not cast away a perfect man, neither will he help the evil doer,* לא ימאס. He will not *despise* or turn away himself. If a sincere man falls, he will reach out his hand to lift him up, as the *Antitheses* manifests; The word being in the *Hebrew*, he will not take the evil doer by the hand, לא בידיחזיק, Implying, that he doth hold the other, and raise him up. 'Tis our Sincerity in withstanding the sins and temptations of the World, that the promise of perfect Sanctification is made to, *Revel.* 3. 4, 5. *Thou hast a few names in Sardis, which have not defil'd their garments, and they shall walk with me in white*, they shall be cloathed in white. An allusion to the *Jewish* custom of admitting the Priests into their Office, by cloathing them with white, as a badg of their Office, and continuance in the Priesthood. *Job held fast his integrity*, Job 2. 3. And that was a means to preserve and recover him. Uncompounded things are least subject to Putrefaction, whereas mixt bodies easily ferment and corrupt; sincerity can never be feeble, because the spirit of power alwaies attends it, 2 *Tim.* 1. 7. *For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.* The *Apostle* couples them both together. A single respect to Christ in the midst of shaking Persecution, is both an evidence of the strong touch of the heart by the Spirit, and a preservative against Apostacy; as the standing right of the Needle in the Compass, in the midst of the winds which tose the Ship, manifests its powerful touch by the loadstone, and is a means to direct it in its course, and preserve it from a Wrack.

(2.) *Get a stock of spiritual knowledg, and actuate it often.* The grave considering Christian will stand, when the hot headed professor, like horses of the same temper, will jade and sink under the rider in a few miles. Men whose Religion consists rather in a commotion of their passions, than a judicious and considerate Determination of their wills, will quickly flag; hot beginners are not durable: violent motions, either in Naturals or Morals, are not perpetual; get the experience of every truth you hear. Experimental knowledg is the true ballast of the Soul, when meer sound and air is a rouling and moveable thing. Meer head professors are as light as a cork dancing upon every dash of water. An experimental *tast* of the Grace of God, *viz.* That Grace of Christ which produceth *a coming* to him, is a means to be *built up a spiritual house*, 1 *Pet.* 2. 3, 4, 5. *If so be you have tasted that the Lord is gracious.* It must be a tast, not only the hearing of a sound; 'tis not enough to be sound in judgment, but *spiritual in tast*, *Col.* 1. 23. Skilful *Musitians*, who understand the delicacy of the airs in a tune, will chain their ears to the sound, when an unskilful person will listen and stare a while, and run away. Our valuations of God, are according to the degrees of our knowledg; and our cleavings to him, according to the degrees of our Estimations of him. Actuate it often. Let thy knowledg sink down to thy will, and lie ready by thee, to bring forth new and old upon any exigency. The forgetting the Precepts and Promises of God, is the cause of *fainting*, Heb. 12. 5. *Wisdom and knowledg shall be the stability of thy time, and strength of salvation*, *Isa.* 33. 6. As this makes the Kingdom of Christ stable in the World, so it will the Kingdom of Grace in our Souls. Get therefore, and actuate a Knowledg of the tenor of the Covenant, the substance of the Promises, the nature and ends of Christ Mediation. *Be strong in the grace that is in Christ*, 2 Tim. 2. 1, 3. Have a right understanding of the Covenant of Grace, which is manifested in and by Christ, of the stock of Grace stor'd up in Christ. This will make you endure hardship as the Soldiers of Christ; this will make you high-spirited in the acting of your Faith, and Pleas before God, without which both your faith and prayers will be very faint and languishing.

(3.) *Rest not in small degrees of grace.* 'Tis true, weak grace will keep close to Christ; *Philadelphia* with her little strength *kept Christs words*, Rev. 3. 8. yet that pretended grace that always remains in the same posture, may well be suspected as

a counterfeit. He that stands at a stay in what he supposeth to be grace, never had grace in truth. 'Tis impossible any thing should be without its essential properties, and it is an essential property of grace to grow, it would not else be the Seed of God and an immortal principle: He that hath grace, finds such a pleasure and excellency in it, that he can have but little acquiescence in himself without exercise of it. If you do not strengthen your grace, you will make way to strengthen your doubts. Tho weak grace will carry a man to Heaven, it will be just as a small and weak vessel surprized by a shattering storm, which tho it may get to the shore, yet with excessive hardships and fears; such will sail through a stormy Sea, and have a daily contest with stormy doubts ready to overset their hopes; whereas a stout ship well rigged, will play with the waves in the midst of a Tempest, and at last pass through all difficulties without many fears, into its Haven. We are not perfect here, Perfection is a Title peculiar to the Blessed, Heb. 12. 23. *The spirits of just men made perfect.* Yet we must *press forward towards it*, to attain the Resurrection of the dead, *Phil.* 2. 11. i. e. Such a perfection of holiness which shall be the state of glorified souls. When this is our mark, we shall have a further progress in the degrees of grace, and by that means be nearer to a compleat victory. Tho a man cannot reach the Sun in shooting, yet if he aim at it, he shall mount his Arrow higher than if he aimed at a shrub.

Well then, Let our aims be at the highest degrees. He is so far from gaining strength that doth not aspire to a further conquest, that he is in danger to be beaten out of what he hath, & lose the things which he hath wrought. To take up our rest beneath it, is a sign, that neither the hatred of sin our enemy, nor the love of God our friend, were ever sincere and well rooted. Not to arrive to a compleat victory, is our weakness; not to aspire to it, is our sin; for it answers not the design of Christs coming, which was not only that we might have life spiritual and eternal, but an abounding life, Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly.* Not a decreasing life, or one that stands at a stay.

(4.) *Study much your exemplar and copy.* That hope whereby we expect to become like to Christ in an eternally happy state, must be formed by no lower copy than that of Christ himself, 1 John 3. 3. *He that hath this hope*, i. e. to see him as he is, *purifies himself as he is pure.* Not as the Saints are pure, as *Abraham*, *Noah*, *Job*, *Daniel.* He that steers himself only by the lower exemplars, will be more subject to imperfect draughts, and failings, than he that endeavours to form his soul and life according to the original. He that sets the best copy to imitate, will exceed others who propose lower patterns, tho he may not yet come near the original. The *Apostle* directs to study Christ much, who is the foundation of our standing, Heb. 12. 3. *Consider him that endured such contradictions of sinners against himself, lest you be wearied and faint in your minds.* Consider him as the Author and Finisher of your faith, consider him in his patience on the Cross despising the shame, and the success of his Heroick Temper, and this will inspire you with a holy courage under the contradictions of corruptions and temptations against your grace. This is our duty, Mat. 5. 48. *Be you therefore perfect as your Father which is in Heaven is perfect.* Christ himself commands it, when he exhorts them to mount above Publicans in their duty, and not to conform themselves to the low patterns of the world. Some translate it, *You shall be perfect*; enforcing thereby the strength of the command; as men when they would impose any thing by the stress of their Authority, say, *You shall* do such a thing, instead of saying, *do* such a thing. Be as resolute and vigorous in all your duties to God, as he is in all his notes of Mercy and goodness to you.

(5.) *Be conscientious in the performance of holy duties.* A fire which for a while shoots up to Heaven, will faint both in its heat and brightness, without fresh supplies of nourishing matter. Bring fresh *wood to the Altar, morning and evening*, as the Priests were bound *for the nourishment of the holy fire*, Levit. 5. 12. God in all his promises supposeth the *use of means.* When he promised *Hezekiah* his life for *fifteen Years*, it cannot be supposed that he should live without eating and exercise. 'Tis both our sin and misery to neglect the means. Therefore let an holy and an humble spirit, breathe in all our acts of Worship. If we once become listless to duty, we shall quickly become lifeless in it. If we languish in our duties, we shall

not

not long be lively in our graces. The loſs of the ſtomach is a ſign of the loſs of health. If we would flouriſh, we muſt drink of thoſe waters which ſpring up to everlaſting life. If we deſire our leaves ſhould proſper, we ſhould often plant our ſelves by the Rivers of waters; we muſt be where the Sun ſhines, the dews drop, and the ſpirit blows. If you find your ſelves growing into a ſlothful temper, check it betimes, and recall to your minds the pleaſure you have had in your lively and warm converſes with God in any duty, and how delightful afterwards, both the beauty and comfort of your graces were. Livelineſs in action is a ſign of the continuance of health; and livelineſs in duty, an evidence of the continuance of grace. Let them all be perform'd in the ſtrength of Chriſt. 'Tis not means or ordinances, bring judgment to victory, but Chriſt in them.

(1.) *Attend upon the Word and Sacraments.* As the Word was the ſeed whence grace did ſpring, ſo it is the channel through which ſtrength and nouriſhment is conveyed. 'Tis the *ſeed whereby we are begotten*, 1 Pet. 1. 23. and the *milk* whereby we are nouriſhed, 1 *Pet.* 2. 2. If the ſtomach to our ſpiritual food grow weak, the vigour of our grace will quickly begin to gaſp.

(2.) *Prayer.* This is the chiefeſt duty, and that which makes all others more vigorous in their tendency to their end. Our Saviour breathes out *ſtrong cries*, tho he had the ſtrongeſt aſſurances of a victorious ſucceſs, *Heb.* 5. 7. Promiſes of perſeverance ſhould be the guides of our prayers. We may pray moſt comfortably for that which we are ſure to ſpeed in. The Spirit which is ſent to comfort us in our fears of miſcarrying, is a *ſpirit of ſupplication* as well as a Spirit of grace, *Zech.* 12.10. Where it is moſt a Spirit of grace, it will be alſo moſt a Spirit of Supplication. To talk of a gracious man that neglects prayer, is as great non-ſenſe as to tell us of a living man that doth not breathe. We in all our diſtreſſes make our application to thoſe that have power in their hands. 'Tis God only draws us to Chriſt and keeps us with him. 'Tis Chriſt that is ordered to bring forth Judgment unto Victory. To him therefore we muſt be Petitioners. He gives us firſt the Grace of Deſire, that he may with the more honour confer the mercy he intends us. Our Saviour ſets us a pattern, in praying to the Father to preſerve and keep us, *John* 17. We muſt not therefore be negligent in our deſires of it, or diſtruſtful of the ſucceſs; eſpecially when we have encouragements by Chriſts Petition for the ſame thing, who was never denied by his Father any requeſt for his people. You have many Arguments to uſe, *Pſal.* 68. 28. *Strengthen, O Lord, what thou haſt wrought for us.* Let thy power preſerve what thy power did work. 'Tis as much to the glory of thy Omnipotent Love to ſecond thy own work with thy own ſtrength, as it was to begin it. To what purpoſe, O God, wert thou pleaſed to work it, if thou wilt not maintain it? The Arguments of Gods glory are moſt prevalent. They were ſo in the mouth of *Moſes*; plead the ſame believingly and thou wilt find the ſame ſucceſs. 'Tis for the glory of God you ſhould be victorious. *He which ſtabliſheth us with you is God*, 1 Cor. 1. 21. Shall we think to ſtand without ſeeking to the Author of our ſtanding? And that you may pray boldly, believe it to be a thing belonging to you by virtue of Chriſts purchaſe as well as your Reconciliation and Adoption. If you can but pray, you are ſure to ſucceed in the conqueſt. And you can never want pleas for ſtanding, till God cancel the Bond of his everlaſting Covenant, and depoſe Chriſt from his Office of an Advocate. Plead theſe then. God cannot deny his own Bond, nor reſiſt the exerciſe of an Office of his own erecting.

[6.] *Exerciſe Grace much.* Graces, as Soldiers well exerciſed, are more fit to engage an Invading Enemy. Muſter them up often and ſee thy ſtrength: but behold it with Humility, Prayer and Thankfulneſs. Living bodies grow ſtronger by moderate exerciſe; and many things grow ruſty and unfit for want of uſe. Graces are compared to Armour, *Eph.* 6. and Armour is the better for uſe. Frequent blowing up this fire will make it ſtronger in it ſelf, and more comfortable to us.

(1.) *Faith.* It was by Faith that *out of weakneſs* the ancient Worthies *were made ſtronger*, Heb. 11. 24. It was this made *Abraham* the Father of the Faithful, and it will make all the Children mighty men of valour, *Rom.* 4. 24. 'Tis a mighty expreſſion, *Pſal.* 147. 11. *The Lord taketh pleaſure in them that fear him: in thoſe that*

that hope in his mercy. As if the delight and content of his Being were maintained by this grace. He takes pleaſure to relieve, and pleaſure to ſupport them. Mercy cannot be ſo hard-hearted, as to deny aſſiſtance to that Faith that clings about it: ſhould God do, ſo he would caſt off his pleaſure. You can never offend him by the ſtraiteſt claſping, or pain him with too cloſe embraces. The faſter you hold him, the leſs power will in-dwelling ſin, or watchful Satan, have to drag you from him; for the more you hold him, the more he holds you; you do not only apprehend him, but are apprehended by him. A ſling and ſtone, with Faith in the Name of the Lord, will be more ſucceſsful to pierce the head of *Goliah* with his whole Army of *Philiſtines*, than if you did march clothed with *Saul*'s Armour; *Faith* will do more than all the Arms and Ammunition of Moral *Philoſophy*, ſo much furbiſhed and trimmed up in our day. 'Tis to *Faith* all the victorious acts of a Chriſtian, through the whole Scripture, are aſcribed. Faith quencheth the fiery darts of the Devil, Faith purifies the heart from inward corruptions, Faith wreſtles with principalities and powers, Faith gets the victory over the World, Faith preſerves us by engaging Gods power for us; and Faith in all this conteſt never leaves us, till it lands us in Heaven. 'Tis the prime piece in the Chriſtian Armour whereby we gain the victory, and therefore there is ſuch an *Emphaſis*, ſet upon it, as if tho a man had all the reſt, and wanted this, he would be foundred in all his attempts, *Eph. 6. 16. above all taking the ſhield of faith*; As if all other pieces, tho very gallant and ſtrong, were nothing to this, to keep off the darts of the Enemy. 'Tis a grace worthy the exerciſe. Other graces may fail, and the Soul recover; but if Faith fail, all is gone. The acting of all our graces depends upon the ſtrength and acting of our Faith. The ſtronger our Faith, the greater our ſtability; the weaker our Faith, the more tottering our ſtanding. If the Soul could at the firſt go out to God in acts of Faith, when its corruptions had the firſt blow given them, and found ſucceſs, much more encouragement hath it to launch out to Chriſt, and renew the ſame Faith, ſince the wounds upon its luſts are both more numerous and deeper.

(2.) *Patience.* I mean not patience under Afflictions, but a patient waiting; there is *need of patience* to uphold us in a courſe of obedience, and need of it alſo to ſtrenghen our expectations of reward, *Heb. 10. 36. Ye have need of patience, that after ye have done the will of God, you may receive the promiſe.* God in the courſe of his Providence ſeems ſometimes to turn the back of his Promiſe upon us; there is need of a patient waiting, till it turn again and march towards us. He ſometimes lets looſe the Devil upon us, and then we fear the waters will ſwallow up our Souls, and that our ſpiritual Enemies will utterly defeat us; there is need of patience, till God pulls back the chain whereby he holds our Enemy. Chriſt accompliſheth the moſt glorious things by degrees. As he doth not give all grace in a moment, ſo he doth not perfect it in a moment. Patience muſt endure in the whole Military exerciſe. We cannot lay it aſide, till we gain the victory. 'Tis as neceſſary as Faith, to entitle us to the Inheritance of the promiſes of perſeverance and victory, *Heb. 6. 12. through faith and patience inherit the promiſes.* Without it we cannot believe in hope againſt hope; without it we can never run our race, *Heb. 12. 1.*

(3.) *Love.* Love adds weight to the Soul, and ſuffers not the Affections eaſily to be divorced from the endeared object. The Holy Angels are fixed in their ſtanding by grace as the principal cauſe, by the purity of their love as the internal principle. An intelligent and purified love will not forſake a choice object. The *Iron* mixt with droſſy particles runs not ſo quick, nor ſticks ſo cloſe to the *Loadſtone*, as the refined and beſt tempered Steel. Men embrace not the truth as truth for want of Faith, and they fall from it for want of Love, *2 Theſſ. 2. 10. They receive not the love of the truth.* They receive the truth, but not the love of the truth. The purer our love, the faſter we ſhall ſtick to that rock which is our ſtrength. God is the ſtrength of thoſe that love him, *Pſal. 18. 1. I will love thee, O Lord, my ſtrength.*

(4.) *Humility.* God gives grace to the humble; Then ſurely the greateſt ſupplies of grace in our deepeſt exerciſes of Humility. We ſhould find the very workings of Gods grace more powerful in us, in the very exerciſes of this grace.

Chriſt

Chriſt finds thoſe moſt ſtrangers to him, that are moſt proud of themſelves. He that is not ſenſible of his own weakneſs, is never like to have recourſe to another for ſtrength. To truſt in our grace, is to make our grace a God, becauſe the principal object of the Creatures truſt is God, and it belongs to him to be ſo, as the higheſt good. Now to make our inherent grace the chief object of our truſt, is to own it to be as good as God, and as ſufficient as God to keep its ſtanding. A conceit of our ſtrength may make us ſeem bigger, but in reality it makes us weaker. All the humours in the Soul run to the boyl of pride. Fearfulneſs of our ſelves, is a good Prologue to a firmneſs in God; it will make us more ſtrongly lay hold of his Power, and more earneſtly plead his Faithfulneſs. Exerciſe it moſt after the conqueſt of a temptation; then it is our time to take heed of ſpiritual pride, we may elſe overcome one temptation, and ſink under another. Pride after a victory gives the Enemy an opportunity of ſucceſs, upon a new aſſault with a freſh recruit. Humility is as neceſſary to preſerve us after a conqueſt, as Faith was to arm and ſtrengthen us for it.

[7.] *Frequently renew ſettled and holy reſolutions.* A Soldier unreſolved to fight, may eaſily be defeated. True and ſharpned Courage treads down thoſe difficulties which would triumph over a cold and wavering ſpirit. Reſolution in a weak man will perform more than ſtrength in a coward. The weakneſs of our graces, the ſtrength of our temptations, and the diligence of our ſpiritual enemies, require ſtrong reſolutions. We muſt be *ſtedfaſt and unmoveable, and this will make us abound in the work of the Lord*, 1 Cor. 15. 58. Abundant exerciſe in Gods work, will ſtrengthen the habit of grace, encreaſe our skill in the conteſt, and make the victory more eaſy and pleaſant to us. Let them be believing, humble reſolutions in the ſtrength of Gods grace, with a jealouſy of your ſelves; not a vaunting reſolution in the ſtrength of your own wills; a fear of our ſelves, but a confidence in God. *David* bound himſelf to God with a hearty vow, depending upon his ſtrength, *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy righteous judgments. I have ſworn*, &c. but not in his own ſtrength, for *Verſe* 107. he deſires God to quicken him, and to accept the *free-will offering of his mouth*, *Verſe* 108. *i. e.* the Oath which proceeded from a free and reſolved will. God will not ſlight, but ſtrengthen the affectionate reſolutions of his creature. We cannot keep our ſelves from falling, if we firſt keep not our reſolutions from flagging.

[8.] *Look often back upon your ſtate under convictions, and the firſt ſtate of converſion.* Meaſure your preſent complexion by your former temper. Caſt up your accounts often, and ſee whether you thrive or decay; and renew your former diſpoſitions. 'Tis our Saviours counſel, *Rev.* 2. 5. *Remember from whence thou art fallen, and do thy firſt works*, which cannot be done without reflection upon thy wonted delight in God, thy deſires for him, and the ſweet communications diſpenſed by him. Inquire into the cauſe of thy decay. This is a neceſſary attendant upon this act of remembrance; for it is not a bare ſimple act of memory Chriſt commands, but a diligent inquiſition by a practical remembrance. A timely obſervance of the cauſe of our loſs, will prevent many future ones; without this act, the Devil will creep in and finiſh his buſineſs before we are aware. 'Tis a pleaſure to reflect upon the time of danger wherein we have been, and to recount the methods God uſed in our delivery, and the reſolutions we then entertained, *Iſa.* 33. 18. *Thy heart ſhall meditate terror*, i. e. Thou ſhalt conſider what thy troubles were, what the frame of thy heart was, what terrors thou hadſt in thy diſtreſs: for it is ſpoken of the Goſpel-times, when they ſhall *ſee the King in his beauty.* So likewiſe it is uſeful to recal to our memory what deſires, what fervency in prayer, what holy vows there were in, and upon us, when we were under a wounded ſpirit, and act the ſame fervors over again. This would reſtore and enflame the heart more in duty, and enable thee for the conteſt, by calling into thy aſſiſtance the ſupplies of all the habitual grace thou haſt had ſince thoſe firſts heats. Remember then the ſtrength of thy Appetite to the word; how your Zeal did glow, what ſprightlineſs in your Affections, with what Devotion your prayers were winged, with what ſtoutneſs your Faith did breathe, how high it did climb, with what deteſtation you entertained the motions to ſin, with what

what courage you entered into the liſts of temptations, how quick and nimble your obedience was, what a freſhneſs and verdure was upon all your graces. Remember thoſe, and do the ſame works.

[9.] *Cheriſh any breathing of the Spirit.* Man is unable to keep his Knowledg and Evangelical impreſſions upon himſelf without the Spirit, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghoſt which dwells in us.* If we cannot keep the knowledg and form of ſound words agreeable to that affection in Man whereby he deſires knowledg, much leſs can we preſerve grace in us, which is more ſtomacht by corrupted nature. Men have a natural deſire to know, but no natural deſire to be gracious. Chriſt promiſed the Spirit to abide with us, and ſhall we ſlight his Harbingers which come to prepare the way for a more powerful reſidence? We can never prize the aſſiſtance of the Holy Ghoſt, if we neglect the Auxiliary Force he ſends us. Thoſe Heavenly motions are the Spirits orders. How can we expect to gain the victory, when we neglect the directions and conduct of our Great General? *Perſeverance* is no more to be aſcribed to our own Wills, than our *firſt converſion.* As without the Spirit we could never by the power of our own Wills turn to God, ſo without the continuance of his efficacy, the Will would never keep with God, but would ſtart from him. We are forgetful Creatures, therefore need a Monitor; ſtupid Creatures, therefore need a quickner. The main reaſon of our falls is a non-attendance to thoſe motions; for we cannot aſcribe them to the Spirits careleſneſs, but our own. We cannot ſuppoſe him negligent in his Office, but our ſelves in our duty. Grace cann't live, if you neglect this Oil put into the Lamp to preſerve it from expiring. The Spirits motions are the *Phyſick* he uſes for the removal of that which endangers the health of our grace, and Cordials to ſtrengthen the languiſhing ſpiritual nature to a recovery of it ſelf. Neglect him not therefore, but when you find him turning his back, withdrawing his motions, and beginning to grieve, do what you can to delight him. Beg, pray, cry, with an holy imitation of *David*, *Lord take not thy Holy Spirit from me*, Pſal. 51. 11.

[10.] *Take frequent views of Glory.* An Heavenly converſation will quicken our graces, enliven our duties; while the vigour of both is kept up, the heart cannot flag in the ways of God. Can a man be lazy in a duty, when he conſiders he muſt Pray, Hear, Meditate, walk for Heaven? The heat of our graces will be purer and more durable, when we approach neareſt, and lie cloſeſt under the Sunbeams. Glory in the eye will encourage grace in the heart, and quicken a reſolution againſt temptations, and contempt of the fooliſh pleaſures and enticements of the World, as the glory ſet before Chriſt made him deſpiſe the ſhame of the Croſs.

I might add more,

(1.) *Look to the firſt flagging of thy heart, thy firſt remiſneſs in Religious duties.* Slothful proceedings become not fervent beginnings.

(2.) *Be much in the duty of Mortification.* Shake off every weight, *Heb.* 12. 1. that may weaken thee in thy courſe. Thoſe that are to run a Race, or go to a Battel, carry not burdens with them.

(3.) *Entertain wiſe conſiderations of the worſt that may happen in your Chriſtian courſe.* Prepare againſt the worſt, tho it may never come upon you. Conſider the fury of Perſecutors, the diligence of the Devil, the multitude of temptations, and what promiſes are ſuted to elevate you above them.

(4.) *Remember the Promiſe.* This will ſtill us in our wavering, *Heb.* 10. 23. *Let us hold faſt the profeſſion of our faith without wavering: for he is faithful that promiſed.*

F I N I S.

A

SUPPLEMENT

To the ſeveral

DISCOURSES

Upon Various

Divine Subjects.

By the Late Learned Divine

STEPHEN CHARNOCK, *B. D.*

LONDON,

Printed for *Thomas Cockerill* at the *Three Leggs* in the *Poultry*. 1683.

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A

DISCOURSE
OF THE
Sinfulneſs and Cure
OF
THOUGHTS.

Gen. 6. 5.

And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

I Know not a more lively deſcription in the whole Book of God, of the Natural corruption derived from our firſt Parents, than theſe words; Wherein you have the Ground of that *grief*, which lay ſo cloſe to God's heart, *v.6.* & the Reſolve thereupon to deſtroy man, and whatſoever was ſerviceable to that ungrateful creature. That muſt be highly offenſive, which moved God to repent of a fabrick ſo pleaſing to him at the creation: every ſtone in the building being at the firſt laying pronounced *good* by Him, and upon a review at the finiſhing the whole, He left it the ſame character with an Emphaſis; † *very good.* There was not a pin in the whole frame, but was * *very beautiful*, and being wrought by infinite * *wiſdom*, it was a very comely piece of Art. What then ſhould provoke him to repent of ſo excellent a work? *The wickedneſs of man, which was great in the earth.* How came it to paſs that man's wickedneſs ſhould ſwell ſo high? Whence did it ſpring? From the *imagination.* Though theſe might be ſinful imaginations, might not the ſuperiour faculty preſerve it ſelf untainted? Alas! That was defiled; *The imagination of the thoughts* was evil. But though running thoughts might wheel about in his mind, yet they might leave no ſtamp or impreſſion upon the will and affections. Yes, they did, *The imagination of the thoughts of his heart was evil.* Surely all could not be under ſuch a blemiſh: Were there not now and then ſome pure flaſhes of the mind? No not one; *Every imagination.* But granting that they were evil, might there not be ſome fleeting good mixed with them: as a poiſonous toad hath ſomething uſeful? No, *Only evil.* Well, but there might be ſome intervals of thinking, and though there was no good thought, yet evil ones were not always rouling there. Yes, they were *Continually*; not a moment of time that man was free from them. One would ſcarce imagine ſuch an inward neſt of wickedneſs, but God hath affirmed it; and if any man ſhould deny it, his own heart would give him the lye.

† Gen. 1. 31.
* Eccleſ. 3. 11.
* Pſa. 104. 24. Πεευγλλὶς τεκνὶσγμια. *Euſeb. Præpar. Evang.*

Let us now conſider the words by themſelves.

יצר *Imagination*, properly ſignifies *figmentum*, of יצר to afflict, preſs or form a thing by way of compreſſion. And thus 'tis a *metaphor* taken from a *potters* framing a *veſſel*, and extends to whatſoever is fram'd inwardly in the heart, or outwardly in the work. 'Tis uſually taken by the Jews for that fountain of ſin within us: † *Mercer* tells us it is always uſed in an evil ſenſe: But there are two places (if no more) wherein it is taken in a good ſenſe, *Iſa.* 26. 3. * *Whoſe mind is ſtayed*; and 1 *Chron.* 29. 18. where *David* prays, that a diſpoſition to offer willingly to the Lord might be preſerved in the *Imagination of the thoughts of the heart of the people.* Indeed for the moſt part 'tis taken for the evil imaginations of the heart, as *Deut.* 31. 21. *Pſal.* 103. 14. *&c.* The Jews make a double figment, a good and bad; and fancy two Angels aſſign'd to man, one bad, another good: which *Maimonides* interprets to be nothing elſe but natural corruption, and reaſon. This word *imagination* being joyn'd with *thoughts*, implies not only the compleat thoughts, but the firſt motion or formation of them, to be evil.

† *Aliùtellius dicunt non eſſe* יצר *niſi in malum.* Merc. in loc.
* יצר-סמוך
יצר הרע
יצר הטוב
Maimon. More Nevoch. Par. 3. c. 22. Amam. Cenſur. in locum.

The word *Heart* is taken variouſly in Scripture. It ſignifies properly that inward member,

which is the ſeat of the vital ſpirits: But ſometimes it ſignifies, 1. The *underſtanding* and *mind*, *Pſal.* 12. 2. *With a double heart do they ſpeak*: *i. e.* With a double mind, *Prov.* 8. 5. 2. For the Will, 2 *Kings* 10. 30. *All that is in my heart*; *i. e.* in my Will and purpoſe. 3. For the *affections*; as, *Thou ſhalt love the Lord thy God with all thy heart*: *i. e.* with all thy affections. 4. For *conſcience*, 2 *Sam.* 24. 5. *David's heart ſmote him*: *i. e.* his Conſcience check'd him. But *Heart* here is uſed for the whole ſoul, becauſe (according to *Pareus* his note) the ſoul is chiefly ſeated in the heart, eſpecially the Will, and the affections her attendants; becauſe when any affection ſtirs, the chief motion of it is felt in the heart. So that by the *imaginations of the thoughts of the heart* are here meant all the inward operations of the ſoul, which play their part principally in the heart: whether they be the acts of the underſtanding, the reſolutions of the Will, or the bluſtrings of the affections.

that the imaginations of the thoughts of the heart are all the inward operations of the soules is proved by 1 Cron. 29. 18

כל היום

Only evil.] The Vulgar mentions not the excluſive particle רק, and ſo enervates the ſenſe of the place. But our Neighbour Tranſlations either expreſs it as we do, *Only*; or to that ſenſe, that they were *Certainly*, or *no other than evil*.

Continually.] The Hebrew, *All the day* or *every day*. Some Tranſlations expreſs it *verbatim* as the Hebrew. Not a moment of a man's life, wherein our hereditary corruption doth not belch out its froth, even from his youth, as God expounds it, *Gen.* 8. 21. to the end of his life.

Whether we ſhall refer the general wickedneſs of the heart in the Text to that age, as ſome of the *Jeſuits* do; becauſe after the Deluge God doth not ſeem ſo ſeverely to cenſure it: Or rather take the expoſition the learned *Rivet* gives of it, referring the firſt part of the Verſe [*and God ſaw that the wickedneſs of man was great in the earth*] to thoſe times: and the ſecond part to the univerſal corruption of man's nature, and the root of all ſin in the world. The *Jeſuits* argument will not be very valid, for the extenuation of original corruption, from *Gen.* 8. 21. For if man's imaginations be evil *from his youth*, what is it but in another phraſe to ſay they were ſo *continually*? But ſuppoſe it be underſtood of the iniquity of that age, may it not be applied to all ages of the world? *David* complains of the wickedneſs of his own time, *Pſal.* 14. 3. *Pſal.* 5. 9. Yet St. *Paul* applies it to all mankind, *Rom.* 3. 12. Indeed it ſeems to be a deſcription of man's natural pravity, by Gods words after the deluge, *Gen.* 8. 21. which are the ſame in ſenſe, to ſhew that man's nature after that deſtroying judgment, was no better than before. Every word is emphatical, exaggerating man's defilement; Wherein conſider the Univerſality

Gen. 8. 21. *Rivet. in Gen. exerc.* 51.

1. Of the ſubject, *Every man.*
2. Of the act, *Every thought.*
3. Of the qualification of the act, *Only evil.*
4. Of the time, *continually.*

The words thus opened afford us this Propoſition:

That the thoughts, and inward operations of the ſouls of men, are naturally univerſally evil, and highly provoking.

Some by *cogitation* mean not only the acts of the underſtanding, but thoſe of the will, yea and the ſenſe too. But indeed that which we call cogitation, or *thought*, is the work of the mind; *imagination*, of the fancy. 'Tis not properly thought, till it be wrought by the underſtanding; becauſe the fancy was not a power deſigned for thinking, but only to receive the images impreſt upon the ſenſe, and concoct them, that they might be fit matter for thoughts; and ſo 'tis the *Exchequer*, wherein all the acquiſitions of ſenſe are depoſited, and from thence received by the intellective faculty. So that thoughts are *inchoativè* in the fancy, *conſummativè* in the underſtanding, *terminativè* in all the other faculties. Thought firſt engenders *opinion* in the *mind*; thought ſpurs the *will* to *conſent* or *diſſent*; 'tis *thought* alſo which Spirits the *affections*.

Carteſ. Princip. Philoſ. Part 1. *Sect.* 9.

I will not ſpend time to acquaint you with the methods of their generation. Every man knows he hath a thinking faculty, and ſome inward conceptions, which he calls thoughts, he knows that he thinks, and what he thinks; though he be not able to deſcribe the manner of their formation in the womb, or remember it any more than the ſpecies of his own face in a glaſs.

In this diſcourſe let us firſt ſee what kind of thoughts are ſins.

1. Negatively. *A ſimple apprehenſion of ſin is not ſinful.* Thoughts receive not a ſinfulneſs barely from the object: That may be unlawful to be acted, which is not unlawful to be thought of. Though the will cannot Will ſin without guilt, yet the underſtanding may apprehend ſin without guilt; for that doth no more contract a pollution by the bare apprehenſion, than the eye doth by the reception of the ſpecies of a loathſome object. Thoughts are morally evil, when they have a bad *principle*, want a due *end* and converſe with the object in a wrong *manner*. Angels cannot but underſtand the offence which diſplaced the *Apoſtate Stars* from heaven; but they know not ſin *cognitione practicâ*: Glorified Saints may conſider their former ſins, to enhance their admirations of pardoning mercy. *Chriſt* himſelf muſt needs underſtand the matter of the Devils temptation; yet Satan's ſuggeſtions to his thoughts were as the vapors of a jakes mixed with the Sun-beams, without a defilement of them. Yea God himſelf, who is infinite purity, knows the Object of his own acts, which are converſant about ſin; as his holineſs in forbidding it, wiſdom in permitting, mercy in par-

pardoning, and juſtice in puniſhing. But thoughts of ſin in Chriſt, Angels, and glorified Saints, are accompanied with an abhorrency of it, without any combuſtible matter in them to be kindled by it. As our thoughts of a divine object are not gracious, unleſs we love and delight in it; ſo a bare apprehenſion of ſin is not poſitively criminal, unleſs we delight in the object apprehended. As a ſinful obiect doth not render our thoughts evil, ſo a divine object doth not render them good; becauſe we may think of it with undue circumſtances, as unſeaſonably, coldly, *&c.* And thus there is an imperfection in the beſt thought a regenerate man hath; for though I will ſuppoſe he may have a ſudden ejaculation without the mixture of any poſitive impurity, and a ſimple apprehenſion of ſin, with a deteſtation of it, yet there is a defect in each of them; becauſe 'tis not with that raiſed affection to God, or intenſe abhorrency of ſin, as is due from us to ſuch objects, and whereof we were capable in our primitive ſtate.

2. Poſitively. Our thoughts may be branched into firſt motions, or ſuch that are more voluntary.

1. *Firſt motions*; Thoſe unfleched thoughts, and ſingle threads, before a multitude of them come to be twiſted and woven into a diſcourſe: ſuch as skip up from our natural corruption, and ſink down again as fiſh in a River. Theſe are ſins, though we conſent not to them; becauſe, though they are without our *will*, they are not againſt our *nature*, but ſpring from an inordinate frame, of a different hue from what God implanted in us. How can the firſt ſprouts be good, if the root be evil? Not only the thought formed, but the very formation, or firſt imagination is evil. Voluntarineſs is not neceſſary to the *eſſence* of a ſin, though it be to the *aggravation* of it. 'Tis not my Will or Knowledge, which doth make an act ſinful, but God's prohibition. *Lot*'s Inceſt was not uſhered by any deliberate conſent of his Will; yet who will deny it to be a ſin, ſince he ſhould have exerciſed a ſeverer command over himſelf, than to be overtaken with drunkenneſs, which was the occaſion of it? Original ſin is not *effectivè* voluntary in Infants; becauſe no act of the will is exerted in an infant about it: Yet it is voluntary *ſubjectivè*; becauſe it doth *inhærere voluntati*. Theſe motions may be ſaid to be voluntary *negatively*, becauſe the Will doth not ſet bounds to them, and exerciſe that ſoveraign dominion over the operations of the ſoul, which it ought to do, and wherewith it was at its firſt creation inveſted. Beſides, though the Will doth not immediately conſent to them, yet it conſents to the occaſions, which adminiſter ſuch motions; and therefore, according to the rule, that *cauſa cauſæ eſt cauſa cauſati*, they may be juſtly charged upon our ſcore. Gen. 19.33, 35.

2. *Voluntary thoughts*, which are the bloſſoms of theſe motions. Such that have no lawful object, no right end, not governed by reaſon, eccentrick, diſorderly in their motions, and like the jarring ſtrings of an untun'd Inſtrument. The meaneſt of theſe floating phancies are ſins; becauſe we act not in the production of them, as rational creatures: and what we do without reaſon, we do againſt the law of our creation, which appointed reaſon for our guide, and the underſtanding to be τὸ ἡγεμονικὸν, the governing power in our ſouls.

Theſe may be reduced to three heads,

1. In regard of God. 2. Of our ſelves. 3. Of others.

I. In regard of God.

1. *Cold thoughts of God*; When no affection is raiſed in us by them. When we delight not in God, the object of thoſe thoughts, but in the thought it ſelf, and operation of our mind about Him, conſiſting of ſome quaint notion of God of our own conceiving. This is to delight in the *act* or *manner* of thinking, not in the *object* thought of; and thus theſe thoughts have a folly and vanity in them. They are alſo ſinful in a regenerate man, in reſpect of the faintneſs of the underſtanding, not acting with that vigor, and ſpritelineſs, nor with thoſe raiſed and ſpiritual affections, which the worth of ſuch an object doth require.

2. *Debaſing Conceptions, unworthy of God.* Such are called in the Heathen *Vain Imaginations* *; who, as they *glorified not God as God*, ſo they did not think of God as God, according to the *dignity* of a *Deity*. Such a *mental Idolatry* may be found in us, when we dreſs up a God according to our own humors, humanize Him, and aſcribe to Him what is grateful to us, though never ſo baſe †. Which is a groſſer degrading of the Deity, than any repreſentation of Him by material Images; becauſe it is directly againſt his *Holineſs*, which is His *glory*, applauded chiefly by the Angels; and an Attribute, which He *ſwears* by, as having the greateſt regard to the honour of it. Such an imagination *Adam* ſeemed to have, conceiting God to be ſo mean a Being, that he, a creature not of a daies ſtanding, could mount to an equality of knowledge with Him.

* Rom. 1.21. διαλογισμοῖς, their reaſonings about God.

† Pſal. 50.21. *Thou thoughteſt that I was altogether ſuch an one as thy ſelf.* Exod. 15.11. Iſa. 6. 3. Pſal. 89.35.

3. *Accuſing thoughts of God*: Either of his Mercy, as in deſpair; or of his Juſtice as too ſevere, as in *Cain* ‖. Of his Providence: *Adam* conceited, yea and charged God's Providence to be an occaſion of his crime *: His poſterity are no juſter to God, when they accuſe him as a negligent Governour of the World, *Pſal.* 94. 11. *The Lord knoweth the thoughts of man that they are vanity.* What thoughts? Injurious thoughts of his Providence, *v.* 7. as though God were ignorant of men's actions: or, at beſt, but an idle Spectator of all the unrighteouſneſs done in the world, not to *regard* it, though He did *ſee* it. And they in the Prophet were of the ſame ſtamp, That ſaid in their hearts, *The Lord will not do good, neither will He do evil.* From ſuch kind of thoughts moſt of the Injuries from oppreſſors, and murmurings in the oppreſſed, do ariſe.

‖ Gen. 4. 13.

* Gen. 3. 12. *The woman whom thou gaveſt to be with me.*

Zeph. 1. 12.

4. *Curious*

4. *Curious thoughts about things too high for us.* 'Tis the frequent buſineſs of mens minds to flutter about things without the bounds of God's revelation. Not to be content with what God hath publiſhed is to accuſe Him, in the ſame manner as the *Serpent* did to our firſt Parents, of envying us an intellectual happineſs. Yet how do all *Adam*'s Poſterity long after this forbidden fruit!

Gen. 3. 5. *God knows that your eyes ſhall be opened.*

II. *In regard of our ſelves*; Our thoughts are proud, ſelf-confident, ſelf-applauding, fooliſh, covetous, anxious, unclean; and what not?

1. *Ambitious:* The aſpiring thought of the firſt man runs in the veins of his Poſterity. God took notice of ſuch ſtrains in the King of *Babylon*, when he ſaid in his heart, *I will exalt my Throne above the Stars of God: I will aſcend above the heights of the Clouds; I will be like the moſt High**. No leſs a charge will they ſtand under, that ſettle themſelves upon their own bottom, *eſtabliſh their own Righteouſneſs, and will not ſubmit to the Righteouſneſs of God's appointment* †. The moſt forlorn beggar hath ſometimes thoughts vaſt enough to graſp an Empire.

* Iſa. 14. 13, 14.

† Rom. 10. 3.

2. *Self-confident: Edom*'s thoughts ſwelled him into a vain confidence of a perpetual proſperity. And *David* ſometimes ſaid in the like ſtate, that he ſhould never be moved.

Obad. 3. *That ſaith in his heart, Who ſhall bring me down to the ground?*

3. *Self-applauding:* Either in the vain remembrances of our former proſperity, or aſcribing our preſent happineſs to the dexterity of our own wit. Such flaunting thoughts had *Nebuchadnezzar* at the conſideration of his ſetling *Babylon* the head, and *Metropolis* of ſo great an Empire. Nothing more ordinary among men, than overweening reflexions upon their own parts, and * *thinking of themſelves above what they ought to think.*

Dan. 4. 30. *Is not this great Babylon, that I have built for the houſe of the Kingdom, &c.*

* Rom. 12. 3, 4.

4. *Ungrounded Imaginations of the events of things, either preſent, or future*: Such wild conceits, like *Meteors* bred of a few vapors, do often friſk in our minds. 1. *Of things preſent:* 'Tis likely *Eve* fooliſhly imagin'd ſhe had brought forth the *Meſſiah*, when ſhe brought forth a *murderer*, *Gen.* 4. 1. *I have gotten a man the Lord* (as in the Hebrew) believing (as ſome interpret) that ſhe had brought forth the promiſed ſeed. And ſuch a brisk conceit *Lamech* ſeems to have had of *Noah* †. 2. *Of things to come*, either in beſpeaking falſe hopes, or antedating improbable griefs. Such are the jolly thoughts we have of a happy Eſtate in reverſion, which yet we may fall ſhort of. *Haman's* heart leap'd at the King's queſtion, (*What ſhall be done to the man whom the King delighteth to honour?*) phancying himſelf the mark of his Princes favour, without thinking that a halter ſhould ſoon choak his ambition. Or perplexing thoughts at the fear of ſome trouble, which is not yet fallen upon us, and perhaps never may. How did *David* torture his Soul by his unbelieving fears, that *he ſhould one day periſh by the hand of Saul?* Theſe foreſtalling thoughts do really affect us: we often feel caprings in our Spirits upon imaginary hopes, and ſhiverings, upon conceited fears. Theſe pleaſing impoſtures, and ſelf-afflicting ſuppoſitions are ſigns either of an idle, or indigent mind, that hath no will to work, or only rotten materials to work upon.

אִישׁ אֶת־יהוה

† Gen. 5. 29.

Eſth. 6. 6.

1 Sam. 27. 1. *And David ſaid in his heart, &c.*

5. *Immoderate thoughts about lawful things*: When we exerciſe our minds too thick, and with a fierceneſs of affection above their merit: not in ſubſerviency to God, or mixing our cares with dependencies on Him. Worldly concerns may quarter in our thoughts; but they muſt not poſſeſs all the room, and thruſt Chriſt into a manger: Neither muſt they be of that value with us, as the law was with *David*, ſweeter than the honey or the honey comb.

III. *In regard of others*; All thoughts of our neighbour againſt the Rule of Charity. *Such that imagine evil in their hearts, God hates**. Theſe principally are 1. *Envious*, when we torment our ſelves with others fortunes. Such a thought in *Cain*, upon God's acceptance of his Brother's Sacrifice, was the Prologue to, and foundation of that curſed murder. 2. *Cenſorious*, ſtigmatizing every freckle in our Brother's converſation. 3. *Jealous*, and *evil ſurmiſes* contrary to Charity, *which thinks no evil.* 4. *Revengeful*; ſuch made *Haman* take little content in his preferments, as long as *Mordecai* refuſed to court him. And *Eſau* thought of the daies of mourning for his Father, that he might be revenged for his Brother's deceits.

* Zech. 8. 17.

Gen. 4. 5.
1 Tim. 6. 4.
2 Cor. 13. 5.
Eſth. 5. 13.
Gen. 27. 41. *Eſau ſaid in his heart, &c.*

There is no ſin committed in the world, but is hatched in one or other of theſe thoughts. But beſide theſe, there are a multitude of other volatile conceits, like ſwarms of Gnats buzzing about us, and preying upon us, and as frequent in their ſucceſſions, as the curlings of the water upon a ſmall breath of wind, one following another cloſe at the heels. The mind is no more ſatisfied with thoughts, than the firſt matter is with forms, continually ſhifting one for another, and many times the nobler for the baſer: as when upon the putrefaction of a human body, part of the Matter is endued with the form of Vermin. Such changeable things are our minds, in leaving that which is good for that which is worſe, when they are enveigled by an active fancy, and Bedlam affections. This *madneſs is in the hearts of men while they live*, and ſtarts a thouſand frenzies in a day. At the beſt our phancy is like a *Carrier's bag*, ſtuffed with a world of Letters, having no dependence upon one another; ſome containing buſineſs, and others nothing but froth.

Eccleſ. 9. 3.

In all theſe thoughts there is a further guilt in three reſpects, *viz.* 1. *Delight*, 2. *Contrivance*, 3. *Reacting.*

1. *Delight* in them. The very tickling of our phancy by a ſinful motion, though without a formal conſent, is a ſin; becauſe it is a degree of complacency in an unlawful object. When the mind is pleaſed with the ſubject of the thought, as it hath a tendency to ſome

ſenſual

ſenſual pleaſure, & not ſimply in the thought it ſelf, as it may enrich the underſtanding with ſome degree of knowledg. The thought indeed of an evil thing may be without any delight in the evil of it; as *Philoſophers* delight in making experiments of poiſonous Creatures, without delighting in the poiſon, as it is a noxious quality. We may delightfully think of ſin without guilt, not delighting in it as ſin, but as God by his wiſe providential ordering extracts Glory to himſelf, and good to his Creature. In this caſe, though a ſinful act be the *material object* of this pleaſure, yet 'tis not the *formal object*: becauſe the delight is not terminated in the ſin, but in God's ordering the event of it to his own glory. But an Inclination to a ſinful motion, as it gratifies a corrupt affection, is ſin: becauſe every Inclination is a malignant tincture upon the affections, including in its own nature an averſion from God, and teſtifying ſin to be an agreeable object. And without queſtion, there can be no inclination to any thing, without ſome degree of pleaſure in it: becauſe it is impoſſible we can incline to that, which we have a perfect abhorrency of. Hence it follows, that every inclination to a ſinful motion is *Conſenſus inchoatus*, or a Conſent in *Embryo*: though the act may prove abortive. If we think of any unlawful thing with pleaſure, and imagine it either in *fieri* or *facto eſſe*, it brings a guilt upon us, as if it were really acted. As when upon the conſideration of ſuch a man's being my enemy, I phancy robbers rifling his goods, and cutting his throat, and rejoyce in this revengeful thought, as if it were really done, 'tis a great ſin: becauſe it teſtifies an approbation of ſuch a butchery, if any man had will and opportunity to commit it. And though it be a ſuppoſition, yet the act of the mind is really the ſame it would be, if the ſinfull act I think of were performed. Or when a man conditionally thinks with himſelf, I would ſteal ſuch a man's goods, or kill ſuch a perſon, if I could eſcape the puniſhment attending it, it is as if he did rob and murder him: becauſe there is no impediment in his will to the commiſſion of it, but only in the outward circumſtances. Nay though it be a mere *Ens intentionale*, or *rationis*, which is the object of the thought, yet the act of the mind is real, and as ſignificant of the inclination of the Soul, as if the object were real too: As if a man hath an unclean motion at the ſight of a picture, which is only a compoſition of well mixed and well ordered colours: or at the appearance of the Idea of a beauty fram'd in his own phancy: 'tis as much uncleanneſs as if it were terminated in ſome ſuitable object, the hinderance being not in the will, but in the inſufficiency of the object to concur in ſuch an act. Now as the more delight there is in any holy ſervice, the more precious it is in it ſelf, and more grateful to God: ſo the more pleaſure there is in any ſinful motion, the more malignity there is in it.

2. *Contrivance.* When the delight in the thought grows up to the contrivance of the act, (which is ſtill the work of the thinking faculty:) When the mind doth brood upon a ſinful motion, to hatch it up, and invents methods for performance: which the wiſe man calls *artificial Inventions*. So a learned man interprets διαλογισμοὶ πονηροὶ, *Mat.* 15. 19. of contrivances of murder, adultery, *&c.* And the word ſignifies properly *reaſonings*. When mens wits play the Devils in their ſouls, in inventing *ſophiſtical* reaſons for the commiſſion and juſtification of their crimes, with a mighty jollity at their own craft. Such plots are the trade of a wicked man's heart. A covetous man will be working in his inward ſhop from morning till night to ſtudy new methods for gain*: and voluptuous, and ambitious perſons, will draw ſchemes and models in their fancy, of what they would outwardly accompliſh: *They conceive miſchief, and bring forth vanity, and their belly prepares deceit*, Job. 15. 35. Hence the thoughts are called the *counſels* † and *devices* * *of the heart*: when the heart ſummons the head, and all the thoughts of it, to ſit in debate, as a private Junto, about a ſinful motion.

Eccleſ. 7. 29. חשבנות Dr. *Hammond* on Mat. 15. 9. * 2 Pet. 2. 14. καρδίαν γεγυμνασμένην πλεονεξίας, a heart exercis'd in covetous practices. † 1 Cor. 4. 5. * Iſa. 32. 7, 8.

3. *Re-acting ſin after 'tis outwardly committed.* Though the individual action be tranſient, and cannot be committed again: yet the Idea and Image of it remaining in the memory, may by the help of an apiſh fancy be repeated a thouſand times over with a rarified pleaſure: As both the features of our friends, and the agreeable Converſations we have had with them may with a freſh reliſh be repreſented in our fancies, though the perſons were rotten many years ago.

Kimchi in 66 Pſal. as quoted by *Grotius* in Mat. 5. 20. *Ut jam ſint ſaxa hæc corpus adultera meæ eſt. Nec cuſtodivi, ni velit, ille poteſt. Nec mentem ſervare potes, licet omnia claudas: Omnibus occluſis intus adulter erit. Ovid. Amor. l. 3. Eleg. 3. v. 5, &c.*

Having thus declared the nature of our thoughts, and the degrees of their guilt: the next thing is to prove that they are ſins.

The *Jews* did not acknowledg them to be ſins, unleſs they were blaſphemous, and immediately againſt God himſelf. Some *Heathens* were more Orthodox, and among the reſt *Ovid*, whoſe amorous pleaſures one would think ſhould have ſmothered ſuch ſentiments in him. *The Lord* (whoſe knowledg is infallible) knows *the thoughts of men that they are vanity*, Pſal. 94. 11. yea, and of the *wiſeſt* men too, according to the Apoſtle's Interpretation, 1 *Cor.* 3. 20. And who were they that *became vain in their Imaginations*, but the wiſeſt men the carnal world yielded? The *Gracians* the greateſt Philoſophers, the *Ægyptians* their Tutors, and the *Romans* their Apes. The elaborate operations of an unregenerate mind are *fleſhly*, Rom. 8. 5, 7. If the whole web be ſo, needs muſt every thread. *The thought of fooliſhneſs is ſin*, * (*i. e.* a fooliſh thought; not objectively a thought of folly, but one formally ſo) yea, *an abomination to God* †. As good thoughts and purpoſes are acts in God's account, ſo are bad ones. *Abraham*'s intention to offer *Iſaac* is accounted as an actual Sacrifice ‖: that the ſtroke was not given, was not from any reluctance of *Abraham*'s will, but the gracious indulgence of God. *Sarah* had a deriding thought, and God chargeth it as if it were an outward laughter, and

* Prov. 24. 9. † Prov. 1. 26. ‖ Heb. 11. 17. James 2. 21.

and a ſcornful word. * Thoughts are the words of the mind, and as real in God's account, as if they were expreſſed with the Tongue.

* Gen. 18. 12, 15. *Therefore Sarah laughed within her ſelf, ſaying,* בְּמֵעֶהָ *in viſceribus ſuis, Targum.* Rom. 7. 7. *I had not known luſt, except the Law had ſaid, Thou ſhalt not covet.*

There are three Reaſons for the proof of this, that they are Sins.

1. *They are contrary to the Law*, which doth forbid the firſt foamings and belchings of the heart; becauſe they ariſe from an habitual corruption, and teſtifie a defect of ſomething, which the *Law* requires to be in us, to correct the excurſions of our minds. Doth not the *Law* oblige man as a *rational* creature? Shall it then leave that part, which doth conſtitute him rational, to fleeting and giddy fancies? No, it binds the ſoul as the principal agent, the body only as the inſtrument. For if it were given only for the ſenſitive part, without any reſpect to the rational, it would concern brutes as well as men, which are as capable of a rational command, and a voluntary obedience, as man without the conduct of a rational ſoul. It exacts a conformity of the whole man to God, and prohibits a diſformity; and therefore engageth chiefly the inward part, which is moſt the man. It muſt then extend to all the acts of the man, conſequently to his thoughts, they being more the acts of the man than the motions of the body. *Holineſs* is the prime excellency of the *Law*, a title aſcribed to it twice in one Verſe, *Rom.* 7. 12. *Wherefore the Law is holy, and the Commandment holy, juſt and good.* Could it be *holy*, if it indulged looſeneſs in the more noble part of the creature? Could it be *juſt*, if it favoured inward unrighteouſneſs? Could it be *good*, and uſeful to man, which did not enjoyn a ſuitable conformity to God, wherein the creatures excellency lies? Can that deſerve the title of a *ſpiritual* Law, that ſhould only regulate the brutiſh part, and leave the ſpiritual to an unbounded licentiouſneſs? Can *perfection* be aſcribed to that Law, which doth countenance the unſavoury breathings of the Spirit, and lay no ſtricter an obligation upon us than the Laws of men? Muſt not God's Laws be as ſuitable to his Soveraignty, as mens Laws are to theirs? Muſt they not then be as extenſive as God's Dominion, and reach even to the privateſt cloſets of the heart? 'Tis not for the honour of God's holineſs, righteouſneſs, goodneſs, to let the Spirit, which bears more flouriſhing characters of his Image than the body, range wildly about without a legal curb.

Mat. 5. 28.

2. *They are contrary to the order of nature, and the deſign of our Creation.* Whatſoever is a ſwerving from our primitive nature, is ſin, or at leaſt a conſequent of it. But all inclinations to ſin are contrary to that righteouſneſs, wherewith man was firſt endued. Man was created both with a diſpoſition, and ability for holy contemplations of God; the firſt glances of his ſoul were pure; he came every way compleat out of the mint of his infinitely wiſe and good *Creator*; and when God pronounced all his Creatures good, he pronounced man very good amongſt the reſt. But man is not now as God created him, he is off from his end, his underſtanding is filled with lightneſs and vanity. This *diſorder* never proceeded from the God of *order*; infinite goodneſs could never produce ſuch an evil frame; none of theſe looſe inventions were of God's planting, but of man's ſeeking. No, God never created the intellective, no, nor the ſenſitive part, to play *Domitian*'s game, and ſport it ſelf in the catching of Flies. *Man that is in honour, and underſtands not* that which he ought to underſtand, and thinks not that which he ought to think, *is like the Beaſts that periſh*: he plays the beaſt, becauſe he acts contrary to the nature of a rational and immortal ſoul. And ſuch brutes we all naturally are, ſince the firſt woman believed her ſenſe, her phancy, her affection, in their directions for the attainment of wiſdom, without conſulting God's Law, or her own reaſon. The phancy was bound by the right of nature to ſerve the underſtanding: 'Tis then a ſlighting God's wiſdom to invert this order, in making that our Governour which he made our Subject. 'Tis injuſtice to the dignity of our own ſouls, to degrade the nobler part to a ſordid ſlavery; in making the brute have dominion over the man; as if the Horſe were fitteſt to govern the Rider. 'Tis a falſeneſs to God, and a breach of truſt, to let our minds be impoſed upon by our phancy; in giving them only feathers to dandle, and chaff to feed on, inſtead of thoſe braver objects they were made to converſe withal.

Eccleſ 7. 29. *God made man perfect; but they have ſought out many inventions.*

Pſal. 49. 20. Gen. 3. 6.

3. *We are accountable to God, and puniſhable for thoughts.* Nothing is the meritorious cauſe of God's wrath but ſin. The *Text* tells us, that they were once the keys, which opened the floud-gates of divine vengeance and broach'd both the upper & neather Ciſterns, to overflow the world. If they need a pardon *, (as certainly they do) then, if mercy doth not pardon them, juſtice will condemn them. And 'tis abſolutely ſaid, that *a man of wicked devices** [or thoughts] *God will condemn.* 'Tis God's prerogative, often mentioned in Scripture, *to ſearch the heart.* To what purpoſe, if the acts of it did not fall under His cenſure, as well as His cognizance? *He weighs the Spirits, Prov.* 16. 2. in the ballance of His Sanctuary, and by the weights of His Law, to ſentence them, if they be found too light. The word doth diſcover, and judge them; Heb. 4. 12, 13. *It divides aſunder the ſoul and ſpirit*, the ſenſitive part the affections, and the rational the underſtanding and will; both which it doth diſſect, and open, and judge the acts of them, even the *thoughts* and *intents*, ἐνθυμήσεων καὶ ἐννοιῶν, whatſoever is within the θυμὸς and whatſoever is within the νοῦς, the one referring to the Soul, the other to the Spirit: Theſe it paſſeth a Judgment upon; as a *Critick* cenſures the *Errata's*, even to ſyllables, and Letters, in an old *Manuſcript*. Theſe we are to render an account of, (as the Syriack renders thoſe words, *v.* 13. *with whom we have to do.*) Of what? Of the firſt bubblings of the heart, the motions, and intents of it. The leaſt Speck and Atome of duſt in every chink

* Acts 8. 22. *If perhaps the thought of thy heart may be forgiven thee.*
* Prov. 12. 2. אִישׁ מְזִמּוֹת A man of thoughts, *i.e.* evil thoughts: the word being uſually taken in an ill ſenſe. Κεκμὸς.

of

of this little world is known and cenſured by God. If our thoughts be not judged, God would not be a righteous judge. He would not judge according to the merit of the cauſe, if outward actions were only ſcann'd, without regarding the intents, wherein the principle and end of every action lies, which either ſwell or diminiſh the malignity of it. Actions in kind the ſame, may have different circumſtances in the thoughts to heighten the one above the other; and if they were only judged, the moſt painted hypocrite might commence a bleſſed ſpirit at laſt, as well as the exacteſt Saint. 'Tis neceſſary alſo for the Glory of God's *omniſcience*. 'Tis hereby chiefly that the extenſiveneſs of God's knowledge is diſcovered, and that in order to the *praiſe*, or diſpraiſe of men, *viz.* To their Juſtification or condemnation. Thoſe very thoughts will accuſe thee before God's Tribunal, which accuſe thee here before conſcience, His Deputy, *Rom.* 2. 15, 16. *Their thoughts the mean while* (*i. e.* in this life, while conſcience bears witneſs) *accuſing, or excuſing one another; in the day when God ſhall judge the ſecrets of men, i. e.* and alſo at the day of judgment, when conſcience ſhall give in its final Teſtimony, upon God's examination of the ſecret counſels. This place is properly meant of thoſe reaſonings concerning good and evil in men's Conſciences, agreeable to the Law of nature imprinted on them, which ſhall excuſe them, if they practiſe accordingly, or accuſe them, if they behave themſelves contrary thereunto. But it will hold in this Caſe; for if thoſe inward approbations of the notions of good and evil will accuſe us for our contrary practices, they will alſo accuſe us for our contrary thoughts. Our good thoughts will be our accuſers for not obſerving them, and our bad thoughts will be indictments againſt us for complying with them. 'Tis probable the Soul may be bound over to anſwer chiefly for theſe at the laſt day; for the Apoſtle chargeth *Simon*'s guilt upon his *thought*, not his word, and tells him, *pardon* muſt be principally granted for that. The tongue was only an Inſtrument to expreſs what his heart did think, and would have been wholly innocent, had not his thoughts been firſt criminal. What therefore is the principal ſubject of pardon, would be ſo of puniſhment: as the firſt incendiaries in a rebellion are moſt ſeverely dealt with. And if (as ſome think) the fallen Angels were ſtript of their primitive Glory, only for a conceiv'd thought, how heinous muſt that be, which hath inrolled them in a remedileſs miſery?

1 Cor. 4. 5.

Non ſolum opus, ſed mali operis cogitatio pœnas luit. Hieron. in Hoſ. 4. 7.

Acts 8. 22.

Having proved that there is a ſinfulneſs in our thoughts, let us now ſee what *provocation* there is in them: Which in ſome reſpects is greater than that of our *actions*. But we muſt take *actions* here in *ſenſu diviſo*, as diſtinguiſhed from the inward *preparations* to them. In the one there is more of ſcandal; in the other more of *odiouſneſs* to God. God indeed doth not puniſh thoughts ſo viſibly, becauſe, as He is Governour of the world, His Judgments are ſhot againſt thoſe ſins that diſturb humane ſociety: but He hath ſecret and ſpiritual Judgments for theſe, ſuitable to the nature of the ſins.

Now thoughts are greater in reſpect,

1. Of *ſinfulneſs*. *The wickedneſs that God ſaw great in the earth* was the fruit of *imaginations*. They are the immediate cauſes of all ſin. No Cockatrice but was firſt an Egg. It was a thought to be as God *, that was the firſt breeder of all that ſin, under which the world groans at this day; For *Eve's mind* was firſt *beguiled* in the alteration of her thought. Since that the lake of inward malignity acts all it's evil by theſe ſmoaking ſteams. Evil thoughts lead the van in our Saviour's Catalogue, as that which ſpirits all the black regiment which march behind. As good motions cheriſh'd will ſpring up in good actions, ſo looſe thoughts favoured will break out in viſible plague-ſores, and put fire unto all that wickedneſs which lyes habitually in the heart: as a ſpark may to a whole ſtock of Gun-powder. The *vain babblings* of the ſoul, as well as thoſe of the Tongue, *will encreaſe to more ungodlineſs*. Being thus the cauſe, they include virtually in them all that is in the effect; as a ſeed contains in its little body the leaves, fruit, colour, ſcent, which afterward appear in the plant. The ſeed includes all, but the colour doth not virtually include the ſcent, or the ſcent the colour, or the leaves the fruit: ſo 'tis here, One act doth not include the formal obliquity of another: but the thought which cauſed it, doth ſeminally include both the formal & final obliquity of every action; both that which is in the nature of it, and in the end to which it tends. As when a Trades-man cheriſheth immoderate thoughts of gain, and in the attaining it runs into *many fooliſh and hurtful Luſts*, there is cheating, lying, ſwearing, to put off the commodity: all theſe ſeveral acts have a particular ſinfulneſs in the nature of the acts themſelves, beſides the tendency they have to the ſatisfying an inordinate affection; all which are the ſpawn of thoſe firſt immoderate thoughts ſtirring up greedy deſires.

* Gen. 3. 5.

2 Cor. 11. 3.

Mat. 15. 19.

2 Tim. 2. 16.

1 Tim. 6. 9.

2. In reſpect of *Quantity*. Imaginations are ſaid to be *continually* evil. There is an infinite variety of conceptions, as the *Pſalmiſt* ſpeaks of the Sea, *wherein are all things creeping innumerable, both ſmall and great*, and a conſtant generation of whole ſhoals of them; that you may as well number the Fiſh in the Sea, or the Atomes in the Sun-beams, as recount them.

* Ἀν ᾖ σαυτὸν ἐνθάδε ἀνοίξας ᾧ ἀνθρώπῳ, πολλὰ καὶ παμπόλλας θηρίων χαλεπῶν ἐνθυμήσεις καὶ ἐπιθυμίας εὑρήσεις, &c. *Plutarch. Moral. p.* (*mihi*) 500.

There is a greater *number* in regard of the *acts*, and in regard of the *objects*.

1. In regard of the *acts of the mind*:

1. *Antecedent acts*. How many preparatory motions of the mind are there to one wicked external act *? Yea, how many ſinful thoughts are twiſted together to produce one deliberate ſinful word? All which have a diſtinct guilt, and, if weigh'd together, would outweigh the

the guilt of the action abſtractedly conſidered. How many repeated complacencies in the firſt motion, degrees of conſent, reſolved broodings, ſecret plottings, propoſals of various methods, ſmothering contrary checks, vehement longings, delightful hopes, and foreſtalled pleaſures in the deſign? All which are but thoughts aſſenting, or diſſenting in order to the act intended. Upon a diſſection of all theſe ſecret motions by the critical power of the word, we ſhould find a more monſtrous guilt, than would be apparent in the ſingle action, for whoſe ſake all theſe ſpirits were raiſed. There may be no ſin in a material act, conſidered in it ſelf, when there is a provoking guilt in the mental motion. A Hypocrite's Religious ſervices are materially good, but poiſoned by the Imagination skulking in the heart, that gave birth unto them. 'Tis the wicked mind or thought makes the *Sacrifice* (a commanded duty) *much more an abomination* to the Lord.

Prov. 21. 27. זמה *with a wicked thought.*

2. *Conſequent acts*; When a man's phancy is pregnant with the delightful remembrance of the ſin that is paſt, he draws down a freſh guilt upon himſelf: as they did in the Prophet, in reviving the concurrence of the will to the act committed, making the ſenſual pleaſure to commence ſpiritual, and (if ever there were an aking heart for it) revoking his former grief by a renewed approbation of his darling luſt. Thus the ſin of thoughts is greater in regard of *duration*. A man hath neither ſtrength nor opportunity always to act, but he may always think; and *imagination* can ſupply the place of *action*. Or if the mind be tired with ſucking one object, it can with the Bee preſently faſten upon another. Senſes are weary, till they have a new recruit of ſpirits: as the poor horſe may ſink under his burden, when the rider is as violent as ever. Thus old men may change their outward profaneneſs into mental wickedneſs; and as the Pſalmiſt *remembred* his old ſongs, *Pſal.* 77. 5, 6. ſo they their calcin'd ſins in the *night*, with an equal pleaſure. So that you ſee there may be a thouſand thoughts as uſhers and lacqueys to one act, as numerous as the ſparks of a new lighted fire.

Ezek. 23. 3, 19. *Yet ſhe multiplied her whoredoms in calling to remembrance the days of her youth, &c.* v. 21. *the lewdneſs of her youth.*

2. In regard of the *Objects* the mind is converſant about. Such thoughts there are, and attended with a heavy guilt, which cannot probably, no nor poſſibly deſcend into outward acts. A man may in a complacent thought commit fornication with a woman in *Spain*, in a covetous thought rob another in the *Indies*, and in a revengeful thought ſtab a third in *America*; and that while he is in this Congregation. An *unclean perſon* may commit a mental folly with every beauty he meets. A *covetous* man cannot plunder a whole kingdom; but in one twinkling of a thought he may wiſh himſelf the poſſeſſor of all the eſtates in it. A *Timon*, a μισάνθρωπος cannot cut the throats of all the world; but like *Nero*, with one glance of his heart he may chop off the heads of all mankind at a blow. An *Ambitious* man's practices are confined to a ſmall ſpot of land, but with a caſt of his mind he may graſp an Empire as large as the four Monarchies. A beggar cannot aſcend a throne; but in his thoughts he may paſs the Guards, murder his Prince and uſurp the Government. Nay further, an *Atheiſt* may think *there is no God*, *Pſal.* 14. 1. *i. e.* (as ſome interpret it) wiſh there were no God, and thus in thought undeifie God himſelf; though he may ſooner daſh heaven and earth in pieces, than accompliſh it. The body is confined to one object, and that narrow and proportionable to its nature: but the mind can wing it ſelf to various objects in all parts of the earth. Where it finds none, it can make one; for phancy can compact ſeveral objects together, coyn an image, colour a picture, and commit folly with it, when it hath done; It can neſtle it ſelf in cobwebs ſpun out of its own bowels.

3. In reſpect of *Strength*. Imaginations of the heart are *only*, *i. e.* purely evil. The nearer any thing is in union with the root, the more radical ſtrength it hath. The firſt ebullitions of light and heat from the Sun are more vigorous, than the remoter beams: and the ſteams of a dunghil more noyſom next that putrified body, than when they are dilated in the air. Grace is ſtronger in the heart-operations, than in the outward ſtreams: and ſin more foul in the imagination of the thoughts of the heart, than in the act, In the *Text* the outward *wickedneſs* of the world is paſſed over with a ſhort expreſſion; but the Holy Ghoſt dwells upon the deſcription of the *wicked Imagination*, becauſe there lay the maſs. Mans * *inward part is very wickedneſſes*, a whole neſt of vipers. Thoughts are the immediate ſpawn of the original corruption, and therefore partake more of the ſtrength and nature of it. Acts are more diſtant, being the children of our thoughts, but the Grandchildren of our natural pravity. Beſides, they lye neareſt to that wickedneſs in the inward part, ſucking the breaſt of that poyſonous dam that bred them. The ſtrength of our thoughts is alſo reinforced by being kept in, for want of opportunity to act them: as liquors in cloſe glaſſes ferment and encreaſe their ſpritelineſs. Muſing either carnal or ſpiritual, makes the † fire burn the hotter: as the fury of fire is doubled by being pent in a furnace. Outward acts are but the ſprouts; the ſap and juice lies in the wicked imagination or contrivance, which hath a ſtrength in it to produce a thouſand fruits as poyſonous as the former. The members are the inſtruments, or * *weapons*, of unrighteouſneſs; now the whole ſtrength which doth manage the weapon lyes in the arm that wields it, the weapon of it ſelf could do no hurt without a force impreſt. Let me add this too, that ſin in thoughts is more ſimply ſin. In acts there may be ſome occaſional good to others, for a good man will make uſe of the ſight of ſin committed by others to encreaſe his hatred of it: but in our ſinful thoughts there is no occaſion of good to others; they lying lock'd up from the view of man.

* Pſal. 5. 9. קבר מהוות

† Pſal. 39. 3.

* Rom. 6. 13. ὅπλα.

4. In

4. In reſpect of *Alliance*. In theſe we have the neareſt communion with the Devil. The underſtanding of man is ſo tainted, that his † *wiſdom*, the chiefeſt flower in it, is not only *earthly* and *ſenſual* (it were well if it were no worſe) but devilliſh too. If the flower be ſo rank, what are the weeds? Satan's *devices* and our *thoughts* are of the ſame nature, and ſometimes in Scripture expreſt by the ſame word, νοήματα. As he hath his devices, ſo have we againſt the authority of God's Law, the power of the Goſpel, and the Kingdom of Chriſt. The Devils are call'd *ſpiritual wickedneſſes*, becauſe they are not capable of carnal ſins. Prophaneneſs is an Uniformity with the world, and intellectual ſins are an Uniformity with the God of it, *Epheſ.* 2. 2, 3. There is a double walking, anſwerable to a double pattern in *v.* 2. *Fulfilling the deſires of the fleſh* is a *walking according to the courſe of this world*, or making the world our copy: and *fulfilling the deſires of the mind* is a *walking according to the Prince of the power of the air*, or a making the Devil our pattern. In carnal ſins Satan is a *tempter*, in mental an *actor*. Therefore in the one we are conformed to his will; in the other we are transformed into his likeneſs. In outward we evidence more of obedience to his laws; in inward more of affection to his perſon, as all imitations of others do. Therefore there is more of enmity to God, becauſe more of ſimilitude and love to the Devil; a nearer approach to the Diabolical nature implying a greater diſtance from the Divine. Chriſt never gave ſo black a character, as that of the Devil's children, to the prophane world, but to the Phariſees, who had left the ſins of men to take up thoſe of Devils, and were moſt guilty of thoſe high imaginations which ought to be brought into captivity to the obedience of Chriſt.

† Jam. 3. 15.

1 Cor. 2. 11.
2 Cor. 10. 5.

Eph. 6. 12.

5. In reſpect of *contrariety and odiouſneſs to God*. Imaginations were *only evil*; and ſo moſt directly contrary to God, who is *only good*. Our natural *enmity againſt God* is ſeated in the *mind*. The ſenſitive part aims at its own gratification, and in mens *ſerving* their *luſts* they ſerve their *pleaſures*; but the τὸ ἡγεμονικὸν, the Prince in man, is poſſeſt with principles of a more direct contrariety; whence it muſt follow, that all the thoughts and counſels of it are tinctured with this hatred. They are indeed a defilement of the higher part of the Soul, and that which belongs more peculiarly to God. And the nearer any part doth approach to God, the more abominable is a ſpot upon it; as to caſt dirt upon a Prince's houſe is not ſo heinous as to deface his Image. The underſtanding, the ſeat of thoughts, is more excellent than the will; both becauſe we know and judge before we will, or ought to will only ſo much, as the underſtanding thinks fit to be willed; and becauſe God hath beſtowed the higheſt gifts upon it, adorning it with more lively lineaments of his own Image, *Col.* 3. 10. *Renewed in knowledge after the Image of Him that created him*; implying, that there was more of the Image of God at the firſt Creation beſtowed upon the underſtanding, the ſeat of knowledge, than on any other part; yea, than on all the bodies of men diſtill'd together. *Father of Spirits* is one of God's titles: To beſpatter His Children then, ſo near a relation, the Jewel that he is choice of, muſt needs be more heinous. He being the Father of Spirits, this ſpiritual wickedneſs of nouriſhing evil thoughts, is a caſhiering all child-like likeneſs to him. The traiterous acts of the mind are moſt offenſive to God: as 'tis a greater deſpite for a Son, to whom the Father hath given the greater portion, to ſhut him out of his houſe, only to revel in it with a company of Rioters and Strumpets, than in a Child, who never was ſo much the ſubject of his Father's favour. And 'tis more heinous and odious, if theſe thoughts, which poſſeſs our Souls, be at any time converſant about ſome Idea of our own framing. It were not altogether ſo bad, if we loved ſomething of God's creating, which had a phyſical goodneſs, and a real uſefulneſs in it to allure us: but to run wildly to embrace an *Ens rationis*, to prefer a thing of no exiſtence, but what is colour'd by our own imagination, of no vertue, no uſefulneſs, a thing that God never created, nor pronounced good, is a greater enmity, and a higher ſlight of God.

Rom. 8. 7.

Titus 3. 3. *ſerving divers luſts and pleaſures.*

Heb. 12. 9.

6. In reſpect of *Connaturalneſs and Voluntarineſs*. They are the imaginations of the thoughts of the *heart*, and they are *continually* evil. They are as natural as the æſtuations of the Sea, the bubblings of a Fountain, or the twinklings of the Stars. The more natural any motion is, ordinarily the *quicker* it is. Time is requiſite to action, but thoughts have an inſtantaneous motion. The body is a heavy piece of clay, but the mind can ſtart out on every occaſion. *Actions* have their ſtated *times* and *places*; but theſe ſolicit us, and are entertain'd by us at all *ſeaſons*. Neither day nor night, ſtreet nor cloſet, exchange nor temple, can priviledge us from them; We meet them at every turn, and they ſtrike upon our Souls as often as light upon our Eyes. There is no *reſtraint* for them; the Laws of men, the conſtitution of the body, the intereſt of profit or credit, are mighty bars in the way of outward profaneneſs: but nothing lays the reins upon thoughts but the Law of God; and this man is *not ſubject to, neither can be*, Rom. 8. 7. Beſides, the natural *Atheiſm* in man is a ſpecial friend and nurſe of theſe; few firmly believing either the omniſcience of God, or his Government of the world; which the Scripture ſpeaks of frequently, as the cauſe of moſt ſins among the ſons of men. † Actions are done with ſome *reluctance*, and nips of natural conſcience. Conſcience will ſtart at a groſs temptation, but it is not frighted at thoughts. Men may commit ſpeculative folly, and their conſcience look on, without ſo much as a nod againſt it: Men may tear out their neighbours bowels in ſecret wiſhes, and their conſcience never interpoſe to part the fray. Conſcience indeed cannot take notice of

Αὐτόχρημα πηδᾷ τὰ κατὰ ψυχήν; *Plutarch. Moral.*

Τάχιστον μὲν νῦς, διὰ πάντος δὲ τρέχει. *Thales. Diog. Laert.*

† Iſa. 29. 13. Ezek. 9. 9. Job 22. 13, 14.

all of them; they are too subtil in their nature, and too quick for the observation of a finite principle. They are *many*, † and they are nimble too: like the bubblings of a boyling pot, or the rising of a wave, that presently slides into its level; and as *Florus* saith of the *Ligurians*, the difficulty is more to find, than conquer them. They are secret sins, and are no more discerned than motes in the air, without a spiritual sun-beam; whence *David* cryes out, *Psal.* 19. 12. *Cleanse me from secret sins:* which some explain of sins of thoughts that were like sudden and frequent flashes of lightning, too quick for his notice, and unknown to himself. There is also more *delight* in them. There is less of temptation in them, and so more of election; and consequently more of the heart and pleasure in them, when they lodge with us. Acts of sin are *troublesome*, there is danger as well as pleasure in many of them: but there is no outward danger in thoughts; therefore the complacency is more compact, and free from distraction. The delight is more unmixed too; as intellectual pleasures are more refined than sensual. All these considerations will enchance the guilt of these inward operations.

† Prov. 19. 21. *There are many devices in a man's heart.*

Florus l. 2. c. 3. *Major aliquanto labor erat invenire, quam vincere.*

The Uses shall be two, though many Inferences might be drawn from the point.

1. *Reproof.* What a mass of vanity should we find in our minds, if we could bring our thoughts in the space of one day, yea but one hour, to an account? How many foolish thoughts with our wisdom, ignorant with our knowledge, worldly with our heavenliness, hypocritical with our religion, and proud with our humiliations? Our hearts would be like a *Grott*, furnished with monstrous and ridiculous pictures: or as the wall in *Ezekiel*'s Vision pourtrayed with every form of creeping things, and abominable beasts; a greater abomination than the Image of Jealousie at the outward gate of the Altar. Were our inwards opened, how should we stand gazing both with scorn, and wonder at our being such a pack of fools? Well may we cry out with *Agur*, *We have not the understandings of men:* We make not the use of them, as is requisite for rational creatures; because we degrade them to attendances on a brutish phancy. I make no question, but were we able to know the phancies of some irrational creatures, we should find them more noble, heroick and generous *in suo genere*, than the thoughts of most men; more agreeable to their natures, and suited to the Law of their Creation †. How little is *God in any of our thoughts*, according to His excellency? No, our shops, our rents, our backs and bellies usurp God's room. If any thoughts of God do start up in us, how many covetous, ambitious, wanton, revengeful thoughts are jumbled together with them? Is it not a monstrous absurdity to place our friend with a crew of vipers, to lodge a King in a Sty, and entertain him with the fumes of a jakes and dunghil? *A wicked man's heart is little worth*; all the pedling wares and works in his inward shop are not valuable with one silver drop from a gracious man's lips. It was an invincible argument of the *Primitive Christians* for the purity of the *Christian Religion* above all others in the world, that it did prohibit evil thoughts: And is it not as unanswerable an argument that we are no Christians, if we give liberty to them? What is our moral conversation outwardly, but only a bare abstinence from sin; not a disaffection? Were we really and altogether Christians, would not that which is the chiefest purity of Christianity, be our pleasure? And would we any more wrong God in our secret hearts, than in the open streets? Is not thought a beam of the mind, and shall it be enamour'd only on a dunghil? Is not the understanding the eye of the Soul, and shall it behold only guilded nothings? 'Tis the flower of the Spirit: Shall we let every Caterpillar suck it? 'Tis the Queen in us: Shall every Ruffian deflore it? 'Tis as the Sun in our Heaven; and shall we besmear it with misty phancies? It was created surely for better purposes, than to catch a thousand weight of Spiders (as *Heliogabalus* employ'd his Servants.) It was not intended to be made the common sewer of filthiness, or ranked among those ζῶα πίμπλαμα, which eat not only fruit, and flesh, but flies, worms, dung, and all sorts of loathsom materials. Let not therefore our minds wallow in a sink of phantastical follies; whereby to rob God of his due, and our Souls of their happiness.

Ezek. 8. 5, 10.

Prov. 30. 2.

† Psal. 10. 4. *God is not in all his thoughts*

Prov. 10. 20. *The tongue of the just is as choice silver,* &c.

Apud nos & cogitare peccare est. Minucius Fœlix.

Ἀνθ' ὧν ἡ ψυχὴ. *Plat.*

Lampridius.

Arist. Histor. animal. lib. 8.

2. *Exhortation.* We must take care for the suppression of them. All vice doth arise from imagination; Upon what stock doth ambition and revenge grow, but upon a false conceit of the nature of honour? What engenders covetousness, but a mistaken fancy of the excellency of wealth? *Thoughts* must be *forsaken* as well as our *way*; we cannot else have an evidence of a true conversion: and if we do not discard them, we are not like to have an *abundant pardon*; and what will the issue of that be, but an *abundant punishment?* Mortification must extend to these: *Affections* must be *crucified*, and all the little brats of thoughts, which beget them, or are begotten by them. Shall we nourish that, which brought down the wrath of God upon the old world; as though there had not been already sufficient experiments of the mischief they have done? Is it not our highest excellency to be conform'd to God in holiness, in as full a measure as our finite natures are capable? And is not God holy in his counsels and inward operations, as well as in his works? Hath God any thoughts but what are righteous and just? Therefore the more foolish and vain our imaginations are, the more are we *alienated from the life of God.* The Gentiles were so, because they *walked in the vanity of their mind*; and we shall be so if vanity walk and dwell in ours. As the tenth Commandment forbids all unlawful thoughts and desires: so it obligeth us to all thoughts and desires, that may make us agreeable to the divine Will, and like to God himself.

Mirandul. de Imaginat. c. 7.

Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts,* &c.

Gal. 5. 24.

Eph. 4. 17, 18.

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We ſhall find great advantage by ſuppreſſing them: We can more eaſily reſiſt temptations without, if we conquer motions within. Thoughts are the mutineers in the ſoul, which ſet open the gates for Satan: He hath held a ſecret intelligence with them (ſo far as he knows them) ever ſince the fall: and they are his ſpies to aſſiſt him in the execution of his devices. They prepare the tinder and the next fiery dart ſets all on a flame. Can we cheriſh theſe, if we conſider that Chriſt dyed for them? He ſhed his blood for that which put the world out of order? which was accompliſhed by the ſinful imagination of the firſt man, and continued by thoſe imaginations mention'd in the Text. He dyed to reſtore God to his right, and man to his happineſs: neither of which can be perfectly attained, till thoſe be thrown out of the poſſeſſion of the heart.

That we may do this, Let us conſider theſe following directions, which may be branched into theſe heads: 1. For the raiſing good thoughts. 2. Preventing bad. 3. Ordering bad when they do intrude. 4. Ordering good when they appear in us.

1. For raiſing good thoughts.

1. *Get renewed hearts.* The fountain muſt be cleanſed which breeds the vermine. Pure vapors can never aſcend from a filthy quagmire. What iſſue can there be of a vain heart, but vain imaginations? Thoughts will not become new, till a man is in Chriſt. We muſt be holy, before we can think holily. Sanctification is neceſſary for the diſlodging of vain thoughts, and the introducing of good. A ſanctified reaſon would both diſcover, and ſhame our natural follies. As all animal operations, ſo all the ſpiritual motions of our heads, depend upon the life of our hearts * as the *principium originis*. As there is a *law in our members* to bring us into Captivity to the *law of ſin*, *Rom.* 7. 23. ſo there muſt be a *law in our minds* to bring our thoughts to the *obedience of Chriſt*, 2 *Cor.* 10. 5. We muſt be renewed in the *ſpirit of our minds*, *Epheſ.* 4. 23. in our reaſonings and thoughts, which are the ſpirits whereby the underſtanding acts; as the animal ſpirits are the inſtruments of corporeal motion. Till the underſtanding be *born of the ſpirit* †, it will delight in, and think of, nothing but things ſuitable to its fleſhly original: but when 'tis ſpiritual, it receives new impreſſions, new reaſonings and motions, ſuitable to the Holy Ghoſt, of whom it is born. A ſtone, if thrown upwards a thouſand times, will fall backward; becauſe 'tis a forced motion: but if the nature of this ſtone were changed into that of fire, it would mount as naturally upward, as before it ſunk downward. You may force ſome thoughts toward heaven ſometimes, but they will not be natural, till nature be changed. Grace only gives *ſtability*, † and prevents fluctuation, by fixing the ſoul upon God as its chief end: and what is our end will not only be firſt in our intentions, but moſt frequent in our conſiderations. Hence a ſanctified heart is called in Scripture a *ſtedfaſt heart*. There muſt be an enmity againſt Satan put into our hearts, according to the firſt promiſe, before we can have an enmity againſt his imps, or any thing that is like him.

2 Cor. 5. 17. Jer. 4. 14. *Waſh thy heart from wickedneſs*, &c. *How long ſhall thy vain thoughts lodge within thee?*

* Prov. 4. 23

† John 3. 6. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.*

† Heb. 13. 9. *It is a good thing that the heart be eſtabliſhed with grace.*

2. *Study Scripture.* Original corruption ſtuffs us with bad thoughts, and Scripture-knowledge would ſtock us with good ones; for it propoſeth things in ſuch terms, as exceedingly ſuit our imaginative faculty, as well as ſtrengthen our underſtanding. *Judicious knowledge* would make us *approve things that are excellent*: and where ſuch things are approved, toys cannot be welcom. Fulneſs is the cauſe of ſtedfaſtneſs. The cauſe of an intent and piercing eye is the multitude of animal ſpirits. Without this skill in the Word we ſhall have as fooliſh conceits of Divine things, as ignorant men without the Rules of Art have of the Sun and Stars, or things in other Countries which they never ſaw. The Word is call'd a *Lamp to our feet*, *i. e.* the affections: a *light to our eyes*, *i. e*, the underſtanding. It will direct the glances of our minds, and the motions of our affections. It *enlightens the eyes*, and makes us have a new proſpect of things: as a Scholar newly entred into Logick, and ſtudied the Predicaments, *&c.* looks upon every thing with a new eye, and more rational thoughts, and is mightily delighted with every thing he ſees; becauſe he eyes them as clothed with thoſe notions he hath newly ſtudied. The Devil had not his engines ſo ready to aſſault Chriſt, as Chriſt from his knowledg had Scripture-precepts to oppoſe him. As our Saviour by this means ſtifled thoughts offered, ſo by the ſame we may be able to ſmother thoughts ariſing in us. Converſe therefore often with the Scripture, tranſcribe it in your heart, and turn it *in ſuccum & ſanguinem*; whereby a vigor will be derived into every part of your ſoul, as there is by what you eat to every member of your body. Thus you will make your mind Chriſt's library, as *Hierom* ſpeaks of *Nepotianus*.

Phil. 1. 9, 10.

Pſa. 119. 105. Pſal. 19. 8. *enlightens the eyes.*

Lectione aſſidua & meditatione diuturna pectus ſuum bibliothecam Chriſti fecerat. Hierom Ep. 3.

3. *Reflect often upon the frame of your mind at your firſt converſion.* None have more ſettled, and more pleaſant thoughts of divine things than new converts, when they firſt claſp about Chriſt; partly becauſe of the novelty of their ſtate, and partly becauſe God puts a full ſtock into them; and diligent trades-men at their firſt ſetting up have their minds intent upon improving their ſtock. Endeavour to put your mind in the ſame poſture it was then. Or if you cannot tell the time when you did firſt cloſe with Chriſt, recollect thoſe ſeaſons wherein you have found your affections moſt fervent, your thoughts moſt united, and your mind moſt elevated; as when you renewed repentance upon any fall, or had ſome notable chearings from God; and conſider what matter it was which carried your heart upward, what employment you were engaged in, when

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when good thoughts did fill your ſoul; and try the ſame experiment again. *Aſaph* would oppoſe God's ancient works to his murmuring thoughts: he would remember his ſong in the night, *i. e.* the matter of his ſong, and read over the records of God's kindneſs. * *David* too would never forget, *i. e.* frequently renew the remembrance of thoſe *precepts*, whereby God had particularly *quicken'd him* †. Yea, he would reflect upon the places too, where he had formerly converſed with God, to reſcue himſelf from dejecting thoughts; *therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Miſſar* ‖. Some elevations ſurely *David* had felt in thoſe places, the remembrance whereof would ſweeten the ſharpneſs of his preſent grief. When our former ſins viſit our minds, pleading to be ſpeculatively reacted, let us remember the holy diſpoſitions we had in our repentance for them, and the thankful frames, when God pardoned them. The Diſciples at Chriſt's ſecond appearance reflected upon their own warm temper at his firſt diſcourſe with them in a diſguiſe, to confirm their faith, and expel their unbelieving conceits. Strive to recollect truths, precepts, promiſes with the ſame affection which poſſeſt your Souls, when they firſt appeared in their glory and ſweetneſs to you.

* Pſal. 77. 6, 7, 8, 9, 10, 11, 12.
† Pſa. 119. 93.
‖ Pſal. 42. 6.
Luke 24. 32. *Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?*

4. *Ballaſt your heart with a Love to God. David* thought *all the day of God's Law*, as other men do of their luſts, becauſe he unexpreſſibly *loved* it *. This was the ſucceſsful means he uſed to ſtifle *vain thoughts*, and excite his hatred of them, 'Tis the property of love *to think no evil*, 2 Cor. 13. 5. It thinks good and delightful thoughts of God; friendly and uſeful thoughts of others. It fixeth the Image of our beloved object in our minds, that 'tis not in the power of other phancies to diſplace it. The beauty of an object will faſten a rolling eye. 'Tis difficult to divorce our hearts and thoughts from that which appears lovely and glorious in our minds, whether it be God or the world. Love will by a pleaſing violence bind down our thoughts, and hunt away other affections. If it doth not eſtabliſh our minds, they will be like a Cork, which with a light breath, and a ſhort curl of water, ſhall be toſſed up and down from its ſtation. Scholars that love learning, will be continually hammering upon ſome notion or other, which may further their progreſs, and as greedily claſp it, as the Iron will its beloved Loadſtone, He that is wing'd with a divine love to Chriſt, will have frequent glances and flights towards him, and will ſtart out from his worldly buſineſs, ſeveral times in a day, to give him a viſit. Love in the very working is a ſettling grace; it encreaſeth our delight in God, partly by the ſight of his amiableneſs, which is clear'd to us in the very act of loving, and partly by the recompences he gives to the affectionate carriage of his creature; both which will ſtake down the heart from vagaries, or giving entertainment to ſuch looſe companions, as evil thoughts are. Well then, if we had this heavenly affection ſtrong in us, it would not ſuffer unwholeſom weeds to grow up ſo near it; either our Love would conſume thoſe weeds, or thoſe weeds will choak our Love.

* Pſal. 119. 97, 113. *O how I love thy Law! It is my meditation all the day.* v. 113. *I hate vain thoughts, but thy Law do I love.*
Ætas oculis ſemper vigilantius inhæret. Ætas animo nóxque diſſque refert. Ovid. Ep. 7.
Ὁ δ' ἔρως βλέπον τὸ ὄπιθεν. *Lucian. Dialog.*
Πτερωτὸν ἔρωτα ἐρωτῶ ἔρωτα. *Chryſoſt.*

5. *Exerciſe Faith.* As the habit of Faith is attended with habitual Sanctification, ſo the acts of Faith are accompanied with a progreſs in the degrees of it. That Faith which brings Chriſt to dwell in our Souls, will make us often think of our inmate. Faith doth reallize divine things, and make abſent objects as preſent; and ſo furniſheth fancy with richer ſtreams to bathe it ſelf in, than any other principle in the world. As there is a neceſſity of the uſe of fancy, while the ſoul is linked to the body; ſo there is alſo a neceſſity of a corrective for it. Reaſon doth in part regulate it, but 'tis too weak to do it perfectly, becauſe fancy in moſt men is ſtronger than reaſon; man being the higheſt of imaginative beings, and the loweſt of intelligent; fancy is in its exaltation more than in creatures beneath him, and reaſon in its detriment more than in creatures above him; and therefore the imagination needs a more skilful guide than reaſon. Fancy is like fire, a good Servant but a bad Maſter; if it march under the conduct of faith, it may be highly ſerviceable, and by putting lively colours upon divine truth may ſteal away our affections to it. *Faith is the evidence of things not ſeen.* viz. not by a corporeal, but intellectual eye; and ſo it will ſupply the office of ſenſe: *'Tis the ſubſtance of things hoped for*; and if hope be an attendant on faith, our thoughts will ſurely follow our expectations. The remedy *David* uſed, when he was almoſt ſtifled with diſquieting thoughts, was to excite his ſoul to a hope and confidence in God, *Pſal.* 42. 5. and when they return'd upon him, he uſeth the ſame diverſion, v. 11. *The peace of God*, i. e. the reconciliation made by a Mediator between God and us believingly apprehended, will *keep* [or garriſon] *our hearts and minds* [or thoughts] againſt all anxious aſſaults both from within and without †. When any vain conceit creeps up in you, act faith on the interceſſion of Chriſt; and conſider, Is Chriſt thinking of me now in Heaven, and pleading for me, and ſhall I ſquander away my thoughts on trifles, which will coſt me both tears and bluſhes? Believingly meditate on the promiſes; they are a means to *cleanſe us from the filthineſs of the ſpirit*, as well as that of the *fleſh* *. If the having them be a motive, the uſing them will be a means to attain this end. *Looking at the things that are not ſeen*, preſerves us from *fainting*, and *renews the inward man day by day* †. Theſe inviſible things could not well keep our hearts from fainting, if faith did not firſt keep the thoughts from wandring from them.

Miraud. de Imaginat. c. 11, 12.
Pſal. 42. 5. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God.*
† Phil. 4. 6, 7. Φρουρήσει τὰς νοήματα ὑμῶν.
* 2 Cor. 7. 1. *Having therefore theſe promiſes, let us cleanſe our ſelves*, &c.
† 2 Cor. 4. 16, 18. *Intus exiſtens prohibet alienum.*

6. *Accuſtom your ſelf to a ſerious meditation every morning.* Freſh airing our ſouls in Heaven will engender in us purer ſpirits, and nobler thoughts. A morning ſeaſoning would ſecure us for all the day. Though other neceſſary thoughts about our callings will, and

must

muſt come in, yet when we have diſpatch'd them, let us attend our morning Theme as our chief companion. As a man that is going with another about ſome conſiderable buſineſs, ſuppoſe to *Weſtminſter*, though he meets with ſeveral friends in the way, and ſalutes ſome, and with others with whom he hath ſome affairs he ſpends a little time, yet he quickly returns to his companion, and both together go their intended ſtage. Do thus in the preſent caſe. Our minds are active, and will be doing ſomething though to little purpoſe, and if they be not fixed upon ſome noble object, they will like mad men and fools be mightily pleaſed in playing with ſtraws. The thoughts of God were the firſt Viſiters *David* had in the morning; God and his heart met together as ſoon as he was awake, and kept company all the day after. In this meditation look both to the matter and manner. Pſal. 139. 17, 18.

1. *Look to the matter of your meditation.* Let it be ſome truth, which will aſſiſt you in reviving ſome languiſhing grace, or fortifie you againſt ſome triumphing corruption; for 'tis our darling ſin which doth moſt envenom our thoughts †. As if you have a thirſt for honour, let your fancy repreſent the honour of being a child of God and heir of Heaven. If you are inclined to covetouſneſs, think of the riches ſtored up in a Saviour, and diſpenſed by him. If to voluptuouſneſs, fancy the pleaſures in the ways of wiſdom here, and at God's right hand hereafter. This is to deal with our hearts as *Paul* with his hearers, to *catch* them with *guile*. Stake your ſoul down to ſome ſerious and profitable myſtery of Religion; as the Majeſty of God, ſome particular Attribute, his condeſcenſion in Chriſt, the love of our Redeemer, the value of his ſufferings, the vertue of his blood, the end of his aſcenſion, the work of the Spirit, the excellency of the ſoul, beauty of holineſs, certainty of death, terror of judgment, torments of Hell, and joys of Heaven. Why may not that which was the ſubject of God's *innumerable thoughts*, be the ſubject of ours? God's thoughts and counſels were concerning Chriſt, the end of his coming, his death, his precepts of holineſs, and promiſes of life; and that not only ſpeculatively, but with an infinite pleaſure in his own glory, & the creatures good to be accompliſhed by him. Would it not be work enough for our thoughts all the day to travel over the length, breadth, height, and depth of the love of Chriſt? Would the greatneſs of the journey give us leiſure to make any ſtarts out of the way? Having ſettled the Theme for all the day, we ſhall find occaſional aſſiſtances, even from worldly buſineſſes; as Scholars, who have ſome Exerciſe to make, find helps in their own courſe of reading, though the Book hath no deſign'd reſpect to their proper Theme. Thus by imploying our minds about one thing chiefly, we ſhall not only hinder them from vain excurſions, but make even common objects to be oyl to our good thoughts, which otherwiſe would have been fuel for our bad. Such generous liquor would ſcent our minds and converſations all the day; that whatſoever motion came into our hearts, would be tinctured with this ſpirit, and ſavour of our morning thoughts: as veſſels having been filled with a rich wine, communicate a reliſh of it to the liquors afterward put into them. We might alſo more ſteadily go about our worldly buſineſs, if we carry God in our minds; as one foot of the Compaſs will more regularly move about the Circumference, when the other remains firm in the Center. † Prov. 23. 7. *As a man thinks in his heart, ſo is he.* *The heads of the Catechiſm might be taken in order, which would both encreaſe and actuate our knowledge.* Pſal. 40. 5.

2. *Look to the manner of it.*

1. Let it be *intent*. Tranſitory thoughts are like the glances of the eye, ſoon on, and ſoon off; they make no clear diſcovery, and conſequently raiſe no ſpritely affections. Let it be one principal ſubject, and without flitting from it; for if our thoughts be unſteady, we ſhall find but little warmth: a burning glaſs often ſhifted fires nothing. We muſt *look* at the things that are not *ſeen*, as wiſtly as men do at a mark they ſhoot at. Such an intent meditation would *change* us into the *image*, and caſt us into the mould of thoſe truths we think of; it would make our minds more buſie about them all the day: as a glaring upon the Sun fills our eyes for ſome time after with the image of it. To this purpoſe look upon your ſelves as deeply concern'd in the things you think of. Our minds dwell upon that whereof we apprehend an abſolute neceſſity. A condemned perſon would ſcarce think of any thing but procuring a reprieve, and his earneſtneſs for this would bar the door againſt other intruders. 2 Cor. 4. 18. σκοπέντων, 2 Cor. 3. 18.

2. Let it be *affectionate and practical*. Meditation ſhould excite a ſpiritual delight in God, as it did in the *Pſalmiſt* †; and a divine delight would keep up good thoughts, and keep out impertinencies. A bare ſpeculation will tire the Soul, and without application, and preſſing upon the will and affections, will rather chill, than warm devotion. 'Tis only by this means, that we ſhall have the efficacy of truth in our wills, and the ſweetneſs in our affections, as well as the notion of it in our underſtandings. The more operative any truth is in this manner upon us, the leſs power will other thoughts have to interrupt, and the more diſdainfully will the heart look upon them, if they dare be impudent. Never therefore leave thinking of a ſpiritual ſubject, till your heart be affected with it. If you think of the evil of ſin, leave not till your heart loath it; if of God, ceaſe not till it mount up in admirations of him. If you think of his Mercy, melt for abuſing it; if of his Soveraignty, awe your heart into obedient reſolutions; if of his Preſence, double your watch over your ſelf. If you meditate on Chriſt, make no end till your hearts love him; if of his Death, plead the value of it for the juſtification of your perſons, and apply the vertue of it for the ſanctification of your natures. Without this practical ſtamp upon our affections, we ſhall have † Pſa. 104. 34. *My meditation of him ſhall be ſweet: I will be glad in the Lord.*

have light ſpirits, while we have opportunity to converſe with the moſt ſerious objects. We often hear fooliſh thoughts breathing out themſelves in a houſe of mourning, in the midſt of Coffins, and trophies of death, as if men were confident they ſhould never die; whereas none are ſo ridiculous as to aſſert they ſhall live for ever. By this inſtance in a Truth ſo certainly aſſented to, we may judg of the neceſſity of this direction in truths more doubtfully believed.

Pſal. 8. 3, 4. 7. *Draw ſpiritual Inferences from occaſional Objects. David* did but wiſtly conſider the Heavens, and he breaks out in ſelf-abaſement, and humble admirations of God. Glean matter of inſtruction to your ſelves, and praiſe to your Maker, from every thing you ſee: It will be a degree of reſtoration to a ſtate of innocency, ſince this was *Adam*'s task in Paradiſe. Dwell not upon any created object only as a *Virtuoſo*, to gratifie your rational curioſity, but as a *Chriſtian* call Religion to the feaſt, and make a ſpiritual improvement. No creature can meet our eyes, but affords us leſſons worthy our thoughts, beſides the general notices of the power and wiſdom of the Creator. Thus may the Sheep read us a Lecture of patience, the Dove of innocence, the Ant and Bee raiſe bluſhes in us for our ſluggiſhneſs, and
Iſa. 1. 3. the ſtupid Oxe, and dull Aſs correct and ſhame our ungrateful ignorance. And ſince our Saviour did ſet forth his own excellency in a ſenſible dreſs, the conſideration of thoſe Metaphors by an acute fancy, would garniſh out divine truths more deliciouſly, and conduct us into a more inward knowledge of the Myſteries of the Goſpel. He whoſe eyes are open, cannot want an inſtructer, unleſs he wants a heart. Thus may a Tradeſman ſpiritualize the matter he works upon, and make his commodities ſerve in wholſom meditations to his mind, and at once enrich both his Soul and his Coffers; yea, and in part reſtore the creatures to the happineſs of anſwering a great end of their Creation, which Man depriv'd them of when he ſubjected them to vanity. Such a view of ſpiritual truths in ſenſible pictures would clear our knowledge, purifie our fancies, animate our affections, encourage our graces, diſgrace our vices, and both argue and ſhame us into duty; and thus take away all the cauſes of our wild wandring thoughts at once. And a frequent exerciſe of this method would beget and ſupport a habit of thinking well, and weaken, if not expel, a habit of thinking ill.

2. The ſecond ſort of directions are for the preventing bad thoughts. And to this purpoſe,

Prov. 30. 32. 1. *Exerciſe frequent humiliations.* Pride expoſeth us to impatient and diſquieting thoughts; whereas humility clears up a calm and ſerenity in the Soul. 'Tis *Agur*'s advice to be humbled particularly for evil thoughts. Frequent humiliations will deaden the fire within, and make the ſparks the fewer. The deeper the Plough ſinks, the more the weeds are killed, and the ground fitted for good grain. Men do not eaſily fall into thoſe ſins, for which they have been deeply humbled. Vain conceits love to reſide moſt in jolly hearts:
Eccleſ. 7. 3, 4. but *by the ſadneſs of the countenance the heart is made better.* There is more of wiſdom, or wiſe conſideration in a compoſed and graciouſly mournful ſpirit, whereas carnal mirth and ſports cauſe the heart to evaporate into lightneſs and folly. The more we are humbled for them, the more our hatred of them will be fomented; and conſequently the more prepared ſhall we be to give them a repulſe upon any bold intruſion.

2. *Avoid entangling your ſelves with the world.* This clay will clog our minds, and a dirty
Lutta felicitas. Aug. de Civ. Dei. l. 10. † Pſal. 49. 6, 11. happineſs will engender but dirty thoughts. Who were ſo fooliſh to have *inward thoughts that their houſes ſhould continue for ever*, but thoſe that *truſted in their riches* *? If the world poſſeſs our Souls, it will breed carking thoughts: much buſineſs meets with croſſes, and then it breeds murmuring thoughts; and ſometimes it is crown'd with ſucceſs, and then it
1 Tim. 6. 9. ſtarts proud and ſelf-applauding thoughts. *Thoſe that will be rich fall into many fooliſh and hurtful luſts*; ſuch luſts that make men fools; and one part of folly is to have wild and ſenſleſs fancies. Miſts and fogs are in the lower Region near the Earth, but reach not that next the Heavens. Were we free from earthly affections, theſe groſs vapours could not ſo eaſily diſturb our minds; but if the World once ſettle in our hearts, we ſhall never want the fumes of it to fill our heads. And as covetous deſires will ſtuff us with fooliſh imaginations, ſo they will ſmother any good thought caſt into us; as the *thorns* of worldly cares *choak'd the good ſeed*, and made it *unfruitful*, Matth. 13. 22. As we are to rejoyce in the World as though we rejoyced not; ſo, by the ſame reaſon, we ſhould think of the World
Rom. 12. 2. as though we thought not. A conformity with the World in affection is inconſiſtent with a change of the frame of the mind.

3. *Avoid Idleneſs.* Serious Callings do naturally compoſe mens ſpirits; but too much Recreation makes them blaze out in vanity. Idle ſouls, as well as idle perſons, will be ranging. As Idleneſs in a State is both the Mother and Nurſe of Faction; and in the natural body gives birth and encreaſe to many diſeaſes, by enfeebling the natural heat: ſo it both kindles and foments many light and unprofitable imaginations in the ſoul, which would be ſufficiently diverted, if the active mind were kept intent upon ſome ſtated work. So
Mat. 25. 26. *Thou wicked and ſlothful ſervant.* truly may that which was ſaid of the ſervant, be applied to our nobler part, that it will be *wicked*, if once it degenerates into *ſlothfulneſs* in its proper charge. As empty minds are the fitteſt ſubjects for extravagant fooleries; ſo vacant times are the fitteſt ſeaſons. While we
Mat. 13. 25. ſleep, the importunate *enemy* within, as well as the envious adverſary without us, will have a ſucceſs-

a ſucceſsful opportunity to ſow the *tares*; whereas a conſtant imployment fruſtrates the attempt, and diſcourageth the Devil, becauſe he ſees we are not at leiſure. Therefore when any ſinful motion ſteps in, double thy vigour about thy preſent buſineſs, and the fooliſh impertinent will ſneak out of thy heart at this diſcountenance. So true is that in this caſe, which *Pharaoh* falſly imagined in another, that the more we *labour*, the leſs we ſhall *regard vain words* †. As Satan is prevented by diligence in our Callings, ſo ſometimes the Spirit viſits us, and fills us with holy affections at ſuch ſeaſons; as Chriſt appeared to *Peter* and other Diſciples, when they were a fiſhing †; and uſually manifeſted his grace to men, when they were engaged in their uſeful buſineſſes, or religious ſervices. But theſe motions (as we may obſerve by the way) which come from the Spirit, are not to put us out of our way, but to aſſiſt us in our walking in it, and further us both in our attendance on, and ſucceſs in our duties. To this end look upon the work of your Callings as the work of God, which ought to be done in obedience to Him; as He hath ſet you to be uſeful in the community. Thus a holy exerciſe of our Callings would ſanctifie our minds, and by prepoſſeſſing them with ſolid buſineſs, we ſhould leave little room for any Spider to weave its Cobwebs.

† Exod. 5.9.

† Joh. 21.3,4.

4. *Awe your hearts with the thoughts of God's Omniſcience, eſpecially the diſcovery of it at the laſt Judgment.* We are very much *Atheiſts* in the concern of this Attribute: for though it be notionally believed, yet for the moſt part it is practically deny'd. God *underſtands all our thoughts afar off* †: as He knew every creature, which lay hid in the *Chaos*, and undigeſted lump of matter. God *is in us all* *; as much in us all, as He is above us all; yea in every creek, and chink, and point of our hearts. Not an Atom in the ſpirits of all men in the world, but is obvious to that All-ſeeing Eye, which *knows every one of thoſe things that come into our minds* †. God knows both the order and confuſion of them, and can better tell their natures one by one, than *Adam* named the creatures. Fancy then, that you hear the ſound of the laſt Trumpet, that you ſee God's Tribunal ſet, and His Omniſcience calling out ſingly all the ſecrets of your heart. Would not the conſideration of this allay the heat of all other imaginations? If a fooliſh thought break in, conſider, What if God, who knows this, ſhould preſently call me to Judgment for this ſinful glance? Say with the Church, *Shall not God ſearch this out?* Is it fit either for God's glory, or our intereſt, that when he comes to make inquiſition in us, He ſhould find ſuch a naſty dunghil, and ſwarms of *Ægyptian* Lice and Frogs creeping up and down our Chambers? Were our heads and hearts poſſeſt by this ſubſtantial truth, we ſhould be aſhamed to think, what we ſhall be aſhamed to own at the laſt day.

† Pſa. 139. 2.

* Eph. 4. 6.

† Ezek. 11. 5.

Pſal. 44. 21.

5. *Keep a conſtant watch over your hearts.* *David* deſires God to ſet a *watch before the door of his lips*; much more ſhould we deſire that God would keep the door of our hearts. We ſhould have grace ſtand Sentinel there eſpecially; for words have an outward bridle, they may diſgrace a man, and impair his intereſt and credit; but thoughts are unknown, if undiſcovered by words. If a man knew what time the *Thief would come* to rob him, he would *watch*. We know we have Thieves within us to ſteal away our hearts; therefore when they are ſo near us, we ſhould watch againſt a ſurprize, and the more carefully, becauſe they are ſo extraordinary ſudden in their riſe, and quick in their motion. Our minds are like idle School-Boys, that will be friſking from one place to another, if the Maſter's back be turned, and playing inſtead of learning. Let a ſtrict hand be kept over our *affections*, thoſe *wild beaſts* within us; becauſe they many times force the underſtanding to paſs a judgment according to their pleaſure, not its own ſentiment. *Young men* ſhould be moſt intent upon their guard, becauſe their fancies gather vigor from their youthful heat, which fires a world of ſquibs in a day; (which mad-men, and thoſe which have hot diſeaſes are ſubject to, becauſe of the exceſſive inflammation of their brains): and partly becauſe they are not ſprung up to a maturity of knowledge, which would breed and foſter better thoughts, and diſcover the plauſible pretences of vain affections. There are particular *ſeaſons* wherein we muſt double our guard; as when Incentives are preſent, that may ſet ſome inward corruption on a flame. *Timothy*'s Office was to exhort younger, as well as elder women: and the Apoſtle wiſheth him to do it with all *purity* or chaſtity, that a temptation, lying in ambuſh for him, might not take his thoughts and affections unguarded. Engage thy diligence more at *ſolitary times*, and in the night; wherein freedom from buſineſs gives an opportunity to an unſanctified imagination, to conjure up a thouſand evil ſpirits: whence perhaps it is that the *Pſalmiſt* tells us, God had *tryed him in the night*, and found him holy. The ſolitary Cave tainted *Lot* with Inceſt, who had preſerved himſelf freſh in the midſt of the ſalt luſts of *Sodom*. In *ill company*, wherein we may be occaſionally caſt, there is need of an exacter obſervation of our hearts; leſt corrupt ſteams, which riſe from them, as vapours, from Lakes and Minerals, being breath'd in by us, may tincture our ſpirits; or as thoſe μιάσματα, which (as Phyſicians tell us) exhaling from conſumptive perſons, do by inſpiration ſteal into our blood, and convey a contagion to us. And though above all keepings and watchings we are to keep and watch our hearts, becauſe *out of them are the iſſues of life*; yet we muſt walk the rounds about our ſenſes, and members of the body, as the wiſe man there adviſeth, *v.* 24. the mouth which utters wickedneſs; the eyes, *v.* 25. which are Brokers to make bargains for the heart; and *v.* 26. the feet which are Agents to run on the errands

Θηρία ἡ ψυχή. *Plato.*

1 Tim. 5. 2. ἐν πάσῃ ἁγνείᾳ.

Pſal. 17. 3.

Gen. 19. 30.

Cellulam mixtum cogitationum pertimiſcebam. Hieron.

Prov. 4. 23.

of ſin. And the rather muſt we watch over our ſenſes, becauſe we are naturally more ready to follow the motions of them, as having had a longer acquaintance and familiarity with them before we grew up to the uſe of reaſon. Beſides, moſt of our thoughts creep in firſt at the windows of ſenſe: The Eye and the Ear robb'd *Eve* of original righteouſneſs: and the Eye rifled *David* both of his Juſtice and Chaſtity. If *the Eyes behold ſtrange women, the heart will utter perverſe things*, Prov. 23. 33. Perverſe thoughts will ſparkle from a rolling Eye. Revel-rout is uſual where there is a negligent Government. *He that hath no rule over his own ſpirit, is like a City that is broken down, and without walls* †, where any Thieves may go in and out at pleaſure.

Plotinus deſcribes thoughts thus; Τὸ ἔξω, ὄψις τ' ἐνδὺν ὁμιλότης καὶ κοινωνία. *Enn.* 4. *lib.* 1. *Cor & oculi ſunt proxenetæ peccati.*

† Prov. 25. 28.

3. The third ſort of directions are for the ordering of evil thoughts, when they do intrude; and,

1. *Examine them.* Look often into your heart to ſee what it is doing: and what thoughts you find dabling in it, call to an account: enquire what buſineſs they have, what their errand and deſign is, whence they come, and whither they tend. *David* askt his ſoul the reaſon of its troubled thoughts; ſo ask thy heart the reaſon why it entertains ſuch ill company, and by what authority they come there, and leave not chiding, till thou haſt put it to the bluſh. Bring every thought to the teſt of the Word. *Aſaph* had envious thoughts at the proſperity of the wicked, *Pſal.* 73. 2, 3. which had almoſt tript him up, and laid him on his back. And theſe had blown up Atheiſtical thoughts that God did not much regard, whether his commands were kept or no; as though God had untied the link between duty and reward, and the breach of his laws were the readieſt means to a favourable recompence; *v.* 13. *I have cleanſed my hands in vain.* But when he weighed things in the ballance of the ſanctuary, by the holy rules of God's patience and Juſtice, *v.* 17. He ſees the brutiſhneſs of his former conceits; *v* 22. *So fooliſh was I and ignorant, I was as a beaſt before thee*; and *v.* 25. he makes an improvement of them to excite his deſire for God, and delight in Him. Let us compare our thoughts with Scripture-rules. Comparing ſpiritual things with ſpiritual, is the way to underſtand them; comparing ſpiritual ſins with ſpiritual commands, is the way to know them; and comparing ſpiritual vices with ſpiritual graces, is the way to loath them. Take not then any thing upon truſt from a crazy fancy: nor, without a ſcrutiny, believe that faculty, whereby dogs dream, and animals perform their natural exploits.

Pſal. 42. 11. *Why art thou diſquieted, O my ſoul?*

2. *Check them at the firſt appearance.* If they bear upon them a palpable mark of ſin, beſtow not upon them the honour of an examination. If the leproſie appear in their foreheads, thruſt them as the Prieſts did *Uzziah* out of the Temple: or as *David* anſwered his wicked ſollicitors, *Pſal.* 119. 115. *Depart from me ye evil doers: for I will keep the commandments of my God.* Though we cannot hinder them from haunting us, yet we may from lodging in us. The very ſparkling of an abominable motion in our hearts is as little to be look'd upon, as the *colour of wine* in a glaſs by a man inclined to drunkenneſs. Quench them inſtantly, as you would do a ſpark of fire in a heap of ſtraw. We muſt not treat with them: *Paul*'s reſolve is a good pattern, not to *confer with fleſh and blood* †. We do not debate whether we ſhould ſhake a viper off our hands. If it be plainly a ſinful motion, a treaty with it is a degree of diſobedience; for a putting it to the queſtion whether we ſhould ſuckle it, is to queſtion whether God ſhould be obeyed or no. If it *ſavour not of the things of God*, hear not its reaſons, and complement it with no leſs indignation than our Saviour did his officious Diſciple upon his carnal advice; *Get thee behind me Satan*, *Mat.* 16. 22, 23. Excuſe it not, becauſe 'tis little: Small vapours may compact themſelves into great clouds, and obſtruct our ſight of heaven: a little poiſon may ſpread its venom through a great quantity of meat. We know not how big a ſmall motion, like a *Crocodile*'s egg, may grow, and how ravenous the breed may prove: it may, if entertain'd, force our Judgment, drag our Will, and make all our affections Bedlams. Beſides, ſince the Fancy is that Power in us upon which the Devil can immediately imprint his ſuggeſtions, and that we know not what army he hath to back any ſinful motion, if once the gate be ſet open; let us cruſh the brat betimes, and fling the head over the wall to diſcourage the party. Well then, let us be aſhamed to cheriſh that in our thoughts, which we ſhould be aſhamed ſhould break out in our words or actions: therefore as ſoon as you perceive it *baſe*, ſpit it out with deteſtation: as you do a thing you unexpectedly find ungrateful to your Palate.

Hic Annibal virtuti, non morâ frangitur.

† Gal. 1. 16.

Ex hinc nota eſt infirmitas mea: quia multo faciliùs irruunt abominandæ phantaſiæ quàm diſcedunt. Kemp. de Imit. Chr. lib. 3. cap. 20.

3. *Improve them.* Poiſons may be made medicinable. Let the thoughts of old ſins ſtir up a commotion of anger and hatred. We feel ſhiverings in our ſpirits, and a motion in our blood at the very thought of a bitter Potion we have formerly taken: why may we not do that ſpiritually, which the very frame and conſtitution of our bodies doth naturally, upon the calling a lothſom thing to mind? The *Romans* ſins were tranſient, but the ſhame was renewed every time they reflected on them †: they reacted a deteſtation inſtead of the pleaſure: ſo ſhould the revivings of old ſins in our memories be entertain'd with our ſighs, rather than our joy. We ſhould alſo manage the opportunity ſo as to promote ſome further degrees of our converſion *. There is not the moſt helliſh motion, but we may ſtrike ſome ſparks from it, to kindle our love to God, renew our repentance, raiſe our thankfulneſs, or quicken our obedience. Is it a blaſphemous motion againſt God? It gives you a juſt occaſion thence to awe your heart into a deeper reverence of His Majeſty. Is it a luſtful thought? Open the floud-gates of your godly ſorrow, and groan for your original ſin. Is it a remembrance

† Rom. 6. 21. *Whereof you are now aſhamed.*

* Pſal. 119. 59. *I thought on my ways, and turned my feet unto thy teſtimonies.*

brance of your former ſin? Let it wind up your heart in the praiſes of him, who delivered you from it. Is it to tempt you from duty? Endeavour to be more zealous in the performance of it. Is it to ſet you at a diſtance from God? Reſolve to be a light ſhining the clearer in that darkneſs, and let it excite you to a cloſer adherence to him. Are they envious thoughts which ſteal upon you? Let thankfulneſs be the product, that you enjoy ſo much as you do, and more than you deſerve. Let Satan's fiery darts enflame your love rather than your Luſt, and like a skilful Pilot, make uſe of the violence of the winds, and raging of the Sea to further you in your ſpiritual voyage. This is to beat the Devil and our own hearts with their own weapons; who will have little ſtomach to fight with thoſe arms, wherewith they ſee themſelves wounded. There is not a remembrance of the worſt objects but may be improved to humility and thankfulneſs; as St. *Paul* never thought of his old perſecuting, but he ſank down in humiliation, and mounted up in admirations of the riches of grace.

4. *Continue your reſiſtance*, if they ſtill importune thee; and lay not down thy weapons till they wholly ſhrink from thee. As the wiſe man ſpeaks of a fool's words, ſo I may not only of our blacker, but our more aerial phancies, The *beginning* of them is *fooliſhneſs*, but if ſuffered to gather ſtrength, they may end in *miſchievous madneſs*; therefore if they do continue, or reaſſume their arms, we muſt continue and reaſſume our *ſhield* *. Reſiſtance makes the Devil and his imps fly: but forbearance makes them impudent. In a battel when one party faints and retreats, it adds new ſpirits to the enemy that was almoſt broken before: ſo will theſe motions be the more vigorous, if they perceive we begin to flag. That encouraging command, *Reſiſt the Devil, and he will flye from you* †, implies not only the beginning a fight, but continuance in it, till he doth fly. We muſt not leave the field, till they ceaſe their importunity; nor encreaſe their courage by our own cowardiſe.

Eccleſ. 10. 13.

* Eph. 6. 16. *Above all taking the ſhield of faith.* ἀναλαβόντες, *taking up again.*

† Jam. 4. 7.

5. *Joyn Supplication with your oppoſition. Watch and pray* are ſometimes linkt together *. The diligence and multitude of our enemies ſhould urge us to watch, that we be not ſurpriz'd; and our own weakneſs and proneneſs to preſumption ſhould make us pray, that we may be powerfully aſſiſted. Be as frequent in ſolliciting God, as they are in ſolliciting you: as they knock at your heart for entrance, ſo do you knock at heaven for aſſiſtance. And take this for your comfort, As the Devil takes their parts, ſo Chriſt will take yours at his Father's Throne; he that pray'd that the Devil might not winnow *Peter*'s faith, will intercede that your own heart may not winnow yours. If the waves come upon you, and you are ready to ſink, cry out with *Peter*, *Maſter I periſh*; and you ſhall feel his hand raiſing you, and the winds and waves rebuked into obedience by him. The very motion of your hearts heaven-ward at ſuch a time is a refuſal of the thought that preſſeth upon you, and will be ſo put upon your account. When any of theſe buzzing flies diſcompoſe you, or more violent hurricanes ſhake your minds, cry out with *David*, *Unite my heart to fear thy Name*; and a powerful word will ſoon ſilence theſe diſturbing enemies, and ſettle your ſouls in a calm, and a praiſing poſture.

* Mat. 26. 41.

Pſa. 86. 11, 12.

4. A fourth ſort of directions is concerning good motions; whether they ſpring naturally from a gracious principle, or are peculiarly breath'd in by the ſpirit. There are ordinary bubblings of grace in a renewed mind, as there are of ſins in an unregenerate heart; for grace is as active a principle as any, becauſe 'tis a participation of the divine nature. But there are other thoughts darted in beyond the ordinary ſtrain of thinking: which like the beams of the Sun, evidence both themſelves and their original. And as concerning theſe motions joyn'd together, take theſe Directions in ſhort.

1. *Welcom and entertain them.* As 'tis our happineſs, as well as our duty, to ſtifle evil motions: ſo 'tis our miſery, as well as our ſin, to extinguiſh heavenly. Strange fire ſhould be preſently quench'd, but that which deſcends from heaven upon the *Altar* of a holy ſoul, muſt be kept alive by quickning meditation. When a holy thought lights ſuddenly upon you, which hath no connexion with any antecedent buſineſs in your mind (provided it be not unſeaſonable, nor hinder you from any abſolutely neceſſary duty either of religion, or your calling) receive it as a meſſenger from heaven: and the rather becauſe 'tis a ſtranger. You know not but you may entertain an Angel, yea, ſomething greater than an Angel, even the Holy Ghoſt. Open all the powers of your ſouls, like ſo many Organ-pipes, to receive the breath of this Spirit when he blows upon you. 'Tis a ſign of an agreeableneſs between the heart and heaven, when we cloſe with, and preſerve ſpiritual motions. We need not ſtand long to examine them: they are evident by their holineſs, ſweetneſs, and ſpirituality. We may as eaſily diſcern them, as we can exotick plants from thoſe that grow naturally in our own ſoil: or as a palate at the firſt taſt can diſtinguiſh between a rich and generous wine, and a rough water. The thoughts inſtill'd by the Spirit of adoption are not violent, tumultuous, full of perturbation: but, like himſelf, gentle and dove-like ſolicitings, warm and holy impulſes, and (when cheriſhed) leave the ſoul in a more humble, heavenly, pure, and believing temper than they found it. 'Tis a high aggravation of ſin to *reſiſt the Holy Ghoſt*, Acts 7. 51. Yet we may quench his motions by neglect, as well as by oppoſition, and by that means loſe both the profit and pleaſure, which would have attended the entertainment. Salvation came both to *Zacheus* his houſe and heart, upon embracing the firſt motion our Saviour was pleaſed to make him; Had he ſlighted that, 'tis uncertain whether another ſhould have been beſtowed upon him. The more ſuch ſprouts are plant-

Θυσιαστήρια τῶ Θεῶ. *Polycarp. Epiſt. ad Phil.* terms holy perſons.

Gal. 5. 22.

ed and nouriſhed in us, the leſs room will ſtinking weeds have to root themſelves, and diſperſe their influence. And for thy own good thoughts, feed them and keep them alive, that they may not be like a blaze of ſtraw which takes birth, and expires the ſame minute. Brood upon them, and kill them not, as ſome birds do their young ones, by too often flying from their neſts. *David* kept up a ſtaple of ſound and good thoughts: he would ſcarce elſe have deſired God *to try and know them*, had they been only ſome few weak flaſhes at uncertain times.

Pſal. 139. 23. *Try me and know my thoughts.*

2. *Improve them* for thoſe ends, to which they naturally tend. 'Tis not enough to give them a bare reception, and forbear the ſmothering of them; but we muſt conſider what affections are proper to be rais'd by them, either in the ſearch of ſome truth, or performance of ſome duty. Thoſe gleams, with ſhoot into us on the ſudden, have ſome leſſon ſeal'd up in them, to be opened, and learned by us. When *Peter* upon the crowing of the cock call'd to mind his Maſter's admonition, *he thought thereon and wept*: † he did not only receive the ſpark, but kindled a ſuitable affection. A choice graff, though kept very carefully by us, yet if not preſently ſet, will wither, and diſappoint our expectation of the deſired fruit. No man is without ſome ſecret whiſpers to diſſwade him from ſome alluring and buſie ſin †; as *Cain* had by an audible voice, *Gen.* 4. 7. which had he obſerved to the damping the revengeful motion againſt his brother, he had prevented his brother's death, his own deſpair, and eternal ruin. Have you any motion to ſeek God's face, as *David* had? Let your hearts reply, *Thy face, Lord, will I ſeek.* * The addreſs will be moſt acceptable at ſuch a time, when your heart is tuned by One, *that ſearcheth the deep things of God*, † and knows his mind, and what airs are moſt delightful to Him. Let our motion be quick in any duty which the Spirit doth ſuggeſt; and while he heaves our hearts, and oyls our wheels, we ſhall do more in any religious ſervice, and that more pleaſantly and ſucceſsfully, than at another time with all our own art and induſtry; for his injections are like water poured into a pump to raiſe up more; and as Satan's motions are not without a main body to ſecond them, ſo neither do the Spirit's go unattended, without a ſufficient ſtrength to aſſiſt the entertainers of them. Well then, lye not at anchor, when a freſh gale would fill thy ſails, but lay hold of the preſent opportunity. Theſe ſeaſons are often like thoſe influences from certain conjunctions of the Planets, which if not (according to the Aſtrologer's opinion) preſently applied, paſs away, and return not again in many ages: So the Spirit's breathings are often determined, that if they be not entertained with ſuitable affections, the time will be unregainable, and the ſame gracious opportunities of a ſweet entercourſe may be for ever loſt; for God will not have his holy Spirit diſhonoured *in always ſtriving* with wilful man. When *Judas* neglected our Saviour's advertiſement, *John* 13. 21. the Devil quickly enters and hurries him to the execution of his traiterous project, *v.* 27. and he never meets with any motion afterwards, but from his new Maſter, and that eternally fatal both to his body and ſoul.

† Mar. 14 72.

† Job 33. 14, 17. *God ſpeaks once, yea, twice, that he may withdraw man from his purpoſe.*

* Pſal. 27. 8.

† 1 Cor. 2. 10.

Gen. 6. 3.

3. *Refer them*, if poſſible, *to aſſiſt your Morning Meditation*; that like little Brooks ariſing from ſeveral Springs, they may meet in one channel, and compoſe a more uſeful Stream. What ſtraggling good thoughts ariſe, though they may owe their birth to ſeveral occaſions, and tend divers ways, yet liſt them in the ſervice of that truth, to which you have committed the government of your mind that day: As Conſtables in a time of neceſſary buſineſs for the King take up men that are going about their honeſt and lawful occaſions, and force them to joyn in one employ for the publick Service. Many accidental glances (as was obſerved before) will ſerve both to fix and illuſtrate your Morning Propoſition. But if it be an extraordinary injection, and cannot be referred to your ſtanding *Theſis*, follow it, and let your thoughts run whither it will lead you: A Theme of the Spirit's ſetting is better than one of our own chuſing.

4. *Record the choicer of them.* We may have occaſion to look back upon them another time, either as grounds of comfort in ſome hour of temptation, or directions in ſome ſudden emergency; but conſtantly as perſuaſive engagements to our neceſſary duty. Thus they may lye by us for further uſe, as money in our purſe. Since *Mary* kept and ponder'd the ſhort ſayings of our Saviour in *her heart*, † committing and fitting them as it were in her common-place book; why ſhould not we alſo preſerve the whiſpers of that Spirit, who *receives* from the ſame mouth and hand, what he both *ſpeaks* and *ſhews* to us? It is pity the duſt and filings of choicer metals, which may one time be melted down into a maſs, ſhould be loſt in a heap of droſſy thoughts. If we do not remember them, but like children, are taken with their novelty, more than their ſubſtance; and like *John* Baptiſt's hearers, rejoyce in their *light* only *for a ſeaſon* †, it will diſcourage the Spirit from ſending any more; and then our hearts will be empty, and we know who ſtands ready to clap in his helliſh ſwarms and legions. But howſoever we do, God will record our good thoughts as our excuſers, if we improve them; as our accuſers, if we reject them; and as He took notice how often He had appear'd to *Solomon* †, ſo He will take notice how often His Spirit hath appeared to us, and write down every motion, whereby we have been ſolicited, that they may be witneſſes of his endeavours for our good, and our own wilfulneſs.

† Luk. 2. 19, 51.

συμβάλλεται. Συμβάλλειν, συναριθμεῖσθαι. *Hiſych.*

† Joh. 5. 35.

† 1 Kin. 11. 9.

5. *Back them with Ejaculations.* Let our hearts be ready to attend every injection from Heaven with a motion to it: ſince 'tis ingratitude to receive a preſent, without returning an

an acknowledgment to the Benefactor. As God turns His thoughts of us into promiſes, ſo let us turn our thoughts of Him into prayers; and ſince his regards of us are darted in beams upon us, let them be reflected back upon Him in thankfulneſs for the gift, and earneſtneſs both for the continuance and encreaſe of ſuch impreſſions; as *David* prayed that God would not *take his holy Spirit from him* †, which had inſpired him with his penitential reſolutions. To what purpoſe doth the Holy Ghoſt deſcend upon us, but to declare to us *the things which are freely given us of God* †? And is it fit for us to hear ſuch a declaration, without a quick ſuitable reflection? Since the Comforter is to *bring to our remembrance* † what Chriſt both ſpake and did; it muſt be for the ſame end, for which they were both ſpoken and acted by him, which was to bring us to a near converſe with God. Therefore when the Spirit renews in our minds a Goſpel-truth, let us turn it into a preſent plea, and be God's remembrancers of His own promiſes, as the Spirit is our remembrancer of Divine Truths. We need not doubt ſome rich fruit of the application at ſuch a ſeaſon; ſince, without queſtion, the impreſſions the Spirit ſtamps upon us, are as much according to *God's will* †, as the interceſſions he makes for us. Therefore when any holy thought doth advance it ſelf in our Souls, the moſt grateful reception we can beſtow upon it, will be to ſuffer our hearts to be immediately fired by it, and imitate with a glowing devotion the Royal Prophet, in that form he hath drawn up to our hands; *O Lord God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy ſervant, and prepare my heart unto thee.* † This will be an encouragement to God to ſend more ſuch gueſts into our hearts. And by an affectionate entertainment of them, we ſhall gain both a habit of thinking well, and a ſtock too.

† Pſa. 51. 11.

1 Cor. 2. 12.

† Joh. 14. 26.

† Rom. 8. 27.

† 1 Chron. 29. 18.

THE

A DISCOURSE OF THE CHURCHES STABILITY.

Pſalm 87. 5.

And of Sion *it ſhall be ſaid, This and that man was born in her; and the Higheſt himſelf ſhall eſtabliſh her.*

THE Author of this *Pſalm*, and the time when it was penn'd, are uncertain. Some think it was compos'd after the return of the *Jews* from *Babylon*, upon the Erection of the ſecond Temple, and deſigned to be ſung in their conſtant Publick Aſſemblies. Others think it was compos'd by *David*, when he brought the Ark to *Sion*, as the Repoſitory for it, till the Building of the Temple, wherein it might honourably reſt. It ſeems, whoever was the Author, to be Ecſtatical. The Penman breaks out into a holy rapture and admiration of the firmneſs and ſtability of the Church. 'Tis alſo Prophetical of the Chriſtian Church, of the glory of it, the largeneſs of its bounds, and perpetual duration. The *Jews* ridiculouſly interpret it of literal *Jeruſalem* in regard of the excellency of its Climate, the goodneſs of the air, being ſeated in the middle or navel of the earth, and the ſeat and ſpring of all the wiſe men, accounting all fools that were to be found in other parts; 'tis true, others were not wiſe with a wiſdom to Salvation; they were not inſtructed in the high Myſteries of Religion by God, as thoſe People were. But was there not Learning among the *Greeks*, & Wiſdom among the *Chaldeans*, and a ripeneſs in Mechanick Arts among the *Tyrians* which lived in the ſame Climate with the *Jews*? It can by no means be underſtood of the material *Jeruſalem* and *Sion*; that was ruin'd by the *Babylonians*, and tho re-edified, yet afterwards ſubverted by the *Romans*, and the remainders of it at this day become a Stable for *Mahomet*, and the bringing in thoſe Nations mention'd, *v.* 4. overthrows any ſuch interpretation, which never were inrol'd in the regiſters of *Sion*, nor became Votaries to the true Religion, while the walls of that place were ſtanding in their glory. *Sion* was the place whence *the Law* was to come, *Mich.* 4. 2. a Law of another nature, than that which was uttered with Thunders from Mount *Sinai*. *Sion* was the place where the Throne of Chriſt was to be ſettled, where he was to be crowned *King*, *Pſal.* 2. 6. and where he was to manage the Scepter and *rule in the midſt of his enemies*, *Pſal.* 110. 2. and therefore 'tis here celebrated as the figure of the Chriſtian Church; of that *City* which *Abraham* expected, *whoſe builder and maker is God*, *Heb.* 11. 10. And the Chriſtian Church is particularly called by this name of *Mount Sion*, *Heb.* 12. 21. And Believers are called the Sons of *Sion*, *Joel* 2. 23. The Pſalmiſt ſpeaks,

1. *Of the great love the Lord bears to* Sion, *v.* 2.
2. *Of the glory of the Promiſes made to her*, v. 3.
3. *Of the confluence of new Inhabitants to her*, v. 4.
4. *Of the Duration and Eſtabliſhment of her*, v. 5.

v. 1. *His Foundation.* The Foundation of God, *i. e.* That which God hath founded, that *Jeruſalem* which is of God's building, is ſeated in the holy Mountain; the City was built before *Joſhuah* conquered *Canaan:* But God is ſaid to be the Founder of it in regard of that peculiar glory to which it was deſigned, to be the reſt of his Ark, the place of his Worſhip, the Throne of the Types of the *Meſſiah*, the Seat whence the Evangelick Law was to be publiſht to all Nations, and the *Meſſiah* revealed as the Redeemer and Ruler of the World.

In the holy Mountains. *Jeruſalem* was ſeated upon high Mountains. The Palace of the Kings was built upon *Sion*, and the Temple, the Houſe of the Moſt High, was built upon *Moriah*, and encompaſt with Mountains *round about*, *Pſal.* 125. 2. an emblem of the ſtrength and ſtability of the Church. * *Holy Mountains*; not that there was any inherent holineſs in them more than in the other Mountains of the Earth; or that they were naturally more beautiful and ſtately than other Mountains; but becauſe they were ſeparated for the Worſhip and Service of God, and had been ennobled by the performance of a Worſhip there before the building of the Temple. It was upon *Moriah* that *Iſaac* was deſigned for a Sacrifice, and the moſt ſignal act of obedience performed to God by the Father of the Faithful. It was there alſo that *David* appeaſed the wrath of God, by Sacrifice, after it had iſſued out upon the People in a Plague, for the numbring of them: And the very name *Moriah* hath ſomething ſacred in it, it ſignifying either *God teaching*, or *God manifeſted*; which name might be given it by God, with reſpect to the manifeſtation of Chriſt who was to come, during the ſtanding of the ſecond Temple.

* *Daillé. Mlange, part 2. page 354.*

v. 2. *The Lord loves the Gates of Sion.*] By *Gates* in Scripture is meant the ſtrength, or wiſdom, or juſtice of a place. *Gates* were the Magazines of Arms, and the places of Judicature. He had manifeſted his love to her in chuſing that City before all the Cities of *Iſrael* and *Judah*, wherein to place his Name, and have his Worſhip celebrated; and that place in *Jeruſalem* particularly, where his Law ſhould be given by the Spirit to the *Apoſtles* upon the day of *Pentecoſt*; and to apply it to the Goſpel-Church, it ſignifies the ſpecial reſpect God bears to her, above all the Rites, Obſervancies and Ceremonies of the *Judaick* Inſtitution. It was in this Goſpel-Church, the true *Sion*, that he *deſired to dwell*, and will *remain for ever*, *Pſal.* 68. 17. Which is a Prophetick *Pſalm* of the Goſpel-times, and the Aſcenſion of Chriſt.

1. *The Stability of the Church is here aſſerted.* * The Church is not built upon the Sand, which may fall with a Storm, nor upon the Waters, that may float with the waves; nor ſpread out as a Tent in the Deſert, that may be taken up, and carried away to another place; but upon a Mountain *not* to be *removed* *, 'tis built upon a Rock, the Rock of Ages; upon a Mountain which is not ſhatter'd by waves, or ſhaken by ſtorms, upon *Chriſt*, who hath the ſtrength of many Mountains in himſelf.

* *Geierus in loc.*

* Pſal. 125. 1. *Mount Sion cannot be removed.*

2. *The neceſſity of holineſs in a Church.* What though the Church be a Mountain for ſtrength and eminency, have the honour and priviledg of Sacraments, and be the Ark of the Oracles of God, 'tis not eſtabliſhed unleſs it be a holy Mountain: Holineſs is the only *becoming* thing in the Houſe of God; as it is conſecrated to the glory of God, ſo it muſt be exerciſ'd in things pertaining to the glory of God. As the Foundation is holy, ſo ought the Superſtructure to be. There was no filth in the framing it; there muſt be no filth in the continuance of it.

v. 3. He ſpeaks with ſome kind of aſtoniſhment of the *glorious things ſpoken of her*, or promiſed to her, and concludes it with a note of attention, or a mark of eminency, *Selah* *. No place enjoy'd an equal happineſs with *Jeruſalem*, while it remained faithful to its Founder. It maintain'd its ſtanding in the midſt of its enemies; no weapon formed againſt it was able to proſper; Heaven planted it, and the dews of Heaven watered it; it had a continual ſucceſſion of Prophets; the beſt Kings that ever were in the world, ſwayed the Scepter in it; it was bleſſed with more miraculous deliverances than any part of the Univerſe; the Nations that loved it not, yet feared its power, and feared the diſpleaſure of its Guardian. It was here the Son of God delivered the Meſſages of Heaven by the order of his father: It was here the ſpirit firſt filled the heads and hearts of the *Apoſtles* in order to the converſion of a world from Idolatry to the Scepter of God; but more glorious things are ſpoken of the Spiritual *Sion* than of the material *Jeruſalem*; that had Chriſt in the fleſh, and the Goſpel-Church hath Chriſt in the ſpirit, he went from thence to heaven, but he comes from heaven to viſit them with his comforts; he hath left the walls of *Jeruſalem* in its ruins, but he hath not, he will not leave his Spiritual *Sion* fatherleſs and *comfortleſs*; Joh. 14. 18. his ſpirit abides for ever with his Church. *Glorious things are ſpoken of it*, when he pronounced it impregnable, and that the gates of Hell, the power and policy of all the Apoſtate Angels and their inſtruments ſhould not prevail againſt her, when he aſſured her he would be preſent with her, not to the end of an age or two, but till the period of time, the conſummation of the world; priviledges that material *Jeruſalem* could never boaſt of; whatſoever countries have been applauded for ſecular excellencies, or been famous for wiſdom, none can claym ſuch elogies as Goſpel *Sion*, where God hath declared his will, publiſht himſelf a God of ſalvation, placed the laws of heaven, and poured out that wiſdom which comes from above: Theſe are glorious things, above humane expectations, above humane deſires.

* v. 3. *Glorious things are ſpoken of thee, O City of God.*

The Glorious things mentioned of the Goſpel-Church are in *v.* 4. where he ſpeaks of the

the *enlargement* of her bounds, the *increase* of her inhabitants, and the numerous muster-rolls of those that shall list themselves in her service *.

* *I will make mention of* Rahab *and* Babylon *to them that know me. Behold* Philistia *and* Tyre, *with* Æthiopia: *this man was born there.*

The time shall come when those nations that are most alienated from the profession of truth, shall come under her wing, and pay allegiance to her empire; Strangers shall be brought into her bosom, not only *Philistia* and *Tyre*, nations upon her confines, but *Ægypt* and *Æthiopia*, nations more remote, nations born and bred at a distance shall be registred as born from her womb, and nurst in her lap; distance of place shall not hinder the relation of her children. And when God shall count the people of forraign nations, he shall set a mark upon every true believer, and reckon him as one born in *Sion*, a Denizen of *Jerusalem*, though not a *Jew* in the flesh.

De Dieu in loc.

I will make mention of Rahab and Babylon to them that know me; or rather among them that know me, or for them that know me *, I will remember them as persons inlightned by me, and acquainted with me.

לידעי *

* For so *Ægypt* is named, Isa. 51. 9.

The *Psalmist* reckons up here nations that were greatest enemies to the Church, *Rahab* or *Ægypt* * her antient enemy; *Philistia* her perpetual invader: *Rahab* signifies pride or fierceness, the fiercest people shall be subdued to *Sion* by the power of the Gospel: *Ægypt* the wisest and learnedst nation, the most Idolatrous and Superstitious, men that rest in their own parts and strength shall cast away their Idols; *Babylon* the strongest and most powerful Empire, the subjects of which the Scripture often describes as luxurious, cruel, proud: *Tyre* the greatest mart, whose Citizens were the greatest merchants, The *Æthiopians* the posterity of Cursed *Cham*, whose souls are blacker than their bodies: men buried in sin, benighted with ignorance, poysoned with pride, the most fierce and envenom'd enemies shall be brought in by an infinite grace, and make up one body with her, and shall be counted as related to her by a new birth, and be made members of her by regeneration; this is properly to be *born in Sion* *; as without regeneration we have not God for our father, so neither have we *Sion* or the Church for our mother: this is the great priviledg we should inquire after, without which we are not in Gods register; this 2*d birth* God only approves of, he enrolls no man in the number of the Citizens of *Sion*, nor indows them with the special priviledges of it upon the account of their first, wherein they lye buried in the corruption of *Adam*, and are Citizens of Hell, not of *Jerusalem*. Again, this 2*d birth* is never without the knowledge of God. * Ignorance is a bar to this enrolment; he is no man that is not a rational creature, and he no regenerate man that hath not some knowledg in the great mysteries of God in Christ.

* This man was born there.

* *Among those that know me.*

In v. 5. 1. *The honour of* Sion *is described* by her fruitfulness.

1. *In regard of the eminency of her births*, she is not wholly barren, she hath her births of men, and worthy men; the carnal world hath not exceeded the Church in men of raised intellectuals; *Sion* hath not been a City of fools. *Dionysius* the Areopagite hath been her production as well as *Damaris* a woman. Kings also have been nurst at her breasts, that they might be nursing fathers to her by their power; but the honour of *Sion*, consists in the inward change it makes on men, dispossessing them of the nature of wolves for that of lambs, rendring them the Loyal subjects of God instead of his active enemies. 'Tis the glory of *Sion*, that this or that man born in her, was changed to such principles and such affections, that all the education and politeness of the most accomplisht Cities in the world could not furnish them with.

2. *In regard of the multitude of them*; *this and that man*, of all sorts and conditions, and multitudes of them, so that *more are the children of the desolate than of the marryed wife*. The tents were prophesied to be inlarged, the curtains of the habitations of *Sion* to be stretched out, and her cords to be lengthened to receive and entertain that multitude of children that should be brought forth by her, after the *Sacrifice* of the Son of God, *Isa.* 54. 1, 2. For that exhortation follows upon the description of the death and exaltation of Christ, *Isa.* 53.

2. *The happiness of* Sion. *The highest himself shall establish her.*

1. *Security in her glory. Establish her.*

2. The *Author of that security and perpetuity. The Highest*; and that exclusive of any other. *The Highest himself* *, all that are not the most high are excluded from having a share in the establishment of the Church.

* *Coccei. in loc.*

'Tis a work peculiar to him. 'Tis not the excellent learning, strength of the wise, or mighty men, that are born in her, that doth preserve her, but God alone; he spirits and acts them; means God doth use in bringing in inward grace, means he doth use in setling the outward form. But such means that have in reason, no strength to effect so great a business, means different from those which are used in the establishment of other Kingdoms, whereby the hand that acts them is more visible and plain than the means that are used. * 'Tis not the wit of man which is folly, nor the strength of man which is weakness, nor the holiness of man which is nothing, can claim the honour of this work: God himself picks stones out of the quarry, smooths them for the building, fixeth them in their places, he himself is the only architect, his wisdom contrives it, his grace erects it, his power preserves it, and accomplisheth his own work; 'tis the highest, none higher to over-power him, none so high as to check and mate him.

* *Polan.*

Shall establish her.] This cannot be meant of the literal or local *Sion* (though that indeed

was

was preserved while the legal service was to indure, (excepting that interruption by the *Babylonish* captivity, but now *Mahomets* horse tramples upon it, and it retains none of the ancient inhabitants.) but of the true mystical *Sion*, the Gospel state of the Church, which shall continue in being as Christ the head of it hath setled it, till time shall be no more. Other Kingdoms may crumble away, the foundations of them be dissolved. But that God which laid the foundation of *Sion* and built her walls, will preserve her palaces, that the gates of Hell, the subtilty of Hereticks, the fury of Tyrants, the Apostacy of some of her pretended Children, all the locusts and spawn of the bottomless-pit shall not be able to root her up.

Shall establish her.] The word signifies the affording all things necessary for defence, increase of victory, *preparations* of it, the knitting of it. כונן

Doct. *The Gospel-Church is a perpetual Society established by the highest Power in Heaven or Earth.*

It shall continue as long as the World, and out-live the Dissolution of Nature; she shall bring forth her Man-child, maugre all the vigilancy of the *Dragon*, which shall be caught up to God and his Throne; and though she be forced to flie into the wilderness, yet a place is prepared for her habitation, and food for her support during that state, no less than 1260 *days*, or years, and this by no weaker, no meaner a hand than that of *God himself* *; that hand that catches up Christ the Man-child into Heaven; that hand that sets him upon the Throne of God; provides meat for the *Woman* in the wilderness. The head and the body have the same Defender, the same Protector, the same hand to secure them *. Or by *Man-child* is meant, the whole number of the Believers which were more numerous before she went into a wilderness-condition; the Scripture using often the singular for the plural; and the Holy Ghost expressing himself here according to the property of the Woman, which is to bring forth one at the same time. The *Figure* of the Church notes stability; 'tis *four-square, and the length is as large as the breadth*, Rev. 21. 16. *The length, breadth, and height of it are equal*; the most perfect Figure, noting perfection and duration. So it was described in the Prophecy, *Ezek.* 48. 16. exactly 4500 measures on each side. All belonging to this City or Church, is reckoned by the number *twelve, a square number*, equal on all sides; *twelve Gates, twelve Foundations, twelve Tribes of* Israel, *twelve Apostles, twelve Stones to garnish it, Revel.* 21. 12, 13, 14, &c. A foursquare Figure is an emblem of unchangeable constancy. Things so framed remain alwaies in the same posture, cast them which way you will; and among some of the *Heathens* was reckoned as a divine figure *, and the character of virtuous man in regard of his constancy was τετράγωνος.

* Rev. 12. 3, 4, 5, 6. *where she hath a place prepared of God.*
* *Ribera.* in loc.

* The *Arcadians* made *Jovis signum quadrangulum.* Pausanias de Arcadicis.

The *shutting* of the gate of the *new Temple*, *Ezek.* 44. 2. after the *God of Israel* had entred in by it, is interpreted by some of the everlasting dwelling of the Lord in the Church of the Gospel among his people, and never departing from it as he had done from the *first Temple* †. None shall enter in to deface it, none shall prescribe new laws to it, none shall trample upon it; when God enters into the Christian Church, he shuts the door after him, his presence never departs from it, his Gospel shall never be rooted out of it, the Church hath a security in its foundation as being *built upon a rock*, Mat. 18. 16. It hath an assurance of preservation by the presence of the *God of Israel*, of *Christ in the midst of her*, Mat. 28. 19, 20. The tabernacle of *Sion* shall *not be taken down, not one of the stakes thereof shall be remov'd, neither shall any of the cords thereof be broken*; And that because *the glorious Lord shall be a place of broad rivers and streams to it*, Isa. 33. 20, 21.

† *Lightfoot* Temple, *cap.* 38. p. 252.

The enemies of the Church shall be consum'd, that God may have his due praise. *Hallelujahs* are never sung with the highest note, till the wicked & Idolatrous generation be rooted out of the earth. *Hallelujahs* were never used, as the *Jews* observe, till the consummation of all things by the setting the Church above the tossing of the waves, and the destruction of its troublers, when the glory of the Lord should *endure for ever*, and *God rejoyce in his works*, Psal. 104. 31, 35. And therefore when the blood of his children is avenged by his Justice upon his enemies, and the smoke of *Antichrist* riseth up before him, and the Kingdom of God is for ever setled, *Hallelujah* is pronounced and repeated with a loud voice, *Rev.* 19. 2, 3, 6. Such a time will be, and God will establish and secure his Church till he hath perfected his own and her glory.

This stability the Church hath had experience of in all ages of the world, and it will always be said in her, *Psal.* 48. 8. *As we have heard, so have we seen in the City of the Lord of hosts, in the City of our God; God will establish it for ever.*

In the handling this Doctrine, these four things are to be done.

1. The *Explication.* 2. *The Proof*, that it is so. 3. *Why it must needs be so.* 4. *Use.*

1. *Explication.*

1. *This stability must not be meant of any particular Church in the world.* Particular Churches have their beginnings, progresses, and periods; many Churches as well as many persons have apostatized from the faith; many Candlesticks have been broken in pieces, and yet the candle not blown out, but remov'd and set in another socket; particular Churches have been corrupted by *Superstition* and *Idolatry*, rent by *Heresies*, and scattered by *Persecutions*. What remains are there of those seven *Churches in Asia* which were the *walk of Christ*, Revel. 2. 1. but deplorable ruines? There is no absolute promise given to any particular Church, that

All the world wondrid after the Beaſt, Rev. 13. 3. *and worſhipid him,* v. 8.

it ſhall be free from defection. The Church of *Rome* ſo flouriſhing in the Apoſtles time, was warn'd to be humble, leſt it became as much Apoſtate as that of the Jews, *Rom.* 11. 21, 22. Nay there are predictions of almoſt an univerſal apoſtacy*. And juſt before the coming of Chriſt it will be difficult to find a *grain* of faith among the multitude of *Chaff*, *Luk.* 18. 8. There is not one place which was in the primitive times dignified with truth, but is now deformed by error. Yea the univerſal Church hath been forced by the fury of the *Dragon*, though not to ſink yet to fly into the wilderneſs & obſcurity, yet hath been preſerv'd through all changes in the midſt of thoſe deſolations & deſerts. 'Tis not indeed ſo fixed in one place but the cords may be taken up, the ſtakes removed, and the tents pitched in another ground. 'Tis ſpread through the world wherever God will ſet up the light of his Goſpel. *Sion* hath ſtood, though ſome Synagogues of it have been pulled down; it hath like the Sun kept its ſtation in the Firmament, though not without eclipſes and clouds to muffle it. The Church is but one, though it be in divers Countries, and nam'd according to the places where it reſides, as the Church of *Epheſus*, the Church of *Sardis*, &c. which all are as the beams of the Sun darted from one body, branches growing from one root, ſtreams flowing from one fountain; if you obſtruct the light of one beam, or lop off one branch, or dam up the ſtream, yet the Sun, Root, Fountain remains the ſame: So though the light of particular Churches may be dim and extinguiſht, the beauty of them defaced, yet the univerſal Church, that which is properly *Sion* remains the ſame, it remains upon Chriſt the rock, and is ſtill upon the *baſis* of the covenant, 'tis ſtill Gods Church, and God is her God. When a people have forfeited their Church priviledges by barrenneſs, and wantonneſs, and God in juſtice ſtrips them of their Ornaments, he will have another people which he will form for his glory, and fit for his reſidence; the Goſpel ſhall never want an hoſt to entertain it, nor a ground to be made fruitful by it*. The Kingdom of God is not deſtroyed when it is removed, but tranſplanted into a more fruitful Soil. While Chriſt hath a body in the world, he will find a *Joſeph* of *Arimathea* to embalm it, and preſerve it for a reſurrection. When the glory of the Lord goes off from one Cherub, it will find other *Cherubims* whereon to ſettle, *Ezek.* 10. 4. 18. That glory which had dwelt in the material ark of the Sanctuary, departs from thence to find a Throne in that *Chariot* which had been deſcribed, *Ezek.* 1. Nay the departure of God from one Church renders his name more glorious in another*. The rejection of the *carnal Iſrael* was the Preamble to the appearance of the *ſpiritual Iſrael*, & the Kingdom of the *Meſſiah* was rendred more large and illuſtrious by the diſſolving of that Church that had confidence in the fleſh, truſted in their external rites and patcht the beauty and purity of divine Worſhip with their whoriſh additions; juſt as the mortification of the fleſh gives livelineſs to the ſpirit, and the pulling up noyſom weeds from a garden makes room for the ſetting and flouriſhing growth of good plants.

* Mat. 21 43. *The Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the fruits thereof.*

* *Rivet.* in Hoſ. 1.10. p. 518.

2. *Though God unſtakes the Church in one place, yet he will not only have a Church, but a profeſſing Church in another. It ſhall be ſaid of* Sion, *This and that man was born there.* It ſhall be ſaid of *Sion by God*; It ſhall be ſaid of *Sion by men.* If Chriſt confeſſeth none before his Father, but ſuch as *confeſs him before men*, *Luk.* 12. 8. ſhall he ever want imployment? ſhall the world ever be at that paſs as to bear none that profeſs him? and ſo none to be owned by him at the right hand of his Father? Shall he by whom all things ſubſiſt, have none to acknowledg their ſubſiſtance by him? The world may be the Inheritance of Chriſt, but ſcarce counted his poſſeſſion, if there were not in ſome parts of it a body of ſubjects to juſtifie their Allegiance to him in the face of a perſecuting generation. Indeed when the Church was confined to the narrow limits of the *carnal Iſrael*, the profeſſion of the truth was contracted to a few, though the faith of it might be alive in others; only *Caleb* and *Joſhua* among the whole body of the murmuring Iſraelites in the wilderneſs aſſerted the honour of God, and maintained the truth of his promiſe, though the belief of it might ſparkle in the hearts of others under the aſhes of their fears, that hindered their diſcovery of it to others. It was another time reduced to one, and *Elijah* only had the boldneſs to make a declaration of the name of God, though there were 7000 who had retain'd their purity while they had loſt their courage to publiſh it, 1 *Kings* 19. 18. But in the Chriſtian Church, ſince the number of elect are more, the profeſſion will be greater in the midſt of an univerſal Apoſtacy of pretenders, *Rev.* 13. 8. *All that dwell upon the earth ſhall Worſhip him, i.e.* the Beaſt, *whoſe names are not written in the Book of Life of the Lamb.* If their election be a preſervative againſt an adoration of the Beaſt, it is alſo a ſecurity againſt the denial of any ſuch worſhip; and an encouragement to profeſs the name of Chriſt, when they ſhall be brought upon the ſtage.

This profeſſion may lye much in the dark, and not be ſo viſible as before; As a field of corn overtopt by weeds looks at a diſtance, as if there were nothing elſe but the blew and red cockle and darnel, but when we come near we ſee the good grain ſhews its head as well as the weeds; but a profeſſing people there will be one where or other. 'Tis a ſtanding law of Chriſtianity, that a *belief in the heart* ſhould be attended by *confeſſion with the mouth*, Rom. 10. 9. And the Church is a congregation of people ſounding the voice of Chriſt, as he was preached and confeſt by the Apoſtles; while there are believers, there will be profeſſors in Society together; ſome Ordinances ſetled in being, during the continuance of the world; as the *Supper*, 1 Cor. 11. 6. implies a Society, as the ſeat of the adminiſtration; *Baptiſm* is a Ceremony of admiſſion into a Society; the *Supper* a feaſting of ſeveral upon ſpiritual Viands.

Officers

Officers appointed imply a body profeſſing ſome rules, *Math.* 28. 20. To what purpoſe are all theſe ſetled during the continuance of the world, if they were not ſomewhere to be practiſed till that period of time; & how can they be practiſed without a Confederation and Society? Without ſuch a body all the Ordinances and Rules of Chriſt would be in vain, and imply as little wiſdom in enacting them, as a want of power in not keeping up a Society in ſome part of the world to obſerve them according to his own preſcriptions. There will therefore be in ſome part or other of the world a Church openly profeſſing the doctrine of truth.

3. *This Church* or *Sion ſhall have a numerous progeny.* The *Spiritual Iſrael* ſhall be *as the Sand of the Sea, which cannot be meaſured or numbred, Hoſ.* 1.10. which was the promiſe made to *Abraham, Gen.* 22. 17. and renewed in the ſame terms to *Jacob, Gen.* 32.12. The Church is a little flock in compariſon of the carnal world, yet it is numerous in it ſelf, though not in every place; for ſometimes there may not be above *three* found to withſtand the worſhip of a Golden Image; yet in ſome one or other place of the world, and ſucceſſively it ſhall be numerous; he will not loſe the honour of the feaſt he hath prepared, though thoſe that are invited prefer their Farms and Oxen before it, but will find Gueſts in the high-ways; he will ſpread his wings from *Eaſt* to *Weſt*, and in every place *Incenſe ſhall be offered to his Name, Mal.* 1. 11. The Church is compared to the *morning, Cant.* 6. 10. which from ſmall beginnings in a ſhort time fills the whole Hemiſphere with light; and the promiſes concerning it run all that *way.* The *Hills* were to be *covered with the ſhadow* of it; her *boughs are to be ſent out to the Sea, and her branches to the River, Pſal.* 80. 10, 11. It was to ſpread it ſelf like a *goodly Cedar*, and be a *dwelling-place to the Fowl of every wing, Ezek.* 17.23. Yea, a numberleſs multitude from all Nations, Kindreds, People and Tongues, are to ſtand before the Throne, and before the Lamb, *Clothed with white Robes, and Palms in their hands, Rev.* 7.9. adorned with innocency, and crowned with victory. No Monarchy ever did, ever can ſo far ſtretch her bounds; nor hath the Sun ſeen any place where it hath not ſeen ſome ſprinkling of a Church. Every Kingdom hath met with unpaſſable bounds; but the Enſigns of Chriſt have not been limited. The Church was once crowded up in a narrow compaſs of *Judæa*; but ſince that her Territories are enlarged, her Enſigns have flouriſhed over many Countries, *Rahab, Tyre, Ethiopia*, the vaſt circuit of *Aſia*, and the deſerts of *Africa*, have been added to her Empire; her Progeny ſhall be hereafter as numerous as it hath been; when the devices of *Antichriſt* ſhall be more ſeen and perceived, they will be more nauſeated, and many with *Ephraim* ſhall ſay, *What have I to do any more with Idols?*

Second thing; *That God has hitherto eſtabliſht* Sion. II.

1. *'Tis teſtified by its preſent ſtanding, when other Empires have ſunk by Age or violence.*

God hath promiſed the ſtability and eminency of the *Mountain of the Lord's houſe* above all the Mountains, the ſtrongeſt Power, and moſt compacted Empires of the world, ſometimes ſignified to us by that *title, Iſa.* 2. 2. And in the midſt of his deſtroying Plagues, and his milder Anger with the Church, ſhe hath a Charter of ſecurity, *Jer.* 30. 11. *Though I make a full end of all Nations, yet will I not make an end of thee.* Further, the reaſons why Kingdoms and Nations are pull'd up by the roots, and utterly waſted, is not only becauſe they are inveterate enemies, but refuſe her eaſie chains, and decline her ſervice, *Iſa.* 60. 12. *The Nation and Kingdom that will not ſerve thee, ſhall periſh; yea thoſe Nations ſhall be utterly waſted.* The warrant for the execution of ſuch is as firmly ſealed by Heaven, as the Patent for the Churches preſervation; 'tis repeated with an *Emphaſis.* The perſecuted Church hath ſtill been lifted up, when the *Aſſyrian, Perſian*, and *Greek* Monarchies have fallen in pieces, and left no footſteps of their Grandeur. The proſperity of worldly Kingdoms is no better than a fire of ſtraw that blazeth and vaniſheth, it hath but the brittle foundation of humane Policy, and an eſtabliſhment by a temporary Providence; the everlaſting Covenant, and the Baſis of Divine Truth and Love cannot be claimed by any but the Church; not a Kingdom can be pitched upon in all the Records of Hiſtory, that hath maintain'd its ſtanding, triumphed over its enemies, and ſubſiſted at ſuch a rate, and by unuſual and unheard of Methods, as the Church hath done. Thoſe that have been beſt guarded by Laws, hedg'd in with the beſt Methods of Government, and arm'd with a ſtrong power to protect them, have found ſomething or other riſing from their own bowels, or their enemies Power to procure their diſſolution. But the Church, though daſht againſt ſo many Rocks, has yet floated above the deluge of thoſe Commotions that have ſunk other Societies. The Kings of the world could never yet boaſt of a full Conqueſt of her, or brag that ſhe hath been ſubjected to the ſame condition with themſelves; ſhe hath born up her head in the midſt of earthly Revolutions, and met with her preſervation or reſurrection, where carnal Intereſts have found their Funeral. Thoſe that have ſet their feet upon the Churches breaſts, or ſpilt her blood, have found their poiſon where they imagin'd they ſhould find their ſafety. The *Babyloniſh* Empire, which was God's Rod for the correcting his People, ſaw her ſelf in the chains of her Enemies that night ſhe had been ſacrilegiouſly carouzing healths in the *ſacred Veſſels of the Temple, Dan.* 5. 3, 30. And the *Jews* enjoy'd a Deliverer, where the *Babylonians* felt the force of a Conquerour. Many ſuch fatal Periods may be reckoned up both in ſacred and humane ſtory, either for not protecting, or perſecuting that which is ſo dear to the Higheſt who hath eſtabliſht her.

2. *No Society but the Church ever ſubſiſted in the midſt of a multitude of Enemies.* Has ſhe not been like a little Flock in the midſt of many Wolves, which though they ſuckt the blood of ſome, yet could never reach the head or heart of the whole? The Devil hath attackt her, without vanquiſhing her; ſhaken her, without ruining her. The biting of the Serpent, according to the ancient promiſe, may bruiſe the heel, but not the head, and make an incurable wound in the Myſtical Body. She hath been preſerved in a hating world in ſpight of the enmity of it, by a Divine Wiſdom that hath not regulated it ſelf by the Methods of fleſh and blood. His feeding the *Iſraelites* in the wilderneſs was a figure of what he would do to his Church, and he hath accompliſht it to the Goſpel-Church, as really as he did to the ancient *Iſrael*. While ſhe hath been in a wilderneſs theſe 1200 *years*, and I hope ſomewhat upwards, ſhe hath not wanted her *Manna*, nor her *Rock*; ſhe hath been fed in her ſtraits, and preſerved in her combates; and as Chriſt *reigns*, ſo the Church *lives*, and hath her *Table ſpread in the midſt of her Enemies*. What is 1100 *years* continuance of the *Venetian* Government, to ſo many thouſand years preſervation of the Church in the midſt of *Atheiſm*, *Paganiſm*, *Antichriſtianiſm*, ever ſince it was firſt born and nurſt in *Adam*'s Family; and this hath been, when her friends have forſaken her; when her enemies have been confident of her ruine; when her ſelf hath expected little elſe than deſtruction; when ſhe hath thought ſometimes in her ſtraits, her God ignorant of her; when Hell hath poured out a flood, the *carnal Earth* hath ſometimes found it their Intereſt to help her, though their enmity were irreconcileable againſt her, *Rev.* 12. 16. The ſubtilty and power of her Enemies, that have found ſucceſs in their other projects, have met with an unforeſeen baffle, when they have armed againſt her. Men of the greateſt abilities have proved fools, when they have exerciſed their wit againſt her. *Achitophel*'s wiſdom was great when on *David*'s ſide, and changed to folly when he ſhifted ſides againſt him. A ſecret blaſt hath been upon the Projects of men, when they have turned againſt her upon ſecular Intereſts. In the greateſt Judgments which have come, and ſhall come upon the world, when wonders ſhall be ſhewn in the Heavens, and in the Earth, blood, fire, and pillars of ſmoke; when the *Sun ſhall be turned into darkneſs, and the Moon into blood*, *Joel* 2. 30, 31. yet God will have a Mount *Sion* and *Jeruſalem*: Some that *call upon his Name*, v. 32. Not the malice of her enemies ſhall impair her, becauſe of God's Power, nor the common Judgments of the world, under which others ſink, ſhall extinguiſh her, becauſe of *God's Truth*, v. 32. *As the Lord hath ſaid.* Whence comes all this, but from God's having been her *dwelling-place in all generations? Pſal.* 90. 1. He was ſo to her from the time of *Abraham*, to the introduction of his poſterity into *Canaan*; he hath ſheltred her as an houſe doth an Inhabitant, or the Ark did *Noah* in the midſt of many waters. In all generations *Sion* hath been impregnable; for he that is her dwelling-place, hath formed the Mountains, and *from everlaſting to everlaſting is* only *God*, *v.* 2. And though one generation paſs, and another comes, he is the ſame dwelling-place, and never out of repair, never will want repair; and therefore it is an aſtoniſhment, that the Devil after ſo long an experience ſhould be ſuch a fool as to engage in new attempts, when he hath found ſo little ſucceſs in his former, and hath had ſo many Ages to witneſs the baffles he hath received, what a fool is he to think that her Defender ſhould be conquered by a revolted Angel, that lies under an everlaſting curſe!

3. *The violences againſt her, which have been fatal to other Societies, have been uſeful to her.* This buſh hath burned without conſuming, and preſerved its verdure in the midſt of fire, not from the nature of the buſh, but the preſence of him that dwelt in it: It hath not only ſubſiſted in the bowels of her Enemies, but hath been eſtabliſhed by means of the violence of men, and grown greater in the midſt of torments and death; ſhe hath not only out-grown her afflictions, but grown greater and better by them. The laſt Monarchy compos'd of Clay and Iron, Clay for its earthly and miry deſigns, and Iron for its force and violence, is the immediate Uſher of the Kingdom of God, that ſhall never be deſtroyed, but ſtand for ever, *Dan.* 2. 41, 44.

1. *She hath been often encreaſed.* Perſecution hath lopt off ſome branches of the Vine, but have been found more ſprouting up inſtead of them, that were cut off. Her blood hath been ſeed, and the pangs of her Martyrs have been fruitful in bringing forth new witneſſes. We have ſcarce read of more ſudden converſions to Chriſtianity, though indeed more numerous, by the Preaching of the Word, than by the ſhedding the blood of Chriſtians. Eminent Profeſſors have ſprung out of the Martyrs Aſhes. The ſtorms have been ſo far from deſtroying her, that it hath been the occaſion of ſpreading her Tents in a larger ground. *Saul*'s winnowing the Church, blew away ſome of the Corn to take rooting in other *places*, *Acts* 8. 3, 4. Like ſeeds of Plants blown away by the wind, which have riſen & brought forth their kind in another ſoil; and it is no more than hath been predicted, *Dan.* 12. 1, 4. *Such a time of trouble that never was ſince there was a Nation, ſhould be the time when many ſhould run to and fro, and knowledg ſhould be increaſed.* While other Societies increaſe by perſecuting their Enemies, this increaſeth by being perſecuted her ſelf. *It grows as a Vine*, *Hoſ.* 14. 7. Though it be cut, the cutting hath contributed to its thriving. This Roſe-buſh hath not only ſtood in the wind, which hath rooted up other Oaks, but the fragrancy of it hath been carried by that wind to places at a greater diſtance. When *Antiochus* commanded all

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the Books of the Scripture in the hands of any to be burned, they were not only preſerved, but preſently after appeared out of their hidden places, as they were tranſlated into the Greek Tongue, the Language then moſt known in the world, and made publick to other Nations. Truth hath been often rendred by ſuch proceedings more clear and glorious. The perſecution of *Sion*'s Head, the Captain of our Salvation, to death, was the occaſion of the diſcovery of the Goſpel to the whole world; he was the great ſeed, that being caſt into the ground became ſo *fruitful*, as to ſpread his branches in all corners of the Earth, *Joh.* 12. 24. And that perſecution which I ſuppoſe remains yet to be acted, and which will be the ſmarteſt, ſhall be ſucceeded by the cleareſt eruption of Goſpel-light, wherein the Goſpel ſhall recover its ancient and primitive glory. The ſlaying of the witneſſes ſhall end in an Evangelical ſucceſs, *Rev.* 11. 9, 10, &c. The world *ſhall give glory to the God of Heaven*, v. 13. *The Kingdoms of the world ſhall become the Kingdoms of Chriſt*, v. 15. Chriſt ſhall more illuſtriouſly *reign*, v. 17. The *Temple of God* ſhall be *opened* in Heaven, *v.* 19. The ſpiritual *Iſrael*, as well as the national, the *Antitype* as well as the Type, have multiplied under oppreſſion*; and, like an arched Building, ſtood firmer by all the weights that have been deſigned to cruſh her.

* *Decay of Chriſtian Piety*, p. 23.

(2.) *She has often been Refin'd by the moſt violent perſecutions of her Enemies.*

She hath not only ſurviv'd the flames that have been kindled againſt her, but as refin'd Gold come out more beautiful from the furnace, left her droſs behind her, and hath been wrought into a more beautiful frame by the hand of her great Artificer; like the ſand upon the ſea ſhore, ſhe hath not only broke the force of the waves, but been aſſiſted by them to diſcharge her filth, and been waſhed more clean by thoſe waves that ruſht in to drown her. She hath been more conformed to the image of her head, and made fitter to glorify God here, and to enter into the glory of God hereafter. The Church is to *caſt forth her roots like Lebanon*, Hoſ. 14. 5. The Cedar by its ſhakings grows up more in beauty as well as ſtrength, and the torch by its knocks burns the clearer. Though the number of her children might ſome times decreaſe through fear, yet her true Off-ſpring that have remained, have increaſed in their zeal, courage, and love to God. Apoſtates themſelves have proved refiners of them that they have deſerted *. The Corn is the purer by the ſeparation of the chaff. Thus hath ſhe grown purer by flames, and ſounder by batteries.

* Dan. 11. 35. *And ſome of them of underſtanding ſhall fall to try them, and to purge and make them white.*

4. *When ſhe has ſeemed to be forlorn and dead, God has reſtored her.* When *Iſrael* was at the loweſt, a decree iſſued out in *Ægypt* to deſtroy her males and root out her ſeed, deliverance began to dawn; and when a knife was at her throat at the red ſea, and ſcarce a valiant believer found among a multitude of deſpairers, God turned the back of the knife to his *Iſrael*, and the edge to the throat of the enemies. When the whole Church as well as the whole world ſeemed to be at its laſt gaſp, God preſerved a *Noah* as a ſpark to kindle a new world and a new Church by. When *Jeruſalem* was ſackt, the City deſtroyed, the people diſperſed into ſeveral parts of the *Babyloniſh* Empire without any humane probability of ever being gathered again into one body; yet ſhe was preſerved, reſtored, recollected, brought out of the ſepulchre, reſetled in her ancient ſoyl and recovered her beauty, which can be ſaid of no other ſociety in the world but this; whoſe deliverance and reſtauration hung not upon the will and policy of man, but upon the Word of God, who had limited their captivity to ſeventy years, and promiſed a reſtauration. The bleſſing of God to *Abraham* and *Sarah* is ſet out as a ground of faith and comfort for the Churches reſtauration and increaſe, *Iſa.* 51. 1, 2, 3. He will *comfort* Sion *and comfort all her waſt places and make her wilderneſs like* Eden, *and her deſert like the garden of God, that joy and gladneſs may be found therein*; as well as he did enliven the dead body of *Abraham* and the barren womb of *Sarah*. When the Church hath been ſo low, that men have deſpaired of ſeeing any more of her than her aſhes, God hath produced, a new remnant, he hath reſerv'd a tenth to return, *Iſ.* 6. 13. and from the hidden womb of the earth brought forth a new ſucceſſion by the vigorous influence of the Sun of righteouſneſs. And after the laſt attempt and ſucceſs of the *antichriſtian* ſtate, when they are jolly and merry at the Churches funeral, *Revel.* 11. 10. they ſhall ſoon be amaz'd at her reſurrection, *v.* 11. as much as the high prieſts were at the reſurrection of Chriſt. For the Church can no more lye in the grave than her head, the Myſtical Body no more than the Natural; his reſurrection was an earneſt of this, and this the accompliſhment of that; little difference in the time of their grave-ſtate; three days the Natural Body lay, three days and an half only the Myſtical ſhall lye before a full revival.

5. *God never wanted inſtruments for his Church in the due ſeaſon.* If *Abel* be butcher'd by *Cain*, God will raiſe up *Seth* in his place, to bring men to a publick form of worſhip, *Gen.* 4. 26. If *Nebuchadnezzar* be the ax to hew down *Jeruſalem*, *Cyrus* ſhall be the inſtrument to build her up; when his time is come he will not want an *Ezra* and *Nehemiah* to rear her walls, nor be wanting to them to inſpire them with courage, and aſſiſt their labour in ſpite of the adverſaries that would give check-mate to the work If *Stephen* be ſtoned by the *Jews*, he will cull out *Paul* an abetter of that murder to be a preacher of the Goſpel, and he that was all fire againſt it, ſhall become as great a flame for the propagation of it; one *Phenix* ſhall ariſe out of the aſhes of another. When *Arrianiſm*, like a deluge overflowed the world, the Church wanted not an *Athanaſius* to ſtand in the gap, and be a Champion for the truth of the Deity of Chriſt. When enemies riſe up againſt the Church from all

quarters

quarters to afflict it, God raiſed others from *all quarters* to defend it, *Zach.* 1. 19,20. Yea thoſe that have been the inſtruments to ſupport the Antichriſtian ſtate againſt her, by giving their power and ſtrength to the beaſt, ſhall turn their arms againſt that which they ſupported, to *make her deſolate, eat her fleſh and burn her with fire*, Rev. 17.12,13,16. 'Tis the ſame Chriſt that is King in his Church, and the Spirit is not diſpoſſeſſed of his office to furniſh men with gifts for the defence and encreaſe of it; he is ſtill a *ſpirit of government* in Magiſtrates, and *the ſpirit of fire* in Miniſters for the Churches intereſt. Now ſince the Church hath maintained its ſtanding longer than any other Empire, & that in the midſt of its enemies, and hath been both encreated and refin'd by the violences uſed againſt her, ſince ſhe hath been ſo often reſtor'd, and never wanted inſtruments for the rearing and protecting her, who can doubt whether the higheſt hath not, and whether the higheſt will not ſtill eſtabliſh her, and cover her with his mighty wings?

III. 3. The 3d thing. *Why it muſt needs be ſo?*

1. *'Tis neceſſary for the honour of God.* Thoſe Societies may moulder away, and thoſe Religions grow feeble which have drawn their birth from the wiſdom of man, and been ſeeded by the force of man; but a divine work muſt needs have a divine eſtabliſhment. Tis ſo,

(1.) *If you regard it as his main deſign in the Creation of the world.* Can we think God made the world for the worlds ſake, that he pitch'd tabernacles here for a few creatures, that could ſpell from all his works but a few and little letters of his name? Could the bare creation ſhew to man ſo much as his back parts? The moſt glorious perfections of his Nature could never be viſible in a handful of creatures, though never ſo glorious, no nor in multitudes of worlds of a more beautiful aſpect, without the diſcovery of the Goſpel, and the ſetling a Goſpel Church. How ſhould we have known his patience, been inſtructed in his mercy, have had any ſenſe of his grace, or underſtood the depths of his wiſdom or heard the voice of the bowels of his love, ſo as they are linkt together in his nature? If God created the world for his glory, he created it for his higheſt glory; a bare creation without a redeemed company of creatures, could never have given us a proſpect of the great glory of his Nature, nor have anſwered the end of God, which was the manifeſtation of his perfections. His wiſdom broke out in the frame of all creatures giving them life and motion; but his eye, when he made the world, was upon the manifeſtation of a greater wiſdom which then lay *hid* in his boſom, and was not to be diſcovered but in the publiſhing the Goſpel. *Epheſ.* 3. 9. 10. The wiſdom that broke out in the creation, was but a ſcaffold, whereon in time his wiſdom in the glory of a Church peculiar to himſelf ſhould appear. All things were created for Chriſt as well as by him, for him and his glory as Mediator and as Head of the Church, and therefore for the glory of his body. And his end in ſending Chriſt was to *gather all things together in him*; thoſe things which are *in Heaven* as well as thoſe which are *on earth*, Eph. 1. 10. And in order to that end he *works all things**. This *counſel* and will of appointing Chriſt was the ſpring and rule of all his works, and therefore of creation, as well as the reſt ſucceeding it. He that would upon occaſion give the richeſt parts of the world for the ranſom of *Sion*, as *Ægypt Æthiopia Seba*, Iſa. 23.43. may well be thought to create thoſe and other nations to lay a foundation for her. We know that ſoon after the Creation the reſt of God was diſturbed by the entrance of ſin, which could not come unexpected, unforeſeen and unpermitted. There had not then been any ground of rejoycing in the habitable parts of the earth, *Prov.* 8. 31. if he had not deſigned ſomething elſe. But he provided in his counſel another reſt, and in order to that ſuffered this firſt reſt in the bare creation to be ſpoyl'd; *Sion* he choſe; and *Sion* he deſired as his *reſt for ever* wherein he would dwell, *Pſa.* 132. 13,14. The end of God in creation was not certainly only to make a Sun of Stars, an earth bedeckt with plants, and man a rational creature, only to contemplate theſe works, but to render him the acknowledgments of his power and wiſdom*: As a Limner lays his chief deſign in the midſt of the cloth, and fills the void places with many other fancies to beautify and ſet off his work, but thoſe were not in his firſt intention, but his main deſign was the draught, in the middle, ſurrounded with the reſt. Now when man by ſin had made himſelf uncapable of performing the work he had to do, God orders things ſo as to have a reſt, to have a people to acknowledge him. Hence perhaps the *forming* of ſuch a people is called by the term of a new creation, not only as it is an act of creative power, but as it was the chief deſign of the exerting his power in the creation of the world. And ſhall the chief of his counſel be the conqueſt & triumph of *Satan*? Shall he at the cloſing up of the world be defeated of his main contrivance? Surely if there were a greater oppoſition to *Sion* than ever there was, he would exert a greater ſtrength than ever he did, not to be croſt in his principal aim.

(2.) *As he hath been the Author and Builder of Sion**. Great Kings have a particular care of the Cities they have founded for the honour and preſervation of their Name, and a teſtimony of their Magnificence; with what choice Priviledges do they uſe to endow them? with what ſtrong Garriſons do they uſe to ſecure them in time of danger? And ſhall not the Great God perpetuate that which he hath form'd for his glory, to which he hath given a peculiar denomination of the *City of God* ? Nebuchadnezzar* cannot be more induſtrious to enrich *Babylon*, which he had built by the might of his Power, than God will be to perpetuate

Sion

* v. 11. *He works all things according to the counſel of his own will.*

* *Charron.* 3 Verit. lib. 2. cap. 1. p. 16.

* *His foundation is in the holy Mountain.* Pſal. 85. 1.

* Called by that *title four times in the* 48 Pſa. 1, 2, 8, 14. whence the *Pſalmiſt* concludes the eſtabliſhment of her.

Sion, which he hath built for the honour of his Majesty. God was the *Architect* of this City, and gave the Model. *Christ* was the Builder of this City, and rais'd the Structure *. God laid the Platform of all things, much more of that which is dearer to him than all things: He laid the Foundation of it by his Son; whereas the *Jewish Synagogue* was form'd by the Ministry of *Moses*; he hath poured upon her greater Treasures of knowledg, a fuller measure of the Spirit than he did before, that the knowledg of precedent Ages was nothing in comparison of that which he lighted in the Gospel *Sion*, in the fulness of time. The Spirit hath form'd the Church in the womb of the world, as he form'd Christ in the womb of the Virgin. The natural and the mystical Body of the Son of God have the same Author and Original; not a stone fitted to be a part in composing this Temple, but was culled out, and polisht by God, 1 *Pet.* 3. 5. He that laid the corner stone, fixeth the *lively stones* to become a *spiritual house*. *Are built*; not built themselves; 'tis his house, because he built it, as well as his house because he dwells in it, and rules it as the Master of the Family. Though the whole Fabrick of Nature is God's work, yet the *Church* is peculiarly, and by way of distinction called *his work* *; and every stone in it is called his *Jewel* *, made so by his Power, in working a real change; for by nature they were as unfit as the common Pebbles of the Earth. He is therefore peculiarly called the Creator of *Israel*, *Isa.* 43. 15. As he hath maintained a Creation revolted from him, notwithstanding all the provoking sins of men; so he will maintain a Creation dear to him, notwithstanding all the bloody contrivances of men. *Sion*'s Inheritance is secured, because 'tis *a branch of God's planting*, *Isa.* 60. 21. Things are preserv'd by the same means whereby they are first setled. Is it not then for the honour of God to be the Establisherof that by the Power of his might, whereof he hath been the Founder by the strength of his Arm? He made not use of the Riches, Power and Wisdom of the World, to lay the Foundation of *Sion*; but as the *Jews*, he wrought as it were with a Trowel in one hand, and a Sword in the other, and erected her Walls against the force and policy of Hell and Earth; and as he founded it without worldly advantages, and against the stream of corrupt Nature, he knows how to preserve it when the wit and strength of the World are contrary to it. It would be too low a conceit of the Wisdom and Power of God, to imagine that he should undertake so great a work, to be baffled in the end he designed to himself: His Wisdom is as much concerned in honour to work wonders for the preservation of *Sion*, as his Power was imployed at first miraculously, to lay the first corner stone of her.

* Heb. 3. 3, 4. He, *i.e. Christ, built the house, and he that built all things is God.*

* Hab. 3. 2. *Revive thy work.*
* Mal. 3. 17. *My Jewels.*

(3.) *As he hath been the preserver and inlarger of her to this day.* Men think themselves concerned in honour to perfect those which they call their creatures, and often regard one act of kindness as an engagement upon them to successive acts of the like nature. 'Tis not for the honour of any man to stand by a friend a long time, and to enjoy the glory of assisting him, and desert him at the last pinch. God set up the Church after the fall in *Adam*'s Family, rather than create a new world to create a new Church; he raised up *Seth* to propagate it, when *Abel* was taken off by the bloody hands of his Brother; he preserv'd it in *Noah*'s Family, in the midst of a corrupted and degenerate world, and settled it upon the Foundation of the Gospel in both; Upon the first promise in the Family of *Adam*, *Gen.* 3. 15. Upon the *sweet-smelling Sacrifice* offered by *Noah*, *Gen.* 8. 20, 21, 22. Not upon the Symbol or Type, the blood of the beasts, but upon the thing signified by it; and the preservation of the world promised after that Sacrifice, was chiefly in order to the preservation of a Church in it, as the Creation of the world was in order to the erecting it; and therefore the Rain-bow settled then as a sign of the Covenant, for the worlds preservation from a Flood of Waters, is made the sign of the Everlasting Covenant of Peace, both in *Ezekiel* *, and in the *Revelation* *, as a sign he would preserve his Church from the multitude of Waters, from the Rage of the People, signified by Waters in the Prophetick part of Scripture, and from the Floods that the Devil should cast out against her. And thence it is that this Covenant of her Establishment is compared with that Covenant God *swore to Noah*, and the Faith of the Church strengthened by reflection upon that, *Isa.* 54. 9. After this settling it in *Noah*, he fixed it in *Abraham*, and cleared up the Promise of the *Messiah*, with a greater evidence than to the Ages before: He multiplied it in the fleshly *Israel*, and enlarged the bounds of it to a whole Nation. After that, he takes away the partition wall, and spreads her Confines to the possession of the *Gentiles*, that the Sons of *Japhet* might dwell *in the Tents of Shem*, according to his Promise, *Gen.* 9 27. out of the forelorn *Gentiles*, as stupid as stocks and stones, he raiseth up Children, a great posterity to *Abraham*. Those that he imployed in the erecting *Sion*, and establishing the Law that went out from her in the rubbish of the *Gentiles*, he struck off from all humane assistances, all strength and power in themselves, when he commanded them not to depart from *Jerusalem*, but to wait there for a *power from on high*, before they ventured to be Witnesses to him, and publish his Name, not only in the uttermost parts of the Earth, but in *Jerusalem*, the City where they were to abide, or in any part of *Judæa*, *Acts* 1. 4, 8. They were not to speak a word of him in their own strength, or in any strength less than a Power from Heaven, which was to be given them by the sending the Spirit: and this he calls *the promise of the Father*; as signifying his purpose to enlarge his Church as well as build it at the first, by himself and his own power. 'Tis this the promise of the Father our Saviour there pitches their faith upon, and 'tis this our faith should be established in in all conditions of the Church. Now

* Ezek. 1. 28.
* Rev. 4. 3.

Now hath God thus rear'd up a Church out of the aſhes of mans original Apoſtacy, ſetled it among the murmuring and ungrateful *Iſraelites* that induſtriouſly longed for the Garlick and Onions of *Ægypt*, as weary of the greatneſs of his mercy to them, and propagated it to the Idolatrous *Gentiles* fill'd with all unrighteouſneſs, as bad as bad could be, as is deſcribed, *Rom.* 1. 29, 30, 31? To what purpoſe was the enlarging the Churches Patent, if he did intend the footſteps of her ſhould ever be rooted out of the world? He pickt out the weakeſt, pooreſt perſons as the matter of it, that he might ſhew his own honour in preſerving it: he hath yet ſupported her all the while ſhe hath carryed the croſs of her Lord: he hath ſent his ſpirit to frame a ſucceſſion of new materials for her: how fruitleſs would all this be, if he ſhould let Hell waſte the *Temple* erected for Heaven? What? did he gather and enlarge the Church only to make it a richer conqueſt, and a fatter morſel for the Devil? How vain would his former kindneſs appear, if he ſhould let it utterly ſink as long as the world endures? It cannot be imagin'd with any ſemblance of reaſon, that God hath taken all this care about the nurſing and growth of the Church from ſmall beginnings, to let his darling be a prey to the mouth of *Lyons*, and be of no other uſe than to fatten his enemies.

(4.) *In regard of the coſt and pains he hath been at about Sion.* Did the creation of the world ever coſt him ſo much? Was there one tear, one groan, one ſigh, much leſs the blood of the Son of God expended in laying the foundation of it? When the matter of it was without form and void, the beauty of it was not wrought with a waſhing with blood. When God eſtabliſhed the clouds above, and ſtrengthn'd the foundations of the deep, when he gave the ſea his decree, and appointed the foundations of the earth, the Son of God was by him *rejoicing* in the habitable parts of the earth and his *delights* were among the ſons of men, *Prov.* 8. 28, 29, 31. Not *bleeding* and *dying*. But this he muſt do, he muſt take humane nature, be bruiſed in his heel by the ſerpent, and be a Sacrifice himſelf, make an atonement for ſin, before a ſtone for the building of ſpiritual *Sion* could be fram'd and laid.

What pains have been taken alſo in the effecting it? The birth of the Church was a work of greater power than the fabrick of the world; a few words went to the rearing of that; in the revolution of ſix days it was ſet upon its feet: but many a year was God in travel before *Sion* was brought forth; there was an enemy as potent as Hell to deal with in ſetting it in *Adams* family after mans Apoſtacy: The corrupt nature, that had then got the poſſeſſion of the world, to conteſt with. The world muſt be drowned to bring it to a ſecond nativity and eſtabliſhment in *Noah*. The forming the Church of the *Jews* was not without ſome pangs of nature; what ſigns and wonders, and great terrours were wrought in its bringing forth out of *Ægypt*, and ſtriking off the chains of her Captivity? *Deut.* 4. 34. What *fire, blackneſs, darkneſs, tempeſt*, that made a convulſion in the Souls of thoſe that were to be her materials? *Heb.* 12. 18, 19. And the bringing forth the *Gentile* Church, and enlarging the cords and ſtakes of *Sion*, was preceded by the darkening the Sun, the trembling of the Earth, the opening of the Graves, the ſuffering of that which was deareſt to God himſelf.

No Power was ever employed ſo ſignally in the Affairs of any worldly concern, as in the ſettlement of *Sion*. The devouring waves of the Red Sea have been made her Bulwarks, and the Sand, the Grave of her Enemies, hath been a path for her paſſage. The *Sun* hath forgotten his natural Race, to gaze upon her Victories, *Joſh.* 10. 13. *Angels* have been commiſſioned to be her Champions, and fight her Battels, 2 *King.* 19. 35. The whole Hoſt of Heaven have been arrayed to fight for *Sion* on Earth. The mercileſs nature of the fire hath been curb'd, to preſerve her children, when ſhe ſeemed to be reduced to a ſmall number; and the mouths of hunger-ſtarv'd *Lions* have been bridled for the ſame purpoſe, *Dan.* 6. 22. The proudeſt Enemies to her have been vanquiſht by *Frogs*, and *Lice*; and *Tyrants*, that would lay their hands upon her, have been made to their diſgrace a living Banquet for Worms the vileſt creatures, *Act.* 12. 23.

And indeed, after the malice of the Devil had uſurpt God's right in the Creation, and had drawn the chiefeſt of his ſublunary creatures into an Apoſtacy with himſelf, no leſs than an Infinite Power could be engaged againſt the greateſt of created Powers, if God would not forego his own honour in ſuffering himſelf to be deprived of the fruit of his works. No leſs than Infinite Power could erect a Church in the world; that God might have the fruit of his Creation, he ordered this Power to appear, ſtruck down the Gates of Hell, ſent his Son to reſcue his Honour, and his Spirit to poliſh ſtones for his Temple. Every one that is fitted for this Building, had Almightineſs at work with him *before he was form'd*, *Eph.* 1. 19, 20. Every ſtone was hewed by the Spirit, and the Image of God was imprinted by a Divine Efficacy. Shall the fruit of ſo much Power, and the mark of his own Image, want an eſtabliſhment, God would ſeem to be careleſs of the Treaſures of his own Nature, wherewith he hath endow'd her. Shall all this coſt and pains be to no purpoſe? Were the Gates of Hell taken down to be ſet up again more ſtrongly? and the chargeable Counſels of God to be puft away by the breath of Satan? Doth it conſiſt with his Wiſdom to let *Sion* fall out of his hands into the power of her old Oppreſſor? Men are more deſirous to preſerve the Eſtate they have gotten by ſweat, than that which is left them by Inheritance; and are moſt careful in ſettling that which hath coſt them more Treaſure, and more Labour. *Jacob* ſets a value upon the Portion he got with his *Sword* and

Bow,

Bow, *Gen.* 48. 22. No leſs will God upon that *Sion* he hath wreſted out of the world by the Might of his Arm.

(5.) *In regard of Faithfulneſs: His Veracity is ingaged.*

[1.] *In regard of Faithfulneſs to Chriſt the Head.* The *Spirit* was promiſed to Chriſt, *Act.* 2. 33. *Having received the promiſe of the Holy Ghoſt, i. e.* the Holy Ghoſt promiſed to him by the Father: He received that which was promiſed; his receiving it from God implyed the Spirit's being promiſed to him by God. To what end was this Spirit given him, and ſent by him? *To convince the world of righteouſneſs*, *John* 16. 10. an effect neceſſary to the building *Sion*. For this end he received it, for this end therefore it was promiſed to him. The promiſe would be vain, the performance of the promiſe, in the miſſion of the Holy Ghoſt, would be to no purpoſe, if the end for which he was promiſed, and for which he was ſent, were not perform'd, if there ſhould not be a perpetual number convinced of, and imbracing that righteouſneſs of Chriſt, which hath been manifeſted by his going to the Father.

God alſo promiſed him a great poſterity after his making his ſoul *an offering for ſin*, *Iſa.* 53. 10. 11. A *ſeed* that he ſhould *ſee*, therefore ſtable and perpetual ‖, becauſe always viſible to him. God pawn'd his word upon the condition of his death; the condition was performed to the full ſatisfactionof God: his Truth therefore hath no evaſion, no plea to deny the performance of the promiſe in raiſing up a multitude of believers in the world, and ſuch a multitude as ſhall always be ſeen with pleaſure by him, as good, and ſound children and the travel of the mothers womb, are by the parents. The truth of God is oblig'd by Chriſt's exact performance of the condition, as well as by the particular reſpect he hath to the glory of it; it was for the *Church* Chriſt *gave himſelf*, *Eph.* 5. 25. 'Tis neceſſary therefore that God ſhould preſerve and eſtabliſh a Church for him to the end of the world; that Chriſt might not by any default of his Father, loſe the end and deſign of his death, there ſhall be a generation of believers, a little ſeed lying in the midſt of all the chaff; ſo God promiſed *: His name ſhall be propagated in a perpetual birth of Children, it ſhall be *found* while the Sun in the Heaven keeps its ſtation.

‖ A poſterity was to follow his Sacrifice, his Croſs was to give them being, and his Blood was to give them life.

* Pſal. 72. 17. *His name ſhall be continued as long as the world.* ינון

(2.) *In regard of faithfulneſs to the Church it ſelf.* How doth the word ſparkle with promiſes to *Sion* in all her concerns? He hath promiſed an indiſſolvable marriage, the fixing a knot that ſhall never be untied *. A marriage, that ſhall never end in widdow-hood, ſo that Judgment, righteouſneſs, loving kindneſs, mercy, faithfulneſs muſt firſt fail, before the Church meet with *an entire diſſolution*, *i. e.* God and the glorious perfections of his nature ſhall fail, before the Church be forſaken, and left to her enemies. She is no leſs aſſur'd of continual ſupplies and nouriſhment, and that by no meaner a hand than that of *God himſelf*, Iſa. 27. 3. *I the Lord do keep it, I will water it every moment, I will keep it night and day.* (Nor a meaner *dew* than himſelf, *Hoſ.* 14. 5.) Alſo without the failing her a minute; he would water her with doctrine to preſerve her verdure and increaſe her growth. He would be her Guardian night and day, in the darkneſs of adverſity, in the ſunſhine of proſperity; ſo that Satan ſhould not outwit, nor the craft and ſubtilty of hereticks waſte her; for it refers to *v.* 1. wherein God promiſeth her to puniſh *the piercing Serpent*, *the crooked Serpent*, that by various windings and turnings inſinuates himſelf to the deſtruction of men. And he adds *v.* 4. *Fury is not in me*, he lays by his anger againſt her, as conſidered in apoſtate nature; the fury of Hell ſhall not prevail where the anger of God is pacified, but her enemies ſhall be as bryars and thorns before him. He hath a conſuming fury for her enemies, though he hath none for his vineyard. Protection is in no leſs meaſure promiſed, and that not a temporary one, nor a bare defence, but with the ruin of her enemies, and treading them down, as ſtraw is trodden down for the Dunghil, *Iſa.* 25. 10. *In this mountain ſhall the hand of the Lord reſt.* By *hand* is meant his power, and by *reſt* is meant the perpetual motion of it for her, and that againſt the moſt furious, malicious & powerful of her Enemies, *Mat.* 16. 18. *againſt the gates of hell*: againſt the wiſdom of Hell, gates being the ſeat of councel, againſt the cenſures and ſentences of Hell, gates being the place of judicature, againſt the arms of Hell, gates being the place of ſtrength & guards. When Chriſt ſecures againſt Hell, he ſecures againſt all that receive their commiſſion from Hell; neither Hell it ſelf, nor the inſtruments edg'd and envenomed by Hell, ſhall prevail againſt her; ſhe is ſecur'd for her aſſemblies in one part or other, when they gather together to hear the Law, and to ſacrifice; *And I that am the Lord thy God, from the Land of Ægypt, will yet make thee to dwell in tabernacles, as in the days of Solemn feaſts*, *Hoſ.* 12. 9. 'tis a promiſe to the Church, it was never yet, nor appears like to be performed to the *ten tribes* as a Nation, but to their Poſterity as ſwallowed up in, & embodied with the *Gentiles*. The conqueſt of her enemies is ſecur'd to her, *Pſ.* 110. 1. The promiſe is made to Chriſt of making *his enemies his footſtool*: But made to him as *Davids Lord*, and conſequently as the Lord of his people, as *King in Sion*: and therefore made to the whole body of his loyal ſubjects. And, all thoſe things are of little comfort without duration and ſtability, which is alſo ſecur'd to her, *Hoſ.* 6. 3. *His going forth, i. e.* the going forth of God in the Church, is *prepared as the morning.* נכון Stable; His appearance for her, and in her, is as certain as the dawning of the morning light at the appointed hour. All the clouds which threaten a perpetual night, cannot hinder it, all the workers of darkneſs cannot prevent it; the morning will dawn whether they will or no. Her duration is compared to the moſt durable things, to that of the *Cedar* the moſt laſting of all plants. Three times it is compared to *Lebanon* in the promiſe, *Hoſ.* 14 5, 6, 7. The *Cedar* never rots, worms eat it not. 'Tis not

* Hoſ. 2. 19. *I will betroth thee unto me for ever, and that in judgment, righteouſneſs, loving kindneſs, mercy, faithfulneſs.*

only free from putrifaction it ſelf, but the juyce of it preſerves other things. *Numa's* Books *, though of paper, yet dipt in the juyce of *Cedar*, remained without corruption in the ground 500 years. How ſhall that God who always remembers every thing, yea the meaneſt of his creatures, forget his own variety of expreſſions and multiplyed promiſes concerning his *Sion*?

* *Sanct. in loc.*

(6.) In regard, *'tis the ſeat of his glory.* 'Tis *the branch of his planting, the work of his hands, that he might be glorified, Iſa.* 60. 21. His glory would have a bruſh, if *Sion* ſhould ſink to ruin. He *ſows* her *for himſelf*, *Hoſ.* 2. 23. ſpeaking of the Church in the time of the Goſpel, not to the Devil, to ſin, to the world, but to his own glory. As husbandmen ſow their Fields for their own uſe, to reap from them a fruitful crop; and therefore till the Harveſt be in, they take care to make up the breaches, and preſerve them from the Incurſions of beaſts. Though God hath an objective glory from all creatures, yet he hath an active glory only from the Church. 'Tis *Iſrael*, the *houſe of Aaron*, and *thoſe that fear the Lord*, that the *Pſalmiſt* calls upon to render God the praiſe of the *eternity of his mercy*, *Pſal.* 118. 2, 3, 4. He forbids the prophane and diſobedient world *to take his Covenant in their mouth*, *Pſal.* 50. 16. None do, none can truly honour and acknowledg him, but the Church; therefore the *Apoſtle* in his *Doxology* appropriates the glory that is to be given to God as the object, to the Church as the ſubject, *Epheſ.* 3. 21. *Unto him be glory in the Church by Jeſus Chriſt throughout all Ages, world without end.* So ſolemn a wiſh from ſo great an *Apoſtle*, that it *ſhould* be, amounts to a certainty that it *will* be. There cannot be a glory to God in the Church throughout all Ages, without the continuance of the Church in all Ages. God will have a revenue of glory paid him during the continuance of the world; there ſhall therefore be a ſtanding Church during the duration of the world; while he therefore expects a *glory* from the *midſt* of his People, he will be a *wall of fire round about them*, and keep *Sion* one where or other in a poſture to glorifie him. What is the *Apoſtles* motive to this glory? 'Tis not a remote power, ſuch as can act, but will not; but a power operative in the Church, in doing thoſe things for her, which ſhe could never ask, nor think for her ſelf *. God hath a greater glory from the Church, than he can have from the world; he therefore gives her more *ſignal* experiments of his Power, Wiſdom and Love, than to the reſt of the world. He had a glory from Angels, but only as Creator, not as Redeemer, till they were acquainted with his deſign, and were ſpeculators of his actions in gathering a Church in the world. The Church therefore was the original of the new glory, and praiſe, the Angels preſented to God. *Glory in the Church by Chriſt.* *Muſculus* thinks that is added to diſtinguiſh it from the *Jewiſh* Church, which was ſettled by the Miniſtry of *Moſes*; as much as to ſay, God had not ſo much glory by the Tabernacles of *Jacob*, as he hath by the Church as ſettled by Chriſt. Or, *by Chriſt* notes the manner of the preſenting our praiſe, and the ground of the acceptance of our praiſe. God accepts no glory but what is offered to him by the hand of Chriſt; and Chriſt preſents no glory but what is paid him by the Church. 'Tis the Church then, and the Goſpel-Church that preſerves the glory of God in the world. If the Church therefore ceaſeth, the glory of God in the world ceaſeth. But ſince God hath created all for his own glory, ſeparated a Church out of the world for his glory, appointed his Son the Head of it, that he might be glorified, his Church therefore is as dear to him as his glory, and dear to him in order to his glory; in eſtabliſhing it therefore he eſtabliſhes his own honour and name. It ſhall therefore remain in this world to glorifie him, afterwards in another to glorifie him, and be glorified by him.

* *v.* 20. *Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.*

(7.) In regard that *'tis the object of his peculiar affection.* Eſtabliſhment of a beloved object is inſeparable from a real affection. By this he ſecures the Spiritual *Sion*, or Goſpel-Church both from being forſaken by him, or made deſolate by her Enemies, becauſe ſhe was *Hephzibah* *, *my delight*, or, *my will is in her*, as if he had no will to any thing but what concern'd her and her ſafety: As men ingrave upon their Rings the Image of thoſe friends that are deareſt to them, and as the *Jews* in their *Captivity* engraved the Effigies of their City upon their Rings, to keep her in perpetual remembrance, ſo doth God engrave *Sion upon the palms of his hands*, *Iſa.* 49. 16. to which the Holy Ghoſt ſeems to allude. He ſo loves his *Iſrael*, that he who will be commanded by none, ſtoops to be *commanded* by them in things concerning *his Sons*, *Iſa.* 45. 10. Not only ask of me what you want, but *command* me in the things that are to come; the pleas of my promiſes of things to come, and your deſires to bring them forth as the work of my hand, ſhall be as powerful a motive to me, as a command from a Superiour is to an obedient Inferiour; for it is to *things to come*, ſuch things that God hath predicted, that he limits their asking, which he calls alſo here a commanding of him. There was a real love in the firſt choice; there is an intenſeneſs of love in the firſt attraction, *Jer.* 31. 3. *I have loved thee with an everlaſting love, therefore with loving-kindneſs have I drawn thee.* His love, which had a being from Eternity, is expreſt by words of more tenderneſs, when he comes to frame her; *lovingkindneſs*; as if his affection ſeemed to be increaſed, when he came to the execution of his Counſel. According to the vigour of his immutable Love will be the ſtrength of her immutable Eſtabliſhment. This promiſe is made, not to the Church in general, but to all the Families of the ſpiritual *Iſrael*, *v.* 1. Men are concern'd in honour for that upon which they have plac'd their affection. Shall there then be decays in the kindneſs of that God, whoſe glory it is to be immutable? Is it poſſible this Fountain ſhould be frozen in his breaſt? Was there not a love

* Iſa. 62. 4.

of

of good will to *Sion* to frame her, to pick out her materials when they lay like Swine in the confused mass, and dirty mire of a corrupt world? Is there not also a love of delight, since he hath refined and beautified her by imparting to her of his *own comliness*, *Ezek.* 16. 14. Is it likely this affection should sink into carelesness? And the fruit of so much love be dasht in peices? Can such tenderness be so unconcerned, as to let the apple of his eye be pluckt out? To be a lazy spectator of the pillage of his Jewels by the powers of Hell? to have the Center of his delight tost about at the pleasure of men and Devils? Shall a Mother be careless of her sucking Child? How then can that God, whose tenderness to the Church, cannot be equalled by the bowels of the most compassionate mother to her infants? Surely God is concerned in honour, to maintain against a feeble Devil, and a decrepit world, that which is the object of his almighty affection.

(8.) *In regard of the natural weakness of the Church.* No generous Prince but will think himself bound in honour to support the weaker subject: no tender parent but will acknowledg himself obliged in affection to take a greater care of the weaker than the stronger Child; The Gardiner adds props to the feebleſt plants, that are most exposed to the fury of the storms, and have least strength to withstand them. The powers of the world have always been the Churches enemies; the wise have set their reason, and the mighty their arms against her; the Devil, the God of this world, is so far from being her friend, that *Sion* hath been the only object of his spite. He contrives only floods to drown her, or mines to demolish her. Her own friends are often so darkened, or divided, that they cannot some times for Ignorance, and will not other times for peevishness hit upon, and use the right means for her preservation. 'Tis an honourable thing then for that God, who entitles himself *the Father of the fatherless*, to shew his own power and grace in her establishment. The *fatherless* condition of the Church is an argument she hath sometimes used to procure the assistance she wanted*. And the weakness of *Jacob* urged by the Prophet excited *repentance* in God and averted two Judgments which were threatned against that people, *Amos.* 7. 2, 3, 5, 6. 'Tis no mean motive to him to help the helpless, this opportunity he delights to take; when there was no man to help, *no intercessor* to plead, then *his own arm brought Salvation.* When he saw no defenders, but all ravagers, no Physicians, but all wounders, then should the *Spirit of the Lord lift up a standard*, Isa. 59. 16. 19.

* Hos. 14. 3. *With thee the fatherless finds mercy.*

To *conclude*, if *Sion*, the Gospel-Church, were not of as *long a duration* as the standing of the world, God would lose the honour of his creation, after the Devil by sin had made the creatures unuseful for those ends to which God had appointed them by his first institution. The wisdom of God had been blurred, the serpent would have Triumphed, the Kingdom of God had been dissolved, the enemy would have enjoy'd a remedileſs tyranny, had not God put his hand to the work, and erected a new Kingdom to himself out of the ruins of the fall. And since God was pleased to take this course rather than create a new world, and hath laid the foundation of a new Kingdom by drawing some out of that common rebellion, the humane nature was fallen into, and that he might do it with honour to himself, hath sent his Son upon that errand, by his blood to bring back man to God, and his spirit to make men fit for a Communion with him, and hath backt his affection to the Church with so much cost and pains for her welfare; If after all this God should desert his Church, the dishonour of Gods wisdom, the loss of the fruit of all his cost and pains, the weakness of his affection, or of his power to perform his promise, and the ruin of his glory intended by those methods, would be the issue, which would be attended with the triumph of his revolted creature, and greatest enemy. This would be, if God should cease picking out some men for his praise, and keeping up his name and royalty in the earth.

2. *'Tis for the exercise of the Offices of Christ that* Sion *should be established.* He is *Prophet*, *Priest*, and *King*, which are all titles of relation. Prophet implies some to be instructed, a Priest some to offer for, and a King some to be ruled; put one relation, and you must necessarily put the other. If there were no Church preserv'd in the world, he would be a nominal Prophet without any disciples, a King without subjects, and a Priest without suppliants to be atoned by him, upon earth. Now Christ is the *wonderfull Counsellour*, *the everlasting Father*, and *the Government is* laid *upon his Shoulders*; to what end? to *order* and *establish* the Kingdom of God, *Isa.* 9. 6, 7. All the strength and vigor he had, as it was *from God*, so it was intended *for God**. And the reason is, because, though God hath given up the administration of things to Christ, yet he hath not devested himself of his right, nor can; For God is the chief Lord, and the relation of creatures not ceasing, the relation of Lord and Creator cannot cease. And therefore since the right of God continues, the grant of the uttermost ends of the earth to be the inheritance & possession of Christ, includes not only a gift, but an Office, to preserve, protect, establish, and improve his possession for those ends for which he had the grant, and to prevent all that may impair it. As he had a right and strength, by the order of God to rear it, so he hath an Office and Power to establish it, as well as to erect it, and *Christ* is *the same* in all his offices *yesterday, to day and for ever*, *Heb.* 13. 8. The same in credit with God, in faithfulness to his Office, the vertue of his blood, the force of his arm, and compassions to bleeding *Sion*.

* *Thou madest the Son of man strong for thy self*, Psa. 80. 17.

(1.) *'Tis his part, as a Prophet, to establish it in Doctrine.* 'Tis his part *externally* to raise his truth when it lyes gasping in the rubbish of errour, and refine his worship when it is daub'd

with Superſtition and Idolatry. *Internally* to clear the underſtanding to know his truth, quicken the will to imbrace it, rivet the word in the conſcience, and enflame the affections to love and delight in it. Certainly the promiſe of the abiding of his Spirit implies the efficacy of his operation while he abides. He is to provide againſt the ſubtilty and rapine of foxlike Hereticks, that they ſpoil not the *tender vine*, *Cant.* 2. 15. And to furniſh the Church with gifts for the preſerving and increaſing her. The perpetual exerciſe of this prophetical office he promiſed them, when he gave the *Apoſtles* a Charter for his preſence *to the end of the world*, *Mat.* 28. 20. Which was in relation to their miniſtry and their office of teaching. Since he promiſed his preſence with his miniſtry to the end of the world, he will have a Church to the end of the world, to enjoy the benefit of that promiſe to be taught by them. It conſiſted not with the wiſdom or faithfulneſs of Chriſt to promiſe a perpetuity to that, if he knew it were to be cut ſhort before the end of the world. And this himſelf alſo aſſures the Church of in all its variety of ſtates, *Revel* 2. 1. *Theſe things ſaith he that holds the ſeven Stars in his right hand, who walks in the midſt of the ſeven Golden Candleſticks*. Not only ſeven Stars at one time, or ſeven Golden Candleſticks in being together, but in all the ſucceſſions of the Church to the conſummation of the world. And as he deſcribes himſelf by this title when he ſpeaks of the Church of *Epheſus*, which was the firſt ſtate of the Church, not only aſſuring her of his holding her Star, and walking by her Candleſtick, but all the reſt that were to follow, ſo he doth renew the ſame expreſſion in part when he ſpeaks of the Church of *Sardis*, which is the riſing of the Church from the Apoſtacy wherein it had been covered in the *Thyatirian* ſtate, *Revel.* 3. 1. *Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars.* The ſeven ſpirits of God ſignifies the gifts for the building and perfecting the Church ſtill in the hand of Chriſt, which ſhould be in a more plentiful way poured out than for ſome time before, as they were in the firſt reformation. He is ſtill therefore as a Prophet walking in the Church in all ages. Not only in the firſt Foundation of it by the Apoſtles, but in the reformation of it, after it had been buried in Superſtition and Idolatry. And at the reſtauration of the Church in the world, there ſhall be a pure river of water as *clear as Chriſtal*, *proceeding from the Throne of God and the Lamb*, *Revel.* 22. 1. *i. e.* Pure doctrine without any mud and mixtures.

(2.) *'Tis his part as a Prieſt to eſtabliſh it in the favour of God, and look to the reparations of his Temple.* The Church is his Temple. A Temple is the proper ſeat & the proper care of a Prieſt. He is *a Prieſt* ſtill *upon his Throne*, *Zach.* 6. 13. and that *for ever*. As he hath therefore ſome thing to offer, ſo he hath always ſome for whom he offers; who are they but his Church? His prayer on earth, *John* 17. was but a model or draught of his interceſſion in Heaven; one part of it is for preſervation of them *through the truth of God*, *John* 17. 17. The keeping up the Goſpel in the world in order to a ſanctification of ſome is the matter of his interceſſion, which is one part of his Prieſtly Office. And we cannot imagine his plea for his Church to be weaker on his throne, it being alſo a throne of grace, than it was for his enemies when he was upon a croſs of ſuffering. The *compaſſions* annext to his Prieſthood *remain ſtill*, *Heb.* 4. 15. If his office, be perpetual, the qualifications neceſſary to that office are as durable as the office it ſelf, as long as there is any object for their exerciſe. To what purpoſe are his compaſſions, if he ſhould not pity her for whom they were deſigned, and for whoſe behoof he was furniſht with them? He cannot be faithful to God in his office, if he be not merciful and tender to *Sion* in her diſtreſſes. He certainly pities her as he would himſelf, were it poſſible he ſhould be in an infirm condition. He muſt loſe his Soul before he can loſe his pity, and the Church muſt ceaſe to be his body, before he can ceaſe to be the object of his compaſſions He hath the ſame ſentiments now that he had when he called to *Paul from Heaven*, *Act.* 9. 4. It was not then, Why perſecuteſt thou *mine*, but why perſecuteſt thou *me*? Nor is it ſo now; as the relation continues the ſame, ſo doth the compaſſion, ſo do his ſentiments, ſo do his cares. To what purpoſe doth he as a Prieſt ſit upon a Throne of grace, if he did not ſhew grace to his *Sion* againſt the cruel deſigns of her *enemies*? As God pities us when he remembers *our frame*, *Pſal* 103. 13, 14. So no queſtion doth Chriſt, when he remembers *Sions* oppreſſions, as a diſtreſſed child is the object of the fathers pitty. Add to this, That ſince the death of Chriſt was one part of his Prieſtly performance, and that the virtue of his ſacrifice is as eternal as his Prieſt-hood, what a diſparagement would it be to him, and the virtue of his death, if ever the world while it ſtood, ſhould be void of the fruits of it? There can be no moment wherein it is not valid to expiate the ſins of ſome men, and therefore not a moment wherein the world ſhall be without a *Sion*, whoſe ſins are expiated by it. Should the ſtandar'd of *Sion* be ſnatcht away and torn by the powers of darkneſs, what would become of the glory, what would become of the virtue of the Redeemers death? Would God conſecrate him ſo ſolemnly by an oath to be a Prieſt, to ſo little purpoſe? How could it be for ever, if the execution of that office ſhould be interrupted by the ceſſation of a Church as long as the world ſtands upon its pillars? Would it not be an empty title, if the end of it were not performed? We cannot imagine the falling of *Sion*, but we muſt queſtion the merit of his death, the truth of his exaltation, the ſtrength of his interceſſion, the faithfulneſs of his office, and the ſincerity and candor of his compaſſions.

(3.) *'Tis his part as a King to eſtabliſh* Sion *in being, and govern her.* The Prophets always teſtified

teſtified, that of his *Government there ſhould be no end.* If the Church ſhould ceaſe for one moment in the world, what ſubjects would he have to govern here? Can he be a King without a Kingdom, or a governour without ſubjects, to bear a voluntary and ſincere witneſs to his name? If he be *King in Sion*, he will alſo have a *Sion* to own him, and a *Sion* to rule in; not only a conqueſt of the Serpentine brood and infernal powers was promiſed, but the total and perpetual victory, *Gen.* 3. 15. *The ſeed of the woman was to bruiſe the Serpents head.* When the *head is bruiſed*, there is no more wiſdom to guide, or force to Spirit the arm and the other members of the body It was a promiſe made not only of Chriſt to man, but of a compleat victory to Chriſt, that he ſhould outwit the Serpents wiſdom and utterly diſcomfit the Serpents power. If the conqueſt were not perfect and perpetual, it could not be called a *ſpoiling of principalities and powers*, as it is, *Col.* 2.15. but an interruption or temporary check, whence they might reſcue themſelves. He is therefore ſaid *to ſtill the enemy and the avenger**, *i. e.* Make them utterly ſilent, not knowing what firm Counſels to take, or what ſucceſsful orders to give. And it being his end to deſtroy the works of the Devil; the deſtroying the works muſt be the root of the being and preſervation of the Church. Did Chriſt then riſe as a Conquerour out of the grave, and ſit down as King upon his throne, to let the Devil and the world run away with the fruits of his victory? Will he be ſo injurious to himſelf, as to let his Throne be overturned by his enemies? And to let the adverſary of *Sion* repoſſeſs himſelf of that, which he hath been ſo powerfully and ſucceſsfully ſtript of? Chriſt being King cannot be chaſed out of his Kingdom, nor wants power to keep it from being utterly waſted. To be the governour of *Sion* was as much in his firſt Commiſſion as to be her Redeemer *. Chriſt as King will never leave beating up the quarters of Hell, till he hath utterly routed their force, and made the partizans of it his footſtool, and thereby eſtabliſhed *Sion* beyond the fears of any tottering. Therefore when he ſpeaks of the Church of *Smyrna*, which was to have a ſore conflict with the Devil and feel the ſmart of him for 10 *days*, underſtanding thoſe 10 *Ancient perſecutions* of the Church, he aſſumes a new title for her encouragement, *Revel.* 2. 8. *Theſe things ſaith the firſt and the laſt, which was dead and is alive.* I was the firſt that liſted you and embodied you for the war, and I will be the laſt to bring up the rear; I was firſt in raiſing you, and I will be the laſt in preſerving you. Fear not the terror of thoſe perſecutions though they be to blood and death; I was uſed ſo, I was dead, but I am now alive, and I live for my Church, to behold her battles, to procure her victory, and to *Crown* thoſe that ſhall fall in the fight againſt her enemies. Chriſt in encouraging them to ſuffer for him, aſſures them of the ſecurity of a Church; the Devil ſhould not waſt the whole, but caſt ſome of them into priſon, not all, and that for their refining, *v.* 10. *The Devil ſhall caſt ſome of you into priſon that you may be tryed.* Chriſt lives ſtill, and acts as King for the ſecurity of *Sion*, and preſerving a Generation to ſerve him, till the time comes that is promiſed, *Rev.* 22. 3. that *there ſhall be no more curſe, but the Throne of God and of the Lamb* ſhall be in it, and then his *Servants ſhall ſerve him* with a full ſecurity from all trouble.

3. *The Foundation of Sion is ſure.* 'Tis founded upon Chriſt the *corner ſtone.* Chriſt is called the *Foundation*, 1 *Cor.* 3. 11. The Apoſtles are the *Foundation*, *Eph.* 2. 20 Chriſt is the Foundation *perſonally*, the Apoſtles *doctrinally*; Chriſt *meritoriouſly*, the Apoſtles *miniſterially*; the *Apoſtles* in regard of the *publication* of the *Doctrine*, Chriſt in regard of the *efficacy* of the Doctrine, whereby the Church is eſtabliſhed.

1. *The Church is ingrafted in Chriſt*, united to him, one with him; the parts of it are reckoned as his *ſeed**: As if they had ſprung out of his loins, as men naturally did from *Adam*'s; that as *Adam* was the Foundation of their corruption, ſo ſhall Chriſt be the Foundation of their Reſtauration: They ſhall be looked upon as the Children of Chriſt, and Chriſt as their Father, and as Father and Children, legally counted one.

The Church is his *own* body, *Eph.* 5. 29, 30. In loving and eſtabliſhing the Church, he loves & eſtabliſheth himſelf. Whatſoever is implanted in nature as a perfection, is eminently in God. Now, ſince he hath twiſted with our natures, a care of our own bodies, this care muſt be much more in the nature of Chriſt, becauſe his Church is as nearly united to him, as our members to the fleſh and the bones; and he hath an higher affection to his myſtical, than we can have to our natural bodies. Chriſt will no leſs ſecure and perfect his own body, than a man would improve the beauty and ſtrength of his natural body, to preſerve it from wounds, from being mangled or ſcarrified, unleſs it be for the ſecurity of the whole. If he did not do it, it would be a hatred of his own fleſh, which never any man in his right wits was ever guilty of. The Eternity of Chriſt is made the Foundation of the Churches Eſtabliſhment, *Pſal.* 102. 27, 28. *Thou art the Son, and thy years ſhall have no end. The Children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.* There could be no ſtrength in the Argument without union and communion with him: The Church is ſettled upon him as a Foundation, and therefore is of as long a duration as the Foundation upon which it ſtands; the conjunction is ſo ſtrait, that if one fails the other muſt; eſpecially ſince, as Chriſt is *the head*, the Church is his *fulneſs*, Eph. 1. 22, 23. *Sion* cannot be compleat but in him, and Chriſt cannot be compleat without her. A Foundation is of little uſe without a Superſtructure, a building falls not without a diſcredit to the Foundation upon which it ſtood. *Sions* compleatneſs depends upon the ſtrength of Chriſt, and Chriſts myſti-

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* Pſal. 8. 2. I make no ſcruple to underſtand the whole *Pſalm of Chriſt*, ſince the Apoſtle hath interpreted part of it of him, *Heb.* 2.

* Iſa. 49. 10. He was to feed & guide his flock, which is often in Scripture put for Ruling.

* Pſal. 22. 30. *A ſeed ſhall ſerve him, it ſhall be counted to the Lord as a generation.*

cal compleatneſs depends upon the ſtability of *Sion*, he will not leave himſelf an imperfect and empty head.

2. *'Tis founded upon the Covenant.* Upon that which endures for ever, and ſhall ſurvive the Funeral of the whole world. Heaven and Earth ſhall paſs away, but the Church is founded upon that which ſhall not paſs away, 1 *Pet.* 1. 23. *the Word of God*, &c. Not ſuch a word as that whereby he brought forth light in the world, and form'd the Stars at the Creation; a word that engaged him not to the perpetuating of it *. This Covenant is more firm than the Pillars of Heaven, and the Foundations of the Earth. The Stars of Heaven ſhall diſſolve, the Sun ſhall be turned into darkneſs, the Elements ſhall change their order for confuſion: But the Church being founded upon an eternal and immutable Covenant, ſhall ſubſiſt in the midſt of the confuſions and flames of the world, *Iſa.* 54. 10. *The Mountains ſhall depart, and the Hills be removed, but my Covenant of Peace ſhall not be removed.* 'Tis more eſtabliſh'd than the world. The *Apoſtle* clearly intimates it in his commendation of *Abraham*'s Faith, when he tells us, *He looked for a City which hath foundations*, by virtue of the promiſe of a numerous ſeed, *Heb.* 11. 9, 10. As if the world had no foundation in compariſon of the Church. 'Tis beyond the skill of Hell to raze up the foundation, and therefore impoſſible for it to beat down the ſuperſtructure. *Adam* fell under the ſtrength of the Serpents wit, but he could by no promiſe lay claim to ſtability, as the Church can by an immutable Covenant for her ſupport.

* *Turretin* Sermons, p. 330.

IV. The *Uſe* 1. *Information.*

1. If the Church hath a duration and ſtability, then *Ordinances and Miniſtry are perpetual.* Miniſters may be thruſt into corners, clapt up in priſon, hurried to their graves; but the Sepulchres of Miniſters are not the graves of the Miniſtry. A Miniſtry, and a Church, Ordinances and a Church, cannot be ſeparated; they run parallel together to the end of the world; for *Sion* cannot be ſuppoſed without Divine Officers, and Divine Inſtitutions; the one cannot be eſtabliſhed without the other. Chriſt walks *in the midſt of the ſeven golden Candleſticks*, *Rev.* 2. 1. in the ſeven States of the Church, to the end of the world *. As there are ſeven States of the Church, ſo there are ſeven *Stars* in the hand of Chriſt for all thoſe States; the Miniſtry have the ſame ſupport, the ſame Guardian as the Church her ſelf. What was in the *Epheſian* and Primitive State, is alſo in the *Sardian* State, the State of the Church riſing from corruption of Doctrine and Ordinances *. Chriſt hath ſtill Stars to ſhine, and *ſeven Spirits* to gift them; *hath* at preſent, not *had*; *hath* in the State we are, which ſeems to be the end of that *Sardian* State. 'Tis true, the Church is in a wilderneſs condition, and hath been ſo *for above* 1200 *years*; but hath ſhe yet ſeen her Funeral? No, ſhe hath a place for her reſidence, and food for her nouriſhment, and both provided for her by that God that fram'd her, by that God that ſtood by her in the pangs of her travel, and ſhelter'd her *Man-child* from the fury of her enemies *. *They ſhould feed her*; ſhe is not ſtarved in the deſert, ſhe hath Manna to comfort her, her Caterer to provide her food, and ſome to adminiſter the Banquet of the Word and Sacraments to her. For any Member of *Sion* to deny a Miniſtry, and deny Ordinances, and therefore to neglect them, is to conclude her dead in a grave, and not living, in a deſert, utterly famiſht, and not fed. Though there be a ſmoke in the Temple, a cloud and obſcurity, the Truths and Ordinances of God not ſo clear, ſo efficacious as they have been, as ſome underſtand, *Rev.* 15. & or as they ſhall be; yet there is a Temple ſtill. A ſmoke in the Temple ſuppoſeth a Temple ſtanding, and Ordinances in it: The obſcurity of a thing nulls not the being of it, nor a cloud upon the Sun the ſtability and motion of it. He that denies a Church, a Miniſtry, and Divine Ordinances in it, muſt firſt charge Chriſt with falſhood, when he promiſed to be *with them to the end of the world.* Mat. 28. 19, 20. *Alway, even to the end of the world.* Not to ſuſtain their particular perſons to the end of the world, but their Doctrine in a ſucceſſion of ſome, to teach and baptize by virtue of Authority from him; for to that doth the promiſe and command refer, and not unto the continuance of the Apoſtolical dignity, or of their extraordinary gifts of miracles, but the duration of their ſtanding work till the top-ſtone were laid, with the loud acclamations of grace, grace. The Church ſhall no more want a Miniſtry in the deſert, than ſhe wanted a Prophet in *Babylon.*

* I do not queſtion but that the whole is prophetical, it would not elſe be called Myſtery, as it is, *Rev.* 1. 20. were it meant of thoſe particular Churches.

* *Rev.* 3. 1. *Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven Stars.*

* Rev. 12. 6. *And the woman fled into the wilderneſs, where ſhe hath a place prepared of God that they ſhould feed her there* 1260 *days.*

2. *The Doctrine of the eſtabliſhment of every member of* Sion *is clearly confirmed.* He that eſtabliſheth *Sion*, counts up every man that was born in her, every Child of *Sion* is in the ſame ſtate, and under the ſame promiſe as *Sion* her ſelf. The promiſe of ſtability to *Sion*, is not to be underſtood of the firmneſs of her palaces but the duration of her inhabitants; as when God is ſaid to *build a houſe*, 'tis not to be underſtood of the rearing the walls, but increaſing the family. * Every renew'd man, every one truly born in *Sion* ſtands upon the ſame Foundation of the Covenant, hath the ſame Charter with *Sion* her ſelf, and therefore upon a ſurer ground than any particular ſociety of men in the world, *Pſal.* 125. 1. *They that truſt in the Lord ſhall be as mount* Sion, *which cannot be remov'd, but abides for ever.* He is upon a better Foundation of ſecurity than the Church of *Epheſus* or *Smyrna*, *Pergamus* or *Sardis*, which have loſt their footing, and their places know them no more. A believer injoys other priviledges with *Sion*, but the patent runs here for his ſtability in the favour of God, and runs high by removing all fears in the negative, *Cannot be removed*, and confirming all confidence in the affirmative, *Abides for ever.* No name writ upon Gods hand, no name

* Exod. 2. 21. *God made them houſes, i.e.* gave them children.

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preſented on Chriſts breaſt ſhall be razed out, no fruit of his death ſhall be loſt, no Devil ſhall ſteal from him any part of his purchaſe. As he hath blood enough to redeem them, ſo he hath power enough to preſerve them; the ſame blood that is the cement of *Sion*, the ſame hand that built her, the ſame head that influenceth her, ſecures every one of her true born Children. They are all in the ſame poſture and upon the ſame Foundation with *Sion* her ſelf.

3. *How great is the folly of* Sions *enemies!* They Judg of her by the weakneſs of her worldly intereſt, and not by the Almightineſs of her Guardian. They ſtand againſt a God that in decreeing the ſtability of *Sion* decreed the ruine of her oppoſers, and can with as much eaſe effect it as reſolve it. The *Stone*, which is the Foundation of this Kingdom, ſhall *break in pieces the Image* of all worldly glory, the policy of all worldly wiſdom, and the force of all worldly power, *Dan.* 2. 35, 44, 45. It ſhall make the Mountains of the world as a level, and duſt underneath it. Chaff may as well ſtop the wind, and force it to another quarter; Stubble may as well quench the fury of the flames, as the Enemies of *Sion* be victorious over the God of *Sion*. As he hath a *Fire* in *Sion* to warm her; ſo he hath a *Furnace* in *Jeruſalem* to conſume her Enemies, *Iſa.* 31. 9. a Fire to burn his Peoples droſs, but a Furnace to diſſolve his Enemies force. *Pharaoh* is an Example to all Generations, to warn men not to ſtruggle with thoſe whom God reſolves to patronize; how did he further his own deſtruction by his hardneſs, and the deliverance of the oppreſſed by his fury? How often is the violence of her Enemies the occaſion of the manifeſtation of God's glory, and the ſetling *Sion*'s ſecurity? Had not *Pharaoh* been ſo furious, God had not manifeſted the glory of his Power, nor his *Iſrael* enjoyed ſo miraculous a ſafety. 'Tis true, the Church is weak, but the Arm that holds her, is the ſtrongeſt in Heaven and Earth. Her outward Intereſt is ſmall, but her Intereſt is twiſted with that of her Lord. An Enemy ſhall find more miſchief from mud-walls, under the protection of a valiant Arm, than from ſtone-walls, under the guard of an Infant. How fooliſh is it for a man to think to break a Rock with his fiſt for hurting his ſhins, whereby he bruiſeth his hands, as well as his leggs? How fooliſh is it for men to beat the buſhes about a Lions Den, whereby they will be ſure to rouſe him? God dwells in *Sion*, from thence he *roars*, to the *ſhaking of Heaven and Earth*, the Powers of the world, when he will manifeſt himſelf to be *the hope of his People, and the ſtrength of the Children of* Iſrael, *Joel* 3. 16.

4. *What a ground is here for prayer!* This ſets an edg upon prayer. No petition can more comfortably, no petition can more confidently be put up, than for *Sions* eſtabliſhment. Prayers for particular Perſons, or for our ſelves may want ſucceſs, but ſupplications for *Sion* never miſcarry, they have the ſame Foundation for an anſwer, that *Sion* hath for her ſtability, *viz.* The promiſe of God; they are agreeable to that affection which ſhall never be removed from her: How believingly may we cry out, *Be it unto* Sion *according to thy word?* There is no fear of a repulſe; whatſoever God denies, he will not deny that for which he hath ſo often ingaged himſelf. It may be for the good of the Church, that ſo great a perſon as *Paul* ſhould lye in Chains, and his Fetters conduce to the *furtherance of the Goſpel*, *Phil.* 1. 12. But it can never be for the Intereſt of *Sion*, or for the Intereſt of *Sion*'s God, that ſhe ſhould be cruſht between the teeth of the Lions, and that which he hath redeemed by the blood of his Son, be a prey to the Jaws of the Devil. God hath entitled *Sion* by the name of a *City not forſaken*, *Iſa.* 62. 12. And as we have his promiſe for her ſettlement, ſo we have his command for our earneſtneſs; *verſ.* 7. *And give him no reſt, till he doth eſtabliſh* Jeruſalem *a praiſe in the whole Earth.* And he preſcribes us to back that by our prayers, which he had promis'd, *v.* 1. *For* Jeruſalem's *ſake I will not reſt till the righteouſneſs thereof go forth as brightneſs.* Our deſires in this caſe are ſuited to his reſolves, and run in the ſame line with his immutable Decree; he will have no reſt in himſelf, nor he would have no reſt from us, till this be accompliſht. We cannot call upon God with a greater confidence for any thing, than for that Church that ſhall out-live the Funeral of the world, and ſurvive the frame of Nature that ſhall lie in Aſhes.

5. *What a ſtrong ground is here for truſt!* Look not ſo much upon the condition of *Sion*'s Walls, as upon her Foundation; not upon her preſent poſture, as upon her promiſe-Charter; not upon her as a weak Vine, but under the hand of the Higheſt, as the Vine-dreſſer; look not upon the feebleneſs of the Flock, but upon the care of the Shepherd; nor upon the fierceneſs of the Lions, but upon the ſtrength and affection of her Guardian.

(1.) *Let not our Faith reſt upon appearances.* Fleſh will then make a wrong Judgment of God. Providences are various, and ſhould our Faith be guided only by them, it would have a livelineſs one moment, and faint the next. As the Promiſe is the ſtability of the Church, ſo it is only the ſtability of our Faith. The Authority of the Word is the Life of our Faith, and not the ſenſe of any particular Providence in the world. A Faith built upon protecting Providences is a ſenſitive Faith, a Faith built upon the Promiſe, is a ſpiritual Faith.

(2.) *Yet the Experiences God hath given us hitherto of the continuance of the Church, may be called in to bear witneſs to the Truth of the Promiſe.* He hath before conducted his *Iſrael* into *Canaan*, when *Pharaoh* meditated their utter ruine, or their continuance under his Chains; he fed them with Manna, and watered them with a Rock in a deſert, that afforded no earthly aſſiſtance. The preſerving the Vine could never be aſcribed to the Vine it ſelf, in which

which there is no ſtrength; nor to the Foxes, in whom there is no pitty; but to the keeper of the vineyard. We have reaſon therefore to truſt God, but not at all to truſt man; Is it from man or from God that the Church hath ſubſiſted ſo long in the world, a little flock in the midſt of many Wolves, among enemies more numerous than her friends? What a ſmall number hath the Church had in any age to mate the multitude of her enemies, what wiſdom to countermine their policy, and what power to repel their force? The Church is not weaker now, than it hath been; the Sons of *Sion* were always Sheep; Sheep have not the ſtrength of Lyons to reſiſt, nor the ſwiftneſs of Eagles to fly away from danger; the danger cannot be greater than it hath been, there were always *Dragons* that ſpat out their venom, and *Lyons* that opened their mouths againſt her; the Devil never wanted diligence nor the *world* enmity to overturn her; could ſhe for one moment have ſubſiſted in the midſt of ſo many furies, had not God been her ſhield, and glory? Call to mind how often God hath healed her diſeaſes, and bound up her wounds. Let us reſt in that promiſe, which hath ſo often been made good by his power, which he hath in many ages diſplayed upon as great occaſions of danger as *Sion* can be in. Let us live believingly under his wings, and fear not our own weakneſs or our enemies ſtrength.

3. *We have greater ground of confidence than the Church of Iſrael had.* In the day of *Iſraels* trouble by *Salmanaſſer*, the Prophet comforts the Church in her anguiſh, by the conſideration of the *Meſſiah* who was to aſſume the *Government*, though many years after, *Iſa.* 8. 22. *Iſa.* 9. 1, 6. Shall a promiſe, that was to ſtay ſo many ages for performance, be a ground of truſt and confidence to a tottering Church then? And ſhall not the ſtaggering Church have more ground to reſt, ſince the *Meſſiah* is made the head of the Corner, and hath the Keys of Hell and death delivered to him? What a baſe thing is diſtruſt then againſt ſo many aſſurances of ſtability, and the experience of a multitude of ages? Graſp the promiſe, plead it earneſtly, ſhew God his written word which he hath ſent from Heaven, he never yet diſowned it, nor ever will. Methinks, the voice, *God is able to deliver Sion*, ſounds too much of diſtruſt. If we know no more than Gods power, we know not ſo much as the Devil doth; he knows his power, and he knows his promiſe. Let us therefore firſt eye the promiſe, which God loves, and the Devil fears, and then call in his power to back his word.

4. *Regard not man.* Too much eye upon him implies too little upon God, as if Gods Word were not enough to create and ſupport a confidence without the buttreſſes of ſecular ſtrength. All dependance on man is either upon a *broken reed*, that cannot ſupport it ſelf, or a *piercing reed*, that wounds inſtead of healing, *Iſa.* 36.6. 'Tis a diſhonour to God, and provokes him to lengthen a miſery and retard a deliverance. The nearer *Sion* comes to a final ſettlement, the more God will act by himſelf, either without inſtruments, or in a more ſignally ſpiriting Inſtruments, that himſelf ſhall be more viſible in them than themſelves. *The Higheſt himſelf ſhall eſtabliſh her.* If he be the Higheſt he is fit to be truſted by us, if he will do it himſelf, it is fit we ſhould couple none with him. The nearer the time comes wherein God will appear *himſelf*, the more we ſhould depend upon him himſelf; the exerciſe of faith ſhould be ſtrongeſt, when the promiſe, the object of faith, is neareſt its Meridian. Let us be more careful to keep our faith from ſinking, and let God alone to keep his Church from ſinking.

Uſe 2. *of Comfort.* The Churches Patent is ſingular, the greateſt worldly Society could never ſhew the fellow of it. *The Higheſt himſelf ſhall eſtabliſh her.* There is not ſuch a clauſe in the ſettlement of any nation. Why ſhould we be afraid then of the joynt conſpiracy of men or Devils? He that hath laid the Foundation, can, and will preſerve the Superſtructure, not only becauſe he formed it, but becauſe he hath promiſed it. When Chriſt would reveal to *John* the future condition, and conflicts of the Church to the end of the world, he appears like a conquerour with all the enſigns of authority and power about him, *Revel.* 1. 13, 14, 15, 16. He hath *eyes like a flame* to pierce his enemies, *Feet like braſs* to cruſh them, *a two edged Sword out of his mouth*, to pierce them; and this, while he is in the midſt of the ſeven Candleſticks; The ſeveral alterations and periods of the Church to the end of the world, to preſerve and cleanſe them.

1. Here is *comfort in the confuſions and troubles of the world.* The ſhaking of Heaven and Earth were the harbingers of the appearance of Chriſt for Redemption, and laying the *corner ſtone of* Sion, *Hag.* 2.7. The ſame methods will be uſed when he ſhall come to lay the top-ſtone, and compleat all the fruits of *Redemption*, *Luke* 21. 25, 26. 28. The confuſion of the world is the reſtauration of *Sion*; a ſtorm or ruſhing mighty wind preceded the plentifull effuſion of the Spirit upon the *Apoſtles*, for the blowing the Goſpel into every *corner*, *Act.* 2.2. Never were the diſciples in ſo hopeleſs a condition as before the Reſurrection of Chriſt, the ground of the Churches ſtability; they then expected to ſee his face no more. What commotions and thunders are deſcribed in the *Revelation* before the *new Jeruſalem* comes down from Heaven, & God pitch his Tabernacle among men? But he ſuffers not thoſe commotions to be raiſed in the world by the miniſtring Angel, till the ſervants of God be ſealed in the *forehead*, for their preſervation in thoſe confuſions which ſhall be the ruin of their *enemies*, *Revel.* 7. 2, 3. The ark may ſhake with the motion of the oxen, but it cannot fall. *Noahs* Ark may be toſt by the waves that drown the world, but not ſink, and at laſt *reſt upon the mountains of Ararat.* * *i. e.* the curſe of terrors, the removal of fears. Chriſt came

* Gen. 8. 4. of ארר רטט

came not to the Disciples, but in the fourth Watch of the night, and that when the Ship was tossed by the waves, and was tugging against a *contrary wind*, *Mat.* 14. 24, 25. 'Tis no hardship for *Sion* to be in a Boat beaten by the Sea, when Christ walks upon the waters, and bids her be of good cheer, saying, *'Tis I, be not afraid.* An *Earthquake* preceded the deliverance of *Paul* and *Silas* out of Prison, *Acts* 16. 26. And Lightnings, and Voices, and Thundrings, Earthquake, and great Hail, shall accompany the opening of the Temple of God in Heaven, and the manifestation of the *Ark of the Testament* in that *Temple*, *Rev.* 11. 19.

2. Here is comfort *in Persecutions.* Persecution is yet for a while the Lot of the Church; a Sea and a Wilderness are yet the passage to *Canaan.* The first Promise to *Abraham* of a numerous Seed, was with the comparing it to the *dust of the Earth*, *Gen.* 3. 16. Dust that is trampled upon, Dust that is removed by a puff of wind. But the next was by comparing it to the *Stars in Heaven*, *Gen.* 15. 5. that are bright, and fixed, and have their orderly motions. Before the Introduction of the *Philadelphian* State of the Church, or Brotherly State, (which it is likely we are not far from) the Promise of Glory to them that overcome, intimates a Combate, and the Promise of Christ's confessing the names of such before his Father, implies a time before the Period of the *Sardian* State, wherein the Church is to bear a signal Testimony to the Truths of Christ in the way of a *Conflict*, *Rev.* 3. 5. The glorious State of the Church at the Resurrection of the Witnesses, shall be preceded by such a calamity as shall be the terrour of the godly, and the triumph of an *Enemy* devoted to a sudden and unexpected destruction, *Rev.* 11. 9, 10, 11, 12.

Persecutions make way for *Sion*'s stability. Never was she firmer and purer than in the time of the *Apostles*, and those immediately following them, when the Witnesses for the Truth, to the loss of their blood, were as numerous as the Survivors: she was then, when the flood was cast out against her, clothed with the *Sun, and crowned with a Crown of twelve Stars*, *Rev.* 12. 1, 2. Such troubles now may dim the outward splendour, but increase her inward Spirit, and refine her to that temper she was in in the Primitive Ages of Christianity. Prosperity was never much the Churches Friend: Poyson was flung in her dish when she gain'd an earthly felicity, and the fondness of great ones. Her stability consists not in this, but in the graces and spirit of Christianity: That which establisht her Head, establisheth the Body; her Captain ascended not from Mount *Oliver*, till he had suffered on Mount *Calvary.* The Church was never described so glorious in her outward Attire, as her greatest Enemy, that is clothed in *Scarlet*, and deckt with *Gold*, *Rev.* 17. 4. *Sion*'s glory is internal, *Psal.* 45. 13. *The King's Daughter is all glorious within.* All those Persecutions that are yet to come upon her, shall not demolish her Walls: The rigours of her Enemies, and the Treasons of her pretended Friends, have not yet expelled her out of the Earth; she hath not yet sunk, though her Masts have been sometimes cut close to the Deck, and her visible Pilots flung over-board into the Sea; and shall she sink when she is not far from an entrance into the Harbour? She hath been *a Brand pluckt out of the fire*, *Zach.* 3. 2. She was pluckt out of the Furnace of *Babylon*, and shall be pluckt out of the Furnace of *Mystical Babylon.* Though she should be mown down as Grass by the Sythe of her Enemies, yet the presence of Christ shall be as *Rain* upon her, to make her sprout and spread after all her Afflictions, *Psal.* 72. 6. Though she hath been in the midst of the Fire, she never yet was, nor ever will be consumed: She hath had joy in her disgraces, and greatness by her flames: She hath alwaies had a God to inspire her with vigor, to sustain her weakness, and prop her by his Arm, and hath often swam to a safe Harbour in a Tyde of her own Blood. Is not that God still a sufficient Defence, and the Promise a sufficient Charter against the Violence of the world: *The Highest himself shall establish her*; Himself by his own Arm, and Himself by his own Methods.

(3.) Here is *Comfort in the deepest designs of her Enemies. The Highest himself shall establish her.*

If he be the Highest, and imploys himself as the Highest, there is none so high as to over-top him, none so high as to out-wit him. Though their Union be never so close, and their Projects never so deep, yet God's being with the Church, is curb enough for them, and comfort enough for *Sion*, *Isa.* 8. 9. *Associate your selves together, O ye people, &c. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.* God's presence with *Sion* blows away all. God was with the Ark in its captivity, and made it victorious in its Chains. It cripled *Dagon* the *Philistins Idol*, 1 *Sam.* 5. 4. and made them return it to their disgrace, which they thought they had seiz'd upon to their honour. While God is a strength to the poor, the *branch of the terrible shall be brought low*, and their *blast* be but as *a storm against a wall*, *Isa.* 25. 4, 5. He can hasten their ruine by their own subtilty, and catch them in their *own Net*, *Psal.* 35. 8. Or, he can turn them to *glorifie* the Church, as much as they hindred her, *Isa.* 25. 3. They are sometimes compared to *Bees*, *Psal.* 118. 12. *Isa.* 7. 18. and the can make them afford honey as well as a sting. They are Bees for their wrath, and Bees for their weakness, and many times Bees for her profit. Sometimes he makes the House of *Jacob as fire*, & *the House of Esau as stubble before him*, *Obad.* 18. 'Tis not more natural to the Serpents Seed to spite the Church, than it is natural to God to protect her; their malice cannot engage them so much in Attempts against her, as God's

Promiſe engageth him in the defence of her. What can weakneſs do againſt ſtrength? folly againſt wiſdom? Hell againſt Heaven? and a fallen *Lucifer* againſt the higheſt God?

(4.) Here is comfort to expect *the glory of the Church. The Higheſt himſelf ſhall eſtabliſh her.*

The Mountain of the Lords Houſe ſhall be lifted up on the top of the Mountains, Iſa. 2. 2. In the laſt days it ſhall be more glorious than any Mountain dignified by God: Above Mount *Sinai*, where the Law was given, the terreſtial Mount *Sion*, where the Temple was built, Mount *Moriah*, where *Abraham* had a type of the Death and Reſurrection of Chriſt, Mount *Horeb*, where *Moſes* by prayer diſcomfited *Amalek*, and Mount *Piſgah*, where *Moſes* had a proſpect of *Canaan*. *Abraham's* Conqueſt of the *four Kings*, *Gen.* 14. ſeems to be a figure of the Churches Victories, when the captive *Lots* ſhould be reſcued, and *Sodom* it ſelf be ſomething better for *Sion*. Then ſhall Chriſt meet her as *King of Salem*, King of Peace, with the bleſſings of the moſt High God. Then ſhall he, as he did at the Feaſt in *Cana*, turn the Churches Water into Wine. *Idols ſhall be utterly aboliſht, Iſa.* 2. 18. Droſs and mixtures in Doctrine and Worſhip *purged out*, Rev. 22. 1. *The River of the water of life ſhall be as clear as Cryſtal, proceeding from the Throne of God, and of the Lamb. The everlaſting Goſpel preached, Rev.* 14. 6. called everlaſting, becauſe it ſhall never more be clouded and obſcured by the fooliſh Inventions of men; there ſhall be no more *Sea*, *Rev.* 21. 1. The troubles of *Sion*, ſignified by a ſtormy Sea, ſhall ceaſe, and *a new Heaven*, and *a new Earth* be created; there ſhall be multitude of converſions, *Rev.* 11. 15. *The Kingdoms of the world ſhall become the Kingdoms of Chriſt.* The breath of the Lord ſhall come into many, and make them *ſtand upon their feet*, *Ezek.* 37. 9, 10. There ſhall be a greater preſence of God in Ordinances, for the Earth *ſhall ſhine with his glory*, *Ezek.* 43. 2. *Holineſs* ſhall ſparkle in her, for the *glory of the Lord ſhall be upon her*, *Rev.* 21. 11. His holineſs to purifie her, and his power to protect her. Perſecutions without, and diviſions within, ſhall ceaſe; *Satan ſhall be bound*, his force reſtrained; he ſhall not wander about with his cloven-foot, *Rev.* 20. 3. The *Sea of Glaſs*, which was mingled with fire, with the fire of worldly Perſecutions, with the fire of inteſtine Animoſities, ſhall be as *clear as Cryſtal*, *Rev.* 15. 2. *Rev.* 22. 1. He will then have Magiſtrates no longer carrying on the Intereſt of the God of this world, but the Intereſt of the Church, whom he calls his Princes, *Ezek.* 45. 8. His, becauſe ſet up by a more immediate Providence: His, becauſe acting deſignedly and intentionally for his glory; no more pinching his People, and making a prey of his *Sion*, but laying down *their Crowns at the foot of his Throne.* And to compleat all, there ſhall be a perpetuity in this ſpiritual proſperity; only between the beginning and compleating it Satan ſhall *be let looſe*: But for a little ſeaſon, *Rev.* 20. 3. and after this it ſhall not have one blow more from Hell; but the Devil muſt for ever give over nibbling at her heel. Now the Church never yet found ſuch a ſtate ſuitable to thoſe promiſes and predictions; ſome great thing remains to be accompliſht, which the world hath not yet ſeen, nor the Church experienced. But that Truth that will not lye, that Truth which cannot lye, has aſſured it. The *Myſtery of God ſhall be finiſhed*, *Rev.* 10. 7. The Church hath hitherto been gaſping in the fire, and in the water; ſhe has liv'd, but as wrapt in a winding-ſheet; the Saints under the Altar have cryed a long time for the vengeance of the Temple to recompence their blood. There is a time when this *Lazarus*, that hath lain begging at the door of the rich and mighty, ſhall be mounted up to a better ſtate. *Sion* ſhall enjoy a Reſurrection, and fling off all badges of a Funeral. For *the Higheſt himſelf ſhall eſtabliſh her.*

Third *Uſe of Exhortation.*

(1.) *Take heed of Apoſtatizing from Sion*; from the *Doctrine* and *Worſhip* of *Sion.*

If God ſhall *eſtabliſh her*, ſtability is not to be found out of her. To depart from her, is to leave a firm Rock to find ſecurity in a quick-ſand. To leap out of a ſtout Ship in a ſtorm, to expect a preſervation in the waves. To turn our backs upon Heaven, to ſeek eaſe in the bowels of Hell. The Altar at *Damaſcus* is caſt down, and *Jeroboam's* Altar is demoliſht when that at *Jeruſalem* ſtood. To ſtay in *Sion*, is to be expoſed to the gun-ſhot of men and Devils; to run from her, is to ſeek to the Devil for protection, and run into the mouth of all the Artillery of God, that is ſet for the eſtabliſhment of *Sion.* If we are Chriſtians, no force, nor violence ſhould ſeparate us from her.

2. *Let us love Sion.* There is nothing the *Scripture* uſes more as an argument to ſeparate our affections from the world than the uncertainty and fading nature of it. The perpetuity then of the Church ſhould be a motive to place our affections there, where they ſhall never want an object, and which we cannot love without loving her head and her eſtabliſher. The *Jews in Babylon* would rather forget themſelves than their *City and Temple*, *Pſal.* 137. 5, 6. Our affections to Goſpel-*Sion* ſhould be more tender, ſince God hath poured out more of his Spirit upon her, and ſhe is more amiable in his eye. That which the *Jews* ſo much affected, is periſhed. But the true *Sion* is eternal and ſhall flouriſh for ever. The higheſt himſelf hath an eſtabliſhing affection to her. Let our affections to her equal the malice of the Enemies againſt her, ſince we have greater incentives to love her than they can have to hate her. While others cry, *Raze, Raze it even to the ground*, let us at leaſt teſtify our affections, and if we have not her ſtanding walls to love, let us not eſtrange our tenderneſs from her *very duſt*, *Pſal.* 102. 14. There is a pleaſure to be taken in her ſtones, becauſe they ſhall be again

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ſet in their place, a favour to be ſhewn to her duſt, becauſe it ſhall be again compacted, and enjoy a reſurrection, For the higheſt that hath promiſed to eſtabliſh her, will not deſert her in her ruins, *v.16. When the Lord ſhall build up* Sion *he ſhall appear in glory*; we have therefore more ground to favour her duſt than to admire the proudeſt palaces.

(3.) *Let us deſire the Eſtabliſhment of Sion more than our own private Eſtabliſhment.*

'Tis the Sign of a gracious Spirit to look *not only on his own things but the things of others*, *Phil.* 2. 4. And what things of others ſhould be regarded, if the things of Chriſt and his Spouſe be over-looked. No private perſon hath any promiſe of eſtabliſhment but as he is a Deniſon of *Sion*, as one born in her. In deſiring therefore the welfare of *Sion*, we wiſh and make way for the eſtabliſhing of our ſelves; our intereſts are common with hers. Her proſperity therefore ſhould be the firſt and laſt of our wiſhes. When we wiſh the ſtability of *Sion*, we wiſh the honour of God, the continuance of his worſhip, the glorifying his name which is depoſited in that cabinet; The glory of God cannot flouriſh, if the Church periſh. How baſe then are thoſe, that if they can ſwim in a worldly proſperity, care not if the Church be drowned in tears and bloud; that cloth themſelves and regard not her nakedneſs; that provide an earthly *Canaan* for themſelves, and care not what deſolate deſert *Sion* ſits weeping in?

(4.) *Let us endeavour the eſtabliſhment of Sion.* 'Tis a grateful thing to a Prince to favour his favorite. Let us be as forward to enlarge her Territories, as the Devil and his inſtruments are to increaſe the Suburbs of hell. The Higheſt himſelf will eſtabliſh her by himſelf; we muſt therefore take thoſe methods which are agreeable to the chief preſerver. A complyance with the Enemies of God was never the way to ſecure the intereſt of *Sion*. A divine work in a divine way will meet with divine aſſiſtance. To contribute to the eſtabliſhment of *Sion* is a work honourable in it ſelf, ſince it is the work of God himſelf; 'Tis an imitation of the higheſt pattern. In this we are aſſociates, and coworkers, with God. For *the Higheſt himſelf ſhall eſtabliſh* Sion.

A DISCOURSE UPON THE Fifth of November.

Exod. 15. 9, 10.

The Enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them; I will draw my ſword; my hand ſhall deſtroy them; Thou didſt blow with thy wind; the Sea covered them; they ſank as Lead in the mighty waters.

AN Anniverſary Commemoration of a memorable Deliverance falling upon this Day, hath cauſed a diverſion of my thoughts, to look back, not only upon a mercy never to be forgotten, but to look forward to that Deliverance which is to come parallel to this in the Text. *Iſrael* was a Type of the Church, *Pharaoh* a type of the Churches Enemies in all Ages of the world, both of the ſpiritual Enemy, Satan, and of the temporal, his Inſtruments.

The Deliverance was a type of the Deliverance that Chriſt wrought upon the Croſs by his Blood. Alſo, of that Chriſt works by his power upon his Throne, the one from the Reign of Sin, the other from the Empire of Antichriſt.

This was the Exemplar of all the deliverances the Church was to have. As the Aſſyrian ſhould lift up a ſtaff againſt Jeruſalem, *after the manner of Ægypt*, ſo the Lord ſhould lift his rod up for them *upon the Sea after the manner of Ægypt*, when the *Yoke ſhall be deſtroyed becauſe of the anointing, Iſa.* 10. 26, 27. when the power of the Enemies ſhall be deſtroyed by the ſtrength of Chriſt. The Lord himſelf makes it his pattern in thoſe victories he is to gain for his people; when he calls upon his *arm* to *awake as in the ancient days*, when he *cut* Rahab, *and wounded the Dragon, and made the depths of the Sea a way for the ranſom'd to paſs over, Iſa.* 51. 9, 10, 11. then *the redeemed of the Lord ſhall come with ſinging unto Sion*, the Song of *Moſes*, while they ſtand upon a *Sea of Glaſs*, a brittle, frail, and ſtormy world, *Rev.* 15. 3. And our Redeemer makes this his pattern & rule, when he comes to tread the Wine-preſs in wrath, and make them drunk with his fury, that then he would *remember the days of old*, Moſes *and his people, when he divided the water before them, to make himſelf an everlaſting name, Iſa.* 63. 1. 2. 11. that his power may be as glorious in the latter, as it was in the former, and all deliverances of the Church from the beginning to the end be knit together to be an everlaſting matter of praiſe to his name.

This Hiſtorical narration is to have a more univerſal accompliſhment; the deliverance from Ægypt is promiſed to be fulfilled a ſecond time, and God would act the ſame part over again, as alſo their deliverance from *Ogg* King of *Baſhan*, after the aſcenſion of Chriſt, *Pſa.* 6. 22. *The Lord ſaid, I will bring again from* Baſhan, *I will bring my people from the depths of the Sea.* This is after he had *aſcended*, v. 18. when he came to *wound the head of his Enemies*, v. 21. So Iſa. 11. 15. *The Lord ſhall utterly deſtroy the tongue of the Egyptian ſea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it, in the ſeven ſtreams, and make men go over dry ſhod. Nilus* with its ſeven ſtreams was the glory of *Ægypt*, and *Rome* with its ſeven hills is the glory of the Papacy, *Rev.* 17. 9. So Zac. 10. 10. *I will bring them again out of the Land of Ægypt, and they ſhall paſs through the ſea with Affliction*, and the deeps *of the river ſhall dry up. Pharaoh* and his army cannot revive and ſtand up in their former ranks; but there

there shall be deliverances with resemblances to that, when the Enemies shall be as arrogant and furious as *Pharaoh*, and the Church as dejected and straitned as *Israel*.

The Text is a part of *Moses* his Song. A *carmen triumphale*, A Song after victory: A Panegyrick, the praise of God attended with dancing at the sight of the Ægyptian wracks, *v.* 20.

1. *It was then real*; The Israelites then sang it.

(2.) *'Tis typical*, the conquerours of Antichrist shall again Triumph in the same manner, *Rev.* 15. 3.

(3.) *It was an earnest of future deliverance to the Israelites.* When God appeared for them in their first *Exit*, he would not fail in that work which should conduce so much to his glory; it was a Pledg, that his purchased people should pass over, and be planted in the mountain of his Inheritance *v.* 16, 17. There is in the words,

1. *A Description of the Enemy.*

2. *His defeat.*

The Enemy is introduced laying his council, and vaunting his resolution. By an elegant *Climax*, and orderly proceeding, *I will pursue, I will overtake, I will divide the spoyl, my lust shall be satisfied*, &c. They laid the foundation deep in council, built their resolves high in power, and then applaud themselves in their Insolence.

I will pursue. Had he no reflections upon his former successless attempts to keep the Israelites in slavery? or could he with any reason hope to reduce them with his basled strength to that yoke, which had been broken by a powerful Arm? Had he not reason freshly to remember his own inability to remove one of the plagues sent upon them, to promote *Israels* rescue? Was that high arm which brought them out of Ægypt broken? Gods weapons blunted, his magazine of plaguing Ammunition wasted, & his strength too feeble to preserve those he had by a strong hand redeemed? These things be obvious to *Pharaoh*'s thoughts. Yet, *I will* still *pursue*. How heady and rash are the Churches Enemies! Infatuation is the usher to Destruction: When you find the Churches Enemies lose their wits, you may quickly expect they will lose their strength and lives.

I will divide the spoil. He promiseth them this victory before the conflict, encourages his Souldiers with hopes of the prey, which was the recovery of their Jewels which the Israelites had borrowed by Gods order, and the Ægyptians had lent them by a Secret Impression, and the flocks and herds of the poor Israelites to boot.

How great is the pride of the Churches enemies! They strut without thinking of a superior power to curb them, and promise themselves the accomplishment of their designs without fearing the check of Providence. Thus did *Sisera's* Mother triumph in a presumptuous hope before a victory, *Jud.* 5. 30. and sing *Te Deum* before a conquest. *Ventosa et insolens natio* is the title *Pliny* gives the Ægyptian Nation.

*My lust shall be satisfied upon them**. How revengefully do they express themselves? They apprehend themselves cheated of their Jewels by the Israelites; such an apprehension would increase rage and animosity.

* תמל אמר נפשי
My soul shall be satisfied.

I will draw my Sword, my hand shall destroy, תורישׁ כני. *my hand shall Disinherit them.* I will reduce them like a company of fearful fugitives by brandishing a drawn Sword, that they shall quickly return to their former bondage and become the perpetual Inheritance of the Ægyptians. How secure are the Churches Enemies! The sight of a glittering sword, and an edict for a return they thought would quell their Spirits; 'Tis true they had to deal with an unarmed people, unprovided for defence, whose late slavery had rendered them unfit for military exercises, an unequal match for a numerous and disciplin'd Army. But what if they were? had they not the same power to protect them in their march, which had brought them out of their bondage? This the enemies never reflected on: Pride and security are always twins.

In *v.* 10. You have their defeat. The Sea quenched the Fire of their rage, and laid flat the towers of their proud confidence. God blows with his wind, the strong east wind, *Exod.* 14. 21. a strength added to its Natural fierceness, which made the meeting of the Floods more swift and fierce; some think thunders and lightnings burst out of the pillar of fire in the Cloud, when *God looked upon them*, *Exod.* 14. 24.

They *sank like Lead*, suddenly, easily, irrecoverably; they were lasht before, now executed. Other Plagues had a mixture of patience, this is a pure cup of the Indignation of God.

The *defeat is described*,

1. *By the Author: Thou didst blow.*

2. *Instrument: Thy wind*; *the Sea*, wind and the Sea conspire together against the Enemies, when God orders them.

3. *Victory*, or success of this order; *The Sea covered them*; *they sank like Lead in the mighty waters*— General Observations.

1. *The greatest Idolaters are the fiercest Enemies against the Church of God.* 'Tis the *Ægyptian* is the Enemy. No Nation had more and more sordid Idols. The *Persians* adored the Sun, the greatest Benefactor to the world, in the rank of inanimate creatures; other Nations several Stars, but none did so much abuse the reason of man, as that accursed Nation. Onions, Garlick, Cats, Oxen, Flies and Crocodiles; those dung-hill creatures were their adored

Ægyptii Dii secundi. Heron.

adored Deities. And how much better is the Adoration of the ſwadling-clouts of our Saviour, or the ſtraw which was in the Manger, or the Tail of the Aſs he rode upon, and ſo many ſplinters of the Croſs; which if put together would make a *Coloſſus?* For this among the reſt may the Church profeſſing ſuch Worſhip be called ſpiritual *Ægypt.*

2. *The Churches Enemies are not for her correction, but her deſtruction: I will purſue; my hand ſhall deſtroy them.* They breath out nothing but ſlaughters; *My hand ſhall deſtroy them*; down with it, down with it even to the ground, and men are *famous as they can lift up Axes upon the thick Trees, Pſa.* 74. 5.

3. *How deſperate are ſomtimes the ſtraits of Gods Iſrael in the eye of man?* How low their Spirits before deliverance? They here behold a deep Sea before them, and a raging Enemy behind them: Hear a confuſed noiſe of women and Children in the midſt of them, feel the pantings of their own hearts,& perhaps ſee a conſternation in the faces of their governours; they ſee themſelves diſarmed of weapons, lying almoſt at the mercy of an oppreſſor, with a well furniſht Army; they repent of what God had done for them, and are more ambitious of ſlavery than liberty; Quarrel with *Moſes* (And as one of their Hiſtorians ſaith, were about to ſtone him) *Exod.* 14. 10, 11, 12. Without doubt they then thought him a lyar, and it is likely had no more honourable thoughts at that time of God; for when they ſaw the happy ſucceſs in the miraculous overthrow of the *Ægyptians*, then *they believed God and his ſervant* Moſes, *Exod.* 14.31. as if they gave credit to neither of them before. They had a pillar of Fire, and a Cloud, the chariot of God; A greater argument to eſtabliſh them than the preparation of their enemies to terrifie them. But what a faithleſs creature is man under the viſible guard of Heaven, and ſo far naturally from living by faith, that he will hardly draw eſtabliſhments from ſenſe!

4. *God orders the luſts of men for his own praiſe.* He had forced *Pharaoh* to let the People go, he had ſtopt the ſtreams of his fury; when he removes his hand and pulls up the dam, *Pharaoh* returns to his former temper with more violence, thereby giving occaſion for God's glory in his own deſtruction; he ſerves himſelf of the deſperate malice of his enemies to make his Wiſdom and other Attributes more triumphant.

5. *The nearer the deliverance of the Church is, the fiercer are Gods Judgments on the enemies of it, and the higher the enemies rage.* The former plagues were but ſmall gaſhes in the Ægyptian ſtate: But when the time approach'd of the Iſraelites perfect Deliverance, then the firſt-born in every houſe, the delight and ſtrength of the parents is cut off: And at the compleating of it, the glory, flower and ſtrength of *Ægypt* buryed in the Sea; the fuller beams of mercy on the one are attended with more ſcorcing darts of judgments on the other.

6. *All creatures are abſolutely under the Soveraignty of God, and are acted by his Power in all their ſervices. Thy wind:* All are ſubject to his conduct, and are the Guardians of his People, and the Conquerours of his Enemies. How eaſie is it for the Arm of Omnipotency to demoliſh the ſtrongeſt preparations againſt his *Iſrael*, and with a blaſt reduce their Power to nothing? The Sea ſuffers violence to preſerve his People, and the liquid Element ſeems transform'd into a wall of Braſs. God can make the meaneſt creatures Miniſters of his Judgments, raiſe Troops of Flies to rout the *Roman* Army, as it was in *Trajans* Siege of the *Agareni.*

7. *By the ſame means God ſaves his People, whereby he deſtroys his Enemies*; the one ſank, the other paſt thorow; That which makes one balance ſink, makes the other riſe the higher; the red ſea was the Guardian of *Iſrael*, and the Executioner of *Ægypt*, the Iſraelites gallery to *Canaan*, and the *Ægyptians* grave. The cloud that led the Iſraelites through the red Sea, blinded the *Ægyptians*; the waters that were 15 Cubits high above the mountains, kept the Ark from daſhing againſt them, whereby *Noah* might be indangered, and drowned the enemies though never ſo high according to humane ſtature.

8. *The ſtrength and glory of a people is more waſted by oppoſing the Intereſt of the Church, than in conflicts with any other enemy.* Had the *Ægyptian* arms been turned againſt any other Enemy, they might have proſpered, or at leaſt retired with a more partial defeat, or ſaved their lives though under chains. But when they would prepare them againſt Gods Iſrael, they meet with a total defeat where they expected victory, and find their graves where *Iſrael* found their Bulwarks; the choiceſt of their Youth, the flower of their Nobility, the ſtrongeſt of their chariots and horſes at one blow overthrown by God.

9. *We may take notice of the folly of the Churches Enemies.* Former plagues might have warned them of the power of God; they had but burned their own fingers by pinching her; yet they would ſet their force againſt Almighty power that ſo often had worſted them; 'tis as if men would pull down a ſteeple with a ſtring.

But the Obſervations I ſhall treat of are,

1. *When the Enemies of the Church are in the higheſt fury and reſolution, and the Church in the greateſt extremity and dejection, then is the fitteſt time for God to work her deliverance fully and perfectly.* When the Enemy ſaid, *I will purſue, I will overtake, I will divide the Spoil*, &c. then God *blowed with his wind*, then *they ſank*,

2. *God is the Author of all the deliverances of the Church, whoſoever are the Inſtruments.* [*Thou didſt blow with thy wind; who is like unto the Lord among the Gods?*

1. For the firſt, *When the Enemies of the Church are in the higheſt fury*, &c. *Great reſolutions againſt*

againſt God meet with great Diſappointments. The Churches ſtraits are the enemies hopes, but Gods opportunity. When their fury is higheſt, Gods love is neareſt.

1. There are four ſeaſons on the part of the Enemy God takes hold of.

1. *Flouriſhing Proſperity.* Here is *Pharaoh* in the head of a gallant Army, the *Iſraelites* in a Pound at his mercy. The *Ægyptians* proſperity is a forerunner of their deſtruction, the adverſity of the other, of their ſalvation. *Haman* is in the top of his favour, when the *Jews* are marked out for ſlaughter, and then himſelf is marked out for ruine. Proſperity, like Rain, makes the weeds of Pride and Atheiſm to grow up, and then they are fit matter for God's Sickle to cut down. When the *Cluſters of the Vine of the Earth are ripe*, full of an outward glory and ſweetneſs, then *the Angel thruſts in his ſharp Sickle*, *Rev.* 14. 18. There is an ἀκμὴ ſet them. When *the great City is clothed in fine Linnen, Purple and Scarlet, decks with gold and pretious ſtones*, *Rev.* 18. 16. and come to the higheſt point of its glory and proſperity, then ſhall God thicken the clouds of his vengeance, and bring their riches to naught in one hour.

2. *Swelling Pride: I will purſue*, &c. Pride is provoking, becauſe it is a ſelf-deifying, and ſets up the creature as God's Mate. God ſtands upon his honour, and loves to attaque thoſe that would equal themſelves with him. Pride ſunk the glory of the fallen Angels into miſery, and ſo it will that of the Serpents ſeed; this is the immediate forerunner of deſtruction, *Prov.* 16. 18. Men have their *hairy ſcalp*, the prime of their ſtrength, and pride of their hearts, when God *wounds* them, *Pſal.* 68. 21. *Ægypt* was become *Rahab*, pride it ſelf, as the word ſignifies, and ſo God called it by that name, *Iſa.* 51. 9. When *Ægypt* mounted to *Rahab*, to the top of pride, then God cut it. When the Dragon briſtled, and erected his ſtately head to ſeiſe upon the prey, then God wounded him, put an end to *Ægypts* pride, and the *Iſraelites* fear: He loves to beat down the pride of the one, and raiſe up the lowlineſs of the other. When *Herod* will aſſume the title of a God given him by the acclamations of the People, an Angel ſhall immediately make him a Banquet for Worms, *Acts* 11. 22, 23. When *Sennacherib* had proſpered in his Conqueſt of *Judea*, had taken many ſtrong Towns, cloſely beleaguered *Jeruſalem*, thundred out blaſphemies againſt God, and threatnings againſt his People, then comes an Angel, makes an horrible ſlaughter in a night, ſends him back to his own Country, where after the loſs of his Army he loſt his life by the hands of his own children. A greater pride cannot be expreſt, than what the Apoſtle predicts of the Man of Sin, and that hath been extant for ſome time in the world*: And perhaps it will yet amount to a higher ſtep than it hath yet done before he be conſumed by the brightneſs of the Lord's coming, *ſince all that yet lets and hinders is not taken out of the way.* The higher the pride, the nearer the fall. When *Goliah* ſhall defie the God of *Iſrael*, a ſtone from a ſling thrown by the hand of *David*, our great *David*, the Antitype, ſhall lay him vomiting out his ſoul, and blaſphemies on the Earth. We are many times more beholding to the Enemies inſolence, than our own innocence. *Deut.* 32. 17. *Were it not that God feared the wrath of the Enemy, i.e* in their pride, leſt *their Adverſaries ſhould behave themſelves ſtrangely, and ſay, Our hand is high*; a ſinful *Iſrael* ſhould not have ſo many preſervations *. When they will *aſcend into Heaven, and exalt their Throne above the Stars of God*; when *they will aſcend above the heights of the Clouds, and be like the moſt High, then ſhall they be brought down to Hell, to the ſides of the Pit*, *Iſa.* 7. 13, 14, 15. The higheſt Towers are the faireſt marks for Thunder, and the readieſt Tinder for the lightning of Heaven. When *Tyrus* had ſet her heart, as the heart of God, then would God defile her brightneſs, and make her die the death of them that are ſlain in the midſt of the Sea, *Ezek.* 28. 6, 7, 8.

3. *Eager malice.* Nothing would Satisfie the *Ægyptians* here, but the bloud of the *Iſraelites*. *My hand ſhall deſtroy them*; they were under a cruel bondage, attended with anguiſh, of Spirit before God began their reſcue. The ſerpents ſeed have the ſame principles of craft and malice ſown in their nature, that are reſident in his; ever ſince the beginning, he endeavoured to ſhape men into the ſame form and temper with himſelf; Their rage would raze out the very foundation of *Iſrael*, and not ſuffer the *name* to be had any *more in remembrance*, *Pſa.* 83. 4. They love to be drunk with the blood of the ſaints, and are no more ſatisfied with blood than the grave with carcaſes; they repair their arrows, and watch for an opportunity to diſcharge them; and never want poiſon, but opportunity; this is Gods time to deliver. When *Pharaoh* would pollute the land with the blood of the Hebrew males, and ordain them to be drag'd from the womb to the ſlaughter, then God raiſes up himſelf to attempt the reſcue of *Iſrael*; yet he bears with his inſolence, puniſheth him, but not deſtroys him. But when he would be ſtill ſtiff againſt a ſenſe of the multitude of plagues and a greater mercy of patience in them; when he would arm for the field againſt that God the ſmart of whoſe force he had felt, and reſolves to deſtroy or bring back the *Iſraelites* upon the point of his Sword, God would then bear no longer, but make the water his ſepulchre. When *Haman* deſigns the ruine of the Jews, procures the Kings commiſſion, ſends diſpatches to all the governours of the Provinces, ſets up a gibbet for *Mordecai*, and wants nothing but an opportunity to requeſt the Execution, he tumbles down to exchange his princes favours for an exaltation on the Gallows, *Eſt.* 6. 4. *Eſt.* 7. 10. When the Serpent encreaſed his malitious cruelty, and caſt out a flood againſt the Church, God makes the earth, the carnal world to give her aſſiſtance, and repel the force that Satan uſed againſt her*.

* 2 Theſ. 2. 4. *Who oppoſith and exalteth himſelf above all that is called God*, in additions to the word, clipping the Inſtitutions of God, and adding new, and canonizing new Mediators of Interceſſion, *who ſits in the Temple of God* in a profeſſion of Chriſtianity, *ſhewing himſelf that he is God*, aſſuming the name of God, and the title of God, in being called moſt holy.

* *Trap* on Exod. p. 9.

* Rev. 12. 15, 16. *The tar helped the woman.*

When

When *multitudes shall gather together in the valley of decision*, then shall *the Lord roar out of Sion, and be the hope of his People, and the strength of the Children of Israel*, *Joel.* 3. 14. 16. And when Spiritual *Ægypt* shall make a war against Christ, who sits upon the white horse, and combine all their force for the destruction of his people, then shall the Beast and the false Prophet be taken and brought to their final ruine, and their force be broken in a lake of fire, as that of *Ægypt* was in a Sea of water, *Rev.*19.19,20. The time of their greatest fierceness shall be the time of Christs fury; he will strike them sorest when he finds them cruellest, their rage shall rouze up his revenge; when the men of *Sodom*, to which the Antichristian state is likened, shall be resolutely bent to wickedness, they shall be struck with blindness, and that blindness suceeded by destruction; then will God set bounds to the outragious waves, and snatch the prey out of the teeth of the Lyons.

4. *Confident security. I will divide the Spoil, my lust shall be satisfied upon them.* God lets the enemy *come in like a flood* and torrent, with a confidence to carry all before him, before he *lifts up a standard against him*, *Isa.*59.19. Then shall the Spirit of the Lord stir up himself gloriously in the principles and actions of his people, and the redeemer shall come to Sion. God will set his force against their confidence, & break their impetuousness by his own power. When the Enemies of the Church think they have intangled it in such a snare, reduc'd it to so low a condition as to be secure of her ruine with a blast, and puff, then God will *arise and set* her *in safety from them that puff* at *her*, *Psa.* 12. 5. This will be the case of *Babylon*, when she shall say, *I sit as a Queen, and am no Widdow, and* shall *see no sorrow*, then shall *her plagues come in one day, death, and mourning, and famine*, for then God will stir up his strength to Judge her, *Rev.*18.7. 'Tis in the time of the Antichristian Polity, and mutual congratulations with the highest security for their happy succes, triumphing over the dead bodies of the witnesses, that they shall stand again upon their feet, (the same persons if politically dead, others witnessing the same doctrine, if they were corporeally dead) and damp all their mirth and triumph, and turn their security into fears; then shall glory be given to the God of heaven, and the Ark of his Testament be seen in his Temple, and the power of the Lord be magnified, *Rev.* 11.10,11. When they shall all be gathered together to the battle of the great day of the Lord; the place is called *Armageddon*, *Rev.*16.14,16, *&c.* חרם & נרור A cursed troop an army under Gods *Anathema*, when they have the greatest confidence. When *Jerusalem* shall be penn'd up by a *seige*, it shall be *a cup of trembling in the hands of her Enemies*, *Zac.* 12. 2. Fear shall seize upon them in the midst of their confidence. The Sun was risen upon *Sodom* just before the devouring shower of Fire and brimstone. With what derision would they have entertained any messenger, that should have assured them of such a shower in so clear a day? No doubt but the *Ægyptian* horses went prancing into the Sea, and their riders confident of catching their prey; when they saw the waters congealed, they had not the least suspicion, but that the division of the Sea was made in their favour, till the Chariot wheels were taken off, and the waters ready to roul upon them, *Exod.*14.23,25.

2. As something on the part of the Churches Enemies forwards the deliverance, so *there is some regard God hath to the Churches straits. Cum duplicantur lateres, venit* Moses. 'Tis Gods usual method to let the Church be in great distress before he commands deliverance. *The distress of the Church was great in the concern of this day, though it was not sensible, the deliverance being known near as soon as the danger.*

The Church is to be in the depths of the Sea before she be fully delivered, *Psa.* 68.22. The Jews were to *pass through the Sea with affliction* before the *pride of Assyria* should be *brought down, and the Scepter of Ægypt depart away*; after that, he would strengthen *them in the Lord*, and they should *walk up and down in his name*, *Zach.*10.11,12. The sharpest pangs precede deliverance; it was so when Christ came in the flesh; it will be so at every new rising of Christ in his spirit; when things were at a low ebb, when the Sun sat in the greatest darkness of Errour, Idolatry and prophaneſs, when the Jews, the only spot of ground God had, was as a wilderness almost barren of any grace, when the great predictions of the Prophets were unminded, and less understood, when *Urim* and *Thummim* had ceased, and the Spirit of Prophesy was shut up, then Christ comes in the fulness of time to work an universal relief for mankind. When the day of vengeance is in the heart of the Redeemer, he shall look and find none to help, he shall wonder to find none to uphold, therefore his own arm shall bring Salvation, *Isa.* 53. 5.

This has alwaies been God's Method. With his Son, the powers of darkness had their hour, and triumph'd when they had laid him in the grave before he was raised by the glory of his Father. The Witnesses must be killed by the hand of their Enemies, before they stand upon their feet, and ascend up into Heaven, in the sight of their Adversaries, *Rev.* 11. 7. when the Church shall walk in darkness, *grope for the wall like the blind, mourn like Doves, look for salvation, and it shall seem far off*; then will the Lord *put on a helmet of salvation on his head, and the garments of vengeance for clothing, and be clad with zeal as a cloak*, *Isa.* 59.9, 10, 11, 17. The break of day is ushered in by a thicker darkness than that which clouded the night before. The sharpest persecution that ever the Church had, was in the time of *Diocletian*, a little before Christianity was to rule his Empire in the exaltation of *Constantine*. *Abraham* was in hardship out of his Country, when he received the promises of the *Messiah*; and *Israel* in the wilderness, when the Oracles of God were delivered to them

them. Confuſion of the Church precedes alwaies the Communication of Light.

1. *The Reaſons of the Doctrine are theſe.*

1. *This makes for God's glory.* The creature cannot in this condition challenge any ſhare in the honour of the deliverance, or pare off ſo much as a ſplinter of his glory. Had the *Iſraelites* been armed, and drawn into a ſtrong Battalion, and ſo defeated the *Ægyptian* Army, the Victory would rather have been challeng'd by them, than aſcrib'd to God; but neither the ſtrength of their multitude, nor the wiſdom of their Guides, were able to protect them; counſel failed, and heads were feeble; then did God get himſelf a name, when they were upon the point of a remedileſs ruine. It was manifeſt the name of the Lord got *David* the Victory, ſince he encountred unarmed with *Goliah*, who could have cruſht him like a Fly had he been in his fingers.

The time of the Churches depreſſion, is the time of God's Exaltation; he waits for the extremity to lift up himſelf. When paleneſs is upon the face of his People; when the Cedars of *Lebanon* hang their heads; when the Churches beauty ſeems a lamentable deformity, and *Sharon* is like a wilderneſs, then will God ariſe, *Iſa.* 33. 9,10. God never builds up *Sion*, but he ordains all things in a method for his appearance in the greateſt glory, *Pſal.* 102. 16. *When the Lord ſhall build up Sion, he ſhall appear in his glory*, that is, when the Church is deſtitute, *v.* 17.

1. *God exalts his power*; his *right hand* then becomes *glorious in power*, *Exod.* 15.6. He loves to appear in his dreſs as a Creator, when there is no fitneſs in the ſubject to anſwer his end, but what he beſtows upon it. When *Jeruſalem* becomes *a rejoycing, and her People a joy*, 'tis an act of creating power, *Iſa.* 65.18. *For behold I create* Jeruſalem *a rejoycing.* When the creature can give them not the leaſt aſſiſtance, then will they be ſenſible of God's unbounded ſufficiency, and their own neceſſary dependance. God never had too little help from his creature in a deliverance; he hath ſometimes complain'd of too much, and disbanded ſome of the Churches Forces, as in the caſe of *Gideon*, *Judg.* 7. As Chriſt rules in the midſt of his Enemies, ſo doth God's Power moſt viſibly in the midſt of diſtreſſes. A Phyſician's skill is moſt conſpicuous when the diſeaſe is moſt dangerous, and moſt complicated, and Nature at the loweſt ebb. 'Tis more glory to God to quench the fire in its fulleſt rage, than to extinguiſh it in its firſt ſmoke and ſparkles. God loves the faireſt mark to ſhoot at, and will rather down with *Goliah*, than with the ordinary *Philiſtines*; grapple with the great, rather than with a light danger, that the Lord may appear to be *a man of war*, *Exod.* 15. 3. As God ſhews his mercy in his Peoples Redemption, he will ſhew his ſtrength in their conduct, *Exod.* 15.13. He that made this deliverance a ſtanding Monument of his Power, entitles himſelf by it, *Iſa.* 43. 16. *Thus ſaith the Lord, which makes a way in the Sea, a path in the mighty waters.*

2. *His kindneſs to, and care of his People.* When the ſtraits are remedileſs, and the counſels whereby the Projects are laid, not to be defeated by humane skill; when God ſeems to have forgot, then in a ſeaſonable deliverance he ſhews himſelf the careful Watchman of *Iſrael.* When the Ship is in a raging ſtorm, and Chriſt aſleep, he will leave his own eaſe to keep his word, and content his People. When the Church thinks God hath forgotten his mercies, and they have forgotten their dependance; when the miſery is ſo preſſing, that there is no faith of a deliverance left, then Chriſt comes, when faith is ſcarcely to be found upon the Earth, *Luke* 18. 8. to exalt his mercy in the depths of their miſery, and work terrible things they looked not for, *Iſa.* 64 3. The *Iſraelites* would not have underſtood God's care in their protection, without this or the like ſtrait. God had a new opportunity to ſhew his watchfulneſs over them, to turn the cloud which went before them as their guide, behind them for their defence, *Exod.* 14. 19. The ſcoffs of the Enemy at the Churches miſery, are God's motive to help her. *I will reſtore health to thee, becauſe they called thee an out-caſt*, *Jer.* 30. 17. 'Tis in ſtraits we ſee God's ſalvation, not man's, *Exod.* 14. 13. *Stand ſtill, and ſee the ſalvation of the Lord.*

3. *His Juſtice.* He lets the Church be encompaſſed with miſeries, and the Enemies in a Combination againſt her, that he may overthrow them at once. God makes a quicker diſpatch with the *Ægyptians*, when they were united, than when they had aſſaulted *Iſrael* with a ſmaller body: His Righteouſneſs gets glory at one blow, when he makes them to lye down together, *Iſ.* 43.17. His Juſtice is unblemiſht in ſtriking when their wickedneſs is viſibly ripe; the equity of it muſt needs be ſubſcribed, that when the Enemies malice is greateſt, when they have no mixture of compaſſion, 'tis the cleareſt righteouſneſs to cruſh them without any mixture of mercy. God brings things to that paſs, that he may honour both his Juſtice and Mercy in the higheſt. That the black horſes, and the white horſes may march firm together, *Zech.* 6.6. the black horſes that brought death and Judgment Northward to *Babylon*, where the Church was captive; the white horſes that followed them, and brought deliverance to his People; the one to be Inſtruments of his Judgments, the other of his Mercies. God loves to glorifie thoſe two Attributes together; he did ſo in the redemption of mankind by the death of his Son, and he doth ſo in the deliverance of his Church; there is a conformity of the Church to Chriſt, in her diſtreſs, that there may be a conformity of God's glory in temporal, to his glory in eternal Salvation. God ſingles out a full crop to be an harveſt for both. A wicked man is ſaid to be *waited for* by the ſword, *Job* 15.22. God attends the beſt ſeaſon for revenge; when mercy to the one ſhall appear moſt glorious, and vengeance on his Enemies moſt equitable, and all diſputes againſt his proceedings be ſilenced.

2. *It makes to the Churches Advantage.* God had a *work* to do *upon Mount* Sion *and on* Jeruſalem, before he would *puniſh the ſtout heart of the King of* Aſſyria, *and the glory of his high looks*, *Iſa.* 10. 12. His end ſhall be attained in the correction of his Church, before his glory ſhall be exalted in the deſtruction of her Enemies. There are Enemies in the hearts of his People to be conquered by his grace, before the Enemies to her peace and proſperity ſhall be defeated by his Power; he will let them be in the fire, till, like gold, they may have a purer honour in a brighter luſtre.

1. *Humiliation is gain'd hereby.* God would not preſently raze out the *Canaanites*, leſt the wild Beaſts ſhould increaſe upon them, *Deut.* 7. 22. Too quick deliverances may be occaſions to multiply the wild Beaſts of pride, ſecurity and wantonneſs in the heart; humility would have but little footing. There is need of a ſharp Winter to deſtroy the Vermin, before we can expect a fruitful Spring. Without humiliation the Church knows not how to receive, nor how to improve any mercy. The Enemies haſten their own ruine, by increaſing the meaſure of their ſins; and *Iſraels* deliverance, by being inſtruments to humble their hearts. The ſooner the plaiſter hath drawn out the corrupt matter, the ſooner it is caſt into the fire. God hereby prevents the growth of weeds in that ground he intends to enrich with new mercies.

2. *A Spirit of Prayer is excited.* Slight troubles make but drooping prayers. Great ſtraits make it guſh out, as the more the bladder is ſqueezed, the higher the water ſprings. We hear not of the *Iſraelites* crying to the Lord after their coming out of *Ægypt*, till they had a ſight of the formidable Army, *Exod.* 14. 10. *They were ſore afraid, and the Children of* Iſrael *cried unto the Lord.* Prayer gains mercies, but ſcarce ſprings up free without ſence of diſtreſs: We then have recourſe to Gods power whereby he is able to relieve us, when we are ſenſible of our own weakneſs, whereby we are unable to relieve our ſelves; men will ſcarce ſeek to God, or truſt him, while any creature, though but a reed, remains for their ſupport; they are *deſtitute* before they *pray*, or believe God regards their prayers, *Pſa.* 102. 17. *He will regard the prayer of the Deſtitute, and not deſpiſe their prayer.* Diſtreſs cauſes importunity, and God will do much for importunities ſake, *Luke.* 11. 8.

3. *Diſcovery of ſincerity.* Hereby God diſcovers who are his people, and who are not; who are in the higheſt form of Chriſtianity, and who are not in the School, or at leaſt but in the loweſt form; he ſeparates the good corn from the uſeleſs chaff. No queſtion but there were ſome among the *Iſraelites*, that in this extremity, acted faith upon the remembrance of the wonders God had wrought for them in *Ægypt* before their departure; certainly they did not all murmur againſt *Moſes*; Were there no *Calebs* and *Joſhuahs*, that followed God fully in a way of faith and ſubmiſſion? Their faith & courage had not been conſpicuous without this extremity. Thundrings and Lightnings, and terrible things in righteouſneſs are to prove us, whether the fear of God be before our faces that we ſin not, *Exod.* 20. 18, 20. God ſeparates the droſs. You never know a new building without pulling down, to ſeparate the rubbiſh, and rotten rafters from the ſound materials. *Abraham* was put upon hard work, the imbruing his hands in the blood of his only Son, to prove his integrity; when God ſees his ſincerity, he divers the blow; not only delivers him from his grief, his Son from his danger, but renews the promiſe of the Meſſiah to him as a reward. Deliverance then comes when God hath ſeparated the Corn from the ſtubble.

4. *A ſtanding encouragement for future faith.* When the ſtraits are greateſt from whence God delivers us, there is a ſtronger foundation for a future truſt. When the diſtreſs is inconſiderable, faith afterwards will be more feeble; large experience heartens & ſtrengthens faith in the promiſe. When gloomy clouds are blown over, the brighter and thinner will not be much feared. When we ſee the Sun melt the thickeſt over our heads, we ſhall not doubt its force to diſolve the leſſer vapours which may afterwards aſſemble; when the Ship hath eſcaped a raging ſtorm, we ſhall not doubt it in a leſs. God often puts them in mind of their deliverance in the red Sea, to ſtrengthen their faith, and dependance on him. It muſt needs be an eſtabliſhment to faith; for deliverances from great ſtraits are ſome kind of obligation on the honour of God. When the *Iſraelites* had provoked God by murmuring, and wiſhed they had dyed in *Ægypt*, and not in the wilderneſs, *Moſes* intercedes with this argument, The *Ægyptians* ſhall hear of it, from whom God brought up *Iſrael* with a ſtrong hand, and it would diſparage Gods power, and tax him with an inability to bring his people into the Land he intended; then God grants their pardon, *Numb.* 14. 13, 14, 20.

5. *Engagement to future Obedience.* 'Tis upon this account God prefaceth the Law with his mercy in delivering them out of *Ægypt*. The ſtrongeſt Vows are made in the greateſt ſtraits. Many obligations there are when the extremity forces us to cry. When we are in the Jaws of Death, God may have his terms of us; when we are at ſome diſtance, we will have our own. The lower a perſon is, the more readily will he bend to any condition; hope of deliverance will make him ſtoop. And when God ſnatches his People as firebrands out of the fire, they are more obliged to him from common ingenuity, and muſt be more aſhamed of breaking their Vows, than if their mercies were of a great alloy. If common patience leads to repentance, a reſcue from an amazing danger is a ſtronger cord to draw us to repentance and obedience. And it is certain, that when the Church in ſincerity

cerity makes Vows to God, it will not be long before God puts her into a condition to pay them; and furniſh her with Incentives of a holy ingenuity.

6. *The greater thankfulneſs.* The more ſtraitned, the greater thankfulneſs for enlargement. As we hear not of the *Iſraelites* prayers after they came out of *Ægypt* till they were in the pound, ſo we read of none of their ſongs, though they had matter enough for them, in their firſt departure, till God had daſht in pieces the Enemy, and *thrown the Horſe and the Rider into the Sea.* Then, and not till then, had they a deep ſenſe, how *glorious* God was *in holineſs, fearful in praiſes, doing wonders*, *Exod.* 15. 11. Great mercies unvail God's face more to the view of his People. When *Iſrael* inherits great ſalvation, then the Lord ſhall inherit the praiſe of *Iſrael.* When we have leſs mercies, we take little notice of the Author; God hears the language of but one of our bones; but when he *delivers the poor from him that is too ſtrong for him, and ſpoils him*, then *all my bones ſhall ſay, Lord, who is like unto thee?*

7. *To prevent future miſchief to the Church.* The deſtruction of the greateſt Enemies is a diſarming the leſs. God by this deſtruction ſtruck a terrour into thoſe Nations upon whoſe confines *Iſrael* was to march into *Canaan*, who without ſo remarkable a rebuke of providence, would have been deſirous to finger ſome of their prey. Then *trembling took hold of the mighty men of* Moab. *All the Inhabitants of* Canaan *did melt away; fear and dread fell upon them by the greatneſs of the Arm of God*, that they ſhould be as *ſtill as a ſtone, till they paſſed over* the River, *Exod.* 15. 15, 16. Their preſent deliverance was a Paſs-port for their future ſecurity in their Journey; and no Enemies troubled them in the way, but thoſe upon whom God had a mind to ſhew his Power.

2. *How doth God deliver when the ſeaſon is thus?*

1. *Suddenly.* They ſank *like Lead* in the mighty waters, which quickly reaches the bottom. Judgment comes like lightning. Death and Hell are ſaid to ride *upon Horſes*, *Rev.* 6. 8. They are too ſwift for God's Enemies, and will eaſily win the Race of them. Deſtruction comes, *as travel upon a woman with child*, 1 *Theſ.* 5. 3. How ſuddenly did God turn the *Aſſyrian* Camp into an *Aceldema*, overthrow a powerful Army, and make their Tents their Tombs in the ſpace of a night? He will daſh them *in pieces like a Potters Veſſel*, *Pſa.* 2. 9. all in bits at a ſtroke: He comes ſuddenly; he *rides upon a Cherub*, *Pſal.* 18. 10. But becauſe the motion of an Angel is not ſo intelligible, he adds another Metaphor from the nimbleſt of ſenſible things; *he flies upon the wings of the wind*, to aſſiſt his People in extremity. The Enemy comes like a *whirlwind**, and God goes forth as a *whirlwind* of fury, *Jer.* 30. 23. The whirlwind of his Judgments ſhall be as quick as the whirlwind of their malice; a continual whirlwind, when the other is vaniſhing; it *ſhall fall with pain upon the head of the wicked*, when the other ſhall be as fruitleſs as a Snow-ball againſt a wall of Braſs. The Enemy beholds him not till he be upon him; for *the clouds are as duſt under his feet*, *Nahum* 1. 3. and obſcure his appearance, as the raiſing the Duſt doth the march of a Troop; he comes unawares upon them in a Cloud. The Execution is ſudden; They ſhall be *cut down as graſs*, *Pſal.* 37. 2. which this moment faceth the Sun, triumphing in its natural bravery, and the next moment is cut off from its Root with one ſhave of a Sythe. He quencheth them as Tow is quencht in Water, *Iſa.* 43. 17. as the ſnuff of a Candle is quench'd by being bruis'd by the fingers. He cuts them off as foam, the excrement of the water, *Hoſ.* 10. 7. which burſts in pieces like a bubble, on the ſudden. Vengeance comes upon *Tyre* and *Sidon* ſwiftly and ſpeedily, *Joel* 3. 4. *Tyre* comes of צור, which ſignifies *to afflict; to ſtraiten. Sidon* of צדה, the word ſignifies to purſue. All Perſecutors are threatned in *Tyre* and *Sidon* with a ſwift deſtruction. God delays the time to try the faith and patience of his People, to make the expected deliverance more ſweet and welcom, and mercy more ſingular. He may have ſome of the ſeed of Chriſt in the loins of ſome of his Enemies. But when he doth draw his Sword, he gives a ſudden blow before the Enemy fears it, or his People expect it. The Jews in *Babylon*, when the Chains of their Captivity were unlooſed, were like thoſe that dream, they could ſcarce believe they were freed, when the Enemy felt himſelf puniſh'd. In all other Plagues God ſent *Moſes* as an Herauld, with warning to *Pharaoh*; but in this God ſurpriſed him, and hurried him to deſtruction, without giving him any caution; Like *chaff that the Tempeſt carrieth away*, and is ſeen no more, *Job* 21. 18. So ſhall the Plagues of ſpiritual *Ægypt* come *in one day*, *Rev.* 18. 8. yea, in *one hour*, *v.* 17. And the Church ſhall be like a Lilly, which by the aſſiſtance of the Dew, flouriſheth in the morning, when over night it looked as if it were withered.

2. *Magnificently.* Sometimes in deliverance God puts the frame of nature in confuſion, He *melts the mountains, cleaves the vallies, as wax before the fire and as waters poured down a ſteep place*, *Mic.* 1. 4. *i. e.* He waſts the ſtrength and riches of his enemies when he comes to judge. When he appears in the generation of the righteous, he ſhall appear in ſuch glory, as to make the adverſaries in great fear, and ſtrike a terrour into them, *Pſal.* 14. 5. God will perform it in a prodigious and unuſual way. God might have taken off the wheels of the *Ægyptian* Chariots before they had entred the gap of the Sea, and hindred them from approaching ſo near his beloved people; he might have afflicted their hands with the palſy, and rendred them uncapable to manage their weapons; or might have ſent a ſpirit of æmulation among them and made them ſheath their ſwords in one anothers bowels. But though this had ſecured his people, it would not have rendred his operation ſo illuſtrious, as the ma-

* *They came out as a whirlwind to ſcatter me*, Hab. 3. 14.

king that which was a means of his peoples ſecurity, to be his Enemies deſtruction, and the waters at once Indulgent to the *Iſraelites*, and ſevere to the *Ægyptians*. He magnifies his Judgments and mercies by one and the ſame ſtroak, and drowns the Enemies, in the Sea, whereby he delivers the *Iſraelites*. So he preſerved *Daniel* in the midſt of thoſe Lions which devoured his accuſers. The more contrary things are to an eye of reaſon, the fitter ſubjects they are for the exaltation of God. As Chriſt the head, ſo the Church the body is raiſed out of the grave by the glory of God the Father, *Rom.* 6.4. His right hand ſhall find his enemies, *Pſal.* 21.8. his *right hand ſhall teach him terrible things*, *Pſa.* 45.4. Then ſhall he come with a ſhout, as one refreſhed with wine, recruited with new Spirits, and riſen from ſleep, *Pſa.* 78.65. He calls upon all creatures to be aſſiſtant to *Cyrus* in the deſign of his peoples deliverance, *Iſa.* 45. 8. He will perfect it by a way of creation. (*I have created righteouſneſs* to deliverance) with the manifeſtation of a creative power, & he makes things ſerve againſt their natural order appointed by God. Thus, when God ſhall appear for the final overthrow of ſpiritual *Ægypt*, he ſhall come with Voices, Thunders and Lightnings, an earthquake out of the temple, and appear as magnificently in the garb of a Judge, as he did on *Sinai* in that of a Law-giver, *Rev.* 16.19. and make the Ten horns, which were the ſupport of the beaſt, to be the Inſtruments of her deſolation, *Rev.* 17.16.

3. *Severely. They ſank to the bottom like lead in the mighty waters.* God ſends out the greateſt Judgments againſt thoſe that deal ſharply with his people greater than againſt any other part of the world, *Zac.* 6.6. The black horſes, the inſtrument of the execution of his Anger, were ſent towards *Babylon*, where his people were in Captivity; but the bay horſes of a mixt colour, noting a mixture of Mercy and Judgments, are ſent towards other parts of the world, to walk, not to run, ſignifying the patience of God to thoſe parts which had not yet oppreſt his people; God deals not ſo ſmartly with thoſe, as with them that are Enemies to *Iſrael*. In ſuch concerns he anſwers his people *by terrible things in righteouſneſs*: When he appears as a God of Salvation to his people, he appears terrible in his righteouſneſs to his Enemies, Pſa. 65. 5. *By terrible things in righteouſneſs wilt thou anſwer us, O God of our Salvation.* His Judgments ſhall be as terrible as they are righteous. The executioners of his vengeance ride upon horſes, to ſhew their readineſs to any warlike ingagement; upon red horſes of a bloody colour, to ſhew the ſeverity of their commiſſion againſt the Enemies of God, *Zac.* 1. 8. He will pay all arrears together, that they ſhall be forced to ſay, God is true to the word of his threatning, as well as that of his promiſe, As the Amalekites in *Samuel's* time payed the ſcores of their Anceſtors in the time of the *Iſraelites* travel through the wilderneſs, 1 *Sam.* 15.2. *I remember that which* Amalek *did to* Iſrael, *how he laid wait for him in the way when they came up from* Ægypt. So when God reckons with *Babylon* for all the bloud of the Saints & Prophets, *Rev.* 18.20. *The bloud of all the Prophets and Saints that were ſlain upon the earth, ſhall be found upon her skirts and avenged on her*; and gives unto her the cup of the wine of the fierceneſs of his wrath, all that ſhe hath done ſhall come into his remembrance, *Rev.* 16.19. And how ſevere it ſhall be is expreſt, *Rev.* 14. 19, 20. ſhe ſhall be caſt into the *great wine-preſs of the wrath of God*, as grapes bruiſed with the greateſt ſtrength, and cruſhed in pieces both skin & ſtones. And to expreſs it more ſenſibly to our underſtandings, he ſpeaks of the flowing of the *bloud out of the wine-preſs unto the horſe bridles*, by the ſpace of a 1000 *and* 600 *furlongs*, two hundred miles; not that we ſhould underſtand it literally, but the Spirit of God is ſo particular in deſcribing the height of the deluge of bloud to the bridles of the horſes, the length of the floud to the ſpace of two hundred Miles, to ſet before our apprehenſion the ſeverity of the wrath that ſhall be poured out upon them. And as God never repented of his Judgments upon *Ægypt*, ſo never will he of thoſe which are to come upon *Babylon*.

4. *Univerſally*; and therefore ſeverely. *The horſe and the rider did God caſt into the Sea*; the Chariots, the Hoſt, and the choſen Captains were drowned there, *Exod.* 15.1,4. The waters covered the Enemy, there was not one of them left, *Pſa.* 60.11. *Exod.* 14. 28. Not a meſſenger to carry back the news; their floating bodies and wracks were the firſt that gave notice of the defeat to their remaining countrymen. God throws off all tenderneſs, his bowels are ſilent, he ſtrikes like a wrathful Enemy, lanceth not like a tender Chyrurgion; ſo ſhall it be with their partners in their ſins, every man that worſhips the Beaſt and his Image ſhall drink of the wrath of God, which is poured out without mixture into the cup of his Indignation, and whoever receiveth the mark of his name, *Rev.* 14.9,10,11. The Sun, the political power that defends it, ſhall be darkened; the rivers, whereby their traffick and riches come in to them, ſhall be dried up; all that have any dependance on them, recourſe to them, ſtand in the defence of the power of *Ægypt*, ſhall fall under the indignation of God.

5. *Totally*; Irrecoverably. They ſank *as lead*. God will make *an utter end*, *Affliction ſhall not riſe up a* 2*d time*, *Nahum* 1. 9,10, He overtakes them when they are drunk in the height of their pleaſure, while they are making their confederacies againſt the Church, while *they are folden together like thorns, they ſhall be devoured like ſtubble fully dry.* Ποιήσει τὴν ἐκδίκησιν, *Luke* 18. 7. *He will avenge his own, he will avenge them ſpeedily*; he will act ſo as if wrath were his only and proper work, he will do it to purpoſe, and perfectly: The *Ægyptian* carcaſſes lay as Trophies of the victory, *Exod.* 14. 30. Their former plagues had ſomething of patience; Puniſhment was inflicted, but life preſerved; Judgments

ſent,

ſent, but upon promiſe of reformation quite removed: Now Patience folds her hands, and ſtands Spectator, while Juſtice opens hers, and becomes a ſole actor; mercy runs on the ſide of *Iſrael*, and wrath marcheth without any Impediment againſt the *Ægyptians*. As they like lead, ſo irrecoverably ſhall *Babylon* fall like a milſtone, in the depths of the Sea, and ſhall be found no more at all; all her mirth and jollity ſhall for ever ceaſe, *Rev.* 18. 21,22,23. When things fall to the bottom of the Sea, they are entombed there for ever; no skill can reſtore them to their former ſtation; when judgment turneth the key, and locks them in, there is no more opening the door.

6. *And all this juſtly. Pharaoh* had commanded that the *Hebrew* Male-children ſhould be expoſed to the mercy of the River, to find their death in the water as ſoon as they had breathed in the Air, *Exod.* 1. 22. And God makes them periſh in that Element, to which they had adjudged the harmleſs Infants. Now God pays the Law-maker, and his Counſellers with the ſame Coin, and makes the Malefactors food for the Inhabitants of the deep, who had before fed the Crocodiles with the blood of the Innocent. God ſhall reward *Babylon* as ſhe hath rewarded his people, and double unto her the cup ſhe hath filled for others, *Rev* 18. 6. Upon this account ſhall praiſe be given to God, that he hath given them bloud to drink, who have ſhed the blood of his Saints and Prophets, *Rev.* 16. 6. *Thou art righteous O Lord, becauſe thou haſt judged thus.* As ſhe hath kindled fires to conſume the witneſſes of Chriſt, ſo God ſhall kindle a fire to conſume her, Rev. 17. 16. *She ſhall be utterly burnt with fire, Rev.* 18. 8. Some think *Rome* will at length be conſumed with fire from Heaven; ſhe is indeed Spiritual *Sodom*, *Rev.* 11. 8. And as ſhe anſwers it in carnal and Spiritual ſins, ſhe may partake of the ſame viſible and Spiritual Judgments: Whether the puniſhment will be the ſame for kind I know not, but certainly it will be ſuch a kind of puniſhment whereby the judgments of God ſhall be read both in proportion, and kind of it, as a retaliation for her ſins; and the Scripture ſpeaks of fire coming down from God out of heaven upon the laſt Enemies of the Church, that ſhall Afflict the beloved City, alluding to the fire upon *Sodom*, and that which deſcended upon the Perſecutors of *Elijah*, *Rev.* 20. 9.

7. *Wiſely. He cuts off the Spirits of princes*, as he took off the Wheels of the *Ægyptian* Chariots, *Pſa.* 76. 12 Either by infatuating their Counſels, or turning them as the rivers of waters into other Channels. He ſtript the *Ægyptians*, Firſt of their wealth, and now Spoyls them of their ſtrength; he kept a bridle upon the waters, till the Enemies were got into the midſt of them, and then commands the Sea to ſwallow them up in the depths of her bowels. When men lay their Counſels deep, ſecond them by an invincible ſtrength, have almoſt brought them to their imagin'd period ready to bring forth, God diſappoints their hopes baffles their Counſels, renders their projects frothy, raiſeth a ſtorm and blows the ſhip from its harbour, contrary to its intended courſe, and glorifies his wiſdom, by overthrowing their deſigns, when they have brought them to a birth. He watches upon the evil to divert it from the innocent object upon the malicious actor. As God watches for the fitteſt ſeaſon to bring evil upon his people, *Dan.* 9. 14. he will be as diligent to watch for the fitteſt opportunity to bring Judgment on his Enemies. God hath promiſed vengeance, but he hath reſerved the knowledg of the *due time* to himſelf, when he will make their *foot to ſlide*, *Deut.* 32. 35. Every mercy is then moſt ſeaſonable. Uſually God lets men bring the ball almoſt to the goal, and then kicks it from them, and them from it: And the wiſdom of God hath been, and will be glorious in the overthrow of the remaining Enemies of the Church, in making them which were horns to defend the Beaſt, to be carpenters to ruine him, *Rev.* 17. 16.

Uſe 1. *Of Comfort.* How dear is the Church to God! When God was engaged in the deliverance of his people, he ſinks the ſtrength of *Ægypt*, rather than one hair of the *Iſraelites* heads ſhould periſh; they went ſafe over, while no man or horſe of the Enemies eſcap't. God gave *Ægypt* for *Iſraels* ranſom, *Iſa.* 43. 3. And the Sea ſhould have drowned the whole Land, rather than the Enemies have hurt his People. So did the contrivers of the Powder-Plot come to deſtruction, when not one hair of a head was loſt, or one ſplinter of the place they intended was ſhav'd off, by the prepared Gunpowder. God ſits in Heaven, and laughs at the little petty Deſigns of men, *Pſal.* 2. 4. God that is infinite to countermine them, infinitely powerful to defeat them, hath them in deriſion. Chriſt in glory mocks at the folly of earth-worms. The Decree of God, which ſettles Chriſt a King, aſſures him a Kingdom, and ſecures his People as it did his Perſon, *Pſal.* 2. 7. God is *a Sun and a Shield*; *Pſal.* 84. 11. a Shield to defend them, and a Sun to extinguiſh the fire of the Enemies fury, by ſhining upon it. God values no Nation for the ſecurity of his People. The *Babylonians*, a warlike Nation, ſhall ſink under the Army of *Cyrus*, for the Reſtauration of the captive Jews, *Iſa.* 43. 4. *I will give men for thee, and people for thy life.* He had given *Ægypt* for their Ranſom before, and *Æthiopia* and *Seba*, in the time of *Aſa*; and ſtill in after Ages God was of the ſame mind. God is as gracious to his People, as terrible to his Enemies: He is light to the one, when he is fire to the ſouls and bodies of the other, *Iſa.* 10. 17. Chriſt ſtill ſits the Watchman of *Ephraim* with God, *Hoſ.* 9. 8. He inſpects his Church, and waits to bring the day of Viſitation upon his Enemies. The Covenant is of ſpecial force with God to move him to deliver his People, *Iſa.* 63. 8. He ſaid, *Surely they are my People, ſo he was their Saviour.* It ſeems to refer to the deliverance from *Ægypt*. Shall I have ſo little regard to the League I have entred into with their Fathers, as to be unconcern'd in their miſery?

There

There is hope in *Iſrael*, till God forgets his Covenant, and Chriſt ſtrip himſelf of the name of a Saviour. Chriſt hath his Prieſtly habit in Heaven for his People, but Eyes as flames of fire, quick and piercing, to conſume the very hearts of his Enemies; and Feet like fine Braſs, to trample upon them, *Rev.* 1. 13, 14, 15. He is the Lion of the Tribe of *Judah*, to tear his Enemies, as well as a Lamb ſlain, to expiate the ſins of his People. He hath meekneſs for his Friends, and terrible Majeſty for his Enemies, *Pſal.* 45. 4. *In thy Majeſty ride proſperouſly, becauſe of meekneſs.* His kindneſs to his People makes him ride in Majeſty againſt the others. God will not be at reſt till he hath revenged the Cauſe of his People. *Ægypt* will be drowned, *Babylon* will fall, *Rev.* 18. 2. Chriſt can have no ſatisfaction without it. The Executioners of his Judgments in the North Country, which was *Babylon*, lying Northward from *Jeruſalem*, do quiet his Spirit; both as tending to the glory of his Juſtice, and the manifeſtation of his Mercy to his People, *Zach.* 6. 3. Chriſt will ſtain his garments in the blood of *Edom*, and *Bozra*, *Iſa.* 63. 2, 3. *Edom* the Poſterity of *Eſau*, *Bozra* a City of *Moab*, Types of the Churches Enemies. The Jewiſh Doctors by *Edom* in the Prophets underſtand *Rome*. Chriſt ſits in Heaven, *till his Enemies be made his footſtool.* All the time of his ſitting God is acting and preparing things for a final Iſſue. There is a ſtrong cry of Blood, and a file of Prayers; the one will be revenged, and the other will be anſwer'd. Their own pride and cruelty witneſs againſt them. God hath a noiſe of Petitions every day for a full end; a combin'd importunity will prevail. But clouds now hang over us, a gloomy ſtorm ſeems to threaten us. God may indeed blow over the cloud. Our Saviour hath the command of the ſtorms and winds in Heaven, as well as he had upon the Earth; the Pillar of the cloud, which hath hitherto conducted us, may be our Guardian in the Rear to defend us. But yet if he doth ſuffer them to prevail, they ſhall be but as Whisks to bruſh off the duſt, wiſps of Straw to cleanſe the filthy Pot. You know what is to be done with them, when their work is done. Their Language indeed is, *Let Sion be defiled*; but they underſtand not the counſel of the Lord, who in time will make the Horn of *Sion* Iron, and her Hoofs Braſs, *Micah* 4. 11. Though the Beaſts that aſcend out of the bottomleſs Pit do kill God's People, *Rev.* 11. 7. yet even in this Victory of theirs Satan himſelf ſhall be overcome. As when Chriſt was taken out from among the living by Satans means, it was but for a time; but himſelf was caſt out for ever; ſo after this Victory the Church ſhall overcome, *Rev.* 11. and God ſhall break the head of the Leviathan in the waters; and when he doth by his wiſdom contrive waies of ſalvation, he will by his power execute them, and ſave in ſuch a way as may moſt glorifie himſelf, and witneſs that the ſalvation was the immediate work of his arm, *Hoſ.* 2. 7. *I will ſave them by the Lord their God.*

2. *Remember former deliverances in time of ſtraits.* In our plenty of mercies we ſhould not be unmindful how near we were to the Pit, nor let the impreſſion of God's power, wiſdom and mercy wear off from our hearts. The *Iſraelites* were apt to forget the moſt ſignal mercies, though they had ſeen them, and had more ſenſibly taſted the ſweetneſs of them, than their Poſterity. God therefore often puts them in mind of them; The Lord that brought them *out of the Land of Ægypt*, out of the *Iron Furnace*, *Deut.* 4. 20. *Hoſ.* 12. 9. *I the Lord your God from the Land of* Ægypt, *Ezek.* 23. 3. It was the more fit to be remembred by them, becauſe many of them were fitter ſubjects for God's wrath with the Ægyptians, than for his delivering-kindneſs, ſince *ſhe committed whoredoms in Ægypt in her youth*, *i.e.* had been guilty of the *Ægyptian* Idolatry. Unmindfulneſs of former experiences may make you hopeleſs of future deliverances: The remembrance of former mercies is a ground of confidence in God for the like mercies for the future. God recalls to his Peoples minds, in their afflictions, the memorable defeat of the *Moabites*, by his ſole power, in the time of *Jehoſhaphat*'s Reign; they ſhould from that deliverance hope for as great from the hands of God in their ſtraits. And *Zech.* 10. 11. God would have them conſider their deliverance at the Red Sea, as a ground of hope in the time of their diſtreſs.

3. *Thankfully remember former deliverances.* If we have not ſome praiſe for God, we may ſuſpect our ſelves. * 'Tis obſerved that the City *Shuſhan*, the Royal ſeat of the *Perſian* Monarchy, was pourtrayed upon the eaſt gate of the temple, not becauſe of the *Perſian* command, or becauſe of their fear of that King, as ſome think; but to have a thankful remembrance of the wonderful deliverance of *Purim*, which was wrought in *Shuſhan*, *Eſth.* 9. 26. If it had been only by the *Perſians* command, it would have been defaced after the fall of that Monarchy, which held but thirty four years after the building of the ſecond Temple. The 136. *Pſalm* is a good Copy, where is a threefold exhortation to thankfulneſs, in the beginning, and one at the end, and in the record of every mercy the burden of every verſe is, *his mercy endureth for ever.* How ſhould we imitate the Pſalmiſt? He broke the teeth of the invincible *Leviathan* in 88, and ſent a ſtrong wind to diſperſe the Fleet, *for his mercy endureth for ever*; God prevented the dreadful blaſt of Gun-powder, for *his mercy endureth for ever.* God ſent the light of the Goſpel into *England*, and freed it from the yoke of Antichriſts tyranny, *for his mercy endures for ever.* God hath been a wall of fire about *Ireland* in the protection of it, for *his mercy endureth for ever.* Let mercy receive the praiſe of what our own wiſdom and power could not effect. The way to overcome the ſame Enemies we fear, is to praiſe God for what he hath before acted againſt them. The ſtrength of a people conſiſts in praiſes, as well as praying, *Pſa.* 8. 2. *Out of the mouths of babes and ſucklings haſt thou ordained ſtrength.*

* Lightfoot Temple, *cap.* 3. *p.* 9.

ſtrength. In the Evangeliſt, *thou haſt perfected praiſe*, *Mat.*21.16. The more *Hallelujahs* we put up, the more occaſion God may give us for them. If we have any fears of the overflowing deluge, God formerly delivered us from, our non-improvement of thoſe deliverances, the fruits whereof we enjoy this day, may ſtrengthen our fears. When *Iſrael* was Idolatrous in *Jeroboams* reign, yet God delivered them from the *Syrians*, becauſe he ſaw their affliction was bitter, and there was no helper, yet when they did not thankfully improve it to a reformation, God denounced judgments againſt them for their Idolatry, 2 *Kings* 14. 26, 27. *The Lord ſaid not that he would blot out the name of* Iſrael; So that he had not yet denounced it, for he waited to ſee the improvement of this mercy. But before the end of *Jeroboams* reign by the prophet *Hoſea*, who began to propheſy in his time, he declared their final captivity, from whence they are not reſtored to this day. Praiſe for former mercies is a means to gain future ones; the Muſick of Voices in *Jehoſhaphats* camp, praiſing the beauty of holineſs, was a prologue of a deliverance from a formidable army, 2 *Chron.* 20. 21, 22. and more ſucceſsful than the warlike muſick of drums and trumpets.

4. *Exerciſe faith on the power of God manifeſted in deliverances in the time of ſtraits.* 'Tis not for want of ability in God, but for want of faith in us, that we at any time go groaning under miſery; Faith would quiet the Soul: When *David* relyed upon God, and found by experience God ſuſtaining him, he would not then be afraid of ten thouſand, *Pſa.*3.5,6. Let that be our carriage which is recorded of the *Iſraelites* after this memorable defeat, *Exod.* 14. 31: *They believed the Lord, and his Servant* Moſes. We muſt never expect to ſee Gods arm bare, without faith in him. Chriſt can do no great work, where unbelief is predominant. Unbelief doth not ſtrip God of his power, and mercy, but it ſtops the ſtreams and effluxes of it. Unbelief againſt experience is a double ſin; 'Tis groſs when againſt a bare word, worſe when againſt the word confirmed by a Witneſs. *Iſrael* was paſt thoughts of any relief in this ſtrait, but expected to periſh by the hand of their Enemies, yet God brought them into ſtraits in mercy, to bring them out of ſtraits with power; he makes their diſtreſs a ſnare to their Enemies, and a ſcaffold for their faith. That deliverance ought to be a foundation for our truſt in God, though beſtowed upon another Nation, yet not ſo much upon them as a State, but as a Church, and a type of thoſe future ones under the Goſpel, which are yet expected. Well then, truſt upon this foundation. Great truſt in God is a ſort of obligation upon God: Men out of generoſity will do much for them that depend upon them. Dependance on God magnifies his Attributes, this will bring deliverance, whereby God will magnify himſelf. Do not diſtruſt him, till you meet with an Enemy too ſtrong for him to quell, a red Sea too deep for him to divide, an affliction too ſturdy for him to rebuke, an *Ægyptian* too proud for him to maſter; Then part with your faith, but not till God hath parted with his power, which he hath formerly evidenc'd.

5. *Expect and provide for ſharp conflicts.* God brings into ſtraits before he delivers; Another deliverance is yet to come; the Churches diſtreſſes are not come to a period, *Babylon* hath another game to play. The right of the Devil to tyrannize over the Myſtical Body was taken away at the death of the head, yet he ſtill bruiſeth Chriſts heel, and bites, though he cannot totally overcome. As long as Chriſts Enemies are not made his foot-ſtool, as long as there is the ſeed of the Serpent in the World, as long as Chriſts members want a conformity to the head, *Satans* pinches muſt be expected; as long as the Beaſt is in being, he will make war with the followers of the Lamb; his power is to continue forty two months, to make war with the Saints, and to overcome them, *Revel.* 13. 5, 7. Forty two months or years. 'Tis like the time is not expir'd: One thouſand ſix hundred and twenty years, which make forty two months; no ending ſince he firſt had his power; when his time draws near to an end, he will bite ſharpeſt. This deliverance from *Ægypt* is yet again to be acted over, and that muſt be at the end, when the whole *Iſrael* of God ſhall be freed from Antichriſt, the Antitype of *Pharaoh*.

6. *Yet let us not be afraid.* Apoſtacies may be great; there will be but two Witneſſes; not two in number, but in regard of the fewneſs of thoſe that ſhall bear teſtimony to the Doctrine of Chriſt: there may be no Advocate for the Church: *Sion* may be an out-caſt, caſt out of the affection of many that ſerved or favoured her: But the ſharpeſt Convulſions in the world are preſages of an approaching Redemption, *Luke* 21. 28. and the Goſpel will ſhine clearer, as the Sun doth, after it hath been muffled with a thick Cloud. The words in the mouths of the Witneſſes, will be moſt killing and convincing. Fear not a natural above a ſupernatural Power. Was not all the Church God had in the world in as low a condition at the Red Sea? Not a Soul, that we read of, exempt (or but few, as *Job*, and ſome few others in other parts) yet the Church was then delivered for a Pattern, to ſhew forth the power of God in the Ages to come. What though there may be a want of Inſtruments? Are not all Inſtruments out-liv'd by God? Has God diſmiſt the care of his People? Is he not alwaies the Churches Guardian? He muſt be dethron'd, before he can be diſarmed. While Heaven is too high for humane hands to reach, the Church is too well guarded for them to conquer: Fear not, till Chriſt lets his Scepter fall out of his hands, and ceaſes to rule in the midſt of his Enemies, and flings away the Keys of Death and Hell; fear not till God ſtrips himſelf of his *ſtrength*, wherewith he is *clothed*; *He is clothed with ſtrength*, *Pſal.*93.1. Though there be little ſtrength in the Church, there is an Almighty one in their confede-

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rate. 'Tis no matter what the Enemy reſolves againſt what God ordains. *Pharaoh* intended to deſtroy, God intended to deliver. God will have his will, and *Pharaoh*'s luſt goes unſatisfied. When the Enemies are moſt numerous, God ſhall darken their glory and ſtrength, and then ſhall he be the hope and ſtrength of his People, *Joel* 3. 14, 15, 16. The Valley of *Achor*, the Valley of the ſharpeſt trouble, ſhall be a door of hope, *Hoſ.* 2. 15. That God, that can create a World out of nothing, can create deliverance when there is no viſible means to produce it. What can be too hard for him that can work without materials, that can make matter when it is wanting, and call Non-Entities into being? He created the World with a word, and can deſtroy the ſturdieſt men in the world with a look. The ſtrongeſt Devil trembles before him, and the whole Seed of the Serpent is but as the duſt of the ballance before the breath of his mouth. He looked the *Ægyptian* Hoſt into diſorder, and their Chariot-wheels into a falling-ſickneſs, *Exod.* 14. 24. He created the World by a word: He reſtored *Jeruſalem* by a word, *Iſa.* 44. 26, 27. diſpirited *Ægypt* by a look. There is no need of an Arm; a word, and a look of Omnipotency will be efficacious both for the one and the other; one Royal Edict from him will perform it, *Pſal.* 44. 4. *Thou art my King, command deliverance for* Jacob. He hath Authority as a King, Engagement as the Churches King: As he hath right of Dominion, ſo he hath an Office of Protection, which the Church of right may claim; and is it *Jacob* that wants deliverance? be not afraid, but ſanctifie the *Lord of Hoſts himſelf*, *Iſa.* 8. 12, 13. To truſt in his Power, is to ſanctifie his name, and regard him as the Soveraign of all creatures, and the Lord of Hoſts. If we ſanctifie his name by relying on his Power, he will ſanctifie his name by engaging his Power.

7. To this end *ſtudy the Promiſes God hath made to his Church, and what Predictions are upon Record.* 'Tis a title of the faithful, that they are ſuch as keep the ſayings of the Book of the *Revelation*, *Rev.* 22. 9. The Angel that came to *John*, owns himſelf his *fellow-ſervant*, and *of the Prophets, and thoſe that keep the ſayings of that Book.* See God's Bond, and behold his witneſs; compare the promiſe, the prophecy, and performance: See his mercy in making them, his truth in performing them; let theſe be as the *Hur* and *Aaron* to ſupport the glory of God in our Souls. This will be a matter of praiſe, and furniſh us with Arguments to ſpread before God. *Daniel* firſt looked into the Book for the ſet time of the Jews return from *Babylon*, *Dan.* 9. 2. and took his riſe for pleas from thence. You may have need of this food; a Divine Promiſe is the beſt Cordial at a *Stake or Gibbet*, or when a Sword is at your breaſt.

8. *When a time of ſtraits comes, wait patiently upon God:* Let not hope ſink, when reaſon is non-pluſt by ſtorms, and ſees nothing but wracks. Wait upon God in the way of his Judgments, *Iſa.* 26. 8. in his ſtorms as well as calms. God waits to be gracious, and therefore we ſhould wait to be gratified. Not to wait, is to be partners in that ſin which brought deſtruction upon the Churches Enemies, *viz.* pride. It concerns God more in point of his glory, to haſten deliverance in its due time, than us in point of ſecurity; but there is as much danger in coming too ſoon, as too late. By waiting we imitate the higheſt pattern, who waits with patience for the Reformation of his Enemies, and Chriſt who waits for the total Victory. The longer God keeps the Church at any time under the Enemies Chains, the ſweeter will be his mercy to the one, and the ſeverer his Juſtice on the other. The *Iſraelites* waited, and God followed *Pharaoh* with Plagues, as he followed them with burdens, and took his time to cut off their Oppreſſors with moſt glory to himſelf, and moſt comfort to them. The Viſion hath its appointed time: Impatience will not make God break the Chains of his Reſolves, but Patience will bring down the bleſſing with great ſucceſs, and big with noble Births. God is not out of the way of his wiſdom and grace, and we can never keep in our way but by patience in waiting: By this we give him the honour of his wiſdom; by too much haſtineſs we check and controul him, and will not let him be the Maſter and Conductor of his own bleſſings. We many times get more good by waiting, than we do by enjoying a mercy: Such a poſture keeps the Soul humble and believing, whereas many times when we receive a mercy too haſtily with one hand, we let go faith and humility with the other. Sincere Souls have the ſtrongeſt and moſt heavenly raptures in a time of waiting, *Iſa.* 40. 31. *They mount up with wings like Eagles.*

9. In times of ſuch ſtraits, *Be found only in a way of duty.* If our ſtraits ſhould ever prove as hard as the *Iſraelites* at the red Sea, *i. e.* have ſomething of a reſemblance to their caſe, let us follow *Moſes* his counſel to them, *Exod.* 14. 13. *Stand ſtill and ſee the ſalvation of the Lord.* Let us not anticipate Gods gracious deſigns; if we will have our finger, where God only will have his arm, God may withdraw this arm and leave us to the weakneſs of our own fingers. Let them that want a God to relieve them, uſe ſinful, and unworthy ſhifts for their deliverance. If any ſucceſs be found out of the way of duty, it may be attended with a curſe, and want that favour of God which only can Sanctify it; We may purchaſe a preſent deliverance with a more durable plague at the end of it, becauſe we forfeit that favour which only can work a real freedom. Sinful ways do not glorify God, but diſparage him; our actions at ſuch a time pa rticularly ſhould adorn the goſpel, not diſcredit it, for it is by the Sword of his mouth that ſuch enemies will be deſtroyed, and every Sword cuts beſt when it is ſharpeſt and cleaneſt, not when it is blunt and ruſty. Not but that lawful means may, nay they muſt be uſed. *Noah*, though he went into the ark by Gods command,

and

and was not to ſtir out without his order, yet he ſets open the windows, and ſends forth a *Raven* and a *Dove* to bring him notice when the waters were dryed up. 'Tis a fooliſh thing to offend God who only can help us in our ſtraits, and by our ſin to hold his Sword in his ſheath, which upon our obedience would be drawn for our relief. We know not how ſoon we may need him, and our diſtreſs be ſuch, that none but he can bring Salvation; let no ſin be a bar in the way.

10. *Be much in prayer.* *Iſrael* cryed unto the Lord before God did relieve, *Exod.* 14. 10. The perſecuted Church cryed travelling in birth, and found a ſecurity both for her ſelf and her off-ſpring, *Rev.* 12. 2. *&c.* The diſtreſs of the time is an argument to be uſed, *Pſal.* 123. 34. *Have mercy upon us Lord, for we are exceedingly filled with Contempt.* When Enemies are high, and acceſs to God free, 'tis an high contempt of God not to uſe the priviledge he allows us; and 'tis to truſt in an arm of fleſh rather than an arm of Omnipotence; to think him either inexorable, or unable. And for encouragement conſider, you have Chriſt arm'd againſt his Spouſes Enemies, and provided with merit to make her prayers ſucceſsful. Our prayers may at laſt be turned into praiſes: And we may ſay with *David*, *Pſa.* 9. 6. *Oh thou enemy, deſtructions are come to a perpetual end.*

H A

A DISCOURSE OF Delight in Prayer.

Pſal. 37. 4.

Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thy heart.

THis Pſalm in the beginning is a heap of Inſtructions: The great Leſſon intended in it is plac'd in *verſe* 1. *Fret not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.* 'Tis reſum'd *verſe* 7, 8. where many Reaſons are alledged to enforce it.

Fret not.

1. *Do not envy them.* Be not troubled at their proſperity.

2. *Do not imitate them.* Be not provoked by their Glow-worm happineſs, to practice the ſame wickedneſs to arrive to the ſame proſperity.

3. *Be not ſinfully impatient and quarrel, not with God,* becauſe he hath not by his providence allowed thee the ſame meaſures of proſperity in the world. Accuſe him not of injuſtice and cruelty, becauſe he afflicts the good, and is indulgent to the wicked. Leave him to diſpenſe his bleſſings according to his own mind.

4. *Condemn not the way of Piety and Religion wherein thou art.* Think not the worſe of thy Profeſſion, becauſe it is attended with Affliction.

The reaſon of this Exhortation is rendred *v.* 2. *For they ſhall ſoon be cut down as the graſs, and wither as the green herb*; amplified by a ſimilitude or reſemblance of their proſperity to graſs: Their happineſs hath no ſtability; it hath like graſs, more of colour and ſhow, than ſtrength and ſubſtance. Graſs nods this and that way with every wind. The mouth of a Beaſt may pull it up, or the foot of a Beaſt may tread it down; the ſcorching Sun in Summer, or the fainting Sun in Winter, will deface its complexion.

The Pſalmiſt then proceeds to poſitive duties, *v.* 3.

1. *Faith. Truſt in the Lord.* This is a grace moſt fit to quell ſuch impatiencies. The ſtronger the faith, the weaker the paſſion. Impatient motions are ſigns of a flagging faith. Many times Men are ready to caſt off their help in *Jehovah*, and addreſs to the God of *Ekron*, multitudes of friends or riches. But *truſt* thou *in the Lord*; in the promiſes of God, in the providence of God.

2. *Obedience. Do good.* Truſt in God's promiſes, and obſervance of his precepts muſt be linkt together. 'Tis but a pretended truſt in God, where there is a real walking in the paths of wickedneſs. Let not the gliſter of the world render thee faint and languid in a courſe of Piety.

3. *The keeping our ſtation. Do good.* Becauſe wicked men flouriſh, hide not thy ſelf therefore in a corner, but keep thy ſphere, run thy Race. *And verily thou ſhalt be fed*; have every thing needful for thee. And now, becauſe men delight in that wherein they truſt, the Pſalmiſt diverts us from all other objects of delight, to God as the true object. *Delight thy ſelf in the Lord*; place all thy pleaſure and joy in him. And becauſe the motive expreſſeth the anſwer of prayer, the duty enjoyned ſeems to reſpect the act of prayer, as well as the object of prayer; Prayer coming from a delight in God, and a delight in ſeeking him. Truſt is both the ſpring of joy and the ſpring of Supplication. When we truſt him for ſuſtenance and preſervation, we ſhall receive them; ſo when we delight in ſeeking him, we ſhall be anſwered by him.

1. *The*

1. *The Duty.* In the act, *Delight.* In the object, *the Lord.*

2. *The motive. He ſhall give thee the deſires of thy heart,* the moſt ſubſtantial deſires, thoſe deſires which he approves of; The deſire of thy heart as gracious, though not the deſire of thy heart as carnal: The deſire of thy heart as a Chriſtian, though not the deſire of thy heart as a creature. *He* ſhall give, God is the object of our joy, and the author of our comfort.

Doctrine. *Delight in God, in ſeeking him only, procures gracious anſwers*; or, *without chearful prayers, we cannot have gracious anſwers.*

There are two parts. 1. Chearfulneſs on our parts. 2. Grants on Gods part.

1 Chearfulneſs and delight on our parts. Joy is the tuning the Soul. The command to rejoyce precedes the command to pray, 1 *Theſ.* 5. 16, 17. *Rejoyce evermore, pray without ceaſing.* Delight makes the melody, prayer elſe will be but a harſh ſound. God accepts the heart only, when it is a gift given, not forc'd. Delight is the marrow of Religion.

1. *Dulneſs is not ſuitable to the great things we are chiefly to beg for.* Goſpel-diſcoveries are a feaſt, *Iſa.* 25. 6. Dulneſs becomes not ſuch a ſolemnity. Manna muſt not be ſought for with a dumpiſh heart. With joy we are to draw water out of the Wells of Salvation, *Iſa.* 12. 3. Faith is the bucket, but joy and love are the hands that move it. They are the *Hur* and *Aaron* that hold up the hands of this *Moſes.* God doth not value that mans ſervice, who accounts not his ſervice a priviledge and a pleaſure.

2. *Dulneſs is not ſuitable to the Duty.* Goſpel-duties are to be performed with a Goſpel-temper. God's People ought to be a willing people, *Pſa.* 110. 3. נדבות, a people of willingneſs: As though in prayer no other faculty of the Soul had its exerciſe but the will. This muſt breathe fully in every word; as the ſpirit in *Ezekiel*'s wheels. Delight, like the Angel *, muſt aſcend in the ſmoke and flame of the Soul. Though there be a kind of union by contemplation, yet the real union is by affection. A man cannot be ſaid to be a ſpiritual King, if he doth not preſent his performances with a Royal and Prince-like ſpirit. 'Tis for vigorous wreſtling that *Jacob* is called a Prince, *Gen.* 32. 28.

* Judg. 13. 20.

This Temper is eſſential to grace. Natural men are deſcribed to be of a heavy and weary temper in the offering of Sacrifices, *Mal.* 1. 13. It was but a ſickly, lame Lamb they brought for an offering, and yet weary of it, that which was not fit for their table they thought fit for the Altar.

In the handling this Doctrine I ſhall ſhew,

1. *What this delight is.*
2. *Whence it ſprings.*
3. *The reaſons of the doctrine.*
4. *The uſe.*

1. *What this delight is.* Delight properly is an affection of the mind that Springs from the poſſeſſion of a good which hath been ardently deſired. This is the top ſtone, the higheſt ſtep, delight is but an *Embryo* till it come to fruition, and that certain and immutable; Otherwiſe, if there be probability or poſſibility of loſing that which we have preſent poſſeſſion of, the fear of it is as a drop of gall that infects the ſweetneſs of this paſſion; delight properly is a ſilencing of deſire, and the banquet of the Soul on the preſence of its deſired object.

But there is a delight of a lower ſtamp.

1. *In deſires.* There is a delight in deſire, as well as in fruition. A chearfulneſs in labour, as well as in attainment. The deſire of *Canaan* made the good *Iſraelites* chearful in the wilderneſs. There is an inchoate delight in motion, but a conſummate delight in reſt and fruition.

2. *In hopes.* Deſired happineſs affects the Soul; much more expected happineſs, Rom. 5. 2. *We rejoyce in the hope of the glory of God.* Joy is the natural iſſue of a well grounded hope. A tottering expectation will engender but a tottering delight: Such a delight will Mad-men have, which is rather to be pitied than deſired. But if an imaginary hope can affect the heart with ſome real joy, much more a hope ſetled upon a ſure bottom, and raiſed upon a good foundation There may be joy in a title as well as in poſſeſſion.

3. *In contemplation.* The conſideration and ſerious thoughts of heaven do affect a gracious heart, and fill it with pleaſure, tho it ſelf be as if in a wilderneſs. The near appproach to a deſired good doth much affect the heart. *Moſes* was ſurely more pleaſed with the ſight of *Canaan* from *Piſgah*, than with the hopes of it in the deſert A travellers delight is more raiſed when he is neareſt his journeys end, and a hungry ſtomach hath a greater joy when he ſees the meat approaching which muſt ſatisfy the appetite. As the Union with the object is nearer, ſo the delight is ſtronger. Now this delight the Soul hath in duty, is not a delight of fruition, but of deſire, hope, or contemplation; *Gaudium via*, not *patria.*

1. We may conſider delight as *Active* or *Paſſive.*

1. *Active*, which is an act of our Souls in our approaches to God. When the heart like the Sun rouzeth up itſelf as a Gyant to run a ſpiritual race.

2. *Paſſive.* Which is Gods diſpenſation in approaches to us, and often met with in our chearful addreſſes to God, *Iſa.* 64. 5. *Thou meeteſt him that rejoiceth and works righteouſneſs.* When we delightfully claſp about the Throne of grace, God doth often caſt his arms about our necks: Eſpecially when chearful prayer is accompanyed with a chearful obedience. This joy is, when Chriſt meets us in prayer with a *be of good cheer, thy ſins are forgiven*, thy requeſt granted. The active delight is the health of the Soul, the paſſive is the good complexion of the Soul. The one is mans duty, the other Gods peculiar gift. The one is the inſeparable property of the new birth, the other a ſeparable priviledge. There may be a joy in God, when there is little joy from God. *There may be Gold in the Mine, when no flowers on the ſurface.*

2. We may conſider delight as ſetled or tranſient: As Spiritual or Senſitive.

1. *A ſetled delight.* In ſtrong and grown Chriſtians, when prayer proceeds out of a thankfulneſs to God, a judicious knowledg and apprehenſion of God. The nearer to God the more delight: As the motion of a ſtone is moſt ſpeedy when neareſt its Center.

2. *A Senſitive delight.* As in perſons troubled in mind, there may be a kind of delight in prayer, becauſe there is ſome ſenſe of eaſe in the very venting itſelf; And in ſome, becauſe of the novelty of a duty they were not accuſtom'd to before. Many prayers may be put up by perſons in neceſſity without any Spiritual delight in them; As crazy perſons take more Phyſick than thoſe that are healthful, and obſerve the Spring and Fall, yet they delight not in that Phyſick. The Phariſee could pray longer, and perhaps with ſome delight too, but upon a ſenſual ground, with a proud and a vaunting kind of chearfulneſs, a delight in himſelf; When the Publican had a more ſpiritual delight; Though a humble ſorrow, in the conſideration of his own vileneſs, yet a delight in the conſideration of Gods mercy. This ſenſitive delight may be more ſenſible in a young, than in a grown Chriſtian. There is a more ſenſible affection at the firſt meeting of friends, though more ſolid after ſome converſe; As there is a love which is called the *love of* the *eſpouſals*. As it is in ſorrow for ſin, ſo in this delight; A young convert hath a greater torrent, a grown Chriſtian a more conſtant ſtream; As at the firſt converſion of a ſinner there is an overflowing joy among the Angels, which we read not of after, though without queſtion there is a ſettled joy in them at the growth of a Chriſtian. An elder ſon may have a delight in his Fathers preſence more rooted, firm and rational, than a younger child that clings more about him with affectionate expreſſions. As ſincerity is the Soul of all graces and duties, ſo this delight is the luſtre and embroydery of them.

Now this Delight in Prayer,

1. *'Tis an inward and hearty delight.* As to the ſubject of it, it is ſeated in the heart. A man in prayer may have a chearful countenance and a drowſy ſpirit. The Spirit of God dwells in the heart, and love and joy are the firſt-fruits of it, *Gal.* 5. 22. Love to duty, and joy in it; joy as a grace, not as a meer comfort. As God is hearty in offering mercy, ſo is the Soul in petitioning for it. There is a harmony between God and the heart. Where there is delight, there is great pains taken with the heart; a gracious heart ſtrikes it ſelf again and again; As *Moſes* did the rock twice. Thoſe ends which God hath in giving, are a Chriſtians ends in asking. Now the more of our hearts in the requeſts, the more of Gods heart in the grants. The Emphaſis of mercy is *Gods whole heart* and *whole Soul* in it, *Jer.* 22. 41. So the Emphaſis of duty is our whole Heart and whole Soul. As without Gods chearful anſwering, a gracious Soul would not reliſh a mercy, ſo without our hearty asking God doth not reliſh our prayer.

2. *'Tis a delight in God who is the Object of Prayer.* The glory of God, communion with him, enjoyment of him is the great end of a believer in his Supplications. That delight which is in prayer, is chiefly in it as a means conducing to ſuch an end, and is but a ſpark of that delight which the Soul hath in the object of prayer. Godis the Center wherein the Soul reſts, and the end which the Soul aims at. According to our apprehenſions of God are our deſires, for him, when we apprehend him as the chiefeſt good, we ſhall deſire him, and delight in him, as the chiefeſt good. There muſt firſt be a delight in God, before there can be a ſpiritual delight, or a permanency in duty, *Job* 27. 10. *Will he delight himſelf in the Almighty? will he always call upon God?* Delight is a grace; and as faith, deſire, and love, have God for their object, ſo hath this. And according to the ſtrength of our delight in the object or end, is the ſtrength of our delight in the means of attainment. When we delight in God as glorious, we ſhall delight to honour him, when we regard him as good, we ſhall delight to purſue and enjoy him, and delight in that which brings us to an intercourſe with him. He that rejoyces in God, will rejoyce in every approach to him. *The joy of the Lord is our ſtrength*, *Neh.* 8. 10. The more joy in God, the more ſtrength to come to him. The want of this is the reaſon of our Snail-like motion to him. Men have no ſweet thoughts of God, and therefore no mind to converſe with him. We cannot judg our delight in prayer to be right, if we have not a delight in God; for natural men may have a delight in prayer, when they have corrupt and ſelfiſh ends; they may have a delight in a duty, as it is a means, according to their apprehenſions, to gain ſuch an end: As *Balaam* and *Balak* offered their Sacrifice chearfully, hoping to ingratiate themſelves with God, and to have liberty to curſe his people.

3. *A delight in the precepts and promiſes of God, which are the ground and rules of Prayer.*

First *David* delights in Gods teſtimonies, and then calls upon him with his whole heart. A gracious heart muſt firſt delight in precepts and promiſes, before it can turn them into prayers; For prayer is nothing elſe but a preſenting God with his own promiſe, deſiring to work that in us, and for us, which he hath promiſed to us. None was more chearful in prayer than *David*, becauſe none was more rejoycing in the ſtatutes of God. Gods ſtatutes were his *Songs*, *Pſa.* 119.54. And the divine Word was ſweeter to him than the hony and hony-comb. If our hearts leap not at divine promiſes, we are like to have but drowſy Souls in deſiring them. If our eye be not upon the dainties God ſets before us, our deſires cannot be ſtrong for him. If we have no delight in the great charters of heaven, the rich legacies of God, how can we ſue for them? If we delight not in the covenant of grace, we ſhall not delight in prayers for grace. It was the hopes of reward made *Moſes* ſo valiant in ſuffering, and the joy ſet before Chriſt in a promiſe, made him ſo chearful in enduring the ſhame. *Heb.* 12. 1. 2.

4. *A delight in prayer itſelf.* A Chriſtians heart is in ſecret raviſht into heaven. There is a delight in coming near God, and warming the ſoul by the fire of his love. The Angels are chearful in the act of praiſe, their work is their glory. A holy Soul doth ſo delight in this duty, that if there were no command to engage him, no promiſe to encourage him, he would be ſtepping into Gods Courts. He thinks it not a good day, that paſſeth without ſome intercourſe with God. *David* would have taken up his lodgings in the Courts of *God*, and regards it as the only bleſſedneſs, *Pſalm.* 65. 4. And ſo great a delight he had in being in Gods preſence, that he envies the birds the happineſs of building their neſts near his Tabernacle. A delight there is in the holineſs of Prayer; a natural man under ſome troubles may delight in Gods comforting and eaſing preſence, but not in his ſanctifying preſence. He may delight to pray to God as a ſtorehouſe to ſupply his wants, but not as a refiners fire to purge away his droſs. Prayer, as Praiſe, is a melody to God in the heart, *Eph.* 5. 19. And the Soul loves to be fingering the inſtrument and touching the ſtrings.

5. *A delight in the things askt.* This heavenly chearfulneſs is moſt in heavenly things. What delight others have in asking worldly goods, that a gracious heart hath in begging the light of Gods countenance. That ſoul cannot be dull in prayer, that ſeriouſly conſiders he prays for no leſs than heaven and happineſs; no leſs than the glory of the great God. A gracious man is never weary of ſpiritual things, as men are never weary of the Sun, but though it is enjoyed every day, yet long for the riſing of it again. From this delight in the matter of prayer it is, that the Saints have redoubled and repeated their Petitions, and often double the *Amen* at the end of Prayer, to manifeſt the great affections to thoſe things they have askt. The Soul loves to think of thoſe things the heart is ſet upon; and frequent thoughts expreſs a delight.

6. *A delight in thoſe graces and affections which are Exerciſed in Prayer.* A gracious heart is moſt delighted with that prayer wherein grace hath been more ſtirring, and gracious affections have been boyling over. The Soul deſires not only to ſpeak to God, but to make melody to God; the heart is the inſtrument, but graces are the ſtrings, and prayer the touching them, and therefore he is more diſpleaſed with the flagging of his graces than with miſſing an anſwer. There may be a delight in gifts, in a mans own gifts, in the gifts of another, in the pomp and varniſh of devotion; But a delight in exerciſing ſpiritual graces is an ingredient in this true delight. The Phariſees are markt by Chriſt to make *long prayers*, vaunting in an outward bravery of words, as if they were playing the Courtiers with God, and complementing him: But the Publican had a ſhort prayer, but more grace; *Lord be merciful to me a ſinner*; There is relyance and humility; A gracious heart labours to bring flaming affections, and if he cannot bring flaming grace, he will bring ſmoaking grace: he deſires the preparation of his heart as well as the anſwer of his prayer, *Pſalm.* 10. 17.

2. *Whence this delight ſprings.*

1. *From the Spirit of God.* Not a ſpark of fire upon our own hearth, that is able to kindle this Spiritual delight; 'Tis the holy Ghoſt that breaths ſuch an heavenly heat into our affections. The Spirit is the fire that kindles the Soul, the ſpring that moves the watch, the wind that drives the ſhip. The ſwifteſt ſhip with ſpread ſails will be but ſluggiſh in its motion, unleſs the wind fills its ſails; without this Spirit we are but in a weak and ſickly condition, our breath, but ſhort, a heavy and troubleſome Aſthma is upon us, *Pſal.* 138. 3. When I cryed unto thee, thou didſt *ſtrengthen me with ſtrength in my Soul.* As prayer is the work of the Spirit in the heart, ſo doth delight in prayer owe itſelf to the ſame author. God will make them joyful in his houſe of prayer, *Iſa.* 56. 7.

2. *From grace.* The Spirit kindles, but gives us the Oyl of grace to make the lamp burn clear. There muſt not only be wind to drive, but ſails to catch it; a prayer without grace is a a prayer without wings. There muſt be *grace to begin it.* A dead man cannot rejoice in his Land, Money or Food, he cannot act, and therefore cannot be chearful in action: Chearfulneſs ſuppoſeth life: dead men cannot perform a duty, (*Pſal.* 115. 17. *the dead praiſe not the Lord,*) nor dead ſouls a chearful duty. There muſt not only be grace infuſed, but *grace actuated.* No man in a ſleep or ſwoon, can rejoice. There muſt not only be a living principle, but a lively operation. If the ſap lurk only in the root, the branches can bring forth no fruit; our beſt prayers without the ſap of grace diffuſing itſelf, will be but as withered branches. Grace actuated puts heat into performances, without which they are but benum'd and frozen,

* Reynolds. frozen *. Ruſty grace, as a ruſty Key, will not unlock, will not enlarge the heart. There muſt be *grace to maintain it.* There is not only need of fire to kindle the lamp, but of Oyl to preſerve the flame; natural men may have their affections kindled in a way of common working, but they will preſently faint and dye, as the flame of cotton will dimm and vaniſh, if there be no Oyl to nouriſh it. There is a temporary joy in hearing the word; and if in one duty, why not in another? why not in prayer? *Mat.* 13. 20. Like a fire of thorns that makes a great blaze, but a ſhort ſtay.

3. *From a good Conſcience.* A good heart is a continual feaſt, *Prov.* 15. 15. He that hath a good conſcience muſt needs be chearful in his religious and civil duties. Guilt will come trembling, and with a ſad countenance into the preſence of Gods Majeſty. A guilty child cannot with chearfulneſs come into a diſpleaſed fathers preſence. A Soul ſmoakt with Hell cannot with delight approach to heaven. Guilty Souls in regard of the injury they have done to God, will be afraid to come; and in regard of the ſoot of Sin wherewith they are defiled, and the blackneſs they have contracted, they will be aſhamed to come. They know that by their ſins they ſhould provoke his anger, not allure his love. A Soul under conſcience of ſin cannot look up to God, *Pſal.* 40. 12. Nor will God with favour look down upon it, *Pſal.* 59. 2. It muſt be a pure heart that muſt ſee him with pleaſure, *Mat.* 5. 8. And pure hands muſt be lifted up to him, 1 *Tim.* 2. 8. *Jonah* was aſleep after his ſin, and was outſtript in quickneſs to pray, even by Idolaters. The marriners jogg him, but could not get him, that we read of, to call upon that God whom he had offended, *Jon.* 1. Where there is corruption, the ſparks of ſin will kindle that tinder, and weaken a Spiritual delight. A *perfect heart* and a *willing mind* are put together, 1 *Chron.* 29. 2. There cannot be willingneſs without ſincerity, nor ſincerity without willingneſs.

4. *From a holy and frequent familiarity with God.* Where there is a great familiarity, there is a great delight; delight in one anothers company, and delight in one anothers converſe; ſtrangeneſs contracts, and familiarity dilates the Soul. There is more alacrity in going to a God with whom we are acquainted, than to a God to whom we are ſtrangers. This doth encourage the Soul to go to God; I go to a God whoſe face I have ſeen, whoſe goodneſs I have taſted, with whom I have often met in prayer. Frequent familiarity makes us more apprehenſive of the excellency of another; an excellency apprehended will be beloved, and being beloved will be delighted in.

5. *From hopes of ſpeeding.* There is an expectative delight which ariſeth from hopes of enjoying, *Rom.* 12. 12. *Rejoycing in hope.* There cannot be a pleaſant motion, where there is a palſie of doubts. How full of delight muſt that Soul be, that can plead a promiſe, and carry God's hand and ſeal to Heaven, and ſhew him his own Bond; when it can be pleaded not only as a favour to engage his mercy, but in ſome ſenſe a debt to engage his truth and righteouſneſs! Chriſt in his prayer, which was his Swan-like ſong, *John* 17. pleads the terms of the Covenant between his Father and himſelf; *I have glorified thee on Earth, glorifie me with that glory I had with thee before the world was.* This is the caſe of a delightful approach, when we carry a Covenant of grace with us for our ſelves, and a promiſe of ſecurity and perpetuity for the Church. Upon this account we have more cauſe of a pleaſant motion to God, than the ancient Believers had. Fear acted them under the Law, Love us under the Goſpel. He cannot but delight in prayer, that hath Arguments of God's own framing to plead with God, who cannot deny his own Arguments and Reaſonings. Little comfort can be ſuckt from a *perhaps.* But when we come to ſeek Covenant-mercies, God's faithfulneſs to his Covenant puts the mercy paſt a perhaps. We come to a God ſitting upon a Throne of Grace, upon Mount *Sion*, not on Mount *Sinai*; to a God that deſires our preſence, more than we deſire his aſſiſtance.

6. *From a ſenſe of former mercies and acceptation.* If Manna be rained down, it doth not only take off our thoughts from *Ægyptian* Garlick, but quickens our deſires for a ſecond ſhower. A ſenſe of God's Majeſty will make us loſe our gariſhneſs; and a ſenſe of God's Love will make us loſe our dumpiſhneſs. We may as well come again with a merry heart, when God accepts our prayers, as go away and eat our bread with joy when God accepts our works, *Eccleſ.* 9. 7. The Doves will readily fly to the windows, where they have formerly found ſhelter; and the Beggar to the door where he hath often received an Alms. *Becauſe he hath inclined his ear to hear me, therefore will I call upon him as long as I live, Pſal.* 116. 2. I have found refuge with God before; I have found my wants ſupplied, my ſoul raiſed, my temptations check'd, my doubts anſwered, and my prayers accepted, therefore I will repeat my Addreſſes with chearfulneſs.

I might add alſo other Cauſes; as a love to God, a heavenlineſs of ſpirit, a conſideration of Chriſt's Interceſſion, a deep humiliation. The more unpleaſant ſin is to our reliſh, the more delightful will God be, and the more chearful our Souls in Addreſſes to him. The more unpleaſant ſin is to us, the more ſpiritual our Souls are; and the more ſpiritual our Souls, the more ſpiritual our Affections: The more ſtony, the more lumpiſh and unapt for motion; the more contrite, the more agil: From a ſpiritual taſt; report of a thing may contribute ſome pleaſure, but a taſt greater.

3. Reaſons. *Without chearful ſeeking we cannot have a gracious Anſwer.*

1. *God will not give an anſwer to thoſe prayers that diſhonour him* A flat and dumpiſh temper

per is not for his honour. The Heathens themſelves thought their gods ſhould not be put off with a Sacrifice dragg'd to the Altar. We read of no Lead, that lumpiſh earthly metal, imployed about the Tabernacle or Temple, but the purer and moſt gliſtering ſorts of metals. God will have the moſt excellent Service, becauſe he is the moſt excellent Being. He will have the moſt delightful Service, becauſe he beſtows the moſt delightful and excellent gifts. All Sacrifices were to be offered up with fire, which is the quickeſt, and moſt active Element. 'Tis a diſhonour to ſo great, ſo glorious a Majeſty, to put him off with ſuch low and dead-hearted Services. Thoſe Petitions cannot expect an anſwer, which are offered, in a manner injurious to the perſon we addreſs to. 'Tis not for the credit of our great Maſter, to have his Servants dejected in his work? As though his Service were an uncomfortable thing; as though God were a Wilderneſs, and the World a Paradiſe.

2. *Dull and lumpiſh Prayer doth not reach him, and therefore cannot expect an anſwer.* Such deſires are as Arrows that ſink down at our feet; there is no force to carry them to Heaven: The heart is as an unbent Bow, that hath no ſtrength. When God will hear, he makes firſt a prepared heart, *Pſal.* 10. 17. He firſt ſtrings the Inſtrument, and then receives the ſound. An *enlarged heart* only *runs*, *Pſal.* 119. 32. A contracted heart moves ſlowly, and often faints in the Journey.

3. *Lumpiſhneſs ſpeaks an unwillingneſs that God ſhould hear us.* It ſpeaks a kind of a fear that God ſhould grant our Petitions. He that puts up a Petition to a Prince coldly and dully, gives him good reaſon to think, that he doth not care for an anſwer. That Husbandman hath no great mind to a Harveſt, that is lazy in tilling his ground, and ſowing his ſeed. How can we think God ſhould delight to read over our Petitions, when we take ſo little delight in preſenting them? God gives not mercy to an unwilling perſon. The firſt thing God doth, is to make his People willing. Dull ſpirits ſeek God as if they did not care for finding him: Such tempers either account not God real, or their Petitions unneceſſary.

4. *Without delight we are not fit to receive a mercy.* Delight in a mercy wanted, makes room for deſire; and large deſires make room for mercy. If no delight in begging, there will be no delight in enjoying. If there be no chearfulneſs to quicken our prayers when we need a bleſſing, there will be little joy to quicken our praiſe when we receive a bleſſing. A weak, ſickly ſtomack is not fit to be ſeated at a plentiful table. Where there is a dull asking ſupply, there is none, or a very dull ſenſe of wants. Now God will not ſend his mercies but to a Soul that will welcome them. The deeper the ſenſe of our wants, the higher the eſtimation of our Supplies. A chearful Soul is fit to receive the leaſt, and fit to receive the greateſt mercy. He will more prize a little mercy than a dull petitioner ſhall prize a greater, becauſe he hath a ſenſe of his wants. Had not *Zacheus* had a great joy at the news of Chriſts coming by his door, he had not ſo readily entertained and welcomed him.

Uſe 1. *Of Information.*

1. *There is a great pleaſure in the ways of God, if rightly underſtood.* Prayer, which is a duty wherein we expreſs our wants, is delightful. There is more ſweetneſs in a Chriſtians asking than in a wicked mans enjoying bleſſings.

2. *What delight will there be in heaven!* If there be ſuch ſweetneſs in deſire, what will there be in full fruition! There is joy in ſeeking, what is there then in finding! Duty hath its ſweets, its thouſands, but glory its ten thouſands. If the pleaſure of the ſeed-time be ſo great, what will the pleaſure of the harveſt be!

3. *The miſerable condition of thoſe that can delight in any thing but prayer.* 'Tis an aggravation of our enmity to God, when we can ſin chearfully, and pray dully: When duty is more lothſome than iniquity.

Uſe 2. *Of Examination.* We pray, but how are our hearts? If it be for what concerns our momentary being, is not our running like the running of *Ahimaaz*? But when for Spiritual things, do not our hearts ſink within us, like *Nabals*? Let us therefore follow our hearts cloſe, ſuffer them not to give us the ſlip in our examination of them, reſolve not to take the firſt anſwer, but ſearch to the bottom.

1. *Whether we delight at all in prayer?*

1. *How do we prize the opportunities of duty?* There is an opportunity of an earthly, and an opportunity of a heavenly gain; conſider which our hearts more readily cloſe with. Can we with much pleaſure follow a vain world, and heartleſly welcom an opportunity of duty, delight more with *Judas* in baggs, than in Chriſts company? This is ſad. But are praying opportunities our feſtival times? Do we go to the houſe of God with the voice of joy & praiſe?

2. *Whether we ſtudy excuſes to wave a preſent duty, when conſcience and opportunity urge and invite us to it.?* Are our Souls more skillful in delaies than in performances? Are there no excuſes when ſin calls us, and ſtudyed put-offs when God invites us? Like the ſluggard, folding our arms, yet a little while longer? Or do our hearts riſe and beat quick againſt frivolous excuſes that ſtep in to hinder us from prayer?

3. *How are our hearts affected in prayer?* Are we more ready to pray our ſelves aſleep, than into a vigorous frame? Do we enter into it with ſome life, and find our hearts quickly tire and jade us? Are we more awake when we are up, than we were all the time upon our knees? are our hearts in prayer like withered, ſapleſs things, and very quick afterwards, if any worldly buſineſs invite us? Are we like logs and blocks in prayer, and like a

Roe.

Roe upon the mountains in earthly concerns? Surely what our pulſe beats quickeſt to, is the object moſt delighted in.

4. *What time is it we chooſe for Prayer?* Is it not our drowzieſt, lazyeſt time, when our nods are as many, or more than our petitions; as though the dulleſt time and the deadeſt frame were moſt ſutable to a living God? Do we come with our hearts full of the world to pray for heaven? Or do we pick out the moſt lively ſeaſons? *Luther* choſe thoſe hours for prayer and meditation, wherein he found himſelf moſt lively for ſtudy.

5. *Do we not often wiſh a duty over?* As thoſe in the Prophet that were glad when the Sabbath was over, that they might run to their buying and ſelling? Or, are we of *Peter*'s temper, and expreſs *Peter*'s Language, *'Tis good to be here* with Chriſt on the Mount?

6. *Do we prepare our ſelves by delightful and enlivening conſiderations?* Do we think of the Precept of God, which ſhould ſpur us, and of the Promiſe of God, which ſhould allure us? Do we rub our Souls to heat them? Do we blow them to kindle them into a flame? Do we ſend up Ejaculations for a quickening ſpirit? If thoughts of God be a burden, requeſts to him will not be a pleaſure. If we have a coldneſs in our thoughts of God and Duty, we can have no warmth in our deſire, no delight in our Petitions.

7. *Do we content our ſelves with dull motions, or do we give check to them?* Can we, though our hearts be never ſo lazy, ſtroke our ſelves at the end, and call our ſelves good and faithful Servants? Do we take our Souls to task afterwards, and examine why they are ſo lazy, why ſo heavy? Do we enquire into the cauſes of our deadneſs? A gracious Soul is more troubled at its dulneſs in prayer, than a natural conſcience is at the omiſſion of prayer. He will complain of his ſluggiſhneſs, and mend his pace.

2. If we find we have a delight, let us examine *whether it be a delight of the right kind.*

1. *Do we delight in it, becauſe of the gifts we have our ſelves, or the gifts of others we joyn with?* A man may rejoyce in hearing the Word, not becauſe of the holineſs and ſpirituality of the matter, but becauſe of the goodneſs of the dreſs, and the elegancy of the expreſſion, *Ezek.* 33. 32. The Prophet was unto them as a lovely Song, as one that had a pleaſant voice. He may upon the ſame ground delight in prayer. But this is a temper not kindled by the true fire of the Sanctuary. Or, do we delight in it, not when our Tongues are moſt quick, but our hearts moſt warm; not becauſe we have the beſt words, but the moſt ſpiritualiz'd affections? We may have Angels gifts in prayer, without an Angels ſpirit.

2. *Is there a delight in all parts of a duty?* Not only in asking temporal bleſſings, or ſome ſpiritual, as pardoning mercy, but in begging for refining grace? Are we earneſt only when we have boſom quarrels, and conſcience-convulſions, but flag when we come to pray for ſanctifying mercy? The riſe of this is a diſplicency with the trouble and danger, not with the ſin and cauſe.

3. *Doth our delight in prayer, and ſpiritual things outdo our delight in outward things?* The Pſalmiſts joy in God was more than his delight in the Harveſt or Vintage, *Pſal.* 7. 4. Are we like Ravens that delight to hover in the Air ſometimes, but our greateſt delight is to feed upon Carrion? Though we have, and may have a ſenſible delight in worldly things, yet is it as ſolid and rational, as that we have in duty?

4. *Is our delight in Prayer an humble delight?* Is it a rejoycing with humbling? *Pſal.* 2. 11. *Serve the Lord with gladneſs, and rejoyce before him with trembling.* If our ſervice be right, it will be chearful; and if truly chearful, it will be humble.

5. *Is our delight in Prayer accompanied with a delight in waiting?* Do we, like Merchants, not only delight in the firſt launching of a Ship, or the ſetting it out of the Haven with a full fraught, but alſo in expectations of a rich return of ſpiritual mercies? Do we delight to pray, though God for the preſent doth not delight to give, and wait like *David* with an owning God's Wiſdom in delaying? *Pſal.* 130. 6. Or do we ſhoot them only as Arrows at random, and never look after them where they light, or where to find them?

6. *Is our delight in praiſing God when mercy comes, anſwerable to the delight in praying, when a wanted mercy was begged?* The ten Lepers deſired mercy with an equal chearfulneſs, in hopes of having their Leproſie cured; but his delight that returned, only was genuine. As he prayed with a loud voice, ſo he praiſed with a loud voice, *Luke* 17. 13, 15. And Chriſt tells him, his faith had made him whole. As he had an anſwer in a way of grace, ſo he had before, a gracious delight in his asking; the others had a natural delight, and ſo a return in a way of common providence.

3 Uſe, *Of Exhortation. Let us delight in Prayer.* God loves a chearful giver in Alms, and a chearful petitioner in Prayer. God would have his children free with him. He takes ſpecial notice of a ſpiritual frame, *Jer.* 30. 21. *Who hath engaged his heart?* The more delight we have in God, the more delight he will have in us. He takes no pleaſure in a lumpiſh Service. 'Tis an uncomely ſight to ſee a joyful Sinner, and a dumpiſh Petitioner. Why ſhould we not exerciſe as much joy in holy duties, as formerly we did in ſinful practices? How delightfully will men ſit at their games, and ſpend their days in gluttony and luxury? And ſhall not a Chriſtian find much more delight in applying himſelf to God? We ſhould delight that we can, and have hearts to ask ſuch gifts, that thouſands in the world never dream of begging. To be dull, is a diſcontentedneſs with our own Petitions. Delight in prayer is the way to gain aſſurance. To ſeek God, and treat him as our chiefeſt good, endears

endears the Soul to him. Delighting in Acceſſes to him, will enflame our love. And there is no greater ſign of an intereſt in him, than a prevalent eſtimation of him. God caſts off none that affectionately claſp about his Throne.

To this purpoſe,

1. *Pray for quickening grace.* How often do we find *David* upon his knees for it? God only gives this grace, and God only ſtirs this grace.

2. *Meditate on the Promiſes you intend to plead.* Unbelief is the great root of all dumpiſhneſs. It was by the belief of the Word we had life at firſt, and by an exerciſe of that belief we gain livelineſs. What maintains our love, will maintain our delight; the amiableneſs of God, and the excellency of the Promiſes, are the incentives and fuel both of the one and of the other. Think that they are eternal things you are to pray for, and that you have as much invitation to beg them, and as good a promiſe to attain them as *David*, *Paul*, or any other ever had. How would this awaken our drowzy Souls, and elevate our heavy hearts, and open the lazy eye-lids to look up! And whatever meditation we find begin to kindle our Souls, let us follow it on, that the ſpark may not go out.

3. *Chuſe the time when your hearts are moſt revived.* Obſerve when God ſends an invitation, and hoiſt up the ſails when the wind begins to blow. There is no Chriſtian but hath one time or another a greater activeneſs of ſpirit. Chuſe none of thoſe ſeaſons which may quench the heat, and dull the ſpritelineſs of your affections. Reſolve before hand this, **To** *delight* **your ſelves** *in the Lord, and* **thereby you ſhall gain** *the deſire of* **your** *hearts.*

I A

A DISCOURSE OF Mourning for other Mens Sins.

Ezekiel 9. 4.

And the Lord ſaid unto him, Go thorow the midſt of the City, thorow the midſt of Jeruſalem, *and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the Abominations that be done in the midſt thereof.*

WHen God in the *former Chapter* had charged the *Jews* with their *Idolatry*, and the multiplicity of abominations committed in his Temple; And *v.* 18. had paſt a reſolve that he would not ſpare them, but deal in fury with them, though they ſhould ſolicit him with the ſtrongeſt and moſt importunate ſupplications; In *this Chapter* he calls and commiſſions the Executioners of his juſt Decree. *Ver.* 1. *He cryed alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the City to draw near, even every man with his deſtroying weapon in his hand.* And declares whom, and in what manner he would puniſh, and whom he would pardon. The Executioners of God's vengeance are the *Chaldeans*, deſcribed by the ſituation of them from *Judea*, and the direct Road from that Country to *Jeruſalem. v.* 2. *Six men came from the way of the higher gate, which lies towards the North. Babylon* lay North-Eaſt from *Jeruſalem*; and this gate was the way of entrance for Travellers from thoſe parts; it led alſo into the Court of the Prieſts, which ſhews from whence the Judgment ſhould come, and upon whom it ſhould light.

Six men] A certain number. Whether the Holy Ghoſt alludes to a particular number of Nations, which the *Chaldean* Army might be compoſed of under their Prince, who reign'd over ſeveral Countries; or reſpects the other chief Captains or Marſhals of his Army which are *nam'd, Jer.* 39. 3. or ſpeaks with reference to the other places wherein the City was aſſaulted by that Army, as ſome think, is uncertain.

And every man a ſlaughter-weapon in his hand.] A Hammer of deſtruction, an Inſtrument of death; the word ſeems to ſignifie a weapon much like a Pole-ax.

And one of them clothed with Linnen, with a Writers Ink-horn by his ſide.] Chriſt, ſay the *Ancients*, (and ſo they underſtood it before, and in *Hierom*'s time) who appears here in his Prieſtly habit; a *Linnen garment* being the Veſtment of the Prieſts, *Levit.* 16. 4. White is an Emblem of Peace. Chriſt ſeals his People with his Spirit, the Spirit of Peace. *Calvin* rejects not this Interpretation, but rather underſtands it of an Angel whom God commiſſioned to ſecure his People in this deſtroying Judgment. And indeed Angels have often appear'd in the form of men, and clothed with Linnen; as to *Daniel, Dan.* 10. 5. *Dan.* 12. 6, 7. Chriſt's Royal Power is founded upon his Prieſtly Office, which is the ground of all the ſpiritual and temporal ſalvation Believers have from God.

Ink-horn.] The word is ſo tranſlated. Though the word, ſay ſome, ſignifies a *Table*, ſuch as they then uſed to write upon with a Pen of Iron. Or rather it ſignifies a caſe to put thoſe Pens in wherewith they wrote.

And they went and ſtood beſide the brazen Altar.] 'Tis uncertain whether this reſpects the original cauſe of their puniſhment, *viz.* Their offering Sacrifices to their Idols upon that Altar which was conſecrated to the Service of God: Or elſe reſpects the Sacrifices of vengeance; thoſe were inſtrumentally to offer to God's Juſtice. The Judicial puniſhment of God's Enemies

is

is called a Sacrifice in Scripture, *Isa.* 34. 6. *A Sacrifice in* Bozrah, *Jer.* 46. 10. *God's Day of Vengeance* is called *God's Sacrifice in the North Country.*

Observe, 1. *With what a small number if God please, can he destroy a city or nation?* But six mentioned. Almightiness needs not great numbers to effect his will; no, not a man, since he can do it by his immediate hand, and command judgment in a trice.

2. *How quick are Gods creatures to obey his call for the punishment of a rebellious people?* He calls those *six men*, and they presently appear ready to execute Gods pleasure.

3. *God doth not bring judgments on a people, till their wickedness hath overgrown the goodness of his own Children.* Six to destroy, But one to preserve. a Sixfold work of Judgment to one of preservation, intimating that there were six bad to one good in the City.

4. *The security of Gods people in this world, as well as that to come, depends upon the priestly office of Christ.*

v. 3. *And the glory of the God of* Israel *was gone up from the* Cherub *whereupon he was, to the threshold of the house*] The glory of God, which was in the Propitiatory above the *Cherubims*, went from one *Cherub* to another, till it came to the threshold; as birds that are leaving their nests leap from one branch to another till they fly quite away.

Observe, 1. *God is not fixed to any one place.* He hath his temple among his people, discovers himself in his Ordinances, but upon provocations departs. The glory of God, and his Ordinances, are not entayled upon any nation longer than they walk worthy of them.

2. *The glory of Gods Ordinances is obscured among a people, before judgments come upon them.* The *glory of God went up from the* Cherub. *I will take away the hedge of my vineyard, and it shall be eaten up, and break down the wall thereof, and it shall be troden down, Isa.* 5. 5. The Ordinances of God are understood by some interpreters to be the hedge, and wall of a People; when God takes away the Hedge, the breach is made wide for every wild beast to enter, and tread it down. The presence of God in his Ordinances, the presence of God in his providences is the hedge of a people. The *Temple* is forsaken by God, and then polluted, in judgment, by men, *v.* 7. God then comes to the man cloathed with linnen, that had the Writers inkhorn by his side, & said unto him, *Go thorow the midst of* Jerusalem, *and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof, v.* 4. And *v.* 5. He commands the executioners of his wrath to go after him, & *smite* without any pity *both small and great, beginning at his Sanctuary.* תו. *Interpreters* trouble themselves much what this mark should be, and tell us from *Origen*, that a believing *Jew* told him the ancient Samaritan letter called *Tau* was written like a cross, But that is a fancy, the ancient *Samaritan* letter being the same with the *Phœnician* was not writ in that form. * Some say it was the law, because the *Hebrew* word תורה signifying the law begins with that letter, to shew that such were to be marked that were devoted to the observance of the law. Markt they were, saith *Calvin*, with a *Tau*, because that being the last letter in the Alphabet, shews that the people of God are of the lowest account among men, and the off-scouring of the world ת being the first letter of תחיה. *vives*, noted the preservation of them. *On the foreheads* *] Alluding to the custom of the Eastern countries to mark their Servants on the foreheads with the names of their masters. * Not on their visible foreheads, but on their invisible consciences; the conscience is the forehead of the Soul; As eminent in the heart as a forehead in the body.

Vossius de Arte Grammat. *l.* 1. *c.*

* *Grotius.*

* *Oecolampad.*

The bloud of Christ upon the conscience is the best mark of distinction, as the blood of the paschal Lamb upon the posts was the mark whereby the *Israelites* were discerned from the *Ægyptians*, and the edge of the Angels destroying sword diverted from them. It was a mark of a special providence of God. The destroying Judgments were to follow the Sealing Angel, and not touch those that were markt by him on the forehead.

Observe 1. *All judgments have their commissions from God, whom to touch, whom to overthrow.* God doth not strike at random. The man in the linnen garment was to bridle the *Chaldeans*, & direct their Swords to the right objects. God overpowers the natural inclinations of all his creatures, whom he appoints executioners. God hath a hook in the nostrils of *Leviathan*; nothing can be done without the leave of providence; man forms the weapons, God gives the edge, and directs the stroak.

2. *In the highest fury and vengeance God hath reserves of mercy for his own people.* Angels are appointed to be preservers of his children in the midst of the destroying of a people. Invisible Angels are joyned with visible enemies, to conduct and govern their motions according to the Command of their great General. God's Judgments are dispensed with greater kindness to his People, than desires to take vengeance upon his Enemies. He hath a heart of Mercy as well as a hand of Justice.

3. *God is more careful of his people than revengefull against his enemies.* He first orders the sealing of the mourners, before he orders the destruction of the rebells; he will first honour his mercy in the protection of the one, before he will glorifie his justice in the destruction of the other. The Angel hath orders to secure *Lot* before *Sodom* was fired. The executioners of his wrath were to march after the securing Angel, not before him; Nor equal with him: And were only to cut off those whom the Angel had passed by.

4. If you take this mark for a mark on the Conſcience, then obſerve, *That Serenity of Conſcience is a gift of God to his people in the time of ſevere judgments.* As when death is near, the Conſcience of a good man is moſt ſerene, and ſings ſweetly in his breaſt the notes of his own integrity. In judgments as well as in death God ſets Conſcience upon its pleaſant notes. But this mark is not properly meant here; the Conſcience is a mark to our ſelves, but this is a mark to the executioners.

5. *The places where God hath manifeſted the glory of his Ordinances, are the ſubjects of his greateſt judgments upon their provocations. Go through the City, through* Jeruſalem: That *Jeruſalem* wherein I have manifeſted my glory, which I have intruſted with my oracles, which I have protected in the midſt of enemies, like a ſpark in the midſt of many waters. Go thorow that City into the midſt of it, and let not your eye ſpare.

6. *The greateſt fury of God in a time of judgment often lights upon the Sanctuary,* v. 6. *Begin at the Sanctuary, defile the houſe.* Not a man of them eſcaped as *Oecalampad.* notes, *v.* 7. *I was left*: He ſaw not in the viſion what was done in the City, but he was left alone in the Temple. The whole *Sanhedrim*, the 70 Ancients had revolted to Idolatry, *Ezek.* 8. 11. and the ſtroak firſt lights upon them, v. 6. *Then they began at the Ancient men which were before the houſe.*

In the v. *obſerve,*

1. *Gods care in the preſerving his people.* He Commands the Angel to go thorow the midſt of the City, and ſet a mark, a viſible mark upon their foreheads.

2. *The Qualification of the perſons ſo preſerved.* He doth not ſay, All that have not committed Idolatry, but ſuch as *ſigh*; which ſignifies,

1. *The intenſeneſs of their grief.* [*Sigh and cry,* נאנ, notes an intenſe groaning and ſorrow.

2. *The Extenſiveneſs of the Object.* [*All the Abominations.*

Doct. *Lamenting the ſins of the times, and places wherein we live, is a duty incumbent on us, acceptable to God, and a great means of preſervation under publick Judgments.*

There are three Branches.

1. *'Tis a Duty.*

2. *A Duty acceptable to God.* God has his Eye particularly upon them that practiſe it.

3. *'Tis a means of preſervation under publick Judgments.*

1. *'Tis a Duty.* If we are by the *Præſcript* of God to bewail in confeſſion, the ſins of our Forefathers, committed before our being in the world, certainly much more are we to lament the ſins of the Age wherein we live, as well as our own, *Levit.* 26. 40. *If they ſhall confeſs their iniquity, and the iniquity of their Fathers. If then their uncircumciſed be humbled, then will I remember my Covenant.* Poſterity are part of the ſame body with their Anceſtors, and every member in a Nation is part of the body of a Nation; every drop in the Sea is a part of the Ocean. God made a ſtanding Law for an annual Faſt, wherein they ſhould afflict their Souls, the *tenth day of the ſeventh month*, anſwering to our *September*, and backed it with a ſevere penalty. *He whoſe ſoul was not afflicted in that day, ſhould be cut off from among his people*; which the *Jews* underſtand of *cutting off by the hand of the Lord*, *Levit.* 23. 27, 29. The particular ſin for which they were thus annually to afflict their Souls, was that national ſin of the golden Calf, in the Judgment of the Jewiſh Doctors.

It was alſo the practice of holy men in their private Retirements; as *Daniel*, *Dan.* 9. 5, 6. He bewails the ſins of his Anceſtors; and *Nehemiah*, *Neh.* 1. 6. Much more it is our duty to bewail a preſent guilt. The Churches Eyes are compared to the *Fiſh-pools of Heſhbon*, *Cant.* 7. 4. in her weeping for her own, and others ſins. To what purpoſe has God given us paſſions, but to honour him withal? And our affections of grief and anger cannot be better employ'd, than for the intereſt, nor better beſtowed, than for the ſervice of him, who implanted thoſe paſſions in us. Our natural motions ſhould be ordered for the God of Nature, and ſpiritual ordered for the God of Grace.

* *Broughton* Lives of the Fathers, p. 7. Crit. in loc.

1. *This was the practice of Believers in all Ages.* Before the Deluge * *Seth* called the name of his Son, which was born at the time of the profaning the name of God in worſhip, *Enoſh*, which ſignifies *ſorrowful*, or miſerable; that he might in the ſight of his Son have a conſtant Monitor to excite him to an holy grief for the profaneneſs and Idolatry that entred into the Worſhip of God, *Gen.* 4. 26. *He called his name* Enos, *then began men to call upon the name of the Lord*, חולח, *profane it by calling upon it.*

The rational and moſt precious part of *Lot* was vexed with the unlawful deeds of the generation of *Sodom*, among whom he lived, 2 *Pet.* 2. 7, 8. he had a horrour and torment in his righteous Soul at the execrable villanies he ſaw committed by his neighbours, κατανύσσων afflicted under it, as under a grievous burden. It was a rack to him, as the other word, *v.* 8. ἐβασανιζεν ſignifies. The meekeſt man upon Earth, with grief and indignation breaks the Tables of the Law, when he ſaw the holineſs of it broken by the *Iſraelites*, and expreſſeth more his regret for that, than his honour for the material Stones, wherein God had with his own finger engraven the Orders of his will. He is more deſirous to deſtroy the Idol, than preſerve the Tables: Such an indignation againſt their ſin could not well be without grief for it. *David*, a man of the greateſt goodneſs upon Record, had a Deluge of tears, *becauſe*

they

they kept not God's Law, Pſal. 119. 136. *Rivers of waters run down mine eyes, becauſe they keep not thy Law.* Beſides, his grief, which was not a ſmall one, *horrour*, ſeiz'd upon him upon the ſame account, *Pſal.* 119. 53. like a ſtorm that toſt him to and fro. How doth poor *Iſaiah* bewail himſelf, and the People among whom he lived, as *men of polluted lips? Iſa.* 6. 5. Perhaps ſuch as could hardly ſpeak a word without an Oath, or by hypocritical lip-ſervice, mocked God in the very Temple.

Jeremy is upon the ſame practice, *Jer.* 13. 17. when his Soul ſhould *weep in ſecret for the pride* of the people, and, as if he was not ſatisfied with a few tears, wiſheth his *head* were a full ſpringing *Fountain* to weep for the ſlain of the Daughter of his People; for the ſin the cauſe, as well as the calamity the effect, *Jer.* 9. 1. He wiſhes his head to be filled with the vapours from his heart, and become a fountain.

What a tranſport of ſorrow had *Ezra*, when he heard of the peoples ſins, and the mingling the holy Seed with that of Idolaters! A horror run thorow his whole Soul; His *aſtoniſhment* is twice repeated, *Ezra* 9. 3, 4. Every faculty was alarumed at the ſin of the People.

'Tis probable *John Baptiſt* uſed himſelf to thoſe ſeverities which are mentioned, *Matth.* 3. 4. becauſe of the ſinfulneſs of that generation among whom he lived.

Paul diſcovers it to be a duty, when he reproves the *Corinthians* for being puſt up, inſtead of mourning for that *fornication* which had been committed by one of their profeſſion, 1 *Cor.* 5. 2. And when he writes of ſome that made the glorious Goſpel ſubſervient to their own *bellies*, he mixes his tears with his Ink, *Phil.* 3. 18, 19. *I tell you weeping, they are enemies to the Croſs of Chriſt.* The Primitive Chriſtians did much bewail the lapſes of their fellows. *Celerinus*, among the Epiſtles of *Cyprian*, acquaints *Lucian* of his great grief for the Apoſtacy of a Woman, through fear of perſecution, which afflicted him ſo, that in the time of *Eaſter*, the time of their joy in that Age, he wept night and day, and was reſolved that no delight ſhould enter into his heart, till through the mercy of Chriſt ſhe ſhould be recover'd to the Church. And we find *the Witneſſes clothed in Sackcloth*, when they propheſied in a ſinful time, to ſhew their grief for the publick abominations, *Rev.* 11. 3. The kingdom of *Satan* can be no pleaſure to a Chriſtian, and muſt therefore be a torment.

2. *It was our Saviours practice.* As he had the higheſt love to God, ſo he muſt needs have the greateſt grief for his diſhonour. *He ſighed in his ſpirit* for the incredulity of that generation, when they askt a *ſign*, after ſo many had been preſented to their Eyes, *Mark* 8. 12. *He ſighed deeply in his ſpirit.* And the hardneſs of their hearts at another time raiſed his *grief*, as well as his indignation, *Mark* 3. 5. He was ſenſible of the leaſt diſhonour of his Father, *Pſal.* 69. 9. *The reproaches of them that reproached thee, fell upon me.* I took them to heart. Chriſt pleaſed not himſelf when his Father was injured; as the *Apoſtle* deſcants upon it, when he applies it to Chriſt, *Rom.* 15. 3. His Soul was more pierc'd with the wrongs done to God, than the reproaches which were directed againſt his own perſon. His grief was unexpreſſibly greater than can be in any creature, becauſe of the unimitable ardency of his love to God, the nearneſs of his relation to him, and the unſpotted purity of his Soul. Chriſt had a *double* relation; to *Man*, to *God*. His compaſſion to men afflicted him with groans and tears at their bodily diſtempers; his affection to his Father would make him grieve as much to ſee him diſhonoured, as his love to man made him groan to ſee man afflicted. This grief for ſin was one part of Chriſt's Sacrifice and Suffering; for he came to make a full ſatisfaction to the Juſtice of God by enduring his wrath, to the holineſs of God by offering up an infinite ſorrow for ſin, which it was impoſſible for a creature to do. We cannot ſuppoſe that Chriſt ſhould only accept the puniſhment, but not bewail the offence which was the cauſe of it. A Sacrifice for the ſins of others, without remorſe for thoſe ſins, had not been acceptable; it had not been agreeable to the purity of his humane Nature. He wept at *Jeruſalem*'s obſtinacy, as well as for her miſery, and that in the time of his triumph. The loud *Hoſanna's* could not ſilence his grief, and ſtop the expreſſions of it, *Luke* 19. 41. It was like a ſhower when the Sun ſhined. If Chriſt as our Head was filled with inward ſorrow for mens diſpleaſing the holineſs of God, 'tis ſurely our duty as his Members, to imitate the afflictions of the Head. He is unworthy of the name of Chriſt, who is not afflicted as Chriſt was; nor can call Chriſt his Maſter, who doth not imitate his graces, as well as pretend to believe his Doctrine; he cannot ſee that God who hath diſtinguiſht him from the world, diſhonoured, his precepts contemned, but he muſt have his Soul overcaſt with a gloomy cloud. 'Tis our glory to value the things he eſteem'd, to deſpiſe the things he contemn'd, to rejoyce in that wherein he was delighted, and to grieve for that which was the matter of his ſorrow and indignation. Thus was he afflicted, though he had a joy in the aſſurance of his Fathers favour, and the aſſiſtance of his Fathers power. The higheſt aſſurance of God's love in particular to us, ought not to hinder the impreſſions of grief for the diſhonour of his name. Did Chriſt ever look upon the ſwiniſh world, without melting into pity? Did he bleed for the ſins of the world, and ſhall not we mourn for them?

3. *Angels, as far as they are capable, have their grief for the ſins of men.* The *Jewiſh* Doctors often bring in the Angels weeping for ſin*. And one tells us, that in an Ancient *Mahumetan* Book he finds an Anſwer of God to *Moſes*; Even about this Throne of mine there ſtand thoſe, and they are many, that ſhed tears for the ſins of men. But the *Scripture* tells us,

* *Grotius* Luc. 15. 7. Ob peccatum Hebræi Angelos flentes inducunt.

us, they rejoyce at the repentance of men, *Luke* 15. 10. Their Lord is glorified by a return of a Subject: The Subject advantaged by casting down his arms at the feet of his Lord. They do therefore as far as they are capable, mourn for the revolts of men, *suo modo*, as *Beza* upon the place. They can scarce rejoyce at mens repentance without having a contrary affection for mens prophaneness; if they are glad at mens return, because God is thereby glorified, it cannot be conceived but they mourn for, and are angry with their sins, because God is thereby slighted. Unconcernedness at the dishonour of God cannot consist with their shining knowledge and burning love. They cannot behold a God so holy, so glorious, so worthy to be beloved, without having some regret for the neglects and abuses of him by the Sons of men. How can they be instruments of Gods Justice, if they are without anger against the deservers of it?

II. *'Tis an acceptable duty to God.* Since it is an imitating the copy of our Saviour, it is acceptable to God, nothing can please him more than to see his Creatures tread in the steps of his Son.

1. *'Tis a fulfilling the whole law*, which consists of love to God and love to our neighbours: 'tis set down as a Character of Charity both as it respects God and man, *Not to rejoyce in iniquity*, 1 *Cor.* 13. 5. i. e. to be mightily troubled at it.

1. *Tis a high Testomony of Love to God.* The Nature of true Love is to wish all good to them we love, to rejoyce when any good we wish doth arrive unto them, to mourn when any evil afflicts them, and that with a respect to the beloved object. Τὸ φιλεῖν, τὸ βούλεσθαί τι ἃ οἴεται ἀγαθὰ, ἐκείνῳ εἶναι, ἀλλὰ καὶ αὐτὸς συναλγεῖν τοῖς λυπηροῖς*. Where there is this love, there is a rejoycing at one anothers happiness, a grieving at one anothers misfortunes. If it be a part of love to rejoyce at that whereby God is glorified, 'tis no less a part of love to mourn for that whereby God is vilified. So strait is the union of affection between God and a righteous Soul, that their blessings and injuries, joys and sorrows are twisted together. The increase of Gods glory is the greatest good that can happen to a Soul enamoured of him; his dishonour then is the greatest misery. A gracious Soul is like *John Baptist*, content to decrease, that Christ might encrease, in the esteem of men. He is like *Jonathan*, that would rather have the Crown upon *Davids* head than his own, as the words intimate, 1 *Sam.* 23. 17. *v. thou shalt be King over* Israel, *I shall be next unto thee*: And grieved more for his Fathers displeasure against *David* than against himself. So doth a Christian grieve more for the wrongs of God, than for those in his own liberty, estate, or life.

* *Aristot. Rhetor.* l. 1. c. 4.

Joshua was more careful of the name of God, than of the safety of the people singly considered, *Josh.* 7. 9. *What wilt thou do unto thy great name?* The glory of God is not dear to that man, that can without any regret look upon his bespattered name. What affection hath he to his friend, who can see him torn in pieces by Dogs, and stand unconcerned at his calamity? God indeed is uncapable of suffering; but what rending is to a creature, that is sin to the Divine Majesty. Can that man be said to love God who hath no reflection when he sees others tumbling God from his Throne, and setting up the Devil in his stead? Who can hear the tremendous name of God belcht out by polluted lips upon every vile occasion, and made the sport of Stage and Stews, without any inward resentment?

He only esteems God as his King who cannot see his laws broken without remorse. How Loyally did *Moses* his affection to God work, when he heard the name of God blasphemed, and saw a *calf* usurp the adoration due to the God of Heaven? And *David* felt the stroak of that sword in his own bowels which was directed against the heart of God, *Psal.* 139. 20, 21, 22. The dearer Gods name is to any, the more affected they are that God and Christ are loved and honoured less than they desire they should be.

'Tis hard sometimes to discern this Love to God, when Gods interest and ours are joyned, when we would mask our displeasure against some mens offences with a care of Gods honour, which is nothing but a hatred of the Person sinning, or revenge against him for some conceived injury to us. The *Apostles* calling for *fire from Heaven* upon the *Samaritans* when they refused Christ, *Luke* 9. 53, 54, 55. might seem to be a generous concern for their masters honour, but Christ knew it proceeded much from that natural enmity which the *Jews* bore to the *Samaritans*. The best way to judg is, when the interest is purely Gods, and hath no fuel of our own discontents to boil up, either grief or anger. Such an affection cannot but be highly acceptable to God, who is affected with the love of the creature, and honours them that honour him, as well as despises those that lightly concern themselves for him.

2. *Love to our Neighbours.* Nothing can evidence our love to man more, than a sorrowful reflection upon that wickedness which is the ruine of his Soul, the disturbance of humane society, and unlocks the treasures of Gods judgments to fall upon mankind. *Sin is a reproach to a people*, *Prov.* 14. 34. 'Tis always an act of Charity to mourn for the reproaches and ruine of a people. 'Tis a gross enmity to others, to see them stab themselves to the heart, jest with eternal flames, wish their damnation at every word, run merrily to the bottomless gulf, and all this without bestowing a sigh upon them, and pitying their madness; the greater should be our grief, by how much the further they are from any for their own destruction. If *Cain* discovered both his enmity to God, and also to his brother, in grieving that his brothers works were so good, *Abel* musts needs in the practice of the contrary duty, manifest

manifeſt his love to *Cain* in grieving that his works were ſo bad. Our Saviours tears for the *Jews* diſcovered no leſs a concern for their miſery than for Gods diſhonour. Anger for ſin may have ſomething of revenge in it: Grief for ſin diſcovers an affection both to God and the ſinner. A duty which reſpects at once the ſubſtance of *both* the *tables* cannot but be pleaſing to God.

2. *'Tis an imitating return for Gods affection.* How doth God reſent the injuries done to his people as much as thoſe done to himſelf? Thoſe ſins that immediately ſtrike at his glory are not accompanied with ſuch quick judgments, as thoſe that grate upon his Servants. Sharp perſecutions that tear the people of God in pieces have fuller vials of judgments here, than Vollies of others ſins which rend the name of God. When *Cain* affronted God by his Sacrifice, God comes not to a reckoning with him, till he had added the murther of his Brother to his former crimes againſt his maker. A ſweeter and more thankful return, and a more affectionate imitation of God there cannot be, than to reſent the injuries done to God more than thoſe done to our ſelves. The pinching of his people doth moſt pierce his heart; a ſtab to his honour, in gratitude, ſhould moſt pierce theirs. The *four Kings* that came againſt *Sodom*, *Gen.* 14. 9, *&c.* ſped well enough in their invaſion, gained the victory and had been in a fair way to have enjoyed the ſpoil, had they not laid their hands upon *Lot*, which was the occaſion of their diſgorging their prey. As God ingaged himſelf in the recovery of *Lot*, ſo *Lot* concerned himſelf in the honour of God; Gods anger is ſtirred at the Captivity of *Lot*, and *Lots* vexation is awakened at the injuries againſt God. What troubles his Children, raiſes ſenſible compaſſion in him to the ſufferer, and revenge upon the perſecutor; whatſoever doth blaſpheme the name of God, doth at the ſame time rack a ſincere heart. A perſecutor cannot injure a believer, but Chriſt records it as a wrong done to himſelf; and Chriſt cannot be diſhonoured by men, but a righteous Soul doubles his grief. Here is a mutual return of affection and æſtimation, which is highly pleaſing.

3. *This temper juſtifies Gods Law and his juſtice* *. When we diſlike and diſapprove of others ſins as well as our own, we acknowledg the glory of the law, that it is juſt, holy, and good, and ſet our ſeal of approbation to it. It juſtifies the holineſs of the law in prohibiting ſin the righteouſneſs of the law in condemning ſin. It owns the ſoveraignty of God in commanding, and the juſtice of God in puniſhing. The law requires two things; obedience to it, and ſuffering for the tranſgreſſion of it. This frame of heart approves of the obedience the law requires of men as rational creatures, and juſtifies the ſufferings the law inflicts upon men as impenitent ſinners. Unleſs we mourn for the ſins of others and thereby ſhew our diſtaſt, we cannot give God the glory of his Judgments which he ſends upon a people. This diſowning of ſin is very acceptable to God, becauſe by it Men honour that law for whoſe violations they are ſo troubled, and own Gods right of impoſing a law upon his creatures, and the creatures vileneſs in diſgracing that Law.

David's grief being for mans forſaking the Law teſtified his choice valuation of it.

4. *'Tis a ſign of ſuch a temper God hath evidenced himſelf in ſcripture much affected with.* 'Tis a ſign of a heart of fleſh, the nobleſt work of God in the creature. A ſign of a contrite heart, the beſt ſacrifice that can ſmoak upon his Altar next to that of his Son. This he will not deſpiſe, becauſe it is a beam of glory dropped down from him, and aſcending in a *ſweet ſavour* to him, *Pſal.* 51. 17. Without this, we cannot have a ſufficient evidence that we are truly broken-hearted. We may mourn for our own ſins for ſecret by-ends, becauſe they are againſt our worldly Intereſts, and have reproaches treading upon the heels of them; we may mourn for the ſins of our friends, out of a natural compaſſion to them, and as they are the prognoſticks of ſome approaching miſery to them; but in ſorrowing for the ſins of the world, we have not ſo many, and ſo affecting obligations to divert us from a ſound aim in our ſorrow. To be affected with the diſhonour of God by the ſins of others, is a diſtinguiſhing character of a ſpiritual conſtitution from a natural renderneſs. 'Tis both our duty, and God's pleaſure. No grief is ſweeter to God, nor more becoming us.

III. *'Tis a means of preſervation from publick Judgments.* *Noah* did not preach righteouſneſs without a ſenſible reflection on that unrighteouſneſs he preached againſt; and he of all the world had the ſecurity of an Ark for him and his Family, when all the reſt ſtruggled for life, and ſunk in the waters. No meer man ever wore more black for the Funeral of God's honour than *David*, nor was any bleſſed with more gracious deliverances. The more zeal we have for God (which is an affection made up of grief and anger) the more protection we have from him *. The more courage we have for God, the more we may expect both his conduct and ſecurity. If there be any *hope* in a time of actual, or threatned Judgments, 'tis by laying our *mouths in the duſt*, *Lam.* 3. 29. If there be any ground of hope, it will ſhine forth when we are in ſuch a poſture. There might be others in *Jeruſalem*, who had not complied with the Idolatry of that Age; but none exempted from the ſtroke of the *Six* Deſtroyers, but thoſe whoſe mouths lay in the duſt, and whoſe cries againſt the common ſin aſcended to Heaven; only the mourners among the good men are marked by the Angel for indemnity from the publick puniſhment.

* *The ſteps of a man* [good man, our tranſlation renders it. But the word is גבר, a valiant man] *are ordered by the Lord, and he delights in his way*, Pſal. 37. 23.

1. *Sincerity always eſcapes beſt in common Judgments, and this temper of mourning for publick ſins, is the greateſt note of it.* This is the greateſt note of ſincerity. We read of an *Ahab*, who put on Sackcloth for his own ſin, and humbled himſelf before the Lord; of a *Judas* ſorrowing that he betrayed his Maſter: Self-intereſt might broach their tears, and force out their

their ſorrow; but never in *Ahab*, or *Judas*, or any other ungodly perſon in Scripture, lamented the ſins of others. Nay, they were all eminent for holineſs, that were noted for this frame, whom we have mentioned before. *Moſes*, a non-ſuch for ſpeaking with God face to face. *David*, who only had that honourable title of a man after God's own heart. *Iſay*, who had the fulleſt proſpect of Evangelical glory, of all the Prophets. *Ezra*, a reſtorer of his Country. *Daniel*, a man greatly beloved. *Chriſt*, the Redeemer of the world; and *Paul*, the only Apoſtle rap't up in the third Heaven, he was alſo humbled for the *ſins of the Corinthians*, 2 *Corinth.* 12. 21. *Ezra* hath a mighty Character, *Ezra* 7. 10. *He prepared his heart to ſeek the Law of the Lord, and to do it, and to teach in* Iſrael *Statutes and Judgments.* And he both mourned for, and prayed againſt the common ſin. *Lot* is not recorded for this without a glorious Epithete: The Spirit of God over-looks thoſe ſins of his mentioned in Scripture, and ſpeaks not of him by his ſingle name, but *Juſt Lot*, his *righteous Soul*, 2 *Pet.* 2. 7, 8. A ſincere Righteouſneſs glittered in his vexation for the wronged Intereſt of God. What a mark of honour doth the Holy-Ghoſt ſet upon this temper! 'Tis not drunken *Lot*, or inceſtuous *Lot*, with which ſins he is taxed in Scripture. This publickly religious ſpirit covered thoſe temporary ſpots in his Scutcheon. When all other ſigns of Righteouſneſs may have their exceptions, this temper is the utmoſt term, which we cannot go beyond in our ſelf-examination. The utmoſt proſpect *David* had of his ſincerity, when he was upon a diligent enquiry after it, was his anger and grief for the ſin of others; when he had reached ſo far, he was at a ſtand, and knew not what more to add, *Pſal.* 139. 21, 22, 23, 24. *Am I not grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred; I count them mine enemies. Search me, O God, and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in me.* If there be any thing that better can evidence my ſincerity, than this, Lord acquaint me with it; *know my heart, i. e.* make me to know it. He whoſe ſorrow is only for matter confin'd within his own breaſt, or ſtreams of it in his life, has reaſon many times to queſtion the truth of it. But when a man cannot behold ſin as ſin in another, without ſenſible regret, 'tis a ſign he hath ſavingly felt the bitterneſs of it in his own Soul. 'Tis a high pitch and growth, and a conſent between the Spirit of God, and the Soul of a Chriſtian, when he can lament thoſe ſins in others whereby the Spirit is grieved, when he can rejoyce with the Spirit rejoycing, and mourn with the Spirit mourning. This is a clear teſtimony that we have not ſelf-ends in the ſervice of God, that we take not up Religion to ſerve a turn, that God is our aim, and Chriſt our beloved. Now *upright* perſons have ſpecial promiſes for protection, *Pſal.* 37. 18, 19. *The Lord knows the way of the upright, they ſhall not be aſhamed in an evil time*; they ſhall not be aſhamed *in* it, though they may be daſht *by* it; they ſhall have a bleſſed inward ſecurity, though they may not always have an outward, when the wicked ſhall conſume away as the fat of Lambs, and exhale in the ſmoke. God's Eyes are upon them in the worſt of ſtraits. If ever he ſhew himſelf ſtrong, 'tis for thoſe that are *perfect in heart* before him. This is the end of the rouling and running of his *Eyes about the Earth*, 2 *Chron.* 16. 9. To ſuch he is both a *Sun*, and a *Shield*, a Sun to comfort them, and a Shield to defend them that *walk uprightly*, *Pſal.* 84. 11. There may be an uprightneſs in the heart, when there is an unknown, or a negligent crookedneſs in ſome particular path; and when men are negligent in reproving others for ſuch ſins as open the clouds of Judgments, God may be a Sun to ſuch, to give them ſome comfort in a common calamity, but ſcarce a Shield to defend them from it.

2. *This frame clears us from the guilt of common ſins.* He that is not afflicted with them, contracts a guilt of thoſe inſolencies againſt God by a tacit approbation, or not hindering the torrent by his prayers, tears, endeavours. Sin is not to be viewed without horror: we ſhare in the guilt, if we manifeſt not our deteſtation of the practice. The *Corinthians* had not approved themſelves clear in the matter of the inceſtuous perſon till they had mourned for it, 2 *Cor.* 7. 11. *Jacob* was afraid he ſhould be charged by God as a murtherer and thief, as well as *Simeon*, and *Levi*, if he did not profeſs his loathing of it, *Gen.* 49. 6. *Oh my Soul come not thou into their ſecrets, unto their aſſembly mine honour be not thou united; for in their anger they ſlew a man, and in their ſelf-will they digged down a wall.* His Soul ſhould bear a teſtimony againſt their ſecrets; he would count it his diſhonour to give their ſin any countenance before God or man. *David* intimates, *Pſal.* 101. 3. that if he did not hate the works of thoſe that turn aſide, the guilt of them would cleave to him. If we can patiently bear the diſhonour of God, without marks of our diſpleaſure, we ſhall be reckoned in the common infection, as one lump with the greateſt ſinners. He that is not with Chriſt, is againſt him; he that is not on the ſide of God by a holy grief, is on the ſide of ſin by a ſilent conſent. A thorow diſtaſt of ſins upon the account of their abomination to God, frees us from the guilt of them in the ſight of God. To mourn for them, and pray againſt them, is a ſign we would have prevented them if it had lain in our power; and where we have contributed to them, we by thoſe acts revoke the crime. When we cannot be Reformers, all that we can do is to turn mourners, and in our places admoniſhers and reprovers, and God is righteous, not to charge the guilt where it is not contracted or revoked. But where any are infected with common ſins, they muſt expect to taſt of ſome common Judgments*. The *Iſraelites* did partake of ſome of the *Ægyptian* ſins; and though God was upon their deliverance, yet he

* *Lightfoot, Gluer.* on Exod. 6. 13.

he inflicted upon them ſome of the *Ægyptian* Plagues; the Plague of Lice, which was the firſt God brought, without being imitated by the *Magicians*, was common upon the *Iſraelites* as well as the *Ægyptians*; for God did not ſever *Goſhen* from *Ægypt* till the Plague of *Flies*, *Exod.* 8.12, 23. *In that day will I ſever the Land of* Goſhen; *I will put a diviſion between my people and thy people.* And therefore in *Pſal.* 78. the *Pſalmiſt* reckoning thoſe *Plagues*, never mentions the *Lice*, becauſe that was inflicted upon *Iſrael* as well as *Ægypt*. This is a way to keep the Soul from common infection. 'Tis difficult for a Soul to defile it ſelf with the ſins of the times, when tears are continually running down the eyes for them. 'Tis an Antidote againſt the ſin, & againſt the Plague which follows at the heels of it. If we look not upon them with grief, we are in danger to be ſnar'd in the ſame temptation. Beſides, not ſorrowing for them is an implicit conſent to them, and by conſenting to them, we are little better than actors in them. By grieving for them, we enter our diſſent, & paſs our vote againſt them. When any ſin becomes national, it is imputed to the body of the Nation; as in ſome tranſgreſſions of the Law, the whole body of the Nation of the *Jews* was involved; and there is no way for any particular perſon to remove the guilt from him, but by diſowning it before God.

3. *A grief for common ſins, is an endeavour to repair the honour God has loſt.* 'Tis a paying to God that by Repentance (as much as lies in a creature) which is due from the worſt ſinner himſelf; 'tis to keep up ſome of God's glory, when ſo much is trodden down. And when the grief is accompanied with a more exact obedience, it repairs the honour God hath loſt by the miſcarriage of others. 'Tis an endeavour to wipe off the ſtains from the Robe of the glory of God. And thoſe that bear up God's glory in the world, ſhall find, if need be, the Creative, Omnipotent Power of God ſtretched out for their defence, in as eminent a manner as the cloud by day, which preſerved the *Iſraelites* from the ſcorching of the Sun, or the flaming fire by night, which prevented their wandring into by-ways and Precipices; for *upon all the glory ſhall be a defence*, *Iſa.* 4.5. *i. e.* upon thoſe that bear the mark of his glorious Redemption, and bear up his honour among the Sons of men. When we concern our ſelves for God's honour, God will concern himſelf for our protection. God never was, nor ever will be behind-hand with his creature in affection. *Moſes* was zealous for God's glory againſt the golden Calf, and God concern'd himſelf for his honour againſt *Aaron* and *Miriam*. *Numb.* 12. and then againſt the tumults of the People.

4. *The mourners in* Sion *are humble, and humility is preventive of Judgments.* To lie flat upon the ground, is a means to avoid the ſtroke of a Cannon-bullet. *When men are caſt down, he ſhall ſave the humble perſon*, *Job* 22.29. They lie loweſt in the duſt before God, who concern themſelves not only with the weight of their own ſins, but with that of others. Pride is a preparation for Judgment; the higher the Tower aſpires, the fitter Tinder it is for lightning; the bigger any thing ſwells, the nearer it is to burſting; the prouder any man is, the plainer Butt he is for an Arrow of God's wrath. Pride lifts up it ſelf againſt God's Laws and Soveraignty, as much as this frame of ſpirit acknowledges, and ſubmits to him. It was a temper contrary to this cauſed God to ſend Worms to banquet upon *Herod*, *Acts* 12.23. *He gave not God the glory.* He was not afflicted with the ſin of the People, nor reproved them for aſcribing to him the honour of God. A Soul-affliction for common ſins is a bar to Judgments. God *revives the ſpirit of the humble*, *Iſa.* 57.15. They that ſhare in the griefs of the Spirit, ſhall not want the comforts of the Spirit. God is concern'd in honour by virtue of his promiſe, not to neglect thoſe whom he hath promiſed to revive. He dwells with the contrite ſpirit; who more contrite than he that grieves for publick ſins, and Family ſins, and City ſins, as well as his own private? Men do not uſe to fire their own houſes, much leſs God the houſe and heart, which is dearer to him than either firſt or ſecond Temple, or local Heaven it ſelf. I might add,

5. That ſuch *keep Covenant with God.* The Contract runs on God's part, to be an *Enemy to his Peoples Enemies*, *Exod.* 23.22. It muſt run on our parts, to love that which God loves, hate that which God hates, grieve for that which grieves and diſhonours him; Who can do this by an unconcernedneſs? Thoſe that keep Covenant with God ſhall not fail of one tittle of it on God's part. 7. Such alſo *fear Gods Judgments*, and fear is a good means to prevent them. The Old World feared not God's threatning of the Deluge, and that came, and ſwallowed them up. The *Sodomites* feared not God's Judgments, and that haſtened the deſtroying Shower. The Advice of the Angel upon the approach of Judgments, is to *fear God, and give glory to him*, *Rev.* 14.7. And then follows another, *v.* 8. with the news of *Babylons* fall; *Babylon is fallen, is fallen.* The fall of *Babylon* is the preſervation of his People.

4. The *Uſe.* 1. *Reproof* for us. Where is the man that hangs his harp upon the willows at the time the Temple of God is prophaned? A head, a Fountain of tears for Common ſins, is a commodity rare to be found even in hearts otherwiſe gracious. The Mourners have been for number but a few, like the gleanings of the Vintage; but the Sinners in *Sion* for multitude, like the weeds in fallow ground. What multitudes of thoſe that diſparage God, and trample upon his Soveraign Commands, rend in pieces the very Law of Nature as well as the rights of Religion? It were well if there were one to *Six*, as was intimated in the beginning there might be in *Jeruſalem*; but we have reaſon to fear that one marker for the ſecret mourners would be too much for an hundred deſtroyers. I do not queſtion but there are ſome that ſigh for the abominations they ſee,

and hear of,& that because they are dishonourable to God as well as injurious to themselves. But who of us present here can say, we have been deeply enough, and graciously enough affected with them? Certainly both you and I may bring a charge against our selves before the throne of God for this neglect, that we have not been throwly humbled for,& frequently bewailed publick iniquities,and spread them before God in secret. If we are unconcern'd in common sins,can we imagine God will leave us unconcern'd in common Judgments? If we endeavour not to keep up the glory of God,he will extract glory to himself out of our ashes. If this frame be so little regarded among professors, what shall we say to many others that have as little remorse for the stabs of Gods honour, as they would have for the *Tragedy* of an *East India* Prince, nay for the death of some inconsiderable fly? that have resentments for wrongs done to themselves, and sorrow at Command for any worldly loss, but not one spark of regret for affronts offered to God? In this cause their hearts are as dry as a heath in a parching Summer. Who laments the tearing the name of God in pieces by execrable oaths? Who bewails the impudent uncleanness boasted of by Concubines in the face of the Sun? Who mourns for so many thousand foreheads bearing the mark of the beast, and so many thousands more preparing to receive it? It reproves then

1. *Those that make a mock and sport of sin*, so far they are from mourning for it. The wise man gives them the title of *fools*, *Prov.* 14. 9. *fools make a mock at sin.* Which though it seems too low a Character for such abominable works, yet in scripture it hath a greater import than in our Common discourse, it signifies an *Atheist*, *Psal.*14. 1. Prodigious madness! to make that our sport which is the dishonour of God, the murderer of Christ, the grief of the Spirit,and the destruction of the Soul;that which opens the flood-gates of wrath, and brings famines, plagues, wars upon a people! If mourning for others sins be an affection like that of *Angels*, delighting in other sins is an affection like that of *Devils*. He is at the greatest distance from Christ, that looks pleasantly upon that which Christ could not regard without grief and anger. God seems to seal up such to destruction as well as the mourners to preservation, *Isa.* 22. 12, 13. *And in that day did the Lord God of Hosts call to weeping and mourning, to baldness and girding with Sackcloth, and behold joy and gladness, slaying oxen and killing Sheep, eating flesh and drinking wine, let us eat and drink, for to morrow we shall dye. And it was revealed in mine ears by the Lord of Hosts,surely this iniquity shall not be purged from you till you dye*; they were ranters instead of mourners, and God passes this sentence on them, *their iniquity shall not be purged from them till they dye.* If we carry our selves jollily at the sins of others, we evidence that the concerns of God are of little concern to us, that we have slight thoughts of his glory, and cast it at the heels of our own passions.

2. *Those that make others sins the matter of invectives, rather than of lamentations, and bespatter the man without bewailing the sin.* We should consider common sins with affection to God, and pity to the offenders; with a desire that they may restore, by a true conversion, the glory they have robb'd God of by an accursed Rebellion. While we hate the sin, we should evidence that we love the man *. We must never love the wickedness, nor hate the person. We pity a sick man, though we loath his Disease. Sinners are miserable enough without our hatred, and by hating them we make our selves more miserable, by committing a fault against reason and nature, and do them no good. The more wicked any man is, the more worthy of pity, by how much the more his crime is our hatred. God, who is infinite purity, hates mens sins, because they are enemies to his holiness; but he hath a common affection to their persons, as they are the effects of his goodness and creative Power. Our *exclamations* against common sins ought not to exceed *lamentations* for them. There ought to be more grief in our hearts, than fire in our tongues. They break the whole Law, that lament not the crime out of love to the Lawmaker, and grieve not for the Sinner out of love to their neighbour.

* *Nonnunquam sæpe ita in eos afficimur inhumanè.* Prosper.

3. *Those who are imitators of common sins, instead of being mourners for them.* As though others did not pilfer God's right fast enough, and were too slow in pulling him from his Throne; as if they grieved that others had got the start of them in wickedness. 'Tis a pious sadness, and a blessed grief to be affected with common sins, without being fetter'd by them; to mourn for them, without cleaving to them; to be transported with sorrow for them, without being drawn by a love to them.

4. *Those that fret against God, instead of fretting against their own foolishness*, *Prov.* 19. 3. The sins of good men are many times provocations to God to draw up the sluce from the hearts of wicked men, and give liberty to their lusts, for the chastening of others; and therefore in grieving for the sins of others, they implicitly grieve for their own.

5. *Those who are more transported against others sins, as they are, or may be occasions of hurt to them,than as they are injuries to God.* How warm are we often in our own Cause, and how cold in God's? We partly satisfie our own discontent by such a carriage, but not our duty.

6. *Those who are so far from mourning for common Sins, that they never truly mourn'd for their own.* Who have yet the *Treasures of wickedness*, after the rod of God hath been upon them, *Mich.* 6. 9, 10. *Are there yet the treasures of wickedness in the house of the wicked* reflecting upon the Rod they had felt? Common sins are but a Glass wherein we may see our common Nature. The best men have the worst Sins in their Nature, though by Grace they have them not in their Practice. He that grieves not for other Mens Sins, more or less,

leſs, never grieved truly for his own. He that is not concerned for the diſhonours of God by others, is little concerned for the diſhonour of God by himſelf. Let us uſe our Eyes for thoſe ends for which God hath given them; they are inſtruments of ſight, and inſtruments of ſorrow.

It is neceſſary for us to mourn for our own ſins. We can never mourn for others Sins, unleſs we mourn for our own. If we ſorrow not for our own, the ſorrow we may pretend to have for others, proceeds not from a right cauſe. We have that one Sin of *Adam* in our Nature, which ſubjected the whole world to an *Anathema*. Let us not ſtay in generals; every Man will lay the fault upon Sin in the bulk, without reflecting on the ſin in his own Bowels. We can complain particularly of thoſe ſins that are common, and why ſhould we reſt in generals, when we come to our own? *Dolus verſatur in univerſalibus*, 'tis a deceitful ſorrow that is for Sin in a heap. Is there not perfidiouſneſs to God, coldneſs in his ways, too much ſlighting the Goſpel, want of bowels and compaſſion, incorrigibleneſs under judgments, houſes fir'd and pride not conſumed; falſeneſs in reſolutions, like Oxen moving with the touch of the Goad, and preſently ſtanding ſtill; *deceitful bows*, letting the ſtring ſlip after they have ſtood fully bent? *Hoſ.* 10. 4. There may be Sins among us that may cauſe a ſtorm that we little think of: The Mariners little ſuſpected *Jonah* to be the cauſe of the tempeſt till he diſcovered it himſelf. He that never mourned for his own Sins, cannot perform this duty ſo neceſſary for his preſervation, and therefore cannot expect the mark of God in a time of publick judgment. He that would rightly mourn for the Corruptions of others, muſt enquire whether he hath not the ſame in his own Bowels, and fling the hardeſt ſtone at them. *Judah* calls for *Tamar* to the flames for that crime which himſelf had been a partner and actor in; ſo apt are we to be ſevere againſt others Sins, and indulgent to our own. The beſt have need to mourn for their own ſins in relation to the publick: The only good man in the Ship was *Jonah*, and for his ſin was the Storm ſent, and the reſt like to be wrackt.

2 Uſe. Of *Comfort to ſuch as mourn for Common Sins.* All the carnal world hath not ſuch a writ of protection to ſhew in the whole ſtrength of Nature, as the meaneſt *mourner in* Sion hath in his ſighs and tears. Chriſts mark is above all the Shields of the earth, and thoſe that are ſtampt with it, have his wiſdom to guard them againſt folly, his power againſt weakneſs, the everlaſting Father againſt man, whoſe breat his in his Noſtrils. We ſee that God doth not ſtrike at random, but reſerves a ſweetneſs for his Servants in the midſt of his fury againſt his Enemies; he hath his Meſſengers to mark, as well as his Executioners to ſtrike; the iſſuing the reſolute orders of his Fury, hinders not thoſe of his Grace and Compaſſion to his own. He will have a care of his Balſom-trees that diſtil this precious Liquor, no leſs than he commanded the *Iſraelites* in their ſharpeſt wars to have a care of the *fruitful trees of a Land*, *Deut*, 20. 19. God in the *6. v.* following the Text gives the like charge to the executioners of his judgments, as *David* did to the Army concerning *Abſolom*, 2 Sam. 18. 5. *Deal gently with the young man*, Ezek. 9. 6. *Come not near any Man upon whom is the mark.* He makes proviſion firſt for the ſecurity of thoſe, before he unſheaths his Sword againſt his Enemies. The Deluge flows not from heaven till *Noah* be caſed in the Ark, nor is *Sodom* on Fire till *Lot* be lodged in the Mountain. God will always have a Church in the world, and ſuffer a generation of his own to inhabit the Earth: Gods attributes ſhall not interfere one with another; his truth remains firm notwithſtanding the provocations of Men. When thoſe people were ripe for judgments, God had his mourners among the Idolaters which he marks for preſervation; when he had threatened great judgments, *Joel* 2. 30, 31. the turning the Sun into Darkneſs and the Moon into Blood, he promiſes a remnant in *Jeruſalem* and *Sion*, *v.* 32. *And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord ſhall be delivered, for in mount* Sion, *and in* Jeruſalem *ſhall be deliverance as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Neither the fury of Men ſhall, nor the judgments of God will extinguiſh the Church; not the malice of Men, becauſe of Gods power, nor God himſelf, becauſe of his truth; [*The Lord hath ſaid.*] God will either preſerve under judgments, or take away in them, to a place of happineſs. 'Tis thought by ſome, that the reaſon *Enoch* was ſnatcht to Heaven in the midſt of his life, according to the rate of living in that age, was becauſe he was afflicted with the ſins of thoſe among whom he lived. And indeed he could ſcarce walk with God without grieving that others diſdained to walk with him, and acted contrary to him: God would take him from that affliction, as well as from the danger of being corrupted by the age. He will either have his *Chambers* wherein to hide them here *till the indignation be over-paſt*, *Iſa.* 26. 20, 21. or his Manſions to lodge them in for ever with himſelf. What hurt is it to any to be refuſed a hiding place here, that he may be conducted to the poſſeſſion of a glorious reſidence for ever? That judgment that takes off the Fetters of a wicked Man for execution, knocks off the Fetters of the godly for a Gaol delivery; like Fire it conſumes the Droſs, and refines the Gold. The day of Gods wrath is *a day of gloomineſs to the wicked*, *Joel.* 2. 2. but as the morning ſpread upon the Mountains to the godly mourners, the dawning of comfort to them. God out of the ſame Pillar of the cloud diffuſed light upon the *Iſraelites*, and ſhot thunders and lightenings upon the *Ægyptians*, to which perhaps the Prophet might here allude.

3 Uſe. *Mourn for the ſins of the time and place, where you live.* 'Tis the leaſt diſlike we can ſhew to them. A flood of grief becomes us in a flood of ſin. How well would it be, if we were as loud in crying for mercy, as our ſins at the preſent are in crying for vengeance? While judgments march to ſeize our perſons, our grief ſhould run to damp the judgments: Moiſt Walls choak the Bullet. 'Tis far better to mourn for the cauſe of judgments, than to mourn under them. The jolly blades were the firſt prey to the Enemy, *Amos* 6. 1, 2, 3, to *v.* 7. *They that chaunt to the ſound of the Viol, and drink wine in Bowls ſhall go captive with the firſt that go captive.* We of this City have moſt reaſon to mourn; the *Metropolis* of a Nation is the *Metropolis* uſually of ſin, and the faireſt mark for the Arrows of Gods indignation. The chief City of a Nation is uſually threatned in Scripture, *Rabbah* of the *Ammonites*, *Damaſcus* of *Syria*, *Tyrus* of *Phœnicia*, *Babylon* of the *Chaldean* Empire, *Jeruſalem* of *Judea*, and ſuitably, why not *London* of *England*? And let no Man think that mourning is a degenerate and effeminate diſpoſition: Doth *Solomon* ever imprint the ſame Character on mourning as he doth on laughter? *Eccleſ.* 2.2. Doth he ever vilifie that with a term of madneſs, and call the mourners *Bedlams*? How can any, who hath not put off the Title and Nature of Man, behold, without amazement and grief, Men ſo bold, as to pull down the judgments of God upon them, and force his indignation? This temper is a pious embalming Chriſts crucified honour; ſhall any Man that profeſſeth Chriſt have ſo little love to him, as not to beſtow a groan upon him, when he ſees him freſhly diſhonoured and abuſed? If we had not committed any ſin in our whole life, there is cauſe of mourning for the abominations of the world. Chriſt had an unſpotted innocence and an unexpreſſible grief for *Jeruſalems* ſins and miſery; *Oh* Jeruſalem, Jeruſalem, *how often would I have gathered thee, and thou wouldeſt not*! Never doth ſorrow more appear in love, than when it is more for what diſhonours God, than what pincheth us. Men may pretend a grief for the ſins of the times, when it is only for themſelves, that they have not thoſe pleaſing opportunities of greatning themſelves, and that eſtimation in the world, that ſtage for Pride and Covetouſneſs to act upon which they deſire. Our mourning is then right, when we grieve not ſo much that we, as that God is a ſufferer. It ſhould be proportionable where there are great breaches of Gods Law; our grief ſhould be as full, as, if poſſible, to fill up the ditch that is digg'd; the *Septuagint* in the *Text* implies it, κατασυλλόγων. *Paul* and *Barnabas* tore their garments, (a ſign of a great grief and indignation) when the *Heathens would have ſacrificed to them as Gods*, *Acts* 14.13. they uſed not the ſame expreſſions in ſmaller ſins; but this was againſt the Nature of God, and a multitude engaged in it. The greater the ſin, the greater the ſorrow. I need not mention the ſins among us; the impudent Atheiſm, contempt of the Goſpel, putrifying Luſt, barefac'd Pride, rending Diviſions, many ſins viſible enough to be grieved for, and too many to be ſpoken of. The ſorrow ſhould be univerſal. Not for one ſin which may be againſt any Mans particular intereſt, but for all, even thoſe that our carnal advantage is not concerned in. God is diſhonoured by one as well as by another, and Chriſt is crucified by one as well as by another. It muſt be attended with a more ſtrict obedience: 'Tis the higheſt generoſity to wear Chriſts Livery, when others put it off and lay it aſide as uſeleſs. No doubt but *Joſeph* of *Arimathea* mourned as well as the reſt for the ſufferings of our Saviour, but he teſtified alſo an Heroick affection to him, in going boldly to *Pilate* to beg the body of *Jeſus*, for an honourable burial, when none of the other diſciples ſought after it, but truſted more to the ſwiftneſs of their heels for their own ſecurity, than concern'd themſelves for the honour of their Maſter. While others therefore are defiling the world with their abominations, let us be waſhing it with our Tears, and filling heaven with our cries, that when God marcheth in his fury, we may be ſecure by his acceptance of our humiliations.

Motives.

1. *This is a means to have great tokens of the love of God.* No queſtion but Chriſt in his agony bewailed the ſins of the world, and then was an Angel ſent to comfort him, and aſſure him of an happy iſſue. It was juſt after the teſtimony of his diſpleaſure againſt *Peter* for diſſwading him from that death, whereby he was to honour God, and waſh off the ſtain of ſin, and repair the violations of the Law, whereby he manifeſted a concern for his fathers honour, that he was transfigured, and had therein the earneſt of an heavenly glory, and that tranſporting voice: *This is my beloved Son in whom I am well pleaſed, hear you him*, *Mat.* 16. 23. *Mat.* 17. 1, 2, &c.

2. *It is a means to prevent judgments.* Tears cleanſed by the Blood of Chriſt, are a good means to quench that juſtice which is a conſuming Fire. Sin puts a ſtop to the working of Gods Bowels, and opens the Magazines of wrath: grief for it diſarms Gods hand of his Thunders, and may divert his darts from our hearts. No other defence is often left againſt the ſtrength of judgments after ſin hath made its entrance. A *holy ſeed in Jeruſalem*, is the guard of it in the time of *Senacherib*'s Invaſion, *Iſa.* 6. 13. *The holy ſeed ſhall be the ſubſtance thereof.* Growth in ſin ripens judgments, turns Bloſſoms and Buds into Fruit, Rods into Scorpions. Grief for it turns ſcorpions into Rods, leſſens a judgment if not wholly prevents it. The Water of repentance is the beſt way to quench the flames of ſin, and ſparks of wrath. If good Men fall under a common judgment, it may be often for a defect in this temper. This was *Auſtins* opinion, * That many good, men are taken away with

* *Auguſt.* de Civit. Dei. lib. 1. Cap. 9.

with the wicked in Common Judgments; becauſe though, they do not Commit the ſame ſins, yet they connive at their iniquities, and ſo are laſht with their rods, temporally chaſtned, but not eternally puniſhed.

3. *It will ſweeten Judgments.* Such may ſay of Judgment, as *Paul* of death, Oh Judgment where is thy ſting! 'Tis a double burden to lye under the weight of common Judgments, and the weight of common ſins; grief for them is a means to remove the guilt, and thereby to eaſe thee of a Judgment. If we are concerned in mourning for ſin, we ſhall be more fit to honour God, if he makes us fall under his ſtroak. A holy ſorrow will bring us into a ſubmiſſive frame. *Aaron* had been, without queſtion, humbled for his timorous compliance with the people in the making of the golden Calf; and when God came to ſtrike him near in his own Children, he *held his peace*, *Levit.* 10. 3. No doubt but his former humiliation fitted him for his preſent patience.

4. *Our repentance for our own ſins was never right, unleſs we are of this temper.* Repentance is a juſtice towards God, and therefore is converſant about other mens ſins in a hatred of them. 'Tis for ſin as ſin, and ſin is ſin in whatſoever ſubject it be, and worthy of hatred according to right reaſon, and therefore that grace whereby a Man hates it in his own perſon, will engage him to hate it whereſoever it is: and we alwaies grieve for the encreaſe of that which is the object of our hatred. A truly juſt man hates the injury committed againſt another as well as that againſt himſelf. That filthineſs which diſpleaſeth a penitent in his own act, diſpleaſeth him in anothers act, there being the ſame adequate reaſon, and ſin being of the ſame nature againſt God in another as in himſelf. 'Tis *All abominations*, in the text; this is an argument of ſincerity: to mourn for one may be from ſelf intereſt, to mourn for all muſt be from a pure affection.

5. *'Tis an argument of a true affection to God.* To mourn for ſin when it is rare, though groſs, is not ſo much a ſign of ſincerity, as to mourn for it when it is *Epidemical*, when the Foundations of godlineſs are out of courſe and the graces contrary to thoſe ſins are generally diſcountenanced: as it is a greater ſign of ſincerity to love the word, when it is generally ſlighted, than to love it when all admire it. What a noble affection had that *Lady in Samuel*, 1 *Sam.* 4. 19. *&c.* that grieved not ſo much for the loſs of her Father, Husband, Friends, but bewailed the departure of *the glory* of *Iſrael*, and implicitely at leaſt, the ſin that occaſioned it? How did her affection to God drown all carnal affections? Her ſorrow for the *ark* ſtifled the ſorrow of her travel, and the joy at the birth of her Son. *She regarded it not.* This is an evident token of affection, when we mourn moſt for the ſins which moſt diſhonour God, and the ſins of thoſe perſons that ſeem to be nearer to God, and caſt moſt reproaches upon his name.

6. *Shall we be outſtript by Idolaters?* The mourning for others ſins was a cuſtom kept up in *Iſrael* after their revolt from God unto *Jeroboam*. When *Naboth* was put to death for a pretended crime of blaſphemy, a faſt was proclaimed to *lament his ſin*, 1 *Kings* 21. 12. and though with a wicked intention, to palliate a murther with the cloak of religion, yet it evidenceth this mourning for the groſs ſins of others to be a common ſentiment among them, and practiſed upon the like occaſions.

7. *We have juſt fears of judgments.* We know not whence they will come, from the *North* or from the *South*. God ſets up his warnings in the Heavens: we behold him frowning and preparing his arrows; and are we careleſs in what poſture we ſhall meet him? He hath *Spit in our faces*, made us a by-word and reproach; ſhould we not be humbled? *Numb.* 12. 14. *If her Father had ſpit in her face, ſhould ſhe not be aſhamed?* God ſeems to be departing. He hath as it were kept open market a long time, he ſeems now to be putting up his wares, removing his Candleſtick, withdrawing the power of his Ordinances, recalling his Meſſengers, the light is almoſt in the ſocket. The voice of God is received with a deaf ear, the reproofs and admonitions of God have not a kindly operation, the ſigns of judgment amaze us, and the amazement quite vaniſhes. We ſtart like a man in a dream, and fall back upon our pillow and ſnort out our ſleep. Can we expect God to ſtay? He ſeems to be upon the threſhold of the Temple, come down already from the *Cherubims*; and is it not high time to bewail our own ſins, and the Common abominations, that have ſo polluted the place of his habitation, that we may ſay we cannot ſee how God can ſtay with honour to himſelf? If we bewail the ſins that provoke him to it, God may ſtay; if he will not, let us at leaſt ſhew this affection to him at parting. This is not a thing unbecoming the higheſt Chriſtian. Doth not the *Spirit grieve* for the ſins of others which play the wantons with the grace of God? *Eph.* 4. 30. *Grieve not the Holy Spirit of God.* The holy Spirit hath no ſins of his own to grieve for. Shall we be above that which the Spirit of God thinks himſelf not above? Shall we refuſe mourning for that which goes to the heart of the Holy Ghoſt? Let us therefore examine what are our own ſins, what are the abominations of the times and places wherein we live; make inquiſition for the one, that we may drag them out before the Lord: And in our places endeavour to ſtop and reform the other. As the true fire of Love to God will melt us into tears, ſo it will heat us into zeal. He is no friend, that will complain of a toads being in another's boſom, but not ſtrive to kill it. It will ſhew either Cowardice or falſeneſs. That zeal is wild-fire that is not accompanied with an holy ſorrow, and that ſorrow is crude which is not accompanied with a godly Zeal.

A DISCOURSE FOR The Comfort of Child-bearing Women.

1 Tim. 2. 15.

Notwithstanding she shall be saved in Child-bearing, if they continue in faith, and charity, and holiness with sobriety.

I Shall not take my rise any higher than *v.* 12. where the Apostle orders that a Woman should not teach. *But I suffer not a Woman to teach, i. e.* publickly.

Two Reasons are rendred;

1. * She was last in Creation: Adam *was first formed, then* Eve.

* *Hieron.*

2. First in defection, *v.* 14. *And* Adam *was not deceived, but the woman being deceived, was in the transgression.* The fall of man was the fruit of the Womans first Doctrine, and therefore she is not suffered to teach any more; the Woman was deceived by the Serpent, and so drew her Husband, and whole Posterity, into ruine. Some of the *Papists* bring this place as an Argument against Womens reading the Scripture; but no reason can conclude it from this place. How can the Spirit of God prohibit their reading the Scripture in private, and the instruction of their Families, since Women are among those who are commended for reading the Scripture? *Acts* 17. 11, 12. where the honourable Women are mention'd. And *Lois* and *Eunice* are applauded for their instruction of *Timothy.* Are not Women bound by that command of *Peter, to give a reason of their Faith to any that shall ask them,* unless they would have Women Christians without reason? What was the Office of those Ecclesiastical Widdows in the Primitive times, but to instruct the younger Women? But this is not to be charged upon all the *Papists*: *Becanus* only is the man that *Rivet* mentions * And because upon this declaration of the *Apostle* some might be dejected by the consideration of the deep hand the Woman had in the first fall, in the punishment inflicted upon them for it, the *Apostle* in the *Text* brings in a *Notwithstanding* for their comfort. Notwithstanding her guilt in defection, her punishment in child-bearing, she hath as good a right to salvation as the Man: So that the *Apostle* here answers by way of *anticipation, an Objection* which might be made, whether the guilt contracted by the Woman, and the punishment inflicted, might not hinder her eternal salvation. The *Apostle* answers, *No.* Though she was first in the transgression, and the pain of child-bearing was the punishment of that first sin, yet the Woman may arrive to everlasting salvation notwithstanding that pain, if she be adorn'd with those graces which are necessary for all Christians. Though the punishment remain, yet the believing Woman is in the Covenant of Grace, under the wings of the Mediator of that Covenant, if she have Faith, the condition of the Covenant, which works by Love and Charity, and is attended with holiness, and renewal of the heart.

* *Isagog. ad Script. c.* 13. *p.* 990, 991.

Observe; *God hath gracious* [Cordials] *to cheer up the hearts of Believers in their distress, and in the midst of those cases which are sufficient of themselves to cast them down.* The *Apostle* here alludes to that curse upon the Woman, *Gen.* 3. 16. *Unto the Woman he said, I will greatly multiply thy sorrow, and thy conception; In sorrow thou shalt bring forth Children.* The punishment is peculiar to the married woman, besides that punishment which was common to her with the man.

Thy sorrow and thy conception. Hendiadys say some; The sorrow of thy conception. The word הרון signifies the whole time of the Womans bearing in the Womb, and so includes not only those pains in the very time of Labour, but also all those precursory indispositions, as the weakness of the stomach, heaviness of the head, irregular longings, and

and those other symptoms which accompany conceptions. Though this pain seems to be natural, from the constitution of the Body, yet since some other Creatures do bring forth with little or no pain *; It would not have been so with the Woman in innocency, because all pain which is a punishment of sin, had not been incident to a sinless, and immortal body.

* *Aristot. Hist. Animal. l. 7. c. 9.*

We will consider the words apart.

Saved.] It may either note the Salvation of the Soul, or the preservation of the Woman in Child-bearing. The first I suppose is principally intended, (for the Apostle here would signify some special comfort to Women under that curse. But the preservation of Women in Child-bearing was a common thing testified by dayly experience in the worst, as well as in the best Women, and Christianity did not bring the professors of it into a worse estate in those things which immediately depended upon God, or make the Children Vipers, not to come into the world without the death of their Mothers.) Yet a temporal preservation may be included; for when an eternal salvation is promis'd, temporal salvation is also promis'd, according to the methods of Gods wisdom and goodness in the course of his providence, there being in all such promises a tacit reserve, *viz.* if God sees it good for us; and the manner of their preservation also, wherein the preservation of a believer differs from that of an unregenerate Person. Others are preserved by God, as a merciful Creator and Governour, in a way of common Providence, for the keeping up of the world; But believers are preserv'd in the way of promise and covenant, in the exercise of faith, and by the special love of God, as a tender Father, and their God in covenant with them through Christ.

In Child-bearing.] διὰ τεκνογονίας through Child-bearing. The Præposition διὰ is often taken for ἐν, as *Rom.* 4. 11. *That he might be the Father of all that believe, though they be not circumcis'd* πιστεύοντων δι' ἀκροβυστίας *believing in uncircumcision*, where it notes the state wherein they shall be saved. So it notes here not the cause of the salvation of the Woman, but the state wherein she shall be saved, and amounts to thus much; The punishment inflicted upon the Woman for her first sin shall not be remov'd in this life, yet notwithstanding this, there is a certain way of salvation by faith, though she pass through this punishment. For by τεκνογονία is not meant a simple Child-bearing, but a Child-bearing in such a manner as God hath threatned with sorrow and grief.

If they continue.] By [*They*] is not meant the Children, as some imagine, because of the change of the *singular* to the *plural*; the sense then should run thus, she shall be saved, if the Children remain in faith, *&c.* That would be absurd, to think that the Salvation of the Mother should depend upon the faith and grace of the Children. When it is sometimes seen that the Children of a godly Mother may prove as wicked as Hell itself. But by [*they*] is meant the Woman. The name *Woman* is taken collectively for all Women, and therefore the plural number is added. The *Apostle* passes from the *singular* number to the *plural*, as he had done from the *plural* to the *singular*, *v.* 9. *In like manner let the women adorn themselves* in modesty, where he uses the *plural*, but *v.* 11. reassumes the other number again in his discourse. The graces which are here put as the conditions, are, *Faith, Charity, Sanctification, Sobriety.* Where the *Apostle* seems to oppose those to the first causes or ingredients of the defection.

1. *Faith* opposed to *Unbelief* of the precept of God and the threatning annext.

2. *Charity*, opposed to *Disaffection to God.* As though God were an Enemy to their happiness, and commanded a thing which did prejudice their happiness, whereupon must arise ill surmises of God, and an aversion from him.

3. *Sanctification.* In opposition to this *Filthiness and Pollution* brought upon the Soul by that first defection; there must therefore be in them an aim and endeavour to attain that primitive integrity and purity they then lost.

4. *Sobriety*, σωφροσύνη, Temperance. Because the giving the reins to sense, and obeying the longings thereof was the cause of the fall, *Gen.* 3. 6. She saw that it was pleasant to the eye. Original sin is called *concupiscence*, and lusting, and to this is opposed *Sobriety.*

1. *Faith.*] This is put first, because it is the *Fundamental grace.* It is the employer of Charity, for it works by it, the root of Sanctification, for by faith the heart is purified. By Faith is chiefly meant the *grace of* Faith (1) *Faith in the habit* (2) *Faith in the exercise.*

2. *Charity.*] The first sin was an enmity against God; therefore there is now necessary a Love to God. The first sin was virtually an enmity to all the posterity of man, which were to come out of his loins; therefore love to mankind is necessary. And Faith alwaies infers Love to God and man.

3. *Sanctification*] is here added, because by that both the truth of Faith and love appears to our selves and others. And *justification by Faith is thereby ratified, James* 2. 24. By Sanctification is not here meant a particular holiness or chastity due to the marriage bed, as some of the *Papists* assert, but an universal sanctity of heart and life.

4. *Sobriety.*] This is a natural means for Preservation. Intemperance makes bodily distempers more dangerous in their assaults. True Faith is accompanied with Temperance and Sobriety in the use of lawful comforts. The *Papists*, though without any good ground, frame an argument from hence to prove marriage to be a Sacrament, asserting that those graces of Faith and Charity, *&c.* are conferred upon the Woman by vertue of Marriage, and *ex vi institutionis.* How severe a Doctrine is it then to engage any in vows

of

of a ſingle life when they might have a readier way to attain grace with the Satisfaction of nature? Are not the virtues mentioned here, as neceſſary to the ſingle, as the married Chriſtians? Who ever heard that marriage was appointed to confer thoſe Chriſtian graces which are neceſſary for men and women in all Conditions? Beſides, is it probable that that was inſtituted to confer Chriſtian graces, which was inſtituted in Paradiſe before Chriſtianity was in being, and had been valid if man had ſtood in innocency, where there had been no need of a juſtifying Faith?

Obſerve. 1. *The Puniſhment of the woman, In Child-bearing.*

2. *The Comfort of the woman. She ſhall be ſaved.*

3. *The Condition of the Salvation. If they continue.* Wherein is implyed an exhortation to continue in Faith, &c.

Doct. Many *Obſervations* might be raiſed.

1. *The pain in child-bearing is a puniſhment inflicted upon the Woman for the firſt ſin.*

2. *The continuance of this puniſhment after Redemption by Chriſt, doth not hinder the ſalvation of the Woman, if there be the Goſpel-conditions requiſite.*

3. *The exerciſe of Faith, with other Chriſtian graces, is a peculiar means for the preſervation of Believers under God's afflicting hand.*

I ſhall ſum them up into this *one.*

Doct. *The continuance of the puniſhment inflicted upon the Woman for the firſt ſin, doth not prejudice her eternal ſalvation, nor her preſervation in child-bearing, where there are the conditions of Faith, and other graces.*

Here I ſhall ſpeak,

1. *Concerning the Puniſhment and the Cauſe of it.*

2. *The Nature of it.*

3. *Its not prejudicing Eternal Salvation.*

1. *Concerning the Puniſhment.* Child-bearing it ſelf is not the puniſhment, but the pain in it. For the bleſſing [*Increaſe and multiply*] was given in Innocency. This puniſhment is peculiar to the Woman, and ſuperadded to that inflicted upon the Man, wherein the Woman alſo hath her ſhare, though it lay heavieſt upon *Adam*'s ſhoulders. And becauſe this puniſhment is the greater, it is diſputed in the *Schools* whether *Adam*'s or *Eve*'s *ſin were the greater.* Various Opinions there are. We may, I think, ſafely make theſe *Concluſions.*

1. *In regard of the kind of ſin it was equal in both:* They both had an equal pride, an equal aſpiring to be like God: For in all probability, *Eve* gave not her Husband the fruit to eat, without acquainting him with the reaſons which mov'd her to eat it, as alſo the advantage ſhe expected from it. And God chargeth this aſpiring humour upon the man, *Gen.* 3.22. *The Man,* האדם, *is become like one of us.* Both of them therefore embrac'd the temptation as it was directed, and ſwallowed the fruit, with an expectation to be like, not the Angels, (as ſome think, from *Gen.* 3. 5. *You ſhall be as Gods, Elohim*;) but like God himſelf, as appears by *v.* 22. in that Ironical ſpeech, where the Lord God *Jehovah* ſaith, *The Man is become like one of us.* They both believed the Serpent, both broke the command in eating the fruit, both were guilty of this aſpiring Ambition. Some indeed think *Eve* ate twice of the fruit, once before the Serpent, and the other time when ſhe gave her Husband, *Gen.* 3. 6. *She did eat, and gave to her Husband with her, and he did eat* *. But that is not ſo clear in the Text.

* *Maiana in loc.*

2. *In regard of the firſt motion to this ſin,* Eves *ſin was the greater.* She was the ſeducer of *Adam*, which the Apoſtle expreſſeth in the verſe before the *Text. The Woman being deceived, was in the tranſgreſſion.* Where the Apoſtle intimates the Womans ſin in that reſpect to be greater than the mans. *Adam* was in it too, but the Woman deeper.

* *Eſtius in ſenten.*

3. *In regard of the Womans condition, the ſin was greater on* Adam's *part* *.

1. Becauſe he, being *the Man, had more power to reſiſt*, more ſtrength to argue the caſe.

2. Eve *had a ſtronger and craftier Adverſary to deal with, the ſubtilleſt of all the beaſts of the field*, *Gen.* 3. 1. animated and inſpired by a craftier Devil. The ſtronger the Tempter, the more excuſable the ſin. *Adam* was tempted by *Eve*, but *Eve* by the Serpent.

3. Eve *had the command of not eating immediately from her Husband*; which laid not altogether ſo ſtrong a tye upon her as it did upon him, who had it immediately from the mouth of God, and therefore was more certain of the verity of the Precept.

2. *Of what nature is this Puniſhment?*

1. *'Tis not a Puniſhment in a rigid ſenſe, nor continued as ſuch.*

1. *Becauſe 'tis not commenſurate to the nature of the ſin, neither is it that penalty which the Law required.* Death was due, and death immediately upon the offence; but death was kept off by the interpoſition of the Mediator, and this which is leſs than death, inflicted at preſent. The Mediator or Days-man interpoſed before this ſentence; for the promiſe of the Seed which ſhould *bruiſe the Serpents head*, preceded the pronouncing of this ſentence, *Gen.* 3. 15, 16. God arms himſelf againſt both, but not with thoſe weapons they had deſerv'd. Capital Crimes are uſually attended with capital puniſhments, which draw a deſtruction upon the offender. Where death is deſerv'd, and a lighter puniſhment inflicted, it is rather

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an act of clemency, than ſtrict Juſtice, and may be called by the name of a partial pardon, or reprieve, as well as a puniſhment. 'Tis indeed a puniſhment when Conſcience racks a man with further expectation of torment, when it is but a Prologue to everlaſting burnings, when through thoſe pains any fall into the place of everlaſting horrour. 'Tis then more properly a puniſhment, when it proceeds from an irreconcileable Juſtice, arm'd with Omnipotency in the Execution, not when it proceeds from an anger mix'd with mildneſs, and mitigated by the Interceſſions of a Mediator.

2. *'Tis not a reparation of the injury done to God.* One reaſon of the inſtitution of puniſhment is to repair the damage the Perſon offended ſuſtains by the malefactor, as far as he is capable. The injury done to God cannot be repaired by any temporary puniſhment. No nor indeed actually by an eternal one, though an eternal ſuffering is all the reparation a finite Creature is capable to make to the honour of God. A man is capable of making ſome kind of amends to his Neighbour for an offence done, but God being infinitely our Superiour cannot have his honour repaired by any thing a Creature can do or ſuffer.

3. *'Tis not continued as a part of Satisfaction to the juſtice of God.* As though Chriſt needed the ſufferings of the Creature to make up the ſum which he was to pay for us, and which he hath already paid. 'Tis not, on the account of the death of Chriſt, purely a vindictive, but a medicinal act to a believer. 'Tis rather to awaken us than to Satisfy juſtice. As we wring a man by the noſe who is fallen into a ſwoon, not to have ſatisfaction from him for any injury he may have done us, but to fetch him out of his fit. Theſe puniſhments are to awaken men to a ſight of their firſt ſin.

4. *The proper impulſive cauſe of puniſhment is wrath.* Though this was the firſt cauſe of this ſentence, yet it is not inflicted in wrath upon a believer. Though at firſt it was an effect of Gods anger, yet in a beliver it is a fruit of Gods fatherly anger, wherein he acts with a compoſition of Judge & Father. In inflicting it he preſerves the authority of a Judge: In preſerving under it, and pardoning the ſinfor which it was inflicted, he evidenceth the affection of a Father. Puniſhment, as ſuch, is only to hurt, and make men reap the fruit of their iniquity: But the end of affliction in the intention of the perſon that doth afflict, is oftentimes to benefit.

2. *Yet it is in ſome ſort a puniſhment and ſomething more than an affliction.*

1. *In reſpect of the meritorious cauſe, ſin.* This is not inflicted *ratione abſoluti dominii*, but *ratione meriti*. 'Tis not an act of abſolute ſoveraignty, but a judicial legal act, upon the demerit of ſin. There are ſome afflictions which are not puniſhments, as in the caſe of the man that was born blind: Chriſt tells us that it was *neither for his own ſin, nor for the ſins of his parents*, but that God might be glorified, *Joh.n 9. 2. 3. i.e.* God in inflicting that blindneſs, reſpected neither the ſin of the man, nor the ſin of the parents, but the making him a paſſive ſubject of his glory, in our Saviours miraculous Cure. But in this caſe God reſpected the ſin of the woman as the cauſe and reaſon of the puniſhment.

2. *Becauſe if man had ſtood in innocency, neither this grief, nor indeed any other had been.* The birth in innocency, would have been without ſorrow and grief, as the hunger and thirſt which would have been in *Adam* in that ſtate, would have been without that gnawing in the ſtomack and that pain which we find in thoſe defects, becauſe a ſtate of integrity and perfect righteouſneſs muſt needs be without grief. But after the fall all thoſe pains incident to man or woman, are fruits of the curſe of ſin.

3. *This puniſhment doth not hinder Salvation, though it be continued.*

I ſhall lay down theſe *Propoſitions* to clear up this matter.

1. *God intended not in the acceptance of Chriſts mediation to remove in this life all the puniſhments denounced after the fall.* God takes away the eternal, but not the temporal. For this very puniſhment was threatned after his acceptance of Chriſts mediation, and after the compact and covenant between the Father and the Son, about their redemption of mankind, becauſe the promiſe preceded the threatning, and the mediatory covenant preceded the promiſe. Some parts of Chriſts purchaſe are only payable in another life, and ſome fruits of Redemption God intends for growth only in another ſoyl; ſuch are Freedom from pain, diſeaſes, death & ſin. And therefore the laſt day, when believers ſhall be gather'd together, is called by way of excellency, the *day of Redemption*, *Eph.* 4. 30. as if we had nothing of Redemption properly in this life, becauſe we have it not compleat. And it is called upon this account the *time of refreſhing* and *the time of the reſtitution of all things*, *Act.* 3. 19, 21. when all things ſhall be reſtored to their primitive compleatneſs, and we ſhall have a full refreſhment by a removal of all the evils which we ſuffer by reaſon of ſin. So that the ſatisfaction made by Chriſt extends not to a preſent removal of all the effects of the curſe, pains of the body, death of relations, *&c.* The ground is not reſtored to its original vigor and fruitfulneſs, man muſt ſtill eat his bread in the ſweat of his brows, women muſt ſtill bring forth with ſorrow, our lives muſt waſte by a continual invaſion of weakneſſes and diſeaſes, we muſt drop one after another into the grave, ſend ſome before us, and leave others to come after us; tho God in mercy doth mitigate theſe, in ſome more, in ſome leſs, according to his Soveraign pleaſure, and though thoſe curſes do materially continue, yet they are attended with a bleſſing, the fruits of Chriſts purchaſe. But the full value of Chriſts ſatisfaction will appear, when there ſhall be a new Heaven, & a new Earth, when the day of Redemption ſhall dawn, and all tears be wiped from believers eyes. But God never promiſed the total removal of them in this

life to any Saint, no though he ſhould have all the Faith and Holineſs of all the Catalogue of Saints in the book of life centred in him.

2. *Chriſt never intended in the payment of the price of our Redemption, the preſent removal of them.* He interpoſed himſelf before this ſentence was pronounced (for the promiſe preceded the threatning) and therefore ſhew'd himſelf content, that thoſe marks ſhould be ſet upon that ſin, though he prevented by his Mediation the dreadful ſentence of eternal death. Chriſt never expected it; for the Compact between the Father and the Son did not run in this ſtrain. Chriſt's Enemies were not preſently upon his aſcenſion to be made his foot-ſtool, whereof death is not the leaſt; but he was to ſit at the right hand of God, expecting it; neither can we expect to be rid of our burdens, till Chriſt's Victory over his Enemies be fully compleat. He ſent after his Aſcenſion the Spirit to be our Comforter, which ſuppoſeth a ſtate wherein we ſhould need comfort; and when are we under a greater neceſſity of comfort, than when the puniſhment of ſin is actually inflicted on us? The Spirit was to comfort us in the abſence of our Saviour, and conſequently in the abſence and want of thoſe fruits of Redemption which are not yet compleated.

3. *Chriſt intended, and did actually take away the Curſe of thoſe Puniſhments from every Believer.* As Chriſt came to take away the guilt of ſin, ſo by conſequence he took away the curſe of puniſhment; for as he was *not a miniſter of ſin*, ſo he was not a miniſter of the curſe, *Gal.* 2. 17. for he himſelf by taking the curſe upon himſelf, took it off from us; ſo that though the curſe remains materially, yet it doth not formally. As when man felt his underſtanding and will were not deſtroyed, but the purity and healthfulneſs of thoſe faculties which made up his well-being were loſt: So in Redemption, the temporal puniſhment is not remov'd, but the Curſe, which is the ſting in that puniſhment, and is indeed the eſſential part of it, is remov'd, ſince the anger of God is pacified by the death of Chriſt. Death was a Curſe upon Man for ſin, yet the death of a Believer falls not under that title; becauſe Chriſt hath taken away the ſting, 1 *Cor.* 15. 55, 56. *Oh death! where is thy ſting*, &c. And the Victory over it, he ſaith, is given us through our Lord Jeſus Chriſt. Whence the *Apoſtle* puts even death it ſelf, and things preſent, into the Catalogue of Priviledges, upon the account of Chriſt, 1 *Cor.* 3. 22. *Life, or death, or things preſent, or things to come, all are yours, and you are Chriſts, and Chriſt is Gods.* Not that death ſimply in it ſelf is a Priviledge, but death as conquered, and as attended with conſequent bleſſings, is ſo to a Believer. Now the ſame reaſon is for all the other parts of the Curſe, which were either Prologues to, or Attendants upon death. And as Chriſt deſtroyed death by raiſing his own body from the grave, thereby taking from death the power of perpetually retaining man: So in the ſame manner he hath took away thoſe puniſhments, that they ſhall not perpetually remain, though they do for a time. But *when death is ſwallowed up in victory*, all the Attendants on it ſhall undergo the ſame fate. Though the Curſe was not immediately the work of the Devil, yet that which procur'd it was; and Chriſt's intention being to take away ſin, it was alſo to take away the Curſe, which was intentionally the Devils work, his chief aim being to bring men under the Curſe, by enticing them to ſin. The end of his manifeſtation was, *to deſtroy the works of the Devil*, 1 *John* 3. 8. Chriſt therefore bore our infirmities, our natural penal infirmities, though not our natural ſinful ones, unleſs morally, *i. e.* by ſuffering for them; he bore the infirmity of our Nature, though not our perſonal infirmities. He endur'd pain, and grief, and death, and greater than we can endure; but he did not bear every particular pain and diſeaſe which ariſeth from ſin, and a particular cauſe; yet by ſatisfying the Juſtice of God, which required death, he ſatisfied for all other pains which were parts of the Curſe, though he did not formally feel them; ſo that no longer they remain as a Curſe, no more than death it ſelf is a Curſe to a Believer. Now, as Chriſt by his death upon the Croſs did remove the ſting of death from every Believer, and ſanctifie it, though he did not die every kind of death which a man may die; ſo by enduring pain and griet, and being a man of ſorrows, he took away the ſting of all thoſe pains, which are fruits of the Curſe, though they were of a different kind from thoſe he hath himſelf endured. This I have added to prevent an Objection that may be made, that Chriſt endured not this particular pain, and therefore the Curſe is not taken away.

4. *Hence it will follow, that to a Believer the very nature of theſe Puniſhments is alter'd.* Whence ariſeth a mighty difference between the ſame puniſhments when ſuffered by a Believer, and by an unregenerate man. Though they are *materially* the ſame, yet not *formally*, nor *eventually*. In the one the ſting remains, in the other it is pull'd out. The one is an earneſt of eternal torture, and a ſprinkling of Hell; the other is in order to ſalvation, and ſanctified by the Blood of Chriſt. Chriſt by his Croſs hath made our Judgments to become Phyſick, and turn'd a Believers puniſhments into purges. The intention of the Agent makes a vaſt difference, There is a great difference between a puniſhment edg'd with a a Princes wrath, and thoſe which are ſweetened with a Fathers affection; much difference between a Chirurgians Launce, and a Tyrants Wound. The Cord that binds a Malefactor and a Patient, may be made of the ſame Hemp, and a Knife only go between; but it binds the Malefactor to Execution, the other to a Cure. In a Believer they bring forth *the peaceable fruits of righteouſneſs*, *Heb.* 12. 11. ſuch fruits of righteouſneſs which engender peace and joy in the Soul. That which brings ſuch excellent effects is rather an argument of love in the Inflicter, and ſo cannot come under the full notion of a puniſhment. God

comforts

comforts the *Iſraelites* that were to go into Captivity, by a Goſpel promiſe, *Hoſ.* 14. 4. *I will heal their backſlidings, I will love them freely, for mine anger is turned away from them.* The puniſhment was continued, for they never returned into their Countrey in the form of a common wealth; but the anger was removed, ſo that the Captivity of the Believers among them was not the effect of God's wrath as a Judge, ſince they were under his magnificent love as a Father. The change of our relation to God makes a change in the nature of the puniſhment; though the puniſhment threatned may be inflicted and continued, yet the anger in that puniſhment may be turned away.

5. *Therefore all temporal puniſhments of Original ſin, though they remain, do not prejudice a Believers preſent intereſt.*

1. *They cut not off his relation to God.* A Son is as much a Son under the Rod, as in the Boſom; neither the Fathers ſtroke, nor the Childs grief, diſſolve that dear relation: Nay a Father may ſhew more of a true paternal affection in his Chaſtiſements than in his Careſſes. The Branches which are battered with Sticks, may be nearer the Root than thoſe that flouriſh at their eaſe. Chriſt while a Man of ſorrows was pronounced by God, his well beloved Son, and bore our puniſhment, not only without forfeiting his Fathers affection, but with a high gratification of him: Neither doth God's viſiting the ſeed of Chriſt with ſtripes cut off their relation to him, *Pſal.* 89. 32. *Then will I viſit their tranſgreſſions with Rods.* Whoſe tranſgreſſions? *v.* 30 *His Children.* Whoſe Children? Even the Children of him whom he would make *the firſt born, higher than the Kings of the Earth, v.*27. Which cannot be underſtood literally of *David*, or his Lineal Poſterity in the Jewiſh Kingdom, who were never higher than the Kings of the Earth.

2. *They debar not from the preſence of God.* God may be, and is as near to us in ſupporting, as he is in puniſhing. 'Tis not the cloud that interpoſeth between the Sun and us, that alters the Suns courſe, or obſtructs its influences. Chriſt took not off the badges of Original Guilt from thoſe diſciples which had the greateſt intereſt in his affections; he left them in a ſinful world to endure the fruits of ſin; he ſent them not to eaſe, pleaſure, and a quiet and painleſs life, but to labour, toyl, and ſweat; yet promiſed that he would abide with them, that he and his Father would manifeſt themſelves to them. And he turned that ſweat and pain which was the fruit of ſin, by his preſence with them, to be inſtrumental for the glory of God, and the good of themſelves in the world.

3. *They break not the Covenant:* His Rod and his Stripes tho they ſeem to break our Backs, make no breaches in his Covenant, *Pſalm* 89. 32, 33, 34. he will viſit tranſgreſſion with Rods, but he will not *ſuffer his faithfulneſs to fail, nor break his Covenant.* No, they are rather covenant mercies, when they break our Hearts, and are means by his Grace to make our Stony Hearts more Fleſhy. He makes even thoſe diſpenſations which were pronounced for puniſhment, to bring forth covenant mercies, and the rich fruits of his grace to grow upon the ſour crab-ſtock of his judgments. *Jacob* in *Gen.* 49. is ſaid to bleſs his Children, tho he predicts ſmart afflictions to come upon them; they are rankt among the bleſſings, becauſe the covenant ſhould remain firm. The laſh removes not the inheritance. *Auſtin* ſaith well, *Noli attendere quam pœnam habes in flagello, ſed quem locum in Teſtamento.*

6. Add to all this, *That the firſt promiſe ſecures a believer under the ſufferings of thoſe puniſhments.* Gods affection in the promiſe of bruiſing the Serpents head, was more illuſtrious than his wrath in the threatning. There are the Bowels of a Father in the promiſe, before there was the voice of a Judge in the Sentence. God brought Sugar with his Potion, and adminiſtred his Cordial before he ſtruck with his Lance. And therefore that threatning which commenc'd after the promiſe, can no more prejudice the fruits of the promiſe to a Believer, than the Law, which was given 430 *years* after the promiſe to *Abraham*, could diſannul that, and make it of no effect, as the *Apoſtle* argues in another caſe, *Gal.* 3. 17. Much leſs can the threatning denounced immediately after the promiſe, change the veracity of God, in that which was freſh in his mind at the very time of his threatning.

Ob. But it may be askt, *What is the reaſon theſe puniſhments are continued ſince the redemption wrought by Chriſt?*

Anſ. *'Tis frequent with God to inflict a temporal puniſhment after pardon.* Not as the *Papiſts* aſſert, in order to ſatisfaction. *Moſes* his unbelief hindred him from coming unto *Canaan*, ſo that when he deſired to go over *Jordan*, God was wroth with him, cut him off ſhort, and commands him ſilence, *Deut* 3. 25, 26. *Speak to me no more of this matter.*

There are reaſons,

1. *On Gods part.* 2. *On our part.*

1. *On Gods part.*

1. *'Tis congruous to the wiſdom of God to leave them upon us while we are in the World.* Since God created man to gain glory by his actions, but was preſently after his creation diſgrac'd and diſparag'd by him; it ſeems agreeable to the wiſdom of God, not immediately to bring him to his former ſtate, but to leave ſome marks of his diſpleaſure upon Man to mind him of the ſtate whence he was fallen, the miſery he contracted, and the neceſſity of flying to his mercy for ſuccour.

2. *'Tis congruous to the holineſs of God.* God keeps up thoſe puniſhments as the Rector

and Governour of the World, to ſhew his deteſtation of that ſin which brought a diſorder and deformity upon the Creation, and was the firſt act of diſhonour to God, and the firſt pollution of the Creature. 'Tis an high vindication of the Holineſs and Authority of God, and the Majeſty and Purity of his Law, to puniſh ſin in them that are dear to him upon anothers righteouſneſs, whereby he evidenceth, that he hates ſin in all, and will not wink at it, or approve of it. So he pardoned *David*, but for the honour of his name, which had been blaſphemed by occaſion of *David*'s ſin, he would leave the ſmart of it upon his Family, 2 *Sam.* 12. 10, 14.

3. *'Tis a declaration of his Juſtice.* 'Tis not congruous to the Juſtice of God not to leave ſome marks of his anger againſt that ſin, which cauſed him to be at the expence of his Sons Blood, and is the ſource of all thoſe evils whereby God is injur'd, for which the Redeemer bled, and by which the Spirit is grieved. Since Pardon doth not, neither can alter the demerit of ſin, but that will continue; and what is once meritoriouſly a capital crime in its own nature, can never be otherwiſe; God may for the demonſtration of his juſtice, inflict and continue ſomething upon the creature, though he free him from actual condemnation. We ſhould not be ſo ſenſible of the juſtice of God in the death of Chriſt, did we not feel ſome ſtrokes of it upon our ſelves, nor what the purchaſe of our redemption did coſt our Saviour: What we hear doth not ſo much affect as what we feel. That which brought diſorder into Gods Government of the world, and made him change the Scene of his Providence, may very juſtly have ſome ſignal remark upon it, notwithſtanding the Redemption, eſpecially when the fruits of it are not fully compleat: For ſince Man was the immediate end of the creation of this lower world, and ſince all Creatures were made for the ſervice of Man, that he might be fit for the ſervice of his righteous Creator, he did by his fall violate the order of the Creation, and ſubjected it to the ſervice of the Devil, a corrupt Creature, and an enemy to God the chief Lord of the World, and ſo did deprave the order of the univerſe, and endeavoured to fruſtrate the end of God, and the end of all the Creatures. 'Tis very rational to think, that tho God out of his infinite compaſſion would not loſe his creature, yet that he ſhould ſet ſuch a badge upon him, that ſhould make him ſenſible of a depravation he had wrought in the world.

4. *'Tis uſeful to magnify his love.* We ſhould not be ſenſible of what our Saviour ſuffered, nor how tranſcendently he lov'd us, if the puniſhment of ſin had been preſently removed upon the firſt promiſe. Nay how then could he have died in the fulneſs of time, which was neceſſary to the demonſtration of Gods love, ſatisfaction of his juſtice, and the ſecurity of the Creatures happineſs? God adds the threatning to the promiſe as a dark colour to ſet off and beautify the brighter. As Chriſt ſuffered that he might have compaſſion on us; ſo are we puniſhed that we might have an eſtimation of him. When *Paul* cries out of the body of death, ſo when we cry out of the puniſhment of ſin, it ſhould raiſe our thankfulneſs for redeeming love, *I thank God through Jeſus Chriſt*, *Rom.* 7. 24, 25. We never know the worth of mercy, till we feel the weight of miſery. The ſharper the pains of ſin, the higher are our valuations of redeeming mercy. In *Iſa.* 4. 2. *In that day ſhall the branch of the Lord be beautiful. and glorious.* In what day? After great puniſhments, *v.* 1. and in the *foregoing chapter*. He appears moſt beautiful to us when we are under the laſh for ſin. As ſin continues in us, that the juſtifying grace of Chriſts righteouſneſs might more appear to us, ſo puniſhment continues on us, that redeeming love might be more prized by us.

2. *On our parts.* 'Tis uſeful to us;

1. *To make us abhor our firſt defection and ſin.* 'Twas great, and is not duly conſidered by us.

* *Killet Miſcel.* * This ſin of *Adam* is the worſt that ever was committed in the world; *Extenſively*, though not *Intenſively*, worſe than the ſin of *Judas*, or the *ſin againſt the holy Ghoſt*. In reſpect that thoſe are but the effects of it, and branches of that corrupt root. Alſo becauſe thoſe ſins hurt only the perſons ſinning, but this drew down deſtruction upon the whole world, and drove thouſands into everlaſting Fire and Brimſtone. 'Tis not fit that this which was the murder of all Mankind, the diſorder of the Creation, the diſturbing of God's reſt in the works of his Hands, ſhould be paſt over without a ſcar left upon us to make us ſenſible of the greatneſs of the evil. Though the wounds be great upon our Souls, yet they do not ſo much affect us as thoſe ſtrokes upon our Bodies. This certainly was one main end of God in this; to what purpoſe elſe did he (after the promiſe of reſtauration, and giving our firſt parents the comfort of hearing the head of their great ſeducer threatned to be bruiſed by the Seed of the Woman) order this puniſhment, but to put them in mind of the cauſe of it, and ſtir up a ſtanding abhorrency of it in all ages of the world? Had not this been his intent, he would never have uſher'd it in by a promiſe, but *ipſo facto*, have ſhowered down a deſtroying judgment upon the world, as he did upon *Sodom*, without any comfortable word preceding. God inflicts thoſe puniſhments both to ſhew his own, and excite our deteſtation of this ſin: *He binds us in thoſe fetters to ſhew us our work and our tranſgreſſion*, wherein we have exceeded, *Job* 36. 8, 9.

2. *To make us fear to ſin, and to purge it out.* Sin hath riveted it ſelf ſo deep, that eaſy Medicines will not diſplace it. It hath ſo much of our affections, that gentle means will not divorce us from it: We ſhall hate it moſt, when we reap the puniſhment of it. Puniſhment

is

is inflicted as a guard to the law, and the ſecurity of righteouſneſs from the corrupt inclinations of the Creature. So it is ἐκτεία ψυχῆς, as *Plato* calls puniſhment. As death is continued for the deſtruction of ſin in the Body, ſo are the leſſer puniſhments continued for the reſtraint of ſin in our lives. We need further converſions, cloſer applications of our ſelves to God, more quick walks to him, and fixedneſs with him. Gods ſmitings are to quicken our turnings. As it was the fruit of *Jacobs trouble to take away ſin*, *Iſa.* 27. 9. So it is a great end of God in thoſe common puniſhments of mankind to weaken corruption in a believer by them. Therefore when we have any more remarkable ſenſe of thoſe puniſhments, let us ſee what wounds our ſin gets thereby: How our hatred of it is encreaſed. If we find ſuch gracious effects, we ſhall have more reaſon to bleſs God for it, than complain of it. Oh happy troubles, when they repair, not ruine us; when they pinch us and cure us, like Thunder, which, though it trouble the Air, diſperſes the infectious vapours mixed with it, or the Tide, which though turning the ſtream of the River againſt its natural courſe, carries away much of the filth with it at its departure.

3. *To exerciſe Grace.* Puniſhments of themſelves have no power to ſet any grace on work, but rather excite our corruptions, but the grace of God accompanying them makes them beneficial for ſuch an end. God hath to a believer altered the commiſſion of ſuch puniſhments, they are to exerciſe our Faith, improve our patience, draw us nearer in acts of recumbency; but he hath given them no order to impair our grace, waſte our faith, or deaden our hopes.

1. *Faith and Truſt*, 1. Tim. 5. 5. *She that is deſolate truſts in God.* The lower the ſtate, the greater neceſſity, and greater obligation to truſt; ſuch exerciſes manifeſt, that the condition we are in, is ſanctified to us. As ſin is ſuffered to dwell in a regenerate Man to occaſion the exerciſe of Faith, ſo is the puniſhment of ſin continued for the ſame end. The continuance of it is a mighty ground of our confidence in God. We experiment the righteouſneſs of God in his threatning, and it is an evidence he will be the ſame in his promiſe. When we bear the marks of his punitive juſtice, it is an evidence that he will keep up the credit of his mercy, in the promiſe, as well as of his juſtice in the puniſhment, both being pronounced at the ſame time; the good of the one is as ſure by God's grace to our faith, as the ſmart of the other is by our deſert to that ſin. The continuance therefore of thoſe puniſhments may be uſed by a Believer, as a means to fix a ſtronger confidence in God; for if he were not true to the one, we might ſuſpect his truth in the other; If God ſhould be careleſs of maintaining the honour of his truth in his threatnings, we ſhould have reaſon to think that he would be careleſs of maintaining the honour of it in his promiſes, and thereupon be filled with deſpondencies. What comfort could we have in an unrighteous God? The righteouſneſs of God in inflicting puniſhment, is but a branch of that eſſential righteouſneſs of his nature, which obligeth him to be righteous in the performing his promiſe too. 'Tis a mighty ſupport to faith, that the righteous God loveth righteouſneſs.

2. *Obedience in a Believer hath a greater luſtre by them.* It was the glory of *Job* that he preſerved his Integrity under the ſmarteſt troubles. To obey a God always ſmiling is not ſo great an act of Loyalty, as to obey a God frowning and ſtriking, 'Tis the crown of our obedience to follow our God though he viſits us with ſtripes. 'Tis a noble temper to love that hand which ſtrikes us, and chearfully ſerve that Father which laſheth us: Our obedience is too low when it muſt be excited by a ſucceſſion of favours, and cannot run to God unleſs he allures it by ſmiles. 'Tis then a generous and ſincere obedience, when we can embrace him with a ſword in his Hand, truſt him though he kill us, love him though he ſtone us, and as the *Perſians* did by the Sun, adore him when he ſcorcheth, as well as when he refreſheth us. Were theſe puniſhments wholly abſent, we ſhould not have a riſe for ſo heroick faith and love; and our holineſs in this ſtate would want much of its luſtre.

3. *Humility.* Theſe puniſhments are left upon us to allay our pride, and be our remembrancers of our deplorable miſcrriage. It had been an occaſion of pride in us to be freed from puniſhment at the firſt appearance of a Mediator. 'Tis reaſonable the Soul ſhould have occaſions to exerciſe it ſelf in a grace contrary to that firſt ſin pride, which was the cauſe of the fall. We affected to be Gods, and puniſhment is left that we may know we are but Men, which is the end of judgments, *Pſal.* 9. 20. *Put them in fear, O Lord, that the Nations may know they are but Men*; we ſhould otherwiſe think our ſelves Gods. We are ſo inclin'd to ſin, that we need ſtrong reſtraints, and ſo ſwell'd with a natural pride againſt God, that we need Thorns in the Fleſh to let out the corrupt matter. The conſtant hanging the Rod over us makes us lick the duſt, and acknowledge our ſelves to be altogether at the Lords mercy. Though God hath pardon'd us, he will make us wear the halter about our Necks to humble us.

4. *Patience.* Were there no puniſhments, there would be but little occaſion for patience. This grace would not have had its extenſive exerciſe, its full formation without ſuch ſtrokes left upon the creature. Reſignation to God, which is the beauty of grace, would not come to its due maturity and ſtature without ſuch trials. So that in theſe reaſons of the continuance, we ſee they are rather advantages to Salvation, than hindrances, by

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promoting through the influence of God's grace, thoſe graces in us which are neceſſary to a happy ſtate.

Uſe.

1. *See the infinite mercy of God*, who, when upon the defection of our firſt Parents he might have burnt up the whole world as he did *Sodom*, would upon the Redeemers account, who ſtept in, impoſe ſo light a puniſhment upon that ſin; 'tis but light in compariſon of what the nature of ſin deſerves, every ſin being a contempt of the Majeſty of God, and a ſlight of his Authority; and that ſin having greater aggravations attending it. 'Tis a merciful puniſhment, it might have been an everlaſting damnation: God might have left us to the firſt ſentence of the law, and made no exchange of eternal death for temporal pains: He might have been deaf to the voice of a Mediator, and put his mercy to ſilence as he did *Moſes*, *Speak no more of this matter*; but his Bowels pull his Juſtice by the Arm, and hinder that fatal ſtroke; and a Mediator by his interpoſition, breaks off the full blow from us, by taking it upon himſelf, and ſuffers only ſome few ſmart drops to light upon us. Oh wonderful mercy! that our puniſhment ſhould not hinder, but rather further our everlaſting happineſs by incomprehenſible grace. Let not then our puniſhments for ſin hinder our thankfulneſs. Let our Mouths ſwell with praiſe, while our Bodies crumble away by diſeaſes, and Relations drop from us by death. Let us love God's glory, admire his mercy, while we feel his Arrows: Whatever our puniſhments are, there is more matter for praiſe than murmuring.

2. *How ſhould we bewail original ſin, the firſt fall of man.* 'Tis a great ſlighting of God not to take notice either of his judicial, or fatherly proceedings. As we are to lament any particular ſin more eſpecially when the judgments of God, which bear the marks of that ſin in their foreheads, are upon a nation or perſon, ſo, though we are to bewail the ſin of our nature at all times, yet more ſignally when the ſtrokes of God, the remembrancers of it, are moſt ſignally upon us. A Child doth more particularly think of his fault when he is under the correcting rod for it. We ſhould ſcarce think of original ſin, if we did not feel original puniſhment. All the pains of ſin ſhould be conſidered as Gods Sermon to us, and we ſhould under them be afflicted with that ſin, as we may ſuppoſe *Adam* and *Eve* were, when they firſt heard the puniſhment denounc'd in Paradice, when they had a ſenſe of the flouriſhing Condition they had loſt for a ſlight temptation. To turn ſorrow for pain into ſorrow for our firſt ſin, is to ſpiritualize our grief, and ſanctify our paſſion.

3. *What an argument for patience under puniſhments is here?* The continuance of them doth not hinder our Salvation. *Shall a living man complain, a man for the puniſhment of his ſin?* For ſuch a puniſhment that doth not hinder his eternal welfare, but by the grace of God, and the exerciſe of Faith, rather promote it? God promiſed as well as threatned: both his mercy and righteouſneſs directs him to that which is moſt for his honour and our good. Let us not by any impatience charge infinite wiſdom with blindneſs or unrighteouſneſs. They were puniſhments at firſt, but by Faith in Chriſt, the deportment of a judge is changed into that of a Father. *Druſius* hath an obſervation, *Pſal.* 56. 10. *In God will I praiſe his word, in the Lord will I praiſe his word.* The firſt word *Elohim* is a name belonging to God as a *judg*, the 2d word *Jehovah* is a name of mercy; I will praiſe God, whether he deal with me in a way of *juſtice*, or in a way of *mercy*, when he hath thunder in his voice as well as when he hath hony under his tongue. Oh how ſhould we praiſe God, and pleaſure our ſelves by ſuch a frame? When our diſtreſſes ly hard upon us, we ſhould juſtify Gods holineſs. So the *Pſalmiſt*, or rather Chriſt in the bearing our puniſhment, *Pſal.* 22. 1. *But thou art holy*, when he expoſtulates with God why he had forſaken him, juſtifies Gods holineſs. Howſoever thou dealeſt with me, thou art holy in all thy waies. Thou doſt me no wrong; why ſhould I complain when holineſs and hatred of ſin guides thee, in all thoſe actings with me?

4. *How earneſt ſhould we be to get rid of ſin?* By pardon, by Sanctification. Guilt is the ſting of puniſhment. Sin only embitters trouble. The Remiſſion and Mortification of ſin is the health of the Soul. If the arrows head be out of a wound, the cure will be more eaſy. *Look upon my affliction, and my pain, and forgive all my ſin*, ſaith the *Pſalmiſt*, *Pſal.* 25. 8. forgiveneſs of ſin would mitigate the ſharpneſs of his pain.

5. *How ſhould we act faith on God in Chriſt before, and under ſuch a condition of puniſhment?* As we can never love God too much, becauſe he is the higheſt good, ſo we can never truſt God too much, becauſe he is one of immutable truth; when we are in ſtraits, it is not for want of faithfulneſs in God, but for want of Faith in us, that we are many times not preſerved. We diſtruſt God, and this is the cauſe we fall into many diſtreſſes, which otherwiſe would not come upon us, or be quickly removed from us. Did we graſp the promiſes cloſely, and plead them earneſtly, we ſhould often find the deliverance we deſire. We pray, but we pray not in Faith, we cry for deliverance, but not with confidence, we plead Gods power but forget his promiſe. Many temporal promiſes are not perform'd to us, not for want of truth in God, but for want of faith in us. Particular fiduciary acts will draw out the riches of a promiſe, for want of which we remain poor in the midſt of abundance. Some think that the promiſe made to *Joſiah* of his dying in peace, which phraſe is uſually meant in Scripture of a peacable death upon the bed, was not performed, becauſe *Joſiah* was out of the way againſt the precept of God, and therefore could not act faith requiſite to the fulfilling of that promiſe,

miſe, for faith is much dampt in its actings under preſent contracted guilt. † This Faith in promiſes for outward preſervation, is not an abſolute, infallible aſſurance that God will beſtow ſuch outward things (becauſe the promiſes themſelves are not abſolute) but it is rather an indefinite act of recumbency, and ſubmiſſion, referring it to his good pleaſure towards us. But it is certain we are very much defective in acting Faith upon promiſes for temporal mercies, becauſe it is an Epidemical diſtemper in us to truſt God with our Souls rather than with our bodies, and outward concerns. † *Tho. Goodwin.*

1. *Exerciſe Faith before ſuch a time.* Furniſh your ſelves with the comforts of the Covenant, and the efficacy of the death of Chriſt. In bodily diſtempers our minds are diſcompoſed and we cannot have that Freedom of thoughts and ſpiritual reflections. This is the way to engage God, who is the beſt aſſiſtant, *a very preſent help in time of trouble.*

2. *Exerciſe it in the uſe of ſpiritual means.* God never Commanded us to truſt him but in his own methods. That is not truſt in God which is attended with any wilful Omiſſions. If we be careful in doing our duty, God will be careful in doing what belongs to him. Prayer is the beſt means for Faith to exerciſe it ſelf in. A ſpirit of Prayer before-hand is a ſign of good ſucceſs. When the heart is drawn out to cry, it is a ſign God ſtands ready with the mercy in his hand. Times of diſtreſs are times of calling upon God, *Pſal.* 18. 6. *In my diſtreſs I called upon the Lord, and he heard my cry.* God is to be acknowledged in all our ways, *Prov.* 3. 6. In the beginning by prayer for his direction, in the end by praiſes for the ſucceſs. We are uſually more earneſt in trouble. We have not at all times an equal fervency. Chriſt himſelf (ſome ſay) had not, for when he was in his agony he *prayed more earneſtly* than before, *Luke* 22. 44.

3. *Act Faith upon the Relation God bears to you.* He is our Father. We truſt earthly Fathers, and are confident they will not abuſe us. How much more ought we to truſt our heavenly Father, and not doubt of his ſincerity towards us? The greater the trouble, the more we ſhould plead Gods relation to us. Our Saviour in the garden, *Mat.* 26. 39, 42. at his entrance into his paſſion for us, prays to God by the title of *my Father*, whereas at other times he calls God Father without that appropriation; But now he would excite his confidence, and truſt in God, and thoſe promiſes he had made him to aſſiſt him in that hour.

4. *Act Faith upon the attributes of God.* There is nothing in God can affright a believer. There is not an attribute but ſeems fixed in God to encourage our dependance on him in any ſtrait, wiſdom, mercy, truth, omniſcience, power, juſtice too (for what comfort could we have to truſt in an unjuſt God?) All which attributes are promiſed to be aſſiſtant to a believer in any caſe of need, in the Covenant of grace, where God makes himſelf over to us as our God, and therefore all that God hath, and is, is promiſed there for our good. Upon the Power of God. Gods Omnipotence was the ground of our Saviours prayer to him in his diſtreſs, and that which the *Apoſtle* ſeems to intimate his eyeing of, *Heb.* 5. 7. *He offered up prayers unto him that was able to ſave him from death.* And, *Pſal.* 16. 1. The Pſalmiſt, or rather Chriſt, pleads the power of God. *Preſerve me O Lord, for in thee do I put my truſt,* שמרני אל *Aquila* renders it *ſtrong.* Plead the truth of God in his promiſe. The promiſe that preceded the threatning, *viz.* The *bruiſing the Serpents head*, the defeating all his plots and deſigns, whereof this was one, to bring man into a ſtate of puniſhment. There is a promiſe which hath been eſpecially tryed and made good, though all in the book of God have been found true, *Pſal.* 18. 30. *The Word of the Lord is tryed.* Not one word but the truth of it hath been tryed; but eſpecially this word, *That God is a buckler to them that truſt in him*, i.e. That he will preſerve and defend depending believers.

5. *Act Faith upon Chriſt.* Hath God delivered Chriſt to death? It muſt be for ſome glorious end; not for deſtruction of the Creature, that might have been done without the death of his Son; but for remiſſion; if ſo, there is ſufficient ground to truſt him for every thing elſe. We have a merciful high Prieſt, which encourageth us to make our addreſſes to him. He cannot but be touched with the feeling of our infirmities, our penal infirmities which he ſuffered, our ſinful infirmities for which he ſuffered. Where can he ſhew his mercy but in our miſery? Are we under Gods ſtrokes? Chriſt himſelf felt them, that he might the better pity us. Are we in ſuch caſes tempted to deſpond and diſtruſt? He felt ſuch fiery darts of the Devil that he might the better commiſerate us. Run to him and cry out, Bleſſed Redeemer, Compaſſionate high Prieſt, let thy pity break out to allay my grief, and ſupport my weakneſs.

Take a few encouragements to fiduciary acts.

1. *Nothing is more pleaſing to God.* The continuance in Faith is the neceſſary condition of our Salvation. Nothing more honours him. We honour his wiſdom and goodneſs, when we acknowledge that he hath a ſingular care of his Creatures, and truſt him in his own methods; we own his skill in governing and his goodneſs in bringing every thing about to the beſt end. Chriſt hath given us the higheſt example of truſt, and highly pleaſed God in it, in coming into the world to dye upon Gods bare word and oath. 'Tis all we can do to glorifie God. Other graces glorifie ſome particular attribute, but confidence in God glorifies all in the lump, his wiſdom, righteouſneſs, faithfulneſs mercy, truth, omniſcience and power. There is no attribute but gives a particular encouragement to Faith, and there is no attribute but Faith returns a revenue of glory to. Deſpondency diſparageth the Fathers

affection

affection and the Redeemers love; if we do not truſt him, we imply that he hath not either wiſdom, or love, or power, or faithfulneſs enough to be truſted by us, and that his word is of no value.

2. *Nothing is more ſucceſsfull.* 'Tis the argument the *Pſalmiſt* or rather *Chriſt* uſeth, *Pſal.* 16. 1. *Preſerve me.* Why? Becauſe *I truſt in the.* Truſt in God is a ſtrong argument to prevail with God for preſervation. All the ancient Fathers were delivered by God upon their *truſt*, Pſal. 22. 4, 5. *Our Fathers truſted in thee, they truſted and thou didſt deliver them, they cryed unto thee, and were delivered; they truſted in thee, and were not confounded.* Faith in Goſpel-promiſes is not a grace of a new date. 'Tis as old as *Adams* fall, as old as the *Patriarchs*, and ſucceſsful in all ages of the world. They were under new-Covenant promiſes, and had new-Covenant deliverances before the promiſes were actually ſealed by the blood of Chriſt. How much ſtronger ground have we of truſt now? Faith draws out the treaſures of God, and ſets God on work to diſplay both his wiſdom, goodneſs and power, *Pſal.* 31. 19. *How great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee!* Much more when Faith is vigorouſly acted. Unbelief binds Gods hands, Faith then draws forth that power which unbelief locks up. God is firſt the *hope of Iſrael*, and then *the Saviour thereof in times of trouble*, Jer. 14. 8. of every one of *Iſrael.* Where God inſpires with a humble confidence in himſelf, there is hope of ſucceſs, for God will not fruſtrate the expectation of that which he hath been the author of in his Creature. *David* had found ſuch good evidence of this, that he tells God he would make bold with him upon every occaſion of fear. *Pſal.* 57. 3. *What time I am afraid I will truſt in thee.*

3. *Nothing more calms the ſpirit.* A fiduciary reliance on God is the way to live free from fears and anxieties. Faith is an eſtabliſhing grace. By Faith we ſtand. What ſtorms would be in the minds of poor paſſengers in a Ship, as great as thoſe in the Sea, if they had no *Pilot* to direct them? How ſoon would the arrival of a skilful Steers-man, in whom they could confide, and that knew the ſhelves and rocks upon the coaſt, calm their diſquiets?

Well then, to *Sum up all*, This very *Scripture* is a Letter of comfort, writ only to women in the ſtate of Child-bearing; claim it as your right by Faith. What comfort is here to appeal from the threatning to the promiſe, from God as a Judg to God as a Father, from God angry to God pacified in Chriſt? How comfortable is this, that when God ſeems to fight againſt you with his puniſhments, you can take off the edge of his weapons by the pleas of his promiſe? Oh bleſſed God, who arms a believer againſt himſelf, before he arms himſelf againſt a believer! You can never be under the curſe if you have Faith, as long as God is ſenſible of his own credit in the promiſe. In the material part of the puniſhment there is no difference between a believer and an unbeliever; *Jacob* is pincht with famine as well as the *Canaanite*; but *Jacob* is in Covenant, and hath a God in Heaven and a *Joſeph* in *Ægypt* to preſerve him. God directs every pain in all by his providence, in believers by a particular love; every gripe in all the Phyſick he gives us. He orders even his *contendings* with his creature in ſuch a meaſure as *the ſpirit* may *not fail before him*; Iſa. 57. 16.

A DISCOURSE OF THE Sins of the Regenerate.

1 John 3. 9.

Whosoever is born of God doth not commit sin, for his Seed remaineth in him, and he cannot sin, because he is born of God.

THE *Apostle* having exhorted the Saints to whom he writes in the former Chapter, to *abide* in Christ, and to *do righteousness*, *v.* 28. 29. follows on this Exhortation, with several arguments and demonstrations, that a true Christian is not only bound to do so, but that he indeed doth so.

1. From that *hope* which hath eternal happiness for its Object, *v.* 2, 3. Where this hope is truly founded, it will inflame us with a desire and endeavour after holiness, which is a necessary means to attain it. There will be an endeavour to be like that Head here, which they hope to be perfectly like hereafter.

2. From the *contrariety of sin* to the Law of God. 'Tis not reasonable, neither can there be such a disingenuous disposition in any, to transgress the Laws of that person from whom only he expects his highest felicity; and the Law of God being pure and perfect, sin being contrary unto it, must be filthy and unreasonable. A Christian who is guided by this Law, will not transgress it.

3. From the *End of Christs coming*, which was to *take away sin*, *v.* 5. And a Christian ought not to endeavour to frustrate the Ends of Christ's coming by the nourishment of that which he came to destroy.

4. From the *Communion they have with Christ*; abiding in him, they sin not; if any man sin, it is an evident sign he hath not the knowledge of Christ, *v.* 6. nor ever was conform'd to that pattern. Where there is a Communion with Christ, it is necessary such an one should be righteous, because Christ was so.

5. From the *first Author of sin*, the Devil; he that sins, hath a communion with the Devil, *v.* 8. as he that doth righteousness, hath a communion with Christ. And to maintain the design and works of the Devil, is to walk contrary to the end and design of Christ, which was to destroy the works of the Devil; those therefore that indulge themselves in sin, are the Seed of the Devil.

6. From the *New Nature of a Christian*, which hinders him from sin, *v.* 9. *Whosoever is born of God doth not commit sin*, &c. Various expositions there are of this. The greatest difficulty lies in those words; [*Doth not commit sin*, and *cannot sin.*]

1. *He ought not to sin.* Cannot indeed is sometimes taken for ought not; as *Acts* 4. 20. *For we cannot but speak the things which we have seen and heard.* They had a *Physical* ability to hold their peace, but *morally* they could not, because of Christ's Precept to them to publish those things. What we cannot lawfully do, we cannot do; *Non possumus quod non jure possumus*; what we cannot honourably do, we are said not to be able to do, *Mark* 6. 5. *He could there do no mighty work.* Christ had *natural* ability to do mighty works there, but *morally* he could not, *honourably* he could not, because of their unbelief, which was a moral hinderance; and according to God's Methods, there was no hope of doing any good among them; their unbelief was so strong, they gave him no opportunity to do any mighty work. But this is not the meaning of *cannot* here, *ought not*. For an unrenewed man ought not to sin any more than a regenerate man. But the Apostle attributes here something peculiar to the *regenerate*, adding the reason [*because he is born of God.*] Though it carry in it something of an obligation in a higher manner than upon a meer natural man: He ought not

to sin, not only upon the general obligation which lies upon all men not to sin, but upon the more special one of his state, being a Son of God, which ought to be counted a moral impossibility by a righteous man. Regeneration gives a man no advantage to sin, no external licence, no internal liberty or ability to sin; for the *Apostle* useth this as an argument to them, as well as an establishment, not to sin, because they are born of God, which was a more special obligation upon them not to sin, than what they had by nature.

2. *He cannot sin so easily.* 'Tis not impossible, but difficult for him to sin, because by receiving grace, he receives a principle contrary to sin, and so hath a principle of resistance against it: Or, because by that grace he is inclined not to sin, and so there is *inchoative*, an impossibility of sinning, which shall hereafter be perfected; Not a simple impossibility, but *secundum quid*: He endeavours to work as one born of God, and follows the motions of the Spirit against the sin to which he is tempted.

He cannot sin, i. e. 'tis a hard matter for him to sin; for considering the efficacy of grace, and the assistances attending it, it is a difficult thing for a righteous man to be brought under the power of sin; he may sin easily in respect of the frailty of the flesh, but not so easily in regard of the *abiding of the Seed* in him, which helps him to beware of sin. Grace being a divine habit, hath the nature of a habit, which is to incline the person to acts proper to that habit, and facilitate those acts, as a man that hath the habit of an Art or Trade, can with more ease work in it than any other.

3. *He cannot sin, in sensu formali*, as he is regenerate, or *ex vi talis nativitatis*. Grace cannot sin, because it can do nothing but what pertains to the nature of it; as the heat cannot cool, unrighteousness cannot do good. Fire doth not moisten *per se*, nor Water naturally heat. But it is not said, *The Seed of God cannot sin*; but in the Concrete, *He that is born of God*; and *he that hath the Seed remaining in him cannot sin*. A gracious man as a gracious man cannot sin, for grace being a good habit, is not capable of producing acts contrary to its nature. Sin in a regenerate man proceeds not from his grace, but from his corruption. Grace cannot be the principle of evil. But because his grace is imperfect, dwelling among remainders of sin, therefore a man sins, though this principle in him keeps sin from attaining a full dominion and superiority. Yet though he doth sin, his sin is not the proper fruit of the *form* whereby he is regenerate.

4. *He cannot sin in sensu composito*; as long as he is regenerate, as long as the Seed remains in him, as long as he follows the motions of the Spirit, and Grace, which are able to overcome the motions of concupiscence; but he may give up the grace. As an impregnable Tower cannot be taken as long as it is defended by those within; but they may fling away their Arms, and deliver it up. Grace *quantum est ex parte sua*, renders a man impeccable, as long as it continues in him; as Innocency did render *Adam* immortal, as long as he persisted in it. But we may *ex culpâ nostrâ*, lose it by mortal sin, and so perish, as *Adam* by his own will lost the integrity of his Nature, and was thereby made subject to death. This is founded upon a false *Hypothesis*, viz. *That Grace may be lost*: And the Text *renders* the being born of God, and the Seed remaining in us, to be the reason why we cannot sin, not the condition of our not sinning; for if it remains, and we cannot sin therefore, how can any sin come in to expel that which preserves us from it? A man must cease, according to what the *Apostle* here writes, to be born of God, before he can sin in that sense the *Apostle* means.

5. *He doth not commit sin, and cannot sin*, i. e. *Grave peccatum*, the mortal sin, and persist in it. The sin of unbelief, which is called in Scripture by way of eminency [*Sin*, and *the Sin*] 'tis the chief sin the Spirit convinceth of; 'tis the sin that *easily besets us*, *Heb.* 12. 1. *Let us lay aside every weight, and the sin which doth so easily beset us*, i. e. *especially unbelief*. Though this be *true*, yet it is not the *full* meaning and sense of it.

6. *He doth not commit sin, and cannot sin*, as the *Devil doth*, or as one that is of a diabolical nature, as one that is acted by the Devil; which is clear by the Antithesis, *v.* 8. *He that commits sin, is of the Devil, for the Devil sins from the beginning*. He cannot set himself against Christ, as the *Devil* doth, as the Pharisees did, in which respect our Saviour calls them the *Children of the Devil*, for their remarkable and constant opposition to him. He cannot make a practice of sin, and persist in it, as the Devil doth, who began to sin presently after the Creation, and continueth in it ever since. He *sins*, the *present* tence noting the continued act of the Devil. Sin may be consider'd *two ways*; *viz.* As to

1. *The Act of sin.* Thus a Believer sins.

2. *The Habit of sin*, or custom in it. When a man runs to sin freely, willingly, and is not displeased with it. Thus a Believer doth not commit sin, nor cannot sin. He commits it not. *Potiùs patitur quàm facit*; he gives not a full consent to it; he hates it while he cannot escape it. He is not such a committer of it, as to be the *servant of sin*, *John* 8. 34. *He that commits sin, is the servant of sin*; because he serves *with his mind the Law of God*: He bestows not all his thoughts and labour upon sin, in making *provision for the flesh*, *Rom.* 13. 14. in being a Caterer for sin: He *yields* not up his *Members as Instruments of unrighteousness unto sin*; he doth not let *sin reign in his mortal body*, nor yield a voluntary obedience to it in the lusts thereof, *Rom.* 6. 12, 13. for, being God's *Son*, he cannot be sins *Servant*; he cannot sin in such a manner, and so absolutely, as one of the Devil's Children, one born of the Devil.

His

His Seed remains in him] *His*, refers to God, or the person born of God. God's Seed efficiently, man's Seed subjectively.

Born of God.] Twice repeated: In the *first* is chiefly intended the declaration of the State, in the *second* the disposition, or likeness to God.

Observe, 1. *The Description of a Christian.* [*Born of God.*

2. *The Priviledge of this Birth*, or *Effects of it.*

1. *Inactivity to sin*; [He *doth not* commit it.

2. *Inability to sin*; [*He cannot.*

3. *The ground and reasons of those Priviledges.*

1. *The inward Form or Principle whereby he is regenerate, which makes him unactive.*

2. *The Efficient Cause, which makes him unable*; [*Born of God*; or likeness to God makes him unable.

4. *The latitude of them in regard of the Subject*; [*Whosoever*; every regenerate man. I intend not to run thorow all the parts of this Text, having only chose it as a bar to presumption, which may be occasioned by the former Doctrine, upon mens false suppositions of their having grace. There needs not any Doctrine from the *Text*; but if you please take this:

Doct. *There is a mighty difference between the sining of a regenerate and a natural man: A regenerate man doth not, neither can commit sin in the same manner as an unregenerate man doth.*

That I may not be mistaken, observe, when I use the word *May* sin, I understand it of a *May of possibility*, not a *May of lawfulness:* And when I say a regenerate man *cannot sin* so or so, understand it of a settled habitual frame; distinguish between passion, and surprise, a sudden effort of nature, and an habitual and deliberate determination. The sense of this *cannot* I shall lay down in several Propositions.

1. *It is not meant exclusively of lesser sins, or sins of infirmity.* There are sins of daily incursion and lighter skirmishes; there are some open, some secret assaults, a multitude of *secret faults*, *Psal.* 19. 12. undiscernable and unknown. Every good man is like *Jacob*, though he hath one thigh sound, he hath another halting. I do not find that ever God intended to free any in this life from the remainders of sin: What he hath not evidenc'd to have done in any, we may suppose he intended not to do. 'Tis a total Apostacy, not a partial Fall, that the Covenant provides against. Christ in his last prayer, prays for Believers preservation, and gradual sanctification, not for their present perfection. The very Office of Advocacy erected in Heaven, supposeth sins after regeneration, and during our continuance in the world, 1 *John* 2. 1. *My little Children, I write unto you that you sin not; and if any man sin, we have an Advocate with the Father. In many things we offend all*, *James* 3. 2. Not only you that are the inferior sort of Christians, but we *Apostles. We* is extensive; All offend *in many things.* 'Tis implyed in the Lord's Prayer, the daily standing Pattern. As we are to pray for our daily bread, so for a daily pardon, and against daily temptations, which supposeth our being subject to the one, and our commission of the other. The brightest Sun hath its spots; the clearest Moon her dark parts. The Church in her highest comeliness in this world hath her blackness of sin, as well as of affliction; because, though sin be dismounted from its Throne by grace, it is not expelled out of its residence: It *dwells* in us, though it doth not rule over us, *Rom.* 7. 20. And it cannot but manifest it self by its fruits while it remains. Yet those sins do not destroy our Adoption. *Christ* in his Sermon on the *Mount* to his Disciples, supposeth the inherency of sin, with the continuance of the relation of Children, *Matth.* 7. 11. *If then you being evil know how to give good gifts to your Children, how much more shall your Father which is in Heaven give good things to them that ask him?* He doth acknowledge them evil while he calls God their Father, and gives them the title of Children. To sin is to decline from that rectitude in an act, which the Agent ought to observe. In this respect we sin, according to the tenour of the Law, in every thing we do, though not according to the tenour of the Gospel.

2. *A regenerate man cannot live in the customary practice of any known sin, either of omission, or commission.*

1. *Not in a constant omission of known duties.* If a good man falls into a gross sin, he doth not totally omit the performance of common duties to God: Not that this attendance on God in his Ordinances doth of it self argue a man to be a good man; for many that walk in a constant course of sin, may from natural Conscience and Education be as constant in the performing external services as he is. 'Tis a proper note of an Hypocrite, that he will not *always* delight himself in the Almighty, nor *always* call upon God, *Job* 27. 10. *i. e.* not customarily: Whence it follows, that a delight in God in duties of Worship, is a property of a regenerate man. An act of sin may impair his liveliness in them, but not cause him wholly to omit them. We need not question but *David*, in the time of his impenitency, did go to the Tabernacle, attend upon the Worship of God: 'Tis not likely that for *ten months* together he should wholly omit it, though no doubt but he was dead-hearted in it, which is intimated when he desires a *free spirit*, *Ps.* 51. & prayes for *quickening*, *Psa.* 143. 11. one

of his Penitential Pſalms. A total neglect of Ordinances and Duties, is a ſhrewd ſign of a total Apoſtacy, and that grace was never in ſuch a mans heart; eſpecially a total omiſſion of prayer; this is an high contempt of God, denying him to be the Author of our mercies, depriving him of the prerogative of governing the world, diſowning any need of him, any ſufficiency in him, declaring we can be our own Gods, and ſubſiſt of our ſelves without him, and that there is no need of his bleſſing. Grace, though ſunk under a ſin, will more or leſs deſire its proper nouriſhment, the Milk of the Word, and other Inſtitutions of God. Nature, though oppreſt by a diſeaſe, will require food to keep it alive. A good man in this caſe is like the Planets, which though they be turned about daily from *Eaſt* to *Weſt*, by the motion of the *primum mobile*, yet they ſtill keep up their proper motion from *Weſt* to *Eaſt*, either ſlower or quicker.

2. *Not in a cuſtomary commiſſion of any known ſin.* To *work iniquity*, is the proper character of natural men, hence called *workers of iniquity*, *Pſal.* 5. 5. *Thou hateſt all workers of iniquity.* And by the ſame title are they called by Chriſt at the Day of Judgment; *Depart from me all you workers of iniquity*, that contrive, lay the plat-form of it, and work at it as at a Trade, or as a curious piece of Art. 'Tis one thing to ſin, another to commit or do a ſin, *Pſal.* 119 3. *They do not iniquity, they walk in his ways*; their uſual, conſtant courſe is in the way of God; they *do not iniquity*, they ſettle not to it, take not pleaſure in it as their work and way of livelihood. So it is the character of an ungodly man to *walk* in the ways of ſin. *Walking according to the courſe of the world*, and *fulfilling the deſires of the fleſh*, are one and the ſame thing, *Epheſ.* 2. 2, 3. A good man may ſtep into a way of ſin, but he *walks not* in it, to make it either his buſineſs or recreation. So walking in ſin, and living in ſin, are put together: What is called *walking after the fleſh*, *Rom.* 8. 1. is called *living after the fleſh*, *v.* 13. which is the ſame with committing ſin in the *Text*: So *ways* and *doings* are joyned together, *Zach.* 1. 6. To make ſin our way or walk, is when a man chuſes it as a particular trade and way of living. A good man in ſin is out of his way; a wicked man in ſin is in his way; a good man will not have ſo much as one way of ſin, a wicked hath many ways, for he ſeeks out many inventions. Not one Example of the groſs fall of a good man in Scripture will countenance any pretence for a courſe in ſin; for either they were not in a *courſe* of ſin, or it was not a courſe of known ſins.

Noah was drunk but once, yet that was not a ſin of the ſame hue with that among us. He firſt found out the fruits of the *Vine*, *Gen.* 9. 20. knew nothing of the ſtrength of the Grape, and therefore might eaſily be overcome by an unuſual liquor.

Lot's Inceſt was but twice, and that unwillingly: He knew not his Daughters lying down, or riſing neither time, *Gen.* 19. 33, 35. And for his Daughters, ſome think that they thought there was no man left upon the Earth but their Father, but that is not clear; for *Lot* had been in *Zoar*, and departed thence to the Mountain where their fact was committed. His drunkenneſs admits of ſome aggravations; it was no fit ſeaſon for him to ſwill after ſo ſharp a Judgment upon *Sodom*, ſo ſevere a remark of God upon his Wife, and ſo great a deliverance to himſelf: Yet this was not a *courſe* of ſin; you read no more of it. There is difference between a mans being drunk, and being a drunkard, the one notes the act, the other the habit and love of it.

Peter denied Chriſt, yet but three times together; not three times with conſiderable intervals for a full deliberation. 'Tis probable *Peter*'s Faith was ſo ſtupified (as well as the Faith of thoſe Diſciples that were going to *Emmaus*, *Luke* 24. 21. *We truſted that it had been he which ſhould have redeemed* Iſrael; who (and indeed all the Diſciples in ſeveral paſſages) ſeem'd to expect a temporal Kingdom to be erected by him) as therefore not to judge it fit to hazard himſelf for a perſon he thought himſelf ſo much miſtaken in. Howſoever it was, it was not a *courſe* of ſin, and his Repentance over-rules the plea for any cuſtomary tranſgreſſion.

And though the *Corinthians* were charged with Fornication, and eating things ſacrificed to Idols, yet it ſeems to be out of a corrupt Judgment, as appears by the *Apoſtles* diſputing againſt the one, 1 *Cor.* 6. 13, 14, 15. and againſt the other, 1 *Cor.* 8. And that neither of thoſe were generally judged to be ſins by the converted Gentiles, as appears by the Decree of the *Apoſtles*, *Acts* 15. 28, 29. where they determine againſt both theſe; though this was a courſe of ſin, yet not a courſe of known ſins; and after they were informed by the *Apoſtle* of the ſinfulneſs of them, they abſtain'd: therefore in the *ſecond Epiſtle* * writ the year after to them, he charges them not with thoſe former crimes, but comforts them for their being ſo much caſt down with ſorrow.

* The firſt Epiſtle was writ the 25th year after the death of Chriſt, and 2d Epiſtle the 26th year according to *Baronius*.

David's ſin, though lying upon him for about *ten or twelve months*, yet it was not a *courſe* of ſin; and we find a ſignal Repentance afterwards; but of that after. To walk in a road of known ſins is the next ſtep to committing ſin as ſin, and manifeſts the habit of ſin to have a ſtrong and fixed dominion in the will.

I ſhall confirm this by ſome *Reaſons*, becauſe upon this *Propoſition* depend all the following.

1. *Regeneration gives not a man a diſpenſation from the Law of God.* As Chriſt came not to deſtroy the Law, but to eſtabliſh it, ſo grace doth not diſpenſe with the Law, but confirms the Authority of it. Habitual grace is not given us to aſſiſt us in the breaches of it, but to enable us to the performance of it. As the grace of God which hath appeared to all

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men teaches the Doctrine of Holineſs, ſo the grace of God *in us* enables us to walk in the way of holineſs. Grace *in* a Believer embraceth what the grace of God teaches. The Moral Laws of God are indiſpenſable in themſelves, and of eternal verity. Therefore as no rational creature, much leſs can a regenerate perſon be exempted from that obedience to the Law, which as a rational creature he is bound to obſerve. The grace of God juſtifying is never conferred without grace ſanctifying: 'Tis certain, where Chriſt is made *righteouſneſs*, he is made *ſanctification*. 'Tis not congruous to the Divine Holineſs, to look upon a perſon as righteous, who hath not a renewed principle in him, no more than it is congruous to the Divine Juſtice and Holineſs, to look upon him as righteous, meerly for this principle ſo imperfect.

2. *'Tis not for the honour of God to ſuffer a cuſtom and courſe of ſin in a renewed man.* 'Tis true, a renewed man ſhould not voluntarily, nor doth commit willingly even ſins of lighter infirmities; but God ſuffers thoſe, becauſe they do not wound the honour of Chriſtianity, though they diſcover a remoteneſs from a ſtate of perfection. But they do not cuſtomarily fall into great ſins, for it ſeems not congruous to permit ſuch courſes commonly in any one which would diſgrace Religion, and make that deſpicable in the eyes of the world, which God hath deſigned in all Ages to honour. Since he hath delivered his Son to death, to preſerve the honour of his Law; it ſeems not to conſiſt with his wiſdom, to let thoſe who enjoy the fruits of his death, walk in a cuſtomary contempt of his Law. Neither can we think that God would permit that in a Believer, which is againſt the very eſſence of grace, though he may permit that which is againſt the beauty and accidental perfection of it.

3. *'Tis againſt the nature of the Covenant.* In the Covenant we are to take God for *our God, i. e.* for our chief good, and laſt end. But a courſe of ſin is an adoration of the ſinful Object as the chief good, and laſt end, becauſe a man prefers the creature before God, and loves it ſupremely, contrary to the will of God. 'Tis eſſential for one in Covenant with God, to have an high valuation of God and his will. But a cuſtom of known ſins evidenceth that there is not a worthy and practical eſteem of God. How can any condition of the covenant conſiſt with a conſtant practice of ſin? How can there be *faith* where the precept is not believed? How can there be *love* if the pleaſure of God be not regarded? How can there be *fear* if his authority be wilfully contemned? How can there be a *new heart* when there is nothing but an old frame, and a diabolical nature. 'Tis a renouncing thoſe conditions upon which a right to heaven is founded. For a worker of iniquity walks in thoſe ways which are prohibited upon pain of not entring into that place of glory, and ſo doth wilfully refuſe the acceptance of the conditions on Gods part, and the performance of the conditions on his own part, which are neceſſary to Gods glory, and his own intereſt. 'Tis an invaſion of Gods right whereby he refuſeth God for his God and Lord, and ſets up himſelf as his own governour, an affecting vertually an equality with God, and independency on him, which in the common nature of ſin is vertually the ſame with that of the *Devil*, who ſinned from the beginning, and therefore a courſe in ſin, one that is born of God doth not continue in. Perhaps the *Apoſtle* in the *Text* might have ſome ſuch reſpect upon his oppoſing the Believers not committing ſin to the ſin of the *Devil* from the beginning, *viz.* ſuch a courſe of ſin whereby a Man declares as the Devil did, that he will be his own governour, as indeed in every courſe of ſin a Man doth practically declare.

4. *'Tis againſt the nature of our firſt repentance and converſion to God.* True repentance is *a breaking off iniquity by righteouſneſs*, *Dan.* 4. 27. a turning from ſin to holineſs, from our ſelves to God, from our own Wills to the Will of God; from every thing elſe as the chief good, and laſt end, to God as both theſe. Now though a particular act of ſin be againſt the watchfulneſs which attends repentance, yet a courſe of ſin is againſt the nature of it, * the one is againſt the livelineſs of Repentance, the other againſt the life of it. A delightful walking in any known ſin, though never ſo little, is a defyance to God, and therefore contrary to the nature of converſion, and is a vertual embracing of *all ſin* whatſoever; becauſe he that in his ordinary walk in ſin hath no reſpect to the Will and pleaſure of God, though he knows it, and will not be reſtrain'd from his delight by any ſuch regard of God, would be reſtrain'd from no other ſin whatſoever, if he did conceive them as pleaſant, advantageous, and ſuitable to him as he doth that which is his darling. As he that *breaks one point of the Law is guilty of all*, *James* 2. 10. becauſe he ſhews thereby a Will and Diſpoſition to break all, if the ſame occaſions were offer'd. So he that commits one known ſin wilfully, much more he that walks in a courſe of ſin, is guilty of all ſins vertually. For he would boggle at no temptations upon a reſpect to God, becauſe if a regard to God doth not prevail upon him againſt a courſe in one kind, it will not detain him from a courſe in all other kinds of ſin, if he come under the ſame circumſtances for it. Let me add this too, If he that offends in *one* point of the Law be guilty of *all*, *i. e.* as much delight and eagerneſs, as he hath in the breach of that one, it is to be ſuppoſed that he would have in the breach of all the reſt upon the former reaſon, can then ſuch a diſpoſition which is in every courſe of known ſin, be conſiſtent with the nature of repentance and converſion?

5. *'Tis againſt the nature of habitual grace, which is the principle and form of our Regeneration.* If he doth not commit ſin becauſe the ſeed of God remains in him, then ſuch a courſe of

* *Taylor* of repentance. *pag.* 188.

of ſin is againſt the nature of this ſeed; inconſiſtent with the birth of God; a crooked and perverſe Spirit in ſin is a ſign of a putrified Soul, a *ſpot* of a different nature from that of *Gods Children*, Deut. 32. 5. *They have corrupted themſelves, their ſpot is not the ſpot of his Children, they are a perverſe and crooked Generation*; 'tis a ſtain peculiar to the Children of the *Devil*, not the Sons of God. A Trade in ſin is an evidence of a Diabolical Nature, 1 *John* 3. 8. *He that commits ſin is of the Devil.* 'Tis not therefore conſiſtent with grace, which is a Divine Nature. The reign of ſin is inconſiſtent with the reign of grace, though the rebellion of ſin be not. 'Tis againſt the nature of Regeneration for ſin to guide our Wills, though it be not againſt the nature of it, for ſin to reſide in our fleſh. To *walk after the fleſh*, *Rom.* 8. 1. is an inſeparable Character of a natural Man. The *Apoſtle*, *Rom.* 7. *ult.* had been complaining of the *Law of his Members*, the ſerving ſin with his Fleſh, he comforts himſelf with this, that he obeyed it not; and that they were in Chriſt, whoſe ordinary walk was as the Spirit led, not as the Fleſh allured. * And indeed *every Tree* brings forth fruit ſuitable to its nature. A Vine brings not forth Thorns; and he that hath the ſeed of God, is under an impoſſibility of bringing forth the fruits of ſin with delight, ſince he hath a Root of righteouſneſs planted in him.

* Amyraut. in Joh. 8. 9.

1. *'Tis againſt the nature of a renewed underſtanding.* A Regenerate Man hath a new light in his mind, whereby he hath a fairer proſpect of God, and a fouler of ſin. He was an *enemy* to God *in his mind* before, *Col.* 1. 21. He had diſhonourable opinions and conceits of God and goodneſs, and honourable thoughts of ſin above its merit, he thought ill of the one and well of the other. But now he is *renewed in the Spirit of his mind*, *Eph.* 4. 23. and he hath the *Spirit of a ſound mind*, 2 *Tim.* 1. 7. His judgment is regulated by the Law of God, he judges of ſin as it is in its nature a tranſgreſſion of the Law. Can we imagine, that a Man reſtored to a ſound mind, and that hath his natural madneſs and folly cured, ſhould act after this cure as much out of his wits as before. If he hath his conſtant frenzies and madneſs as much as before, where is his cure.? Can any Man in the world act always againſt his judgment? though he may be overpowered by the importunity of others, or over-ruled by a fit of paſſion to do ſomething againſt his judgment; can you expect always to find him in the road of croſſing the dictates of his underſtanding? An unregenerate Man hath a natural light in his Mind and Conſcience, and ſo a judgment of ſin; but he hath not a judgment of ſin adequate to the object, he doth not judge of ſin in the whole latitude of it; he hath not a ſettled judgment of the contrariety of his beloved ſin to God. He looks not upon it in the extent of it, as, *malum injucundum, inhoneſtum, inutile*; if he looks upon ſin as diſhoneſt, he regards it as profitable; if neither as honeſt or profitable, yet as pleaſant; ſo that the natural light, which is in the underſtanding when it dictates right, is mated and over-ruled by ſome other principle, the pleaſure or profit of it, and ſwayed by the inherent habits of ſin in the Will. The *Devil* that works in them hath ſome principle to ſtir up, or dim this natural light, and caſt a miſt before the Eye; and ſo they direct their courſe according to that particular judgment which is befriended in its vote by ſenſe.

2. *'Tis againſt the nature of a renewed Will.* Grace is the law of God in the heart, and is put in to inable us to walk in the ways of God; and ſhall it endure ſuch wilful pollutions in the Creature, when it is the end of its being there to preſerve from them? The *Spirit* is given in *the Heart*, 2 *Cor.* 1. 22. ſent into the Heart, *Gal.* 4. 6. the *Law* put into *the Heart*, *Heb.* 10. 16. Since therefore there is an habit of grace in the *Will*, a Man cannot frequently and eaſily lanch into ſin, becauſe he cannot do it habitually, the remainders of ſin being mated with a powerful habit, which watches their motions to reſiſt them. Doth God put ſuch a habit there, ſuch a *ſeed*, an *abiding ſeed* to no purpoſe, but to let the Soul be wounded by every temptation, to be deſerted in every time of need? Grace is an habit ſuperadded to that natural and moral ſtrength which is in the Will. Man by natures ſtrength meerly, or with the aſſiſtance of common grace, hath power to avoid the acts of groſs ſins, for he is maſter of his own actions, though he is not of the motions tending to them; the *Devil* cannot force a Mans Will. And when grace a greater ſtrength comes in, ſhall there be no effects of this ſtrength, but the reins be as ſtiff in the hands of old luſt, and the Will as much captive to the ſinful habit in it as before? Grace being a new nature, it is as abſurd to think that a gracious man ſhould wallow in a courſe of ſin, as it is to think that any creature ſhould conſtantly and willingly do that which is againſt its nature. A gracious man *delights in the Law of God*, Pſal. 1. 2. *His delight is in the Law of the Lord, and in his Law doth he meditate day and night*; if he delights in it, can he delight to break it? Do Men fling that which they delight in, every day in the Durt, and trample upon it, or rather do they not keep it choicely in their Cabinets? If it be alſo the Character of a good man to *meditate in the Law* of God, he muſt have frequent exerciſes of faith, reflections upon himſelf, motions to God which cannot conſiſt with a courſe of ſin. Grace doth eſſentially include a contrariety to ſin, and a love to God in the Will. 'Tis a principle of doing good and eſchewing evil, and theſe being eſſential properties of grace, are eſſential to every regenerate man, and in every one. As a drop of Water, or one ſpark of Fire hath the eſſential properties of a great maſs of Water, or a great quantity of Fire; ſo every renewed man hath the ſame love

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to God, and the ſame hatred of ſin eſſentially, as the moſt eminent Saint, though not in degree, yea which thoſe in heaven have, though not in the ſame degree. As a ſpark of fire will burn, a drop of water will moiſten, though not in ſo eminent a meaſure. Now, upon the whole conſider whether is it poſſible to bare reaſon, that a regenerate man ſhould cuſtomarily do thoſe things which are againſt the eſſential properties of that which is in him, in his will, and doth denominate him a new Creature?

3. Propoſition. *A regenerate man cannot have a fixt reſolution to walk in ſuch a way of ſin, were the impediments to it removed.* Though unregenerate men may actually as to the outward exerciſe abſtain from ſome ſins, yet it is uſually upon low and mean conditions. If it were not for ſuch or ſuch an obſtacle in the way I would do ſuch and ſuch an act. This temper is not in a good man, he cannot have a fixed and determinate reſolution to commit ſuch an act, if ſuch bars were taken away. Such reſolutions are Common in unregenerate men, *Jer.* 44. 25. *We will ſurely perform our vows which we have vow'd to burn incenſe to the Queen of Heaven*, and Iſa. 56. 12. *We will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant*; we will have as merry a meeting as we had to day. The ſame character is aſcribed to ſuch an one, *Pſal.* 36. 4. *He deviſeth miſchief upon his bed. He ſets himſelf in a way that is not good. He abhorreth not evil.* He modells out his ſinful deſigns with head and heart, he ſettles himſelf as an army ſettles in their ground when they reſolve to fight, יִמְאָס *He abhors not evil.* He ſtarts not at ſuch motions, but by a *Meioſis*, he huggs and careſſeth them with a wonderful delight. *Regenerate* men fear to ſin, *wicked* men contrive to ſin. *One* would ſtarve it, the *other* makes proviſion for it. This temper cannot be in a Regenerate man.

1. *'Tis Diabolical.* And ſo falls under that in the *text*, He cannot Commit ſin as the *Devil* doth. 'Tis a ſtain of the *Devil*, who is reſolved in his way of malice to God, and miſchief to man, but for the ſtrait Chains God holds him in; his reſolution is fixed, though the execution reſtrained. *He goes about ſeeking whom he may devour*, 1 *Pet.* 5. 8. καταπιεῖν *to drink at one draught*: Seeking both for an opportunity and permiſſion. Unwearied ſearches manifeſt fixed reſolutions. His throat is ready to ſwallow, if he had a morſel for it.

2. *'Tis a ſign of habitual ſin, a ſtate of ſin.* This temper manifeſts that the will is habituated in ſin, though the hand doth not outwardly act it. The inherent power of ſin muſt be great, when a man is greedy to commit that, to which he hath no outward allurements, or when thoſe allurements are ballanced with contrary conſiderations; when he hath either no outward temptation to it, or the croſs impediments are as ſtrong, or ſtronger than the temptation. When men in the midſt of ſuch bars long for a temptation, it is ſuch a kind of deſire in one way, as the *Creature* hath in an other, for the manifeſtation of the the Sons of God, *Rom.* 8. 19. *For the earneſt expectation of the Creature waits for the manifeſtation*, 'tis ἀποκαραδοκία a putting out the head to ſee if he can find any coming to knock off the fetters, not of his ſin, but of his forced morality. In this caſe take *two* men, *one* Commits a great ſin upon a temptation even as it were over-power'd by it, and had no thoughts, no inclinations before that temptation appear'd, which began firſt to ſpirit him. *Another* Commits a lighter ſin, or would fain Commit it upon a weak temptation, and many bars lying in the way, and his heart was hankering and thirſting for ſome opportunity to Commit it: which do you think really is the greater offence in point of heart and affection? The firſt appears blacker, but it is an invaſion; the other is really blacker becauſe it is an affection, and ſhews ſin to be rooted in the heart as its proper ſoil, wherein ſin delights to grow, and the ſoil delights to nouriſh it. The one ſhews ſin to be a ſtranger, and a thief, which hath waylaid him, the other evidenceth ſin to be an inmate and intimate friend. Such a man is not oblig'd to his will for his abſtinence from ſin, but to the outward hindrances; and the reſolving act of the will to Commit it, were thoſe impediments remov'd, is as real an act of ſin in the ſight of God as any outward act can be in the ſight of man, becauſe God meaſures the greatneſs of ſin by the proportion of the will allowed to it; therefore many ſins which may be little in our account may be greater in Gods account, than the ſeemingly blacker ſins of others, becauſe there may be a greater ingrediency of the heart and affection in them than in the other.

3. *'Tis againſt the nature of our repentance and firſt cloſing with God.* Repentance is a change of the purpoſe of the heart, not to Commit the ſame iniquity again, nor any other, *Job.* 34. 32. *If I have done iniquity, I will do no more.* 'Tis the property of converting grace to make the Soul *cleave to the Lord with* full *purpoſe of heart*, Act. 11. 23. This is eſſential to it, though there may be ſome ſtartings out by paſſion and temptation. A Pilots intention ſtands right for the port, though by the violence of the wind he may be forced another way. It alters not his purpoſe, though it defer his performance. This purpoſe is a perpetual intent, *Pſal.* 119. 112. *v. I have inclined my heart to keep thy ſtatutes alway even to the end.* It was an heart-purpoſe and inclination; It regarded all Gods ſtatutes, not for a fit, but perpetually, which he manifeſts by *two* words [*alwaies even to the end*] to ſhew that the perpetuity of it doth difference it from the reſolutions of wicked men, who may indeed have ſome fits to do good, but not a fixed purpoſe to cleave to the Lord; theſe flaſhy purpoſes are like the flight of a bird which ſeems to touch Heaven, and in a moment falls down to the earth; as *Saul* reſolved not to perſecute *David*, but we ſoon find him again upon his old game & purſuit. Where there

there is true grace, there is hatred of all ſin, for hatred is πρὸς τὸ ϛύγον. Can a man be reſolv'd to Commit what he *hates*? No. For his inward averſion would ſecure him more againſt it than all outward obſtacles. As this inward purpoſe of a good man is againſt all ſin, ſo more particularly againſt that which doth ſo *eaſily beſet him*. *David* ſeems in ſeveral places to be naturally inclind to *lying*, but he takes up a particular reſolution againſt it, *Pſal.* 17. 3. *I am purpoſed that my mouth ſhall not tranſgreſs.* זמתי *I have contrived* to way-lay and intercept the ſin of lying when it hath an occaſion to approach me. A good man hath not only purpoſes, but he endeavours to faſten and ſtrengthen thoſe purpoſes by prayer. So *David*, v. 5. [*hold up my goings in thy paths, that my footſteps ſlip not.* He ſtrengthens *himſelf by ſtirring up a livelineſs* in duty, and by avoiding occaſions of ſin, v. 4. [*I have kept me from the paths of the deſtroyer.* Whereas a wicked man neither ſteps out of the way of a temptation, nor ſteps up to God for ſtrength againſt it. Now if all this be true, that in converſion the heart hath a fixed reſolution for God and his ways, and that perpetually, againſt all ſin, and particularly againſt the ſin of our natural inclination, and all this backt with ſtrong cries, how can it have a fixed reſolution to Commit it, if the way were outwardly fair for it?

4. *'Tis abſolutely againſt the terms of the Covenant.* God requires in that a giving up our ſelves to him, to be his people with our whole heart and Soul, as he gives himſelf to us with his whole heart. He will not be a Sharer of the heart with ſin, much leſs an underling to it. God will not indure a competitor in the affections. To *ſerve God and mammon* are inconſiſtent by the infallible *Axiom* of our Saviour, *Luke* 16. 13. Now, as God cannot be true to his Covenant, if he had purpoſes againſt the articles of it on his part, ſo neither can we be true to our covenanting with him, if we have ſetled purpoſes of heart againſt the Conditions of it. Therefore the inſtability in the Covenant ariſeth only from the falſeneſs of the heart, *Pſal.* 78. 37. *Their heart was not right with him, neither were they ſtedfaſt in his Covenant.* The iniquity of our heels may compaſs us about, and make us ſtumble in our walk, yet our fears of being out with God may receive no eſtabliſhment, *Pſal.* 49. 5. *Wherefore ſhould I fear, when the iniquity of my heels ſhall compaſs me about?* Whether he means by iniquity the ſins of his ordinary walk, or the puniſhment of them, is all one. But yet if purpoſes of iniquity ſettle their reſidence in the heart, though we never act it by reaſon of obſtacles, 'tis a ſign we never ſincerely cloſed with God in Covenant, nor God with us. The very *regards of iniquity in the heart* put a bar to the regards of God towards us. It hinders all Covenant acts on Gods part, becauſe it is a manifeſt breach of it, *Pſal.* 66. 18. *If I regard iniquity in my heart the Lord will not hear me.* ראיתי *If* I have curiouſly and intently looked upon iniquity with pleaſure in my heart.

5. *'Tis againſt the nature of Regeneration.* Regeneration is a change of nature and conſequently of reſolutions. A *Lyon* chained up hath an inclination to ravage, but a Lyon chang'd into the nature of a *Lamb* loſes his inclinations, with that change of his nature; ſo that it is as impoſſible a regenerate man can have the fixed and determinate reſolutions that a wicked man hath, as it is impoſſible that a Lamb ſhould have the ravenous diſpoſition of a Lyon; you know the *Scripture* makes the change as great. How can any man reſolve to do a thing againſt that law, which at the ſame time, he hath an habitual approbation of as *holy, juſt and good?* Againſt a law natural to him, *viz.* The law of the heart. If a delight in the Law of God be a conſtitutive part of Regeneration, then any ſettled purpoſe to ſin is inconſiſtent with Regeneration, becauſe ſuch a purpoſe, being a teſtimony of an inward delight in that which is contrary to the Law of God, cannot conſiſt with a delight in that which forbids what his heart is ſet upon.

4. Propoſition. *A regenerate man cannot walk in a way doubtful to him without inquiries, whether it be a way of ſin, or a way of duty, and without admitting of reproofs and admonitions according to his circumſtances.* This conſiſts of *two parts.*

1. *He cannot walk in a way doubtful to him without inquiries, whether it be a way of ſin, or of duty.* If the nature of converſion be an *inclination* of the heart to keep Gods ſtatutes always, even *to the end*, *Pſal.* 119. 112. the natural reſult then will be an enquiry what are the ſtatutes of God which the Soul is to keep. A natural man, for fear of being diſturbed in his ſinful pleaſure refuſeth to underſtand the way of the Lord, and delights to be under the power of a willful darkneſs, *Job.* 21. 14, 15. *We deſire not the knowledge of thy ways; what is the almighty that we ſhould ſerve him? and what profit ſhould we have, if we pray to him?* This unwillingneſs to know the ways of God ariſes from a contempt of the Almighty and his ſervice. They judged it not profitable to ſerve and worſhip God, and therefore were loth to receive any inſtruction, for fear any light ſhould ſpring up in them, by way of conviction, to diſturb them. Men love ſin, and therefore hate any knowledge which may deprive them of the ſweetneſs of it, *Prov.* 1 22. *The Scorners delight in their ſcorning and fools hate knowledg.* They delight in ſin, and therefore hate any knowledg which may check their delight. And this unwillingneſs to *chooſe the fear of the Lord* is the ground of their hating the knowledg of it, *v.* 30. *for that they hated knowledge and did not chooſe the fear of the Lord.* They are afraid to be convinced that the way of their delight is a way of ſin, they would have no gall in their Conſcience to imbitter the hony of their luſts. This hatred of knowledg is inconſiſtent with true converſion, becauſe converſion is an election or choice of the fear of God, and therefore cannot reſiſt any means tending to promote that which is choſen. 'Tis eſſential to true grace to inquire into the mind and will of God, to underſtand what is pleaſing to him, *Job.* 34. 32. *That which I ſee not teach thou me, if I have done iniquity I will*

do

done more. Inform me in what I know not,& if I understand it is iniquity,which I have walked ignorantly in,I will do it no more. He will not *return to folly* when he shall *hear what God the Lord shall speak.* 'Tis certainly incompatible to the new nature to act in a contrariety to God. Grace is always attended with an universal desire to know his will,and pleasure him in performing it; hence will follow an inquiry, what behaviour and what acts are most agreeable to him? *John.* 14.21. *He that hath my Commandments and keeps them, he it is that Loves me.* Ἐκεῖνός ἐστιν. The *Antithesis* is; He that hath no mind to have my Commandments,because he would not keep them, hath no love to me. *He it is* [*Emphatically,*] exclusively,that is the man, and none else that Loves me. Now if a man be afraid of making inquiry into the lawfulness of a course he is wedded to,for fear his beloved object should appear to be a sin, 'tis a sign he abstains from what he knows certainly to be a sin out of a servile fear,not out of a generous, Divine Love, a Principle as essential to the new nature, as fear is to an enlightned carnalist.

2. *A Regenerate man cannot despise admonitions and reproofs,which would inform him and withdraw him from a sinful course.* If he be in the way of life that keeps instruction,then he that refuseth reproof is in the way of death, *Pro.* 10.17. *He is in the way of life that keeps instruction, but he that refuseth reproof erreth.* 'Tis put in a milder expression, but if you observe the *opposition*, it amounts to the inference I make. So *Prov.* 15. 9, 10. *The Lord Loves them that follow after Righteousness; correction is grievous unto them that forsake the way, and he that hates reproof shall dye.*Here is a plain *opposition* made between them that follow after Righteousness, which is the character of a regenerate man, who is therefore the object of Gods Love, and that person that accounts correction grievous and hates reproof, he is not one that follows after Righteousness (to pursue is to embrace it) and therefore not the object of Gods Love, but the mark of death. So that it is impossible a righteous man should hate reproof. Nay the hating of reproof, whereby a man might be informed of his duty, is a sign not of a bare unregeneracy, but of one at the very bottom of it, wallowing in the very dreggs and mud of it farthest from the Kingdom of Heaven; one that scarce looks like a rational creature, *Prov.* 12.1. *whoso Loves instruction Loves knowledge, but he that hates reproof is brutish.* Whereas *Solomons* wise man, which is a Regenerate man, will love the reprover for the reproofs sake,and grow wiser by instruction, *Prov.* 9.8,9. *Reprove not a scorner, lest he hate thee; rebuke a wise man and he will Love thee, give instruction to a wise man, and he will be yet wiser, teach a just man, and he will encrease in learning.* Just men change their intentions upon a discovery of the sinfulness of their way. And though it may not at the first assault of an admonition appear to be a sin,yet it will check somewhat their violence in it.But where sin hath a dominion, every check and discovery of it doth rather enflame than quench it, and the heart like a stream rises the higher for the damm. *Judas* had an admonition from Christ that informed him of what wickedness he was about, and the danger of it, *Mark* 14. 21. He pronounceth a woagainst him. Compare this with *Joh.* 13. 27, 30. when he gives him the *sop*, which was at the same time he informed him of the danger, *Satan* entered into him, and he went more roundly to work to accomplish it, *he went immediately out.* *Observe* by the way, That the Spirit of God enters into a mans heart often upon admonitions from friends, and the *Devil* also more powerfully upon the same occasions than at other times. A good man cannot habitually hate the reprover. There is one example of a good man dealing hardly with a *Prophet*,for reproving him in the *name of the Lord*, 2 *Chron.*16.10. *Then* Asa *was wroth with the Seer, and put him into a Prison house; for he was in a rage with him, because of this thing.* And partly for the Judgment of war against him. But the *Scripture* gives an allay to it; *For he was in a rage.* He was in a passion, because of the threatning and the plainness of the speech, *thou hast done foolishly.* To say such a word to an inferior would ordinarily now a days swell many a professor to a fury,much more a Prince. This very *Proposition* will discover,that there are many more pretenders to a Regenerate state than possessors of it, so strangely is not only Humane Nature, but the Christian Religion depraved among us.

5 Propos. *A regenerate man cannot have a settled,deliberate love to any one act of sin,though he may fall into it.* Thus the Devil sins,he loves what he doth. Though a good man may fall into a sin, & even such a sin, which he was much guilty of before his Conversion and which he hath repented of, yet never into a love of it,or the allowance of any one act of it. For by Regeneration the Soul becomes like God in disposition, and therefore cannot love any thing which he hates, whose hatred and love being always just, are unerring Rules to the love and hatred of every one of his Children. He can never account a sin his ornament, but his fetter, never his delight, but his grief. I add this *Proposition*, because there may be a love of an act of sin, where there is not a constant course in it: As a man that hath committed a murther out of revenge, may love afterwards the very thoughts of that revenge, though he never murther any more: And a man that hath committed an act of Adultery, may review it with pleasure, though he never commit an act again. But a good man cannot. *David* is supposed to be inclined to the way of lying and dissembling; though he might falter sometimes, and look that way, and perhaps fall into it, yet never into a love of it; therefore *observe*, *Psal.* 119. 163. *I hate and abhor lying; but thy Law do I love.* A single hatred would not serve the turn; but,*I hate and abhor.* I have not the least affection to this of any, though I have the greatest natural inclination to it. What was the reason?

Thy Law do I love. There was another affection planted in his Soul, which could not conſiſt with a love to, or allowance either of the *habit*, or any one *act* of lying. A good man hath yielded his Soul up to the government of Chriſt, his affections are fully engaged; he cannot ſee an equal amiableneſs in any other Object, for he cannot loſe his Eyes again; his enlightened mind cannot be wholly blinded and deceived by *Satan*; he walks not by the inveiglements of ſenſe, but by the unerring Rule of Faith; ſo that though by ſome miſts before his Eyes, he may for a while be deluded, yet as he cannot have a ſetled falſe Judgment, ſo he cannot have a ſetled affection to any one act of ſin. 'Tis *one* thing for a *City* to ſurrender it ſelf to the Enemy out of affection, and *another* thing to be forced by them: Under a force they may retain their Loyalty to their lawful Prince. There may be ſome paſſionate approbations of an act of ſin. *Jonah* was an Advocate for his own paſſion againſt God, and made a very peremptory Apology for it, *Jonah* 4.9. *I do well to be angry, even to the death.* Yet if we may judge by his former temper, we cannot think he did afterwards defend it out of judgment, as he did then out of paſſion; for when the Lot fell upon him, *Jon.* 2.9, 12. he made no defence for his ſin, he very calmly wiſhes them to caſt him into the Sea. Where there is a paſſionate approbation, it cannot be conſtant in a good man; for when he returns to himſelf, his abhorrences of the ſin, and of himſelf for it, are greater, as if by the greatneſs of his grief he would endeavour to make ſome recompence for the folly of his paſſion.

Obſerve by the way; *A good man may commit a ſin with much eagerneſs, and yet have a leſs affection to it in the very act, than another,* who acts that ſin more calmly; becauſe it may ariſe, not from any particular inclination he hath in his temper to that ſin, but from the general violence of his natural temper, which is common to him in that action. This ſeems to be the caſe of *Jonah* both in this, and the former act. But if a man be more violent in that act of ſin, than he is in other things by his natural temper, there is ground both for himſelf and others to think, that ſin hath got a great maſtery over his affections.

Peter ſeems to be a man of great affections, and of a forward natural temper; he was very haſty to have Tabernacles built in the Mountain for his *Maſter*, *Moſes* and *Elias*, and have reſided there. He haſtily rebukes his Maſter; he flung himſelf out of a Ship to meet our Saviour walking upon the water, and after his Reſurrection he leapt into the Sea to get to him: So that *Peter*'s denying his Maſter was not ſuch an evidence of diſaffection to him, or love to the ſinful act he was then ſurpriz'd by, as it would have been in *John*, or any other Diſciple of a more ſedate temper. But this only by the way, as a *Rule* both to judg your ſelves by, and to moderate your Cenſures of others. And conſider, That ſuch acts of ſin are not frequent. The violence of a mans temper, if godly, cannot carry him out into a courſe of ſin, or a love to any one act. As a wicked man may hit upon a good duty, and perform it, but not out of a ſettled love to God, or habitual obedience to his Law; ſo a good man may by ſurprize do an evil work, not out of obedience to the Law of ſin, or any love to the ſin it ſelf. What conſiderations may move a wicked man to a good duty, may in ſome reſpect move a good man to a ſinful act; yet it is not to be called a duty in the one, no more than it is to be called a ſin in the other of the ſame hue, of the ſame hue I ſay, with that in a natural man.

6 Propoſition; *A regenerate man cannot commit any ſin with a full conſent and bent of will.* A man may conſent to that which he doth not love. Hereby I diſtinguiſh it from the former Propoſition. I mean not, that he cannot commit any ſin wilfully as ſin, for ſo I believe no man doth; it being againſt the nature of the creature to do *evil*, as evil *formaliter*, but under ſome other notion of it. Some *conſent* of the will I do acknowledg, becauſe the will as well as the other faculties, is but in part regenerate; as there is not a triumphant light in the underſtanding, ſo neither is the grace of the will at preſent triumphant, but militant; yet it may be rather called the will of ſin, than a mans own will. Sometimes a good man is by ſome ſudden motion hurried on to ſin, before he can conſult law and reaſon, before he hath his wits well at liberty, before he can compare the temptation or ſin with the prohibition of it by the Divine Law. But generally there is a reſiſtance in him, as well as a provocation in ſin; for the *two* contrary principles exert themſelves in ſome meaſure. Grace reſiſts, and ſin provokes: Whereas another that hath no grace, ſins with a *full conſent*, becauſe he hath no ſpiritual reſiſting principle in him; for he is fleſh, and not ſpirit, and whatſoever is born of the fleſh is fleſh, and wholly fleſh. There is a reſiſting indeed in a natural man, but it is a reſiſtance of natural light, not of grace, a reſiſtance not of the *Will*, but of the *Conſcience*; the Will is bent to ſin, but natural Conſcience puts rubs in the way. Neither is this reſiſtance in ſpiritual ſins (which is the greateſt character I know, whereby to diſtinguiſh a reſiſtance of natural Conſcience, from a reſiſtance by a principle of grace) which natural Conſcience doth not ſo much trouble it ſelf about, as not having light without a ſpiritual illumination to diſcern them; but only in groſs ſins, ſuch as are condemned by common reaſon; ſo that if he hath any reſiſtance, it is not in the will of the man, but the will of his Intereſt, will of his Credit, or the will of his Conſcience; not in the rational will complying with, and delighting in the will of God.

A regenerate man cannot commit any ſin with

1. *An habitual Conſent*; becauſe he hath a principle of grace within him which oppoſes that

that tide of nature which did forcibly carry him down before. This oppoſite principle doth remain, though the preſent oppoſition may not be diſcerned by reaſon of the prevalency of the temptation: As in a Room warm'd by a fire in Winter, there is a principle in the Air doth reſiſt that heat, and reduce it after the fire is out to its former rawneſs and coldneſs. A renewed man being paſſed into another nature, it cannot be ſuppoſed he can do any thing with an habitual bent of will againſt his nature. Grace hath put a ſtop to that. *Paul* diſtinguiſheth himſelf from ſin in the acts of it; *'Tis not I*, or my will, *but ſin. Rom.* 7. 20. *Now if I do that I would not, it is no more I that do it, but ſin that dwells in me.* Κατεργάζομαι ſignifies to perfect and compleat a work, to work induſtriouſly and politely. Had I my will, I ſhould not do thus. There is a divorce made between the will and ſin, ſo that ſin acts upon a ſingle ſcore, now, *'Tis no more I*; a divorce is made between my will and ſin. The Law of Sin is therefore called a Law *in* the members, not of the members; a Law found working there, *v.* 21. *I find a Law in my members*; I did not enact it, I placed it not there, I conſent not to its being there; but there I find it, and know not how to be rid of it, but it ſhall never have my will. But the Law of grace is called a Law *of* the mind, not *in* the mind; a Law which is ſettled there by the conſent of the Soul, and to whoſe Soveraignty and Guidance it yields it ſelf. The Law of ſin is in the members; the vigor of it is ſeen in the inferiour faculties of the Soul, not in the higher, the mind and will; 'tis a Law impoſed upon me, not imbraced by me; a Law of diſturbance, not of obedience; a Law that troubles me, doth not delight me, *v.* 21, 22. It reſides as an Enemy warring, but hath no intimacy with me as a friend, *v.* 23. yet it is an Enemy driven to the out-works, to the members: So that where all this is, you cannot ſuppoſe an habitual conſent to ſin, when the will is formed into another nature. As the will of the wicked is poſſeſſed by habits of ſin under the reſtraints from it, ſo the will of the godly is poſſeſſed by habits of grace, even under the rape of a prevailing temptation.

2. *Nor an actual conſent both antecedent and conſequent.* The Intereſt of ſin may ſeem to be actually higher and ſtronger in the Soul than the Intereſt of God, though this latter is habitually ſtronger than the Intereſt of ſin. Though there may be an antecedent delight in the motion, a preſent delight in the action, yet there is not a permanent conſequent delight after it; yet the two firſt are rare. 'Tis ſeldom that a renewed Soul and ſin do ſo friendly conſpire together without any ſpiritual reluctancy. Suppoſe he may have by the ſuſpenſion of grace, a whole actual conſent of will to one particular ſin, upon ſome ſtrong provocation, yet he gives not up himſelf to the will or way of that ſin. He is only under a temporary, not a perpetual power of it. As a man in a fight may by a fall be under the power of his Enemy, yet in the ſtruggle get up again, and reduce him to the ſame neceſſity. Though there be not an expreſs diſſent at the motion, nor in the action, yet there is alwaies after; for it is as much againſt the terms of the Covenant to have a perpetual delight in any ſin committed, as to commit it often, becauſe this delight in it is an approbation of it, and every act of delight, is a new act of approbation, and conſequently a recommiſſion of it, and a making a mans ſelf a perpetual acceſſary to that firſt act.

1. *Sometimes he hath an antecedent diſſent.* A renewed man is troubled and diſpleaſed at the firſt motion to a ſin; he is ſometimes troubled that any ſin ſhould ſo much as ask him the queſtion to have entertainment in him: 'Tis ſo many times with a natural man, much more with a regenerate man; yet afterwards that diſplicency abating, the ſin creeps upon him by degrees, and enſnares him. *Paul* had an act of will againſt that which he did, before he did it; he did that which was preceded by an act of his will nilling it, as there was an act of his will, for the doing good preceding his not doing it, *Rom.* 7. 19. *The good that I would, I do not, but the evil which I would not, that I do.* The act of his will was preſent, *v.* 18. *To will is preſent with me*, I have *that* ſtanding in a readineſs to do good; but the executive power is at a diſtance, I know not how to have it. *But how to perform that which is good I find not.* He ſpeaks as a man that was ſearching for ſomething which he had a great deſire to find, and could not meet with it. Many times a good man is tyred out with the importunity of a temptation, and is fain to fling down his weapons, and ſink under the oppreſſion, till he receive a new recruit of ſtrength by exciting and aſſiſting grace.

2. *Sometimes concomitant*, in the very commiſſion of a ſin. *Peter* ſeems to have had ſome reſiſtance in the very act of denying his Maſter. The Spirit of God blew up ſome ſparks of ſhame in him at that very time; for after the very *firſt* denial, he went out into the porch, *Mark* 14. 68. By his retirement he diſcovers ſome willingneſs to have avoided a further temptation. There is many times an exerciſe of diſpleaſure againſt it, while a man cannot avoid it, *Rom.* 7. 15. *That which I do, I allow not; that which I hate, that I do.* I hate it even while I do it, and my hatred is excited againſt it, in the very act; he means it of ſins of infirmity. The Seed of God in the heart cannot conſent to ſin, but will many times in the very acting of it be ſhewing its *diſpleaſure*, weakly or ſtrongly againſt it. As a Needle touched with a *Loadſtone*, if it be diſturbed in its ſtanding to the North-pole, will ſhake and tremble while the impediment is upon it *. Some demurrers were made in *Peter*'s heart, but fear over-ruled the plea; and it is probable his heart was not wholly aſleep even in the very act; elſe it is not likely he ſhould have been ſo ſuddenly rouzed. There is a voice in him. Grace ſpeaks for God, but it is over-ruled and oppreſt by a temptation;

* *Smith on the Creed.*

tation; there are some pull-backs, some spiritual whisperers even when it presses hard. *Why art thou cast down my Soul? Psal.* 43. 5. There is the carnal part stirring in distrust; *Hope thou in God*, there is a spiritual part rising in Faith. A neat person may by stumbling be bemir'd in a dirty hole, but while he stumbles, there is a natural *impetus*, which endeavours to keep him upright; and if he doth fall, he struggles till he be delivered. But when a Swine falls into a puddle, he lies grunting with pleasure, and grumbles at any that will drag him out. Which leads me to a third thing.

3. But *there is always a consequent dissent after the fall.* He hath many rebukes in his Conscience; whereas a natural mans sin is brought up and nurtur'd with him, *Eccles.* 5. 1. *They consider not that they do evil*; they lay it not to heart, especially if it break not out in some foul and notorious manner. A renewed man is displeased at the very first motion that clambered up into his heart to entice him to his sin; not only the fruit, but the root that bears it is odious to him, *Psal.* 51. 5. *Behold I was shapen in iniquity.* By the same reason that he directs his hatred to the sin of his Nature, by the same reason he will do it to the first motion that immediately brought forth that bitter fruit; which a natural man doth not. 'Tis the character of a wicked man to *rejoyce* that he hath done evil, *Prov.* 2. 14. which I think is never found in a renewed man; for this is indeed to be under the power of *Satan*, and like their Father the *Devil.* But he condemns what he hath committed; and the greater his delight in it; the greater will his abhorrency be of it, and the more earnest his cry to be rid of his burden. When he comes to see what contrariety there was in his act to the Law of God, it is impossible but his heart should smite him. It cannot be, but that *delight in the Law of God*, which is a constitutive part of a regenerate man, *Rom.* 7. 22. must revive, when the weights which did suspend it are removed, and according to the degrees of his revived delight there will be suitable degrees of displeasure with what was contrary to the object of it; for since a delight in the Law of God is essential to a renewed nature, that delight must needs produce an aversion from every thing contrary to that Law, otherwise it is not a delight: If there be not such workings after a review of sin, I dare pronounce that such a man is not regenerate. But how long he may lie in a sin, without acting consideration about it, I cannot determine. He must needs have torment in his Soul, and a high disaffection to his sin, and himself for it, because upon a review he cannot but see how unlike to God it hath made him; how much it hath defiled his Soul, and impaired the Divine Image. No disease can be more grievous to the body than a sin fallen into is to the new nature; it grieves and pains the new creature, which is restless till it be rid of the disease; the new nature is a tender thing. Though he be assured of its pardon, he is in anxiety till he finds it *purged*, *Psal.* 51. 7. *Purge me with Hyssop, and I shall be clean. David* had been assured of the pardon of his Sin by *Nathan*; that would not quiet him, as long as the filth remained; he would not only have the guilt removed, but the stain washed off; as a man fallen in the dirt is desirous not only to be raised up, but to be washed clean from any remainders of the mire. A good man hath a disquietness in his heart, and is as much troubled at his sin, as at a stinking wound, or a loathsom disease, *Psal.* 38. 5, 6, 7, 8. and his *sorrow is continually before him*, *v.* 17. He is more displeased with that sin, than he is pleased at present with all the grace he hath. *David*'s sin *was ever before him*, *Psal.* 51. 3. *Peter* brought forth no other fruit immediately after the review of his sin, but sorrow, and exercised more grief for that, than he did joy at the present, for the not failing of his Faith; as a man is more troubled with a pain of the Tooth, or a fit of the Gout, than pleased with all the health in his vital parts, which is far greater than his pain. Here then is a difference; *Regenerate* men have *pain* in their sins, natural men *pleasure*; the one is ashamed of his sin, the other at best but ashamed of his discredit; he condemns himself for it with so much severity, rips his heart open before God, that if a wicked man should hear him praying in his Closet after some sin, he would think he did belye himself, or else that he were the vilest Villain in the world. He will study no excuses, and present no pleas to God for his sin. If he hath not strength to conquer it, he hath a voice to cry against it: Prayers are doubled; one Messenger goes to Heaven upon the heels of another, and so moderation, which was in his requests before, is turn'd to an unsatisfied importunity. So that you see, there is *not a plenary consent of will*, but the dissent is habitual and actual, if not antecedent or concomitant, yet alwaies consequent.

What then doth the regenerate mans sin arise from? It ariseth

1. Either *from a strong passion, which many times bears down the bars both of grace and reason.* That is not wholly voluntary which is done by the prevalency of passion, which suspends the determination of the understanding, and consequently the regular and free motion of the Will. Such was the accusation of God in his *Prophet*, which *David* was guilty of, *Psal.* 116. 11. *I said in my haste, all men are liars. I said*, 'tis true, *all men are liars*, even the Prophet too, but it was in *my haste.* And in his haste he accuseth God of the breach of his promises, *Psal.* 31. 22. *I said in my haste, I am cut off from before thy Eyes.* God hath either forgot his promise, or changed his resolutions, for not one of them will be made good unto me. It was a passion in *Moses* which made him guilty of that act of *unbelief*, that cost him his exclusion from the land of promise, *Num.* 20. 8, 10, 11, 12. God commands him to use his Tongue, not his Rod on the Rock; but the passion the

good

good man was in by the provocation of the people, transported him beyond his bounds. *Peter*'s heart was not so full of courage as of Loyalty, his Zeal was put out of countenance by his fear. A strong fit of passion may make a man, as good and meek as *Moses*, fling away both the Tables of the Law, which otherwise would be as dear to him as the Apple of his Eye.

2. *From inconsiderateness.* There cannot be a full consent of Will, where a deliberate judgment doth not precede. Many a man, through an inconsiderate indulging his appetite, eats that meat which foments his humors into some dangerous disease. Sin creeps upon a good man when the liveliness and activity of his Spirit in former duties is in a slumber; but another hath as great inclinations to sin, when his understanding is in its strength. *Peter* had the grace of faith, but he fell into his sin for want of acting it; upon his repentance, it is said, *Luke* 22.6. *And* Peter *remembred the words of the Lord.* He had forgot Christs *words*, and that made him forget himself and his Master in that act of sin. If our Saviour had cast his Eye upon *Peter*, and excited his slumbering grace before the Maid had spoken to him, he might have prevented *Peter*'s fall as well as afterwards recovered him. If God had sent *Nathan* with a message to *David*, when his corruption began first to put on its Arms, to have shewed him the vileness of his intentions, and excited him to a stout resistance, he might have prevented the loss of his innocency, as well as restor'd him after it had lain in the dust so long. *David* might have kept his standing, and dismist those inclinations, as he did his inconsiderate design of murdering *Nabal* and his family upon *Abigail*'s admonition, for which he blesseth God, 1 *Sam.* 25. 32, 33. In short, The *motion* of a regenerate man to sin is *violent*, like a stone upward, the motion of an unregenerate man is *natural*, like a stone downwards. The Godly are violently pursued, but the wicked foolishly infatuated by a temptation. * And certainly when the strength of the passion is abated, and the free exercise of reason recovered, there will be the exercise of grace again; for it is not conceiveable, that the habit of grace and repentance should be without the actual exercise of it, when the impediments are removed, and an occasion presented; so that he that doth not recover himself to his former exercise, never had this true seed of God infused into him.

* *Greenham.*

7 Proposition. *Though a regenerate man may fall, and sin have a temporary dominion, yet he recovers out of this state, and for the most part returns to his former holiness, and an increase of it, though not always to his former comforts.* There are none whose sins are recorded in Scripture, but there are some evidences of their repentance for it, or the acting the contrary grace. *Davids* sin was gross, and his repentance remarkable; he was more tender afterwards in point of Blood, 2 *Sam.* 23. 16, 17. when he desired Water out of the Well of *Bethlehem*, and it was brought him by three valiant men with the Jeopardy of their lives; he would not drink it, because it was the Blood of the men that ventured their lives to satisfy his curiosity. *Peters* repentance is eminent, his affection is hot, for the truth of which he could appeal to his masters omniscience, *John* 21. 17. *Lord thou knowest all things, thou knowest that I love thee.* His courage is illustrious in asserting his Masters honour in the face of the greatest dangers, in which exercise you find him the Foreman of that Jury of the 12 *Apostles* before every Assembly, *Acts* 2. 3. 4. 5. &c. Though *Abraham* had discovered a distrust of God in *Pharaohs* and *Abimelechs* courts, yet his faith afterward in his readiness to sacrifice *Isaac*, was as glorious as his unbelief had been base, which gave him the title of the Father of the faithful. *Noah* who was drunk, and thereby exposed to the derision of his Son, could not so well have curst him, had he not abhorred the sin as well as the reproach. And *Lot*, whose righteous Soul was vexed with the filthiness of others, could not have a less vexation at his own when he came to know of it. Those that affirm that mortal sins expel grace, yet doubt whether they expel the gifts of the Spirit, one end whereof say they, is to render the Soul pliable and flexible to the motions of the Spirit. * If they do not expel the gifts, I know not why they should expel the grace which is under the manutenency of the Spirit of God in a particular manner. The *Spirit lusts against the flesh*, as well as *the flesh against the Spirit*, and the lusting of the Spirit will prevail as well as the lusting of the flesh, and more, *Gal.* 5. 17. All natural things that are removed out of their proper place, are restless till they are reduc'd to their right station. A good man is as Water, that though it be turned into a Mass of Ice, wholly cold in the ways of God, yet still there is a principle in him, (as there is in Ice) to return to his former form, figure and activity, upon the warm eruptions of the Spirit of God. There is a powerful voice behind him that brings him back, *when he turns* either *to the right hand or to the left* from the ways of God, *Isa.* 30. 21. By virtue of this seed within him, and the Spirit of God exciting it, that word which comes home to the Soul after a sin, becomes efficaciously melting, and raises up springs of penitential motions, which could not arise so suddenly were the spiritual life wholly departed. For a man that hath no habit of grace in him, cannot so suddenly concur with Gods proposals, and exercise a repentance. In such an one we see first a stupefaction of mind, and an unaptness to faith, no motions of a true repentance, though some preparation to it. But with a regenerate man it is otherwise. *David* being admonisht by *Nathan* was struck to the heart, and *Peter* presently upon our Saviours look melted into tears. Their grace, like tinder, took fire presently upon those small

* *Suarez* de Gratia. lib. 11 c. 3. num. 10, p. 415.

ſmall but powerful occaſions; though it did not act at the time of their ſin, yet it had an aptneſs to act upon the removal of the impediments. Though *Jonah* ſeems to caſt off all regard of God and his command, yet upon the firſt occaſion in the *Whales Belly*, he brings forth excellent fruits of faith in a moment. *Jonah* 2. Grace in an inſtant upon the firſt motion of the Spirit will riſe up, and take its place from whence it ſeems to be depoſed. As a natural man under ſome ſting of Conſcience, and flaſh of a lightning conviction, may be reſtrained from ſin, yet his natural inclination to it remains, though ſuſpended at the preſent, and may be carried the quite contrary way, as the ſtream of a river by the force of the Tide is turned againſt its natural current, yet ſlides down its channel with its wonted calmneſs upon the removal of the force; ſo a good man under the violence of ſome luſt hath not his new nature changed, though at preſent it is reſtrain'd by an extrinſick force; ſo that as the one upon the taking off his conviction, returns to his ſin, ſo the other upon the removal of his fetters, returns to his holineſs with a greater ſpirit and delight. A wicked man may ſometimes do a good action, but he continues not in it. As a *Planet* is ſometimes retrograde, but ſoon returns to its direct courſe. When their Conſcience pinches them, they awake out of their trance. So a good man may ſin through infirmity, but he will revoke it by repentance. The ſeed of God remains in him as the Sap in the Root of a Tree that recovers the leaves the next return of the Sun at the ſpring. He may ſink by nature and riſe again by grace; but the *Devil*, who ſinned at the beginning, fell and never roſe more.

Uſe of Examination.

If you find your ſelves in theſe caſes, in a courſe of known ſin, reſolution to commit it, were it not for ſuch bars; unwillingneſs to know Gods pleaſure and injunction, deſpiſing admonitions and reproofs, a ſettled love to it, a full conſent of Will without any antecedent, concomitant or conſequent diſſent, tumbling in it without riſing by repentance, a circle of ſinning and repenting without abhorrence of ſin; you may conclude your ſelves in an *unregenerate* ſtate, you ſin like the *Devil*, who ſinned from the beginning.

A DISCOURSE OF The Pardon of Sin.

Pſalm 32. 1, 2.

Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputes not iniquity.

THis *Pſalm*, as *Grotius* thinks, was made to be ſung upon the Annual day of the Jewiſh Expiation, when a general confeſſion of their ſins was made. 'Tis one of *David*'s pœnitential Pſalms, ſuppoſed to be compoſed by him after the Murder of *Uriah*, and the pronouncing of his pardon by *Nathan*, *v.* 5. and rather a *Pſalm of Thanksgiving*. 'Tis called *Maſchil*, a Pſalm of underſtanding. *Maſchil* is tranſlated *eruditio, intelligentia*, and notes ſome excellent Doctrine in the *Pſalm*, not known by the light of Nature. *Bleſſed* אשרי] *Bleſſednesſes. Ex omni parte beatus. Three* words there are to diſcover the nature of ſin; and *three* words to diſcover the nature of pardon.

פשע *Tranſgreſſion.*] Prevarication. Some underſtand by it ſins of omiſſion, & commiſſion.

חטאה *Sin.*] Some underſtand thoſe inward inclinations, luſts and motions, whereby the Soul ſwerves from the Law of God, and which are the immediate cauſes of external ſins.

עון *Iniquity.*] Notes original ſin, the root of all. *Three* words that note pardon.

נשוי *Levatus, forgiven.*] Eas'd, נשא, ſignifies to *take away*, to *bear*, to *carry away*. *Two* words in *Scripture* are chiefly uſed to denote *remiſſion*, כפר, to *expiate*, נשא, to *bear*, or carry away; the one ſignifies the *manner* whereby it is done, *viz. atonement*; the other the *effect* of this expiation, *carrying away*; one notes the *meritorious cauſe*, the other the *conſequent*.

כסוי *Covered.*] Alluding to the covering of the *Ægyptians* in the Red Sea. *Menochius* thinks it alludes to the manner of writing among the *Hebrews*, which he thinks to be the ſame with that of the *Romans*; as writing with a Pencil upon wax ſpread upon Tables, which when they would blot out, they made the Wax plain, and drawing it over the writing, covered the former letters. And ſo it is equivalent with that expreſſion of *blotting out ſin*, as in the other alluſion it is with *caſting* ſin *into the depths of the Sea*.

יחשוב *Impute.*] Not charging upon account. As ſin is a defection from the Law, ſo it is *forgiven*; as it is offenſive to God's holineſs, ſo it is *covered*; as it is a debt involving man in a debt of puniſhment, ſo it is not *imputed*; They all note the certainty, and extent, and perfection of pardon. The *three* words expreſſing ſin here, being the ſame that are uſed by God in the declaration of his Name, *Exod.* 34. 7. Here are to be conſidered,

1. *The Nature of Pardon.*
2. *The Author of it, God.*
3. *The Extent of it, Tranſgreſſion, Sin, Iniquity.*
4. *The Manner of it, implied, by Faith in Chriſt.*

The *Apoſtle* quoting this place, *Rom.* 4. 7. to prove Juſtification by Faith: As ſin is not imputed, ſo ſomething is imputed inſtead of it. Covering implies ſomething wherewith a thing is covered, as well as the act whereby it is covered.

5. *The Effect of it, Bleſſedneſs.*

I ſhall not divide them into diſtinct Propoſitions, but take the words in order as they lie.

I. *The Nature of Pardon.*

1. *Conſider*

1. *Conſider the words*, and what *notes* they will afford to us.

(1.) *Covering*, as it alludes to the manner of writing, and ſo is the ſame with blotting our, *Iſa.* 43. 25. *I, even I am he that blots out thy tranſgreſſion*; whereby is implied, that ſin is a debt, and pardon is the remitting of it. It *notes*,

[1.] *The nullity of the debt.* A croſſed book will not ſtand good in law, becauſe the croſſing of the book implies the Satisfaction of the debt. A debt may be read in our manner of writing in a croſſed book, but it cannot be pleaded. God may after pardon read our ſins in the book of his Omniſcience, but not charge them upon us at the bar of his Juſtice.

[2.] *Gods willingneſs to pardon.* Blots, not razeth. He engraves them not upon marble, he writes them not with a pen of Iron, or point of a diamond; writing upon wax is eaſily made plain.

[3.] *The extent of it.* Blotting ſerves for a great debt as well as a ſmall, a thouſand pound may as well, and as ſoon be daſht out by a blot as a thouſand pence.

[4.] *The quickneſs of it upon repentance.* It takes more time to write a debt in a book, than to croſs it out; one blow would obliterate a great deal of writing upon wax. Sins, that have been contracting many years, when God pardons he blots out in a moment.

(2.) Covering, *as it alludes to the drowning the Ægyptians* is expreſt by *caſting into the depths of the Sea*, Micah. 7. 19. *Thou wilt caſt all their ſins into the depths of the Sea.*

This notes alſo

[1.] *Gods willingneſs to pardon. Caſts* them, not *lays* them gently aſide, but flings them away with violence, as things that he cannot endure the ſight of, and is reſolved never to take notice of them more.

[2.] *Gods reality in pardon.* He will caſt their ſins as far as the arm of his omnipotency can reach; If there be any place further than the depths of the Sea, thither they ſhall be thrown out of the ſight of his juſtice.

[3.] *The extent.* [*All*] their ſins. The Sea covered *Ægyptian* Princes as well as the people. The mighty Lord, as well as the Common Souldier, ſank like lead in thoſe mighty waters.

[4.] *The Duration of it.* The Sea vomits up nothing that it takes into its lower bowels, things caſt into the depths of the Ocean never appear more. Rivers may be turned, and drain'd, but who can lave out the Ocean?

[2.] *Not imputing.* Not putting upon account, not charging the debt in a legal proceſs. To this is æquivalent the expreſſion of *not remembring*, Iſa. 43. 25. *I will not remember their ſins.* An act of oblivion is paſt upon ſin. This *notes*,

[1.] *That God will not exact the debt of thee.* God doth not abſolutely forget ſin, for what he knows never ſlips out of his knowledg. So that his *not remembring* is rather an act of his will than a defect in his underſtanding. As when an act of oblivion is paſſed, the fact committed is not *Phyſically* forgotten, but *legally*, becauſe the fear of puniſhment is removed. God puts them out of the memory of his wrath, though not out of the memory of his knowledge. He doth remember them *paternally* to chaſtize thee for them, though not *judicially* to condemn thee.

[2.] *Not upbraid thee.* Not with a ſcornful upbraiding mention them to caſt thee off, but with a merciful renewing the remembrance of them upon thy Conſcience, to excite thy repentance, and keep thee with in the due bounds of humility and reverence.

More particularly the nature of pardon may be explained in theſe Propoſitions. We muſt not think thatt heſe expreſſions, as they denote pardon, do intimate in this act the taking away of the *being* of ſin, *nature* of ſin, or *demerit* of ſin.

1. *The being and inherency of ſin is not taken away.* Though ſin be not imputed to us, yet it is inherent in us. The being remains, though the power be dethroned. By pardon God takes away ſin, not as it is a pollution of the Soul, but as it is an inducement to wrath. Though remiſſion, and Sanctification are concomitants, yet they are diſtinct acts, and wrought in a diſtinct manner.

2. *The nature of ſin is not taken away.* Juſtification is a relative change of the perſon, not of the ſin; for though God will not by an act of his juſtice puniſh the perſon pardoned, yet by his holineſs he cannot but hate the ſin, becauſe though it be pardoned, it is ſtill contrary to God, and enmity againſt him. 'Tis not a change of the native malice of the ſin, but a non-imputation of it to the offender. Though the perſon ſinning be free from any indictment, yet ſin is not freed from its *malitia*, and oppoſition to God. For though the law doth not condemn a juſtified perſon becauſe he is tranſlated into another ſtate, yet it condemns the acts of ſin, though the guilt of thoſe acts doth not redound upon the perſon to bring the wrath of God upon him. Though *David* had the ſins of murther and adultery pardon'd, yet this pardon did not make *David* a righteous perſon in thoſe acts, for it was murther and adultery ſtill, and the change was not in his ſin, but in his Soul and ſtate.

3. *The Demerit of ſin is not taken away.* As pardon doth not alter ſins nature, ſo neither doth it alter ſins demerit, for to merit damnation belongs to the nature of it; ſo that we may look upon our ſelves as deſerving Hell, though the ſin whereby we deſerve it, be remitted. Pardon frees us from actual condemnation, but not, as conſidered in our own perſons, from the

deſert

desert of condemnation. As when a King pardons a thief, he doth not make the theft to become formally no theft, or to be meritoriously no capital crime. Upon those *two* grounds of the nature and demerit of sin, a justified person is to bewail it, and I question not but the consideration of this doth add to the triumph and *Hallelujahs* of the glorified Souls, whose chief work being to praise God for redemption, they cannot but think of the nature and demerit of that from which they were redeemed, *Rev.* 5. 13.

4. *The guilt of sin, or obligation to punishment is taken away by pardon.* Sin committed doth presently by vertue of the law transgressed bind over the sinner to death: but pardon makes void this obligation, so that God no longer accounts us persons obnoxious to him. *Peccatum remitti non aliud est quam non imputari ad pœnam* *. 'Tis a revoking the sentence of the law against the sinner; and God renouncing upon the account of the Satisfaction made by Christ to his justice, any right to punish a believer, doth actually discharge him upon his believing, from that sentence of the law under which he lay in the state of unbelief; and also as he parts with this right to punish, so he confers a right upon a believer humbly to challenge it, upon the account of the Satisfaction wrought by his surety. God hath not only in his own mind and resolution parted with this right of punishing, but also given an express declaration of his will, 2 *Cor.* 5. 19. *God was in Christ reconciling the world unto himself*, i. e. openly renouncing upon Christs account the right to punish, wh ence follows the non-imputation of sin. *Not imputing their trespasses unto them.* The justice of God will not suffer that that sin which is pardoned, should be punished; for can that be justice in a prince to pardon a thief, and yet to bring him to the gallows for that fact? Though the malefactor doth justly deserve it, yet after a pardon and the word passed, it is not justly inflicted. God indeed doth punish for that sin which is pardoned. Though *Nathan* by Gods Commission had declared *Davids* sin pardoned, yet the *Sword* was to stick in the bowels of his family, 2 *Sam.* 12. 10, 15. *The Sword shall never depart from thy house*, [*the Lord hath put away thy sin, thou shalt not dye.*] But

(1.) *'Tis not a punishment in order to Satisfaction.* Because Christs Satisfaction had no flaw in it, and stood in need of nothing to eek it out: But 'tis for the vindication of the honour of Gods holiness, that he might not be thought an approver of sin, and this was the reason of *Davids* punishment in the death of his child by *Bathsheba.* 2 *Sam.* 12. 14. [*Because by this deed thou hast given great occasion to the enemies of the Lord to Blaspheme.*]

(2.) *'Tis not so much pœnal as medicinal.* A *judg* Commands a hand to be cut off, that is for punishment; a *Physician* and a *Father* order the same, but for the Patients cure, and the preservation of the body. And though God after pardon acts not towards his people in the nature of a Judg, yet he never lays aside the authority and affection of a Father. We are delivered from a Judges wrath, but not from a Fathers anger. In that remarkable dumbness inflicted upon *Zachary* for his *unbelief*, *Luk.* 1. 18. 20. there was a confirmation of his Faith, as well as the chastisement of his incredulity. The Angel upon his unbelieving desire of a sign, gives him a Testimony of the truth of his errand, but such an one that should make him feel in some measure the smart of his unbelief.

(3.) *If it be penal, 'tis not the eternal punishment due to sin.* 'Tis but temporary and not embittered by wrath, which is the gall of punishment.

This *taking off* the obligation to punishment is the true nature of pardon. Which will be evident from, 2 *Sam.* 19. 19. *Let not my Lord impute iniquity unto me. Shimei* desires *David not, to impute* iniquity, and *not* to *remember* it. It was not in *Davids* power absolutely to forget it and *Shimei's* confessing the fact with those circumstances in *verse* 20. was enough to recall it to *Davids* memory, if he had forgot it; but he desires *David* not to bring him to satisfy the penalty of the law for reviling his Soveraign.

II. *The Author of Pardon, God.* For pardon is the Soveraign prerogative, of God whereby he doth acquit a believing Sinner from all obligation to Satisfactory punishment upon the account of the Satisfaction and Righteousness of Christ apprehended by Faith.

1. *'Tis Gods act.* Remission is the *Creditors* not the Debtors act; though the Debtor be obliged in Justice to pay the debt, yet there is no obligation upon the Creditor to demand the debt, because it is at his liberty to renounce or maintain his right to it; and God hath as much power as man to relax his right, provided it be with a *Salvo* to his own honour, and the holiness of his nature, which he cannot deny for the sinners safety, as the *Apostle* tells us, *God cannot deny himself.* Yet properly, say some, though sin be a *debt*, God is not to be considered in pardon as a Creditor, because sin is not a pecuniary debt, but a criminal, and so God is to be considered as a *governor*, law-giver, guardian and executor of his laws, and so may dispence with the severities of them. If an inferior person tear an indictment, it may be brought again into Court; but if the chief Magistrate order the casting it out, who can plead it? 'Tis *Gods act*, and *if God justifies who can condemn? Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifies, who shall condemn?* That *God* absolves thee that hath power to condemn thee, that God who enacted the law whereby thou art sentenced, proclaims the Gospel whereby thou art reconcil'd. 'Tis an offended God who is a foregiving God; that God whose name thou hast prophaned, whose patience thou hast abused, whose laws thou hast violated, whose mercy thou hast slighted, whose justice thou hast dared, and whose glory thou hast stained.

* Durand. lib. 4. dist. 1. q. 7 *For sin to be pardoned, is nothing else but not to be imputed in order to punishment.*

2. 'Tis not only his act but *his prerogative, and he only can do it.* God is the party wronged. *Nemo poteſt remittere de jure alieno.* This prerogative he glories in as peculiar to himſelf, the thoughts of this honour are ſo ſweet to him, that he repeats it twice, as a *title* he will not ſhare with another, *Iſa.* 43. 25. [*I, even I am he that blots out thy tranſgreſſions.* Pardoning offenders is one of a Princes royalties. And this is reckoned among his *Regalia*, as a choice flower and jewel in his Crown. *Exod.* 34. 7. [*forgiving iniquity, tranſgreſſions and Sins.* A Prince puniſheth by his miniſters, but pardons by himſelf. And indeed God is never ſo glorious as in acts of mercy: Juſtice makes him terrible, but mercy renders him amiable. When *Moſes* deſired to ſee God in his royalty, and beſt perfections, he diſplays himſelf in his goodneſs, *Exod.* 33. 18. *Shew me thy glory*, v. 19. *I will make all my goodneſs paſs before thee. I will be gracious to whom I will be gracious.* And though the *Apoſtles* had a power of Remiſſion, and binding, that was only miniſterial and declarative, like that prophetical power which *Jeremy* had to root up nations, and deſtroy *Jerm.* 1. 10. *i. e.* to declare Gods will in ſuch and ſuch Judgments, as he ſhould ſend him to pronounce. Men cannot pardon an infinite wrong done to an infinite juſtice. Forgiveneſs belongs to God, as

(1.) *Proprietor.* He hath a greater right to us than we have to our ſelves.

(2.) *Soveraign* He is Lord over us, as we are his creatures.

(3.) *Governour of us*, as we are parts of the world.

(3.) *'Tis an act of his mercy*: Not our merit. Though there be a conditional connexion between pardon, and repentance, and Faith, yet there is no meritorious connexion ariſeth from the Nature of thoſe graces, but remiſſion flows from the gracious indulgence of the promiſe.

'Tis the very tenderneſs of mercy, the meltings of inward bowels, *Luke.* 1. 78. *To give knowledg of Salvation, and Remiſſion of their ſins through the tender mercies of our God.* σπλαγχνα ελεους an inexhauſtible mercy, *Pſal.* 86. 5. *Thou Lord art ready to forgive, and art plenteous in mercy. A multitude of tender mercies, Pſal.* 51. 1. What *Arithmetick* can count all the bublings up of mercy in the breaſt of God, and all the glances and all the doles of his pardoning grace towards his creatures? And he keeps this mercy by him as in a treaſury to this purpoſe, *Exod.* 34. 7. *keeping mercy for thouſands, forgiving inquity*, &c. And is ſtill as full as ever, as the ſun which hath influenced ſo many animals and vegetables, and expelled ſo much darkneſs and cold, is ſtill as a ſtrong man able to run the ſame race, and perform by its light and heat the ſame operations. When *mercy* ſhews it ſelf in ſtate with all its train, it is but to uſher in pardoning grace, *Exod.* 34. 6. 7. not a letter, not an attribute that makes up the compoſition of that *name* but is a friend and votary of mercy. And that latter clauſe a learned man explains of Gods *clemency*, *He will by no means clear the guilty, viſiting the Iniquity of the Fathers*, &c. which he renders thus; *He will not utterly cut off and deſtroy, but when he doth viſit the ſins of the Fathers upon the Children, it ſhall be but to the third or fourth Generation, not for ever.* This name of God is urged by *Moſes*, *Number* 14. 17. *Now I beſeech thee, let the power of my Lord be great; the Lord is long-ſuffering and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing the guilty, viſiting the iniquity*, &c. *Pardon I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy.* Where *Moſes* repeats this clauſe more particularly than he doth the other parts of his name; which ſurely he would not have done, and pleaded it as a Motive to God to pardon *Iſrael*, if he had not underſtood it of God's *clemency*; for otherwiſe he had dwelt more upon the argument of Juſtice than upon that of mercy, which had not been proper to edg his preſent petition with. Nay it is ſuch pure mercy, the genuine birth of mercy, that it partakes of its very name, as Children bear the name of their Father, *Heb.* 8. 12. *I will be merciful to their iniquity*, which in the *Prophet*, *Jer.* 31. 34. whence the *Apoſtle* quotes it, is, *I will forgive their iniquity.*

That it is ſo, will appear, becauſe

(1.) *No attribute could be the firſt motive of pardon but this.* His Juſtice would loudly cry for vengeance, and flame out againſt ungrateful ſinners. His holineſs would make him abhor not only the embraces but the very ſight of ſuch filthy creatures as we are. His power would attend to receive and execute the Commands of his juſtice and holineſs, did not compaſſion ſtep in to qualify.

(2.) *Unconſtrained mercy.* Men pardon many times, becauſe they are too weak to puniſh. But God wants not power to inflict Judgments, neither doth man want weakneſs to ſink under it, *Rom.* 5, 6. *When we were without ſtrength, Chriſt dyed for us.* God wanted not ſufficient reaſon to juſtify a ſevere proceeding both in the *quality* of ſin, every ſin being a contrariety to the law, Soveraignty, work, glory, yea the very being of God, now for God to pardon that which would pull him out of his throne, hath blemiſhed the creation, robs him of his honour, muſt be an act of the richeſt and pureſt mercy: And in the *quantity*, multitudes of ſins of this curſed quality as numerous as motes in the Sun-beams. 'Tis impoſſible for the nimbleſt Angel to write down the extravagancies of men committed in the ſpace of *twenty four hours*, if he could know all the operations of their Souls as well as their outward actions; all thoſe God doth ſee, *ſimul & ſemel*, and yet is ready to pardon in the midſt of numberleſs provocations.

(3.) *Reſolv'd and deſigned mercy.* 'Tis not through inadvertency and inſenſibleneſs of the

the aggravating circumſtances of them. God muſt needs know the nature and circumſtances of all thoſe ſins he himſelf laid upon Chriſt. Yea God hath an actuated knowledge of all when he is about to pardon, *Iſa.* 43. 22. God reckons up their ſins of omiſſions: They had been *weary of him*, and had *not brought* to him their ſmall Cattle; had preferr'd their Lambs and Kids before his Service, wearied him with their iniquities, endeavoured to tire him out of the Government of the World. What could one have expected after this black Scroul, but Fire-balls of Wrath? Yet *he blots them out*, *v.* 25. though all thoſe ſins were freſh in his memory. Nay, the *Name* we have profaned becomes our Solicitor, *Ezek.* 36. 22. *For my holy Names ſake which you have profaned.*

(4) *Delightful and pleaſant mercy.* He delights in pardoning mercy, as a Father delights in his Children. He is therefore called *the Father of mercy*, Micah 7. 18. *he pardons iniquity, and retains not his anger for ever, becauſe he delights in mercy.* Never did we take ſo much pleaſure in ſinning, as God doth in forgiving. Never did any penitent take ſo much pleaſure in receiving, as God doth in giving a pardon: He ſo much delights in it, that he counts it his wealth; *Riches of grace, riches of mercy*, glorious riches of mercy; no Attribute elſe is called his riches. He ſighs when he muſt draw his Sword, *Hoſ.* 11. 8. *How ſhall I give thee up, O* Ephraim! But when he blots out iniquity, then it is, *I, even I am he that blots out your tranſgreſſions for my Names ſake.* His delight in this is equal to the delight he hath in his Name. This is pure mercy, to change the Tribunal of Juſtice into a Throne of Grace; to beſtow pardons, where he might inflict puniſhments, and to put on the deportment of a Father inſtead of that of a Judge.

4. *The Act of his Juſtice.* Thoſe Attributes which ſeem contrary, are joyned together to produce forgiveneſs: Yet God is not to be conſidered in pardon only as *Judex*, but *paternus Judex*; there is a compoſition of *Judge* and *Father* in this act; Free Grace on God's part, but Juſtice upon the account of Chriſt. That God will accept of a ſatisfaction is Mercy, that he will not forgive without a ſatisfaction is Juſtice: Mercy forgives it in us, though Juſtice did puniſh it in Chriſt. Chriſt by his death paid the debt, and God by the Reſurrection of Chriſt diſcharged the debt; and therefore the Juſtice of God is engaged to beſtow pardon upon a Believer. God *ſet forth* Chriſt as *a propitiation, that he might be juſt, and* therefore *a juſtifier of him that believes*, *Rom.* 3. 26. Either the debt is paid, or not; if not, then Chriſt's Death is in vain; if it be, then God's Juſtice is ſo equitable, as not to demand a *ſecond* payment. Therefore another *Apoſtle* joyns *faithful* and *righteous*; it might have been faithful and merciful, faithful and loving; but faithful and righteous, or juſt takes in the Attribute, which is moſt terrible to man, 1 *John* 1. 9. *He is faithful and juſt to forgive us our ſins*, δικαιος. *Iſay* joyns both together, *a juſt God, and a Saviour*, *Iſa.* 45. 21. So that here is unſpeakable comfort. That which engaged God formerly to puniſh man, engageth him now to pardon a Believer. That which moved him to puniſh Chriſt, doth excite him to forgive thee.

5. *The Act of his Power.* 'Tis a ſign of a noble and generous mind to paſs over offences and injuries. Sick and indigent perſons are the moſt peeviſh and impatient, and leaſt able to concoct an injury. And when we kindle into a flame upon the leaſt ſparks of a wrong, the *Apoſtle* tells us, we are *overcome of evil*, *Rom.* 12. 21. *Be not overcome of evil*: We become captives to our angry paſſions; ſpeedy revenge in us being an act of weakneſs, the contrary muſt be an act of power over our ſelves. God's not executing the fierceneſs of his Anger is laid upon his being a *God, and not man*, *Hoſ.* 11. 9. God's Infinite Power gives a riſe to pardon, *Micah* 7. 18. *Who is a God like to thee, that pardons iniquity? Junius* and *Tremellius* render it, Who is a *ſtrong God?* and the Hebrew אל will bear it. *Let the power of my Lord be great*, ſaith *Moſes*, *Numb.* 14. 17. The word *Jigdal* is written with a great *Jod*, to ſhew, ſay the *Jews*, that it is more than an ordinary *power* to command ones ſelf when injured. Therefore when God proclaims his pardoning Name, he uſhers it in with names of power; *The Lord, the Lord God*, *Exod.* 34. 6. 'Tis a greater work to forgive, than to prevent the commiſſion of ſin; as it is a greater work to raiſe a dead man, than to cure a ſick man; one is a work of Art, the other belongs only to Omnipotency.

III. *The Manner of it.* How it is carried on.

1. *On God's part by Chriſt.*

(1.) *By his Death.* He is the *Scape-Goat*, upon whom our ſins are laid, *Iſa.* 53. 6. Our ſins are made Chriſt's, and Chriſt's righteouſneſs is made ours: He is ſaid to be *made ſin for us*, and we are ſaid to be *made the righteouſneſs of God in him*, 2 *Cor.* 5. 21. a bleſſed exchange for us; he bore that wrath, indured thoſe torments, ſuffered thoſe ſtrokes of Juſtice which were due to us. The pardon of ſin doth coſt us confeſſions and tears, but it coſt Chriſt blood, and *unknown pains*; (as the *Greek* Liturgy, Δι' ἀγνωστων παθων, have mercy on us.)

[1.] *Laid upon him by God.* God appropriates this work to himſelf, *Zach.* 3. 9. *I will engrave the engraving thereof*, ſpeaking of the Stone, which is the ſame with his Servant the branch. As a Stone is cut with a Chizzel, which makes deep furrows in it; ſo did God

deal with Christ, and that in order to the taking away of sin. *I will remove the iniquity of that Land in one day, viz.* the Day of Christ's suffering. By that Offering of himself, he shall perfectly satisfie me. Therefore it is called the *will of God*, in order to the taking away sin, *Heb.* 10. 9, 10. compared with *v.* 11, 12. *I come to do thy will, by which will we are sanctified*; which will was *to take away sin.* For *v.* 11. that was the end of his Sacrifice, the Legal Sacrifices not being able to do it. God did not only consent to it, or give a bare grant, but it was a propense and affectionate motion of his heart, *Isa.* 53. 10. *It pleased the Lord to bruise him.* Hence did the Angels sing at his Birth, *Glory to God in the highest, peace on Earth, and good will towards men.* The peace he was to procure was the fruit of God's good will towards us.

[2.] *Voluntarity undertaken by Christ*, Heb. 10. 5, 7. *Lo I come, I delight to do thy will, O my God.* Willingness in the entrance of the work; willingness to take a body, and willingness to lay down that body. He had as it were a Fever of Affection, a combustion in his bowels till it was finished. In his greatest Agonies he did not repent of his undertaking, or desire to give it over: He cryed indeed to his Father, that this Cup might pass from him, but he presently submits: If there be no other way to save sinners, I will pass on through Death and Hell to do it. When he was *afflicted and oppressed*, he murmured not at it, *Isa.* 53. 7. *He opened not his mouth, he opened not his mouth*; it is twice repeated, to shew his willingness. And God was highly pleased with him for this very reason, because he did *pour out his Soul*, and *bore the sins of many, and made intercession for the transgressors.* All which expressions denote his earnestness and readiness in it.

(2.) *By his Resurrection.* His Death is the payment, his Resurrection the discharge, *Rom.* 4. *ult. Who was delivered for our offences, and rose again for our Justification.* Not that we are formally justified by the Resurrection of Christ, but that thereby God declar'd, that whosoever believes in him should be justified upon that believing. For if Christ had not risen, there had been no certainty of the payment of the debt. In his Death he pays the Sum, as he is our Surety; and in his Resurrection he hath his *Quietus est* out of God's Exchequer. God will not have this payment from Christ, which he hath acknowledged himself publickly to be satisfied with, and from Believers too. For upon his Resurrection he sent him *to bless* men, *Acts* 3. *ult. God having raised up his Son Jesus, sent him to bless you.* How? *In turning away every one of you from his iniquity:* It being a great encouragement to turn men from sin, when God had thus declar'd them pardonable by the Resurrection of his Son.

2. *On our parts by Faith.* Faith is as necessary in an *instrumental* way, as Christ in a *meritorious* way, *Acts* 26. 18. *That they may receive forgiveness of sins by Faith that is in me.* Christ purchaseth a pardon, but Faith only puts us into possession of a pardon; yet it cannot from its own worth challenge forgiveness at the hands of God, but upon the account of Christ, who hath merited forgiveness. Though the King grants a pardon to a condemned Malefactor, yet he may be executed unless he pleads it the next Assizes, though he hath it lying by him: So, unless we sue it out, and accept of it by Faith, all Christ's purchase will not advantage us. Faith looks not barely upon the sufferings of Christ, but upon his end and design in it: It looks not upon his Passion as a story, but as a Testament; and you seldom find the Death of Christ mentioned in the New Testament without expressing the end of it. This forgiveness by Christ's Death as the meritorious cause, shews

(1.) *God's willingness to pardon.* If God did delight in the Death of Christ, it was not surely simply in his Death; for, could a Father delight to tear out the bowels of his Son? The afflictions of his People go to his heart, much more would the sufferings of his darling. God had more delight in forgiveness, than grief at his Sons sufferings; for he never repented of it, though our Saviour besought him with tears. And that God who were never deaf to any that called upon him, nor ever will be, would not hear his only Son in the request, to take the Cup from him, or abate any thing of the weight of his sufferings, because it was necessary for the pardon of sin, *necessitate decreti*, if not *naturæ*. God repented of making the World, but never of forgiving sin: So that the pardon of sin is more pleasing to him, than the sufferings of his Son were grievous; otherwise whatsoever the Father would have done by Instruments, yet surely he himself would not have been the Executioner of him. But in this affair there were not only Instruments, *Judas* to betray him, the *Jews* to accuse him, the *Disciples* to forsake him, *Pilate* to condemn him, the *Souldiers* to mock and crucifie him, and *Thieves* to revile him, but God himself, *Isa.* 53. 10. *Yet it pleased the Lord to bruise him; he hath put him to grief: Thou shalt make his Soul an Offering for sin.* His own Father that lov'd him, (as *Abraham* in the Type) puts as it were the knife to the throat of his only Son; which surely God would not have done, had not pardon of sin been infinitely pleasing to him. And how great a pleasure must that be, that swallowed up all grief at his Sons sufferings? Yea, he seemed to love our Salvation more than he loved the life of his Son; since the end is always more amiable than the means, and the means only lovely as they respect the end.

(2.) *The Certainty of Forgiveness.* God must deny Christ's payment, before he can deny

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thy pardon. God will not deny what his Son hath earned so dearly; and what he earn'd was for us, and not for himself. Did God pardon many before Christ died, and will he not pardon believing Souls since Christ died? Some were certainly saved before the coming of Christ: Upon what account? Not for their own righteousnes; that is but a Ragg, and could not merit infinite grace. Not by the law; that thundered nothing but death, and condemned millions; but never breathed a pardon to one person. Or was it by their vehement supplications? Those could not make an infinite righteousnes mutable: Justice must be preferred before the cries of Malefactors; and if those could have done it, God would not have been at the expence of his Sons Blood. Therefore it must be upon this account, *Rom.* 3. 25. *For the remission of sins that are past.* Did God pardon upon trust, and will he not much more upon payment? Did he forgive when there was only a promise of payment, and some thousands of years to run out before it was to be made? and will he not much more forgive, since he hath all the debt paid into his hands? Would God remit sin when Christ had nothing under his hand to shew for it? and now that he hath a publick testimony, and acquittance, will he not much more do it? Seeing his *purging our sins*, or expiating them by his death, was the ground of his exaltation to the honour of sitting at the right hand of God in our natures, *Heb.* 1. 3. *When he had by himself purged our sins, sat down at the right hand of the Majesty on high*; it is a certain evidence of the grant of pardon upon the account of this Sacrifice to those that seek it in Gods Methods, since God hath shewen himself so pleased with it: For it is clear, that because Christ *loved righteousnes and hated iniquity, i. e.* kept up the honour of Gods justice and holiness by the offering himself to death, that God hath given him a portion above all his fellows.

(3.) *The extent of it.* Both to *original* and actual sin, *John* 1.29. *Behold the Lamb of God, that takes away the sin of the world.* Sin of the World, the sin of humane nature, that first sin of *Adam.* Of this mind is *Austin*, and others, that original sin is not imputed to any to condemnation since the death of Christ. But howsoever this be, it is certain it is taken away from Believers, as to its imputation. Christ was *made sin for us*, 2 *Cor.* 5.21. to bear all sin. It had been an imperfect payment to have paid the Interest, and let the Principal remain; or to have paid the Principal, and let the Interest remain. *There is no condemnation to them that are in Christ Jesus, Rom.* 8. 1. and therefore no damning matter or guilt left in arrear. It had been folly else for the *Apostle* to have published a defying challenge to the whole Creation to have brought an Indictment against a justified person, (*Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect?*) if the least crime remained unremitted for the justice of God, the severity of the Law, the acuteness of Conscience, or the malice of the Devil to draw up into a charge. Since the end of his coming was *to destroy the works of the Devil*, whereby he had acquired a power over man, he leaves not therefore any one sin of a Believer unsatisfied for, which may continue, and establish the Devils right over him. If the redemption only of the *Jews* with the exclusion of the *Gentiles* in the first compact seemed to displease him, to shed his blood for small Sins only would have been as little to his content. It had been too low a work for so great a Saviour to have undergone those unknown sufferings for debts of a smaller value, and to shed that inestimable Blood for the payment of Farthings and leave talents unsatisfied. Certainly, God sent not his Son, but with an intention his Blood should be improved to the highest uses for those that perform the covenant conditions; and that Father who would have us honour his Son as we honour himself, will surely honour his Sons satisfaction in the extensive effects of it, as he would honour his own mercy, since they are both so straitly linkt together. And it is as much for the glory of Christs satisfaction, as for the honour of his fathers mercy, to pass by the greatest transgressions.

(4.) *The continuance of it.* Thou art pardoned, and yet thou sinnest; but Christ hath paid and never runs more upon the score. Thou art pardoned and dost daily forfeit, and needest a daily renewal; but Christ hath purchased, and never sins away his purchase. God exacted a price suitable to the debt he foresaw men would owe him, for he knew how much the Sum would amount unto. When he gave Christ, he intended him for the justification of *many offences*, Rom. 5. 16. *The free gift is of many offences unto justification*, speaking of the gift of God, *v.* 15. And therefore since God cannot be mistaken in the greatness of the Sum, because of his infinite knowledge, it had been a greater act of wisdom not to provide any remedy at all, than not to do it thoroughly. If the continuance of that imperfect remission of *Adam* and the *Patriarchs* was drawn out for above 3000 years and more, and the enjoyment of happiness made good to them meerly upon Christs undertaking, surely it will be much more upon his actual performing, *Rom.* 3. 25. There was then a πάρεσις, now an ἄφεσις, they had a continuance of freedom from punishment by his mediatorship, and sponsion, much more shall Believers have a continuance of pardon by his actual Sacrifice, upon which the validity of all the former mediatory acts did depend: Since now there is no more remembrance of Sin by the continuance of legal sacrifices, his being so absolutely compleat. Therefore God hath erected a standing Office of Advocacy for Christ, 1 *Joh.* 2. 1. in Heaven, for the representing of his wounds and satisfaction, and bespeaking a continuance of grace to us. He is said to be *the lamb*

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that taketh away the ſins of the world, John 1. 29. not ὁ αἴρας *hath taken*, or ὁ ἄρων will take, but ὁ αἴρων which notes, *actum perpetuum*, the conſtant effect of his death. And ſince as I ſaid before, Chriſt hath an higher portion than others, becauſe he loved righteouſneſs, in this portion he hath a joy and gladneſs; but his joy would certainly be ſullied, if pardon ſhould not be continued to thoſe for whom he purchaſed it.

(5.) *The worth of it.* That muſt be of incomparable value that was purchaſed at ſo great a price, as the Blood of God, *Acts* 20. 28 (So it is called by reaſon of the union of the divine nature with the humane, conſtituting one perſon.) 'Tis Blood, which all the Gold and Silver, and the Stones and Duſt of the Earth turned into Pearls, could not equal. God underſtood the worth of it, who in juſtice would require no more of his Son at leaſt than the thing was worth, not a drop of Blood more than the value of it. Neither ſurely would Chriſt, who could not be miſtaken in the juſt price, have parted with more than was neceſſary for the purchaſe of it. It would have beggar'd the whole Creation to have paid a price for it. The Prayers and Services of a gracious Soul, though God delights in them, could not be a ſufficient recompence. And the bare mercy of God, without the concurrence of his provokt juſtice, could not grant it, though his Bowels naturally are troubled at the afflictions of his Creatures.

IV. *Extenſiveneſs, fulneſs, or perfectneſs of pardon.* 1. In the *Act*; *forgiving, covering, not imputing.* 2. In the *Object*; *iniquities, tranſgreſſions, and ſins.*

1. *Perfect in reſpect of ſtate.* God retains no hatred againſt a pardoned perſon. He never imputes ſin *formally*, becauſe he no more remembers it, though *virtually* he may, to aggravate the offence a Believer hath fallen into after his juſtification. So *Job poſſeſſed the ſins of his youth.* And Chriſt tacitly put *Peter* in remembrance of his denial of him. The grant is compleat here, though all the fruits of remiſſion are not enjoyed till the day of judgment, and therefore in Scripture, ſin is ſaid *then* to be forgiven. 'Tis a queſtion whether Believers ſins will be mentioned at the day of judgment. Some think they will, becauſe all men are to give an account. Methinks there is ſome evidence to the contrary. Our Saviour never mentioned the unworthy carriage of his Diſciples to him in his ſufferings, and after his reſurrection ſeems to have removed from him all remembrance of it. 'Tis not to be expected, that a loving Husband will lay open the faults of his tender Spouſe upon the day of the publick ſolemnization of the nuptials. But if it be otherwiſe, 'tis not to upbraid them, but to enhance their admirations of his grace. He will diſcover their graces as well as their ſin, and unſtop the Bottles of their tears, as well as open the Book of their tranſgreſſions. Our Saviour upon *Maries* anointing him, applauds her affection, but mentions not her former iniquity.

It muſt needs be perfect.

[1.] *All Gods Actions are ſuitable to his Nature.* What God doth, he doth as a God. And is he perfect in his other works, and not in his Mercy, which is the choiceſt flower in his Crown? God ſees blacker circumſtances in our ſins, than an inraged Conſcience, or a malicious *Devil* can repreſent: But God pardons not according to our apprehenſions, which though great in a tempeſtuous Conſcience, yet are not ſo high as Gods knowledge of it.

[2.] *The Cauſe of pardon is perfect.* Both the mercy of God, and the merits of Chriſt are immutably perfect. 'Tis for his own glory, his own mercies ſake, that he pardons. He will not dimm the luſtre of his own Crown, by leaving the effect of his glory imperfect, or ſatisfying the importunities of his mercy by halves. The Saints in Heaven have not a more perfect righteouſneſs, whereby they continue their ſtanding, than thoſe on Earth have; for, though inherent righteouſneſs here is ſtain'd, yet imputed, upon which pardon is founded, is altogether ſpotleſs. A righteouſneſs that being infinite in reſpect of the perſon, hath a ſufficiency for Devils, had it a congruity; but it hath both for us, becauſe manifeſted in our natures.

(2.) *In reſpect of the Objects.* Sinful nature, ſinful habits, ſinful diſpoſitions, pardon'd at once, though never ſo heinous;

[1.] *For quality.* There was no limitation as to the deepneſs of the wounds cauſed by the Fiery Serpents in the Wilderneſs; the precept of *looking upon them*, extended to the cure of all, let the ſting reach never ſo deep, the wound be never ſo wide, or ſharp, and his ſight be never ſo weak, if he could but caſt his Eye upon the *Brazen one.* The Commiſſion Chriſt gave to his diſciples, was to preach *the Goſpel to every Creature*, *Mark* 16. 15. every Humane Creature; the worſt as well as the beſt; though you meet

meet with monſtrous ſinners in the likeneſs of Beaſts, and Devils, except none from ſuing out a pardon in the court of mercy. The Almightineſs of his mercy doth as much tranſcend our higheſt iniquities, as it doth our ſhalloweſt apprehenſions. Our ſins, as well as our ſubſtance, are but as the Duſt of the Ballance, as eaſily to be blown away by his grace, as the other puft into nothing by his power. No ſin is excepted in the Goſpel, but that againſt the holy Ghoſt, becauſe it doth not ſtand with the honour of God to pardon them who wilfully ſcorn the means, and account the Redeemer no better than an Impoſtor. No man can expect in reaſon he ſhould be ſaved by mercy, who by a wilful malice againſt the Son of God, tramples upon the free offers of grace, and provokes mercy it ſelf to put on the deportment of juſtice, and call in revenging wrath to its aſſiſtance, for the vindication of its deſpiſed honour. The infinite grace of God diſſolves the greateſt miſts, as well as the ſmalleſt exhalations, and melts the thick clouds of ſin as well as the little icicles.

[2.] *The Quantity.* Hath God ever put a reſtraint upon his grace, and promiſe, that we ſhall find mercy if we ſin but to ſuch a number, and no more? 'Tis not agreeable to the greatneſs and majeſty of Gods mercy, to remit one part of the debt, and to exact the other. It conſiſts not with the motive of pardon, which is his own love, to be both a friend and an enemy at the ſame time, in pardoning ſome, and charging others; and thus his grace would rather be a mockery, and deriſion of men. Neither doth it conſiſt with the end of pardon, which is Salvation; for to give an half pardon is to give no Salvation; ſince if the leaſt guilt remains unremitted, it gives juſtice an unanſwerable plea againſt us. What profit would it be to have ſome forgiven, and be damned for the remainder? Had any one ſin for which Chriſt was to have made a compenſation, remain'd unſatisfied, the Redeemer could not have riſen; ſo if the ſmalleſt ſin remains unblotted, it will hinder our riſing from the power of eternal death, and make the pardon of all the reſt as a nullity in Law. But it is the glory of God to paſs by all, *Prov.* 19. 31. *It is his glory to paſs over a tranſgreſſion.* 'Tis the glory of a man to paſs by an offence. 'Tis a diſcovery of an inward principle or property, which is an honour for a man to be known the maſter of. If it be his glory to paſs by a ſingle and ſmall injury, then to paſs by the more heinous, and numerous offences is a more tranſcendent honour, becauſe it evidenceth this property to be in him, in a more triumphant ſtrength, and power. So that it is a clearer evidence of the illuſtrious vigor of mercy in God, to paſs by mountainous, and heaped up tranſgreſſions than to forgive only ſome few iniquities of a leſſer guilt, *Jer.* 33. 8. *I will cleanſe them from all their iniquities whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned againſt me, and whereby they have tranſgreſt againſt me.* Therefore when God tells the *Jews*, that he would give them a general diſcharge in the fulleſt terms imaginable, to remove all jealouſie from men, either becauſe of the number, or the aggravations of their ſins, he knew not how to leave expreſſing the delight he had in it, and the honour which accrued to him by it, *It ſhall be to me a name of joy, a praiſe and honour before all the nations of the earth.* He would get himſelf an honourable name by the large riches of his Clemency. Mercy is as infinite as any other attribute, as infinite as God himſelf: And as his power can create incomprehenſible multitudes of worlds, and his juſtice kindle unconceiveable Hells; ſo can his mercy remit innumerable ſins.

3. *Perfect in reſpect of Duration.* Becauſe the hand writing of ordinances is taken away, *Col.* 2. 14, 15. *Blotting out the hand writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his Croſs*; which was the Ceremonial Law, wherein they did by their continual preſenting Sacrifices, and impoſition of Hands upon them, ſign a Bill, or Bond againſt themſelves, whereby a *conſcience of ſin* was retain'd, *Heb.* 10. 2, 3. and a *remembrance of ſin* renewed, they could not ſettle the *Conſcience* in any firm peace, *Heb.* 9. 9. they were compelled to do that every day, whereby they did confeſs that ſin did remain, and want an expiation. Hence is the Law called *a miniſtration of condemnation*, 2 *Cor.* 3. 9. becauſe it puts them in mind of condemnation, and compelled the people to do that which teſtified, that the curſe was yet to be abolliſhed by virtue of a better Sacrifice. This Hand writing which was ſo contrary to us, was taken away, nailed to his Croſs, torn in pieces, wholly cancelled, no more to be put in ſuit: Whence in oppoſition to this continual remembrance of ſin under the legal adminiſtration, we read under the New Teſtament, of *Gods remembring ſin no more*, *Heb.* 10. 3, 17. Chriſt hath ſo compounded the buſineſs with Divine Juſtice, that we have the ſins remitted, never returning upon us, and the renewal alſo of remiſſions upon daily ſins, if we truly repent. For though there be a blacker Tincture in ſins after converſion, as being more deeply ſtain'd with ingratitude, yet the Covenant of God ſtands firm, and he will *not take away his kindneſs*, *Iſa.* 54. 9, 10. And there

there is a greater affection in God to his Children, than to his Enemies; for theſe he loves before their Converſion with a love of benevolence, but thoſe with a love of complacency. Will not God be as ready to continue his grace to thoſe that are penitent, as to offer it to offending Rebels? Will he refuſe it to his Friends, when he intreats his Enemies? Not that any ſhould think, that becauſe of this duration, they have liberty to ſin, and upon ſome trivial Repentance, are reſtored to God's favour. No, where Chriſt is made Righteouſneſs, he is made Sanctification. His Spirit and Merit go together. A new Nature, and a New State, are Concomitants; and he that ſins upon preſumption of the grand Sacrifice, never had any ſhare in it.

V. The *Effect of Pardon.* That is *Bleſſedneſs.*

(1.) *The greateſt evil is taken away, ſin, and the dreadful conſequents of it.* Other evils are temporal, but thoſe know no period in a doleful Eternity. There is more evil in ſin, than good in all the creatures. Sin ſtript the fallen Angels of their Excellency, and diſpoſſeſſed them of the Seat of Bleſſedneſs. It fights againſt God, it diſparages all his Attributes, it deforms and deſtroys the creature, *Rom.* 7. 13. Other evils may have ſome mixture of good to make them tolerable, but ſin being *exceeding ſinful*, without the mixture of any good, engenders nothing but deſtruction, and endleſs damnation. Into what miſeries, afflictions, ſorrows, hath that one ſin of *Adam* hurl'd all his poſterity? what ſcreechings, wounds, pangs, horrours, doth it make in troubled Conſciences? How did it deface the Beauty of the Son of God, that created and upheld the World, with ſorrow in his Agonies, and the ſtroak of Death on the Croſs? How many thouſands, millions of poor creatures have been damned for ſin, and are never like to ceaſe roaring under an inevitable Juſtice? Ask the damned, and their groans, yellings, howlings, will read thee a dreadful Lecture of ſins ſinfulneſs, and the puniſhment of it. And is it not then an ineſtimable bleſſedneſs to be delivered from that, which hath wrought ſuch deplorable Executions in the World?

2. *The greateſt Bleſſings are conferred.* Pardon is God's Family-Bleſſing, and the peculiar mercy of his choiceſt darlings: He hands out other things to wicked men, but he deals out this only to his Children.

[1.] *The Favour of God.* Sin makes thee *Satan*'s Drudge, but pardon makes thee God's Favourite. We may be ſick to death, with *Lazarus*, and be God's Friends; ſold to ſlavery, with *Joſeph*, and yet be dear to him; thrown into a Lions Den, with *Daniel*, and be greatly beloved; poor, with *Lazarus*, who had only Doggs for Chirurgions to dreſs his Sores, and yet have a Title to *Abraham*'s boſom. But we can never be beloved, if we are unpardoned; no ſhare in his friendſhip, his love, his inheritance, without a pardon. All created evils cannot make us loathſom in a juſtified State; nor all created goods make us lovely under guilt. Sin is the only Object of God's hatred; while this remains, his Holineſs cannot but hate us; when this is removed, his righteouſneſs cannot but love us; remiſſion and favour are inſeparable, and can never be diſ-joyned. 'Tis by this he makes us as a Diadem upon his Head, a Bracelet on his Arm; it is by this he writes us upon the Palms of his Hands, makes us his peculiar Treaſure, even as the Apple of his Eye, which Nature hath ſo carefully fenced.

[2.] *Acceſs to God.* A Prince may diſcard a Favourite for ſome guilt, and though he may reſtore him to his liberty in the Common-wealth, yet he may not admit him to the favour of his wonted privacies. But a pardoned man hath an acceſs to God, to a ſtanding and perpetually ſettled Grace, *Rom.* 5. 1, 2. *Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs.* Guilt frights us, and makes us loath the very ſight of God: Pardon encourageth us to come near to him: Guilt reſpects him as a Judge, Pardon as a Friend. Who can confidently, or hopefully call upon an angry and condemning God? But who cannot but hopefully call upon a forgiving God? Sin is the partition wall between God and us, and Pardon is the demoliſhing of it. Forgiveneſs is never beſtowed, but the Scepter is held out to invite us to come into God's preſence. And what can be more deſirable than to have not only the favour of, but a free acceſs at any time to the Lord of Heaven and Earth, and at length an everlaſting being with him?

[3.] *Peace of Conſcience.* There muſt needs be fair Weather when Heaven ſmiles upon us. All other things breed diſquietneſs. Sin was a Thorn in *David*'s Crown; his Throne and Scepter were but miſerable comforters, while his guilt overwhelmed him. The glory of the World is no ſoveraign Plaiſter for a wounded Spirit: Other enjoyments may pleaſe the ſenſe, but this only can gratifie the Soul. God's Thunder made *Moſes* tremble,

tremble, *Heb.* 12. 21. But the probability of a gracious Pardon would make a damned Soul ſmile in the midſt of tormenting flames. How often hath the ſenſe of it raiſed the hearts of Martyrs, and made the Sufferers ſing, while the Spectators wept? Though this, I muſt confeſs, is not always an inſeparable concomitant. There is much difference between a Pardon, and the comfort of it; that may paſs the Seal of the King, without the knowledge of the Malefactor. Pardon indeed always gives the *jus ad rem*, a right to peace of Conſcience, but not always *jus in re*, the poſſeſſion of it. There may be an actual ſeparation between Pardon, and actual Peace, but not between Pardon, and the ground of Peace.

[4.] *It ſweetens all mercies.* Other mercies are a ring, but pardon is the *Diamond* in it. A juſtified perſon may ſay, I have temporal mercies and a pardon too, I live in repute in the world and Gods favour too; riches increaſe, and my peace with God doth not diminiſh. I have health with a pardon, friends with a pardon, as *Job ch.* 29. 3, 6, 7. among all other bleſſings this he counts the chiefeſt, that *Gods Candle ſhin'd upon his head.* A Priſoner for ſome capital crime, may have all outward accommodations, for lodging, dyet, attendance, without a real happineſs, when he expects to be called to his tryal before a ſevere judge, from whom there is no appeal, and that will certainly both paſs, and cauſe to be executed a ſentence of death upon him. So though a man wallows in all outward contents, he cannot write himſelf bleſſed, while the wrath of God hangs over his head, and he knows not how ſoon he may be ſummon'd before Gods tribunal, and hear that terrible voice, *Go thou curſed.* What comfort can a man take in Houſes, Land, Health, when he conſiders he owes more than all his eſtate is worth? So, what comfort can a man have in any thing in this world, when he may hourly expect an arreſt from God, and a demand of all his debts, and he hath not ſo much as one farthing of his own or any intereſt in a ſufficient ſurety? We may have honour and a curſe, wealth and a curſe, Children and a curſe, health and long life and a curſe, learning and a curſe, but we can never have pardon and a curſe. Our outward things may be gifts, but not bleſſings without a pardon.

[5.] *It ſweetens all afflictions.* A frown with a pardon is better than a thouſand ſmiles without it. Sin is the ſting of croſſes, and Remiſſion is a taking the ſting out of them. A ſight of Heaven will mitigate a croſs on earth. The ſtones about *Stephens* ears did ſcarce afflict him, when he ſaw his Saviour open Heaven to entertain him. To ſee death ſtaring us in the face, and an angry and offended God above, ready to charge all our guilt, is a doleful ſpectacle. *Look upon my affliction and my pain, and forgive all my ſins,* ſaith the *Pſalmiſt*, *Pſal.* 25. 18. Sin doth embitter and adds weight to an affliction, but the removal of ſin doth both lighten it and ſweeten it.

USE.

1. *An unpardoned man is a miſerable man.* Such a ſtate lays you open to all the miſeries on earth, and all the torments in Hell. The pooreſt begger with a pardon is higher than the greateſt prince without it. How can we enjoy a quiet hour, if our debt be not remitted, ſince we owe more than we are able to pay? You may dye with a forfeited reputation, and yet be happy; but what happineſs, if you die with unpardoned guilt?

(1.) *There muſt either be pardon or puniſhment.* The law doth oblige either to obedience or ſuffering: the Commands of it muſt be obſerved, or the penalty indured. God will not relax the puniſhment without a valuable conſideration. If it be not executed, the creature may accuſe God of want of wiſdom in enacting it, or defect of power in maintaining it. Therefore there muſt be an exact obſervance of the law, which no creature after the firſt deviation is able to do; or an undergoing the penalty of it, which no Sinner is able to bear. There muſt therefore be a remiſſion of this puniſhment for the good of the creature, and the Satisfaction of the law by a ſurety, for the honour of Gods juſtice. If we have not therefore an intereſt in the ſurety, the purchaſer of remiſſion, we muſt lye under the ſeverity of the law in our perſons.

(2.) *You can call nothing an act of Gods Love towards you, while you remain unpardoned.* What is there you do enjoy, which may not conſiſt with his hatred, as well as his Love? Have we knowledge? So have Devils. Have we riches? So had *Nabal* and *Cain.* Have we honour? So had *Pharaoh* and *Herod.* Have we Sermons? So had *Judas*, the beſt that ever were preacht. Nothing, nothing but a pardon is properly a bleſſing. How can that man take pleaſure in any thing he hath, when all the threatnings in the book of God are as ſo many arrows directed againſt him?

(3.) *All the time thou liveſt unpardoned thy debts mount the higher.* Every new ſin is an adding a figure to the former ſum, and every *figure* after the *three firſt* adds a *thouſand.* Every act of ſin adds not only the guilt proper to that ſingle act upon it, but draws a new univerſal guilt from all the reſt committed before, becauſe the perſiſting in any one ſin is a renewed approbation of all the former acts of rebellion committed againſt God.

(4.) *'Tis that God who would have pardon'd thee if thou wouldſt have accepted of it, who will condemn if thou doſt utterly refuſe it.* 'Tis that God thou haſt provoked, offended, and diſhonoured. That power which would have been manifeſted in forgiving thee, will be glorified in condemning thee. That Juſtice which would have ſigned thy abſolution if thou hadſt accepted of its terms, will ſign the writ of execution upon thy refuſal of them. Nay the mercy that would have ſav'd thee, will have no compaſſion on thee. The Law condemns thee, becauſe thou haſt tranſgreſſed it, and mercy will reject thee, becauſe thou haſt deſpiſed it. The Goſpel, wherein pardon was proclaimed, will acquit others, but condemn thee. God would be falſe to his own word, if after thy ſlighting ſo many promiſes of grace and threatnings of wrath, thou ſhouldeſt be ſpar'd.

2. Uſe. Of *comfort.*

Pardon of ſin may make thee hope for all other bleſſings. Hath God done the hardeſt, and will he ſtick at the eaſieſt? Hath he overthrown mountains, and ſhall molehills ſtop him? 'Tis an eaſier thing to waft thee to Heaven, than it was at firſt to remit thy guilt, *Rom.* 5. 10. *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life.* To this the death and reſurrection of the Son of God was neceſſary, and there was to be compoſition and agreement made between mercy and juſtice: But ſince this is compleated, the Redeemer ſaves thee by his life; ſince he hath dyed for thy remiſſion, there is no need of his dying for thy further Salvation. Seeing he hath made manifeſtation of his pardoning grace unto thee, he will not ceaſe till he hath brought thee into a perfect ſtate. For to what purpoſe ſhould the Creditor forgive the ſmaller part of the debt, and caſt the debtor into priſon for an unpayable ſum?

(1.) *If once pardoned, thou will be always pardoned.* For the firſt pardon Chriſt paid his blood, for the continuance he doth but plead his blood, and we cannot be without a pardon till Chriſt be without a plea. He merited the continuance as well as the firſt remiſſion. Will our Saviour be more backward to intercede for pardon, than he was to bleed and pray for it on earth? Would not our deareſt Saviour let ſin go unremitted when he was to conteſt with the Fathers wrath, and will he let it go unpardoned when he is only to ſolicite his Fathers mercy? Thou ſhalt not want the daily renewals of it, ſince he is only to preſent his blood in the moſt holy place, ſeeing an ignominious and painful death did not ſcare him from the purchaſe of it upon the Croſs. As Gods heart is more ready to give than we are to ask forgiveneſs, ſo is Chriſts heart more ready to plead for the continuance of it, than we are daily to begg it; for he Loves his people more than they can Love him, or Love themſelves. Our praying is according to ſelf Love, but Chriſts interceſſion is according to his own infinite Love with a more intenſe fervency.

(2) *Thou art above the reach of all accuſations.* Shall the law condemn thee? *No.* Thou art *not under the Law, but under grace.* And if grace hath forgiven thee, the law cannot ſentence thee. Shall conſcience? *No.* Conſcience is but the *Eccho* of the law within us; That muſt ſpeak what God ſpeaks. Gods Spirit and a believers Spirit are joint witneſſes, *Rom.* 8. 16. *For the Spirit it ſelf bears witneſs with our Spirits that we are the Children of God.* Conſcience is ſprinkled by the blood of Chriſt, which quite changeth the tenour of its Commiſſion. Will God condemn thee? *No.* That were to loſe the glory of all his pardoning mercy hitherto conferred upon thee; that were to fling away the vaſt revenue grace hath all this while been gathering for him: yea it were to deny his own covenant and promiſe. Shall Chriſt condemn thee? *No.* That were to diſtard all his offices, to undo his death, and bely his merits; did he ſweat and bleed, pray and dye for thee, and will he now condemn thee? Hath he been pleading for thee in Heaven all this time, and will he now at the upſhot caſt thee off? Shall we imagine the ſeverity of a Judg more pleaſing to him than the charity of an Advocate, ſince his primary intention in coming was to ſave the world, not to condemn it? *No.* It would not be for his honour to pay the price, and to loſe the purchaſe.

(3.) *Ther*

(3.) *There will be a ſolemn juſtification of thee at the laſt day.* Thou art here pardoned in Law, and then thou ſhalt be juſtified by a final Sentence; there is a ſecret grant here, but a publick manifeſtation of it hereafter. Thy Pardon was paſt by the Spirit of God in thy own Conſcience, it will then be paſt by the Son of God in thy own hearing. That Saviour that did merit it upon his Croſs, will pronounce it upon his Throne: The Book ſhall be laid out of ſight, there ſhall be no more writing in the Book of God's Omniſcience to charge thee, or of thy Conſcience to affright thee: His fatherly anger ſhall for ever ceaſe; and as all diſpoſition to ſin, ſo all paternal correction for it ſhall be for ever aboliſht, and forgiveneſs be fully compleat in all the glorious effects of it.

(4.) *Faith doth intereſt us in all this, though it be weak.* The grant of a Pardon doth not depend upon the ſtrength of Faith, though the ſenſe of a Pardon doth. A weak Faith, as a Palſy perſon, may not ſo well read a Pardon, though it may receive it. As a ſtrong Faith gives more glory to God, ſo it receives more comfort from him. Chriſt made no difference in his Prayer, *John* 17. between the feebleſt and ſtouteſt Believer. His Lambs as well as Sheep were to be fed by his *Apoſtle* with Goſpel-comforts; and even thoſe Lambs, *Iſa.* 40. 11. he himſelf carrys in his boſom. Strong Faith doth not intitle us to it, becauſe it is ſtrong; or a feeble Faith debar us from it, becauſe it is weak; but it is for the ſake of a mighty Saviour that we are pardoned. 'Tis the ſame Chriſt that juſtifies thee, as well as *Abraham* the Father of the faithful. 'Tis the ſame Righteouſneſs whereby thou art juſtified as well as *Paul*, and the moſt beloved Diſciple.

3 Uſe *Of Examination.*

Conſider whether your ſins are pardoned. Will you examine whether your *Eſtates* are ſure, and will you not examine whether your *Souls* are ſure?

Here I ſhall 1. *Remove falſe ſigns*, whereon men reſt and think themſelves pardoned.

(1.) *The littleneſs of ſin is no ground of pardon.* Oh may ſome ſay, my ſins are little, ſome tricks of youth, ſome petty oaths or the like. The Scripture ſaith that Drunkards, Fornicators, Extortioners and Covetous, ſhall not enter into the Kingdom of Heaven; not Great Drunkards only, but thoſe that are drunk but now and then, as well as thoſe that are Drunkards every day.

[1.] *Doſt thou know the malignity of the leaſt ſin?* No ſin can be called abſolutely, (though it may comparatively) little. Is it a little God who is offended by ſin? Is it a little wrath which is poured down on ſin? Is it a little Chriſt that hath dyed for ſin? Is it a little Soul that is deſtroyed by ſin? and is it a little Hell that is prepared for ſin? Is not the leaſt ſin *Deicidium*, as much as in a man lieth, a deſtroying of God? Did not Chriſt ſhed his blood for the leaſt as well as for the greateſt? Is not Hell kindled by the breath of the Lord for the leaſt as well as the greateſt ſins? Is that little which is Gods burden, Chriſts wound, the Spirits grief, the penitents ſorrow and the Devils Hell? Every drop of poiſon, is poiſon every drop of Hell is Hell, every part of ſin is ſin, and hath the deſtroying and condemning nature of ſin. Can Angels expiate the leaſt ſin, or can a thouſand worlds be a ſufficient recompence for the injury that is done to God by the leaſt ſin?

[2.] *The leſs thy ſin, the leſs the excuſe for thy ſelf.* 'Tis the aggravation of their injuſtice, that they *ſold the Righteous for a pair of Shoes*, *Amos* 2. 6. Doſt thou undervalue God ſo as to ſell a Righteous and Eternal God ſo cheap, for a little ſin? Is a little ſin dearer to thee, than the favour of the great God? Is a little ſin dearer to thee, than an Eternal Hell is grievous? To endanger thy Soul for a trifle, to loſe God for a bubble, is a confounding aggravation of it, as it was of *Judas* his ſin, that he would ſell his Saviour for a little Silver, for ſo ſmall a Sum. Sin is not little in reſpect of the formality of it, but in reſpect of the matter, in reſpect of the temptation; and this littleneſs is an aggravation of ſin.

[3] *Doſt thou know how God hath puniſhed the leaſt ſin?* A drop of ſin may bring a Deluge of Miſery. An *Atom* of ſin is ſtrong enough to overturn a World. It was but an Apple that poiſoned *Adam*, and his whole Poſterity. Leſs ſins are puniſht in Hell, than are pardoned here. God caſts off *Saul* for leſs ſins than he pardoned *David* for. How many Ships have been deſtroyed upon ſmall Sands as well as great Rocks?

(2.) *Fewneſs of ſins is no argument of pardon.* Conceive, if thou canſt, the amiableneſs and luſtre of the Angels, how far beyond the glory of the Sun it was; yet one ſin diveſted

them of all their glory. It was but one ſin kindled Hell for the fallen Angels, Every ſin muſt receive *a juſt recompence of reward. Heb.* 2. 2. Shall one ſingle ſin intitle thee to Hell? what will millions of ſins then intitle thee to? One ſin is too much againſt God. Had thy iniquities been never ſo few, Chriſt muſt have died to anſwer the Pleas of his Fathers Juſtice againſt thee. [Every ſin is Rebellion againſt God as a Soveraign, undutifulneſs to God as a Father*.] Contempt of God as a Governour, and preferring the Devil before God; the Devil that would deſtroy and damn thee, before God that made thee, and preſerves thee; a preferring the Devil's temptations before God's promiſes.

* Burgis.

(3.) *The commonneſs of ſin is no argument of pardon.* Many *Angels* combin'd in the firſt Conſpiracy againſt God; but as they were Companions in ſin, ſo are they Companions in torments. The commonneſs of *Sodoms* ſin made the louder cry, and haſtened the ſeverer Judgment: Not one Inhabitant eſcaped, but only righteous *Lot*, and his Family: Common ſins will have common Plagues. It doth rather aggravate thy ſin, than plead for pardon, when thou wilt rather follow mens Example to offend God, than conform to God's Law to pleaſe him. Sin was common in the Old World, for *all fleſh had corrupted their ways, Gen.* 6. 12. and all were ſwept away by the deſtroying Deluge. To walk according to the courſe of the World, is ſo far from being a foundation of pardon, that it is made a Character of a Child of the Devil: To walk according to the courſe of the World, is to walk according to the pattern of the *Devil*, and to be in the number of the Children of Wrath, *Eph.* 2. 2. *Wherein in times paſt you walked according to the courſe of this World, according to the Prince of the Power of the Air.*

(4.) *Forbearance of puniſhment is no argument of pardon*, Eccleſ. 8. 11. *Becauſe Sentence againſt an evil-work is not executed ſpeedily, therefore the heart of the Sons of men is fully ſet in them to do evil.* Forbearance is made uſe of by men, to make them ſin more deſperately, more headily. *Fully ſet*; all checks ſilenced and ſtopt. Forbearance is no acquittance; it argues not God's forgiving the debt; the debt is due, though it be not preſently ſued for; and the longer the debt remains unpaid, the greater Sum will the Intereſt amount unto; becauſe, the longer God doth forbear puniſhment, the longer time thou haſt for Repentance; the account for that time will run high.

That God doth not puniſh, is an argument of his patience, not of his pardoning mercy. God laughs at Sinners: he ſees their day is coming, though they may be jocund aud confident of a pardon. God's forbearance may be in Juſtice; he may be brewing the Cup, and mixing that which thou art to drink. Priſoners may be reprieved one Aſſize, and executed the next: Reprieval of Execution is no allowance of the Crime, or change of the Sentence.

(5.) *Proſperity is no ſign of pardon.* Oh! I am not only born with, and forborn, but I have a great addition of outward contentments ſince my ſin.

That which you make an argument of pardon, may be an argument of condemnation. *Aſaph* was much troubled at the proſperity of the wicked; but at laſt ſaith, *Pride compaſſeth them as a Chain, and violence covers them as a garment, Pſal.* 73. 6. That kindneſs which ſhould have made them melt, made them preſume. That which ſhould broach thy Repentance, enflames thy Pride: Thy goods may increaſe thy ſins.

(6.) *Forgetfulneſs of thy ſin and Commiſſion long ago, is no ſign of pardon, and therefore having no checks for them is no ſign of pardon.* God doth not forget though thou doſt, no ſin ſlips from the memory of his knowledge though now he doth caſt many ſins away from the memory of his juſtice. In regard of Gods eternity the firſt ſins are accounted as committed this moment, for in that there is no ſucceſſion of time, and the ſins thou haſt committed twenty years ago, are as freſh as if thou hadſt acted them all ſince thy coming into the congregation. *Joſephs brethren, Gen.* 37. 24. laboured to wipe out the thoughts of their late cruelty by their eating and drinking, when the cries and tears of their brother were freſh in their memory, and might have dampt their jollity. His affliction troubled them not, his relation to them, his youth, and their Fathers Love to him could not make them relent; but *twenty two years* after, conſcience began to fly in their faces, when awakened by a powerful affliction, *Gen.* 42 21. Is not thy conſcience oftentimes a remembrancer to thee, of thy old forgotten ſins, and doth it not turn over the old records thou hadſt quite forgot?

7. *Hopes of Gods mercy are no grounds of thy being pardoned.* Gods mercy is not barely enough, for then Chriſt needed not have dyed for ſin. Nor Chriſts death enough, without the condition of that covenant whereby God will make over the intereſt and merits of his death to thee. Gods mercy muſt be conſidered, but in Gods own way. God is merciful, but his Mercy muſt not aboliſh his Truth. Doth not a Judges mercy conſiſt with condemning a male-

a malefactor? God hath been merciful to thee, and thou would'ſt not accept of it; thou wouldſt not hear mercy ſpeak in a day of grace; why then ſhould not juſtice ſpeak in a day of vengeance? Thou would'ſt not hear a God of mercy when he cryed to thee, how then ſhould mercy hear thee when thou comeſt to begg?

2. *Some falſe grounds, why thoſe that are pardoned, think themſelves not pardoned.*

(1.) *Great afflictions are not ſigns of an unpardoned ſtate.* *Moſes* had ſinned by unbelief, *Aaron* by making a golden calf, God pardoned their ſin but took *vegeance on their inventions*, Pſal. 99. 8. *Thou waſt a God that forgaveſt them, though thou tookeſt vengeance.* *Nathan* in his meſſage to *David* brings at once both pardon and puniſhment. The ſin is removed, but the ſword muſt ſtill ſtick in the bowels of his family, 2 *Sam.* 12, 13, 14. *The Lord hath put away thy ſin, thou ſhalt not dye. Howbeit becauſe by this deed, thou haſt given great occaſion to the enemies of the Lord to Blaſpheme, the child alſo that is born unto thee ſhall ſurely dye.* God may afflict temporally when he reſolves not to puniſh eternally. What! becauſe he will not condemn thee as a Judg, will he not chaſtize thee as a Father? We may well bear a ſcourge in one hand when we have a pardon ſealed in the other. God pardons thy ſin, but there is need of affliction to ſubdue that ſtout ſtubborn heart of thine. *Pſal.* 89. 32, 33. God doth viſit with rods, when he is reſolved not utterly to take away his loving kindneſs from a people.

(2.) *Terrors of Conſcience are no ſign of an unpardoned ſtate.* We find a pardoned *David* having broken bones and a rackt Conſcience after *Nathan* had pronounced his pardon, when there was no remorſe before, *Pſal.* 51. He had the grant of a pardon, but the comfort of a pardon was wanting. God may ſcorch thy Soul, when he gives a pardon; not that juſtice is thereby Satisfied, but ſin more embittered to thee. By a pardon thou doſt relliſh his mercy, and by the torments thou mayeſt have in thy Soul, thou wilt underſtand his Juſtice. He ſhews thee what he freely gives, but he would have thee know what thou haſt fully deſerved; he gives thee pardon, but Gall and Wormwood with it, that thou mayeſt know what the purchaſe of it did coſt thy Saviour. The Phyſick which heals, cauſeth pain. That Phyſick which doth not make thee ſick, is not like to bring thee health. God pardons thee, that thou mayeſt be ſaved; he terrifies thee withal, that thou mayeſt not be induced by temptations to ſin.

(3.) *Senſe of ſin is no argument of an unpardoned ſtate.* A pardon may be granted, when the poor condemned man expects to be haled out to Execution. *Mary* ſtands weeping behind her Saviour, when Chriſt was declaring her pardon to *Simon*, That much was forgiven her, and afterwards Chriſt turns to her, and cheers her with the news of it. *Luke* 7. 44, 45, 46, 47. He pronounceth her pardon, v. 48. and the comfort of it, v. 50. *Thy Faith hath ſaved thee, go in peace.* The Heavens may drop, when now and then the Sun may ſteal a Beam thorow the Clouds. There may be a pardon, where there are not always the ſenſible effects of a pardon. We find, after the ſtilling of a Storm, the ragings and roulings of the Sea. A penitents wound may ake afreſh, when a Saviours blood drops in mercy.

(4.) *The Remainders of ſin are not a ſign of an unpardoned ſtate.* Though a Diſeaſe be maſtered by Phyſick, there may be ſome grudgings of it in a perſon. Though ſin be pardoned, yet the dregs of ſin will be remaining, and ſometimes ſtirring. Chriſt hath enliven'd us, not by wholly deſtroying, but pardoning ſin. Pardon takes away the guilt of ſin; grace takes away the power of ſin; but neither pardon, nor infuſion of grace, takes away the nature, and all motions of ſin; for in purging out an humour, ſome dregs ſtill remain behind, *Col.* 2. 13. *And you hath he quickened together with him, having forgiven you all treſpaſſes.*

3. *What are the true ſigns of a pardoned man?*

1. *Sincerity in our walk.* A Spirit without guile, is made the Character of a pardoned man in the *Text*: There may be failings in the life, yet no guile in the heart; ſuch a man is a pardoned man: A heart that hath no mixtures, no pretences or excuſes for ſin, no private reſerves from God: A heart, that as the needle in a Compaſs, ſtands right for the Intereſt & glory of God, & anſwers to the profeſſion, as an *Eccho* to the voice: A heart that would thruſt out any ſin that harboured there, would not have an Atom of any filth odious to the Eye of God lurk there. Where this ſincerity is, a willingneſs and readineſs to obey God, (which is the condition of the Covenant) the ſubſtance of the Covenant is kept, though ſome particular Articles of it may be broken. *Grace*, the pardoning grace of God, is with them that love Chriſt in ſincerity, *Eph.* 6. *ult. Grace be with all them that love Chriſt Jeſus in ſincerity.* Not a man excluded that is ſincere; though he hath not ſo ſparkling a flame as another, yet if he be ſincere, the Crown of pardoning grace, and that of conſummating grace ſhall be ſet upon his head.

(2.) *Mourning*

(2.) *Mourning for ſin.* A tender heart is a ſign of a pardoned ſtate, when ſin diſcontents thee becauſe it diſpleaſeth God. What ſhowers of tears did *Mary Magdalen* weep after a pardon? Love to God, like a gentle fire, ſets the Soul a melting. Tears that come from love are never without pardoning mercy. God's bowels do firſt ſtir our mournings. 'Tis impoſſible a gracious heart can read a pardon with dry Eyes; 'tis the leaſt it thinks it can do, as it were, like *Mary Magdalen*, to waſh Chriſt's feet with its tears, when it hath been waſhed its ſelf with Chriſt's blood. The Soul cannot enough hate that, which God hath been merciful in the pardon of. Forgiveneſs is like the warmth of the Spring, it draws out the Sap of the Tree, the tears of the Soul, which elſe would ſcarcely ſtir. If God hath given thee Repentance, it is ſure enough that he hath given thee a pardon, for if he did not mean to give thee that, he would never have given thee the other.

(3.) *Fearfulneſs of ſin.* Whoſoever knows the bitterneſs of ſin and the benefit of a pardon, can never confidently ruſh into it. A pardoned man will never go about to forfeit that which he hath newly received. Forgiveneſs from God doth produce fear in the creature, *Pſal.* 130. 4. *But there is forgiveneſs with thee, that thou mayeſt be feared.* 'Tis a ſign we have repented and got pardon, if we find after that exerciſe of repentance and prayer, our hatred of ſin encreaſeth, eſpecially of that ſin we were guilty of before.

(4.) *Sanctification.* God never pardons but he ſubdues ſin, *Mich.* 7. 19. *He will ſubdue our iniquity and thou wilt caſt all their ſins into the depths of the Sea.* Both are put together. In the Lords prayer, deſires to be rid of all evil, and not to be led into any temptation follow immediately upon the deſire of pardon. A juſtified Perſon and a Sanctified nature are inſeparable, *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt* [there is pardon;] but how ſhall I know that I am pardoned? If you *walk not after the fleſh, but after the Spirit.* We never ſincerely deſire pardon, but we deſire purging, and God never gives the one, but he beſtows the other. If thou haſt an intereſt in a pardoning Chriſt, thou wilt have the effects of a Sanctifying Spirit. Where Gods grace forgives all ſin, he will give us grace to forſake all ſin. 'Tis his covenant to turn away ungodlineſs, when he takes away the puniſhment of ſin; *Rom.* 11. 26, 27. the *deliverer ſhall turn away ungodlineſs from Jacob.* The applications of Gods grace to us are attended with the infuſions of Gods grace into us. When *he puts his law into the heart, he remembers ſin no more*, Jer. 31. 33, 34.

(5.) *Forgiving others.* In the Lords prayer we pray, *forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* Our Saviour comments upon this petition, to ſhew that pardon cannot be without this condition, in *Mat.* 18. from *v.* 23. to the 35. Chriſt makes it at leaſt *a cauſa ſine qua non* of pardon, *Luke* 11. 4. *and forgive us our ſins, for we alſo forgive every one that is indebted to us.*

(6.) *Affectionate Love to God and Chriſt.* When we deſire to glorify him by his grace, as well as be glorified by it. 'Tis the injury done to God by our ſins which doth moſt affect that heart upon which the Spirit of God is *poured*, *Zac.* 12. 10. *they ſhall mourn over him*, or be in bitterneſs for him. The Soul is more concerned for Chriſt than for it ſelf. When there is too much of ſelf in our deſires for it, God delays the manifeſtation of it to the heart, that we may come up to purer ſtrains. Chriſt, certainly ſhed his blood for their remiſſion who are willing to ſhed theirs for his glory. Elſe Chriſt, whoſe glory it is to outſtrip the hotteſt affection of his creature, would be behind hand with him in love. That Soul that would ſpend its all upon Chriſt, he will not ſuffer to ſtand long ſobbing before him, *Luk.* 7. 47.

4 Uſe *of Exhortation.*

(1.) *To thoſe who are careleſs of it.* Oh! by all means ſeek it. Will it at laſt comfort thee, to think of thy mirth and pleaſures, how honourable, how rich, or how well ſtor'd with friends thou haſt been? What ſhould take up thy heart, buſy thy thoughts or employ thy endeavours, but this that concerns thy eternal ſtate? Wilt thou ſin away the time of Gods patience, and thine own happineſs? Is it not a time which God hath allotted thee, to get a pardon in? What would *Cain*, *Judas*, *Pilot*, *Herod*, and all the black regiment give for the very hopes of it? Oh prize that here, which thou wilt hereafter eſteem infinitely valuable, and call thy ſelf fool and madman a thouſand times, for neglecting the opportunity of getting. The *anger of a King is as the roaring of a Lyon*, what then are the frowns of an infinite juſt God? Why is thy ſtrength and affection ſpent about other things? Would a forlorn malefactor leading to execution liſten chearfully to any thing but the news of his princes clemency? Seek it

[1.] *Earneſtly.* Pardon is an ineſtimable bleſſing and muſt not be ſought with faint and tired affections.

[2.] *Preſently.* Is it not full time ſeriouſly to ſet about it? Thou haſt loſt too many days already

already, and wilt thou be ſo ſenſeleſs as to let another ſlip? How knoweſt thou but if thou doſt refuſe it this day, thou may'ſt be uncapable of it to morrow? There is but a ſtep, a few minutes between thee and death, and delaies in great emergencies are dangerous.

[3.] *Univerſally.* Content not your ſelves with ſeeking a pardon for griſly, ſtaring ſins, which fright the conſcience with every look; but ſeek the pardon of your inward ſecret ſpiritual ſins; while you begg moſt for the pardon of thoſe, Sanctifying grace will come in as well as juſtifying; the more you pray againſt the guilt of them, the more you will hate the filth of them.

(2.) *To thoſe that ſeek a pardon and yet are in doubt of it.* Secure ſinners that underſtand not the evil of ſin, think it is an eaſy thing, and that forgiveneſs will be granted of courſe. But thoſe that groan under the burden of their iniquity, imagine it more difficult than indeed it is. Preſumption wrongs God in his juſtice, and every degree of deſpair or doubting, in his mercy.

[1.] *God is willing to pardon.* *Ephraim* doth but deſire that God would turn him, and God preſently cries out, *Is Ephraim my dear Son? is he a pleaſant Child?* Jer. 31. 18, 20. *I have ſurely heard* Ephraim *bemoaning himſelf thus.* A penitent *Ephraim* is inſtantly a pleaſant Child. *Ephraim* ſtrikes upon his thigh with confeſſion, and God ſpeaks to his heart with affection. God doth as it were take the words out of *Ephraims* mouth, as though he watched for the firſt look of *Ephraim* towards him, or the firſt breath of a Supplication. God is more willing to pardon ſin than we are to ſin; Becauſe we ſin with reluctancy, natural conſcience checking us, but God hath no check when he goes to pardon. He *waits to be gracious,* Iſa. 30. 18. *Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.* He hath waited all the time of your ſinning, to have an opportunity to ſhew grace to you; and now you give it him by repenting, will he loſe the fruit of his waiting? 'Tis the end of Chriſts exaltation, whether it be meant of his being lifted up on the croſs, or his exaltation in Heaven; 'tis true of both, that his end is to have mercy upon you.

[2.] *God will pardon the greateſt ſins.* His infinite compaſſion cannot exhauſt it ſelf by a frequent remiſſion. Mercy holds proportion to Juſtice; as his Juſtice puniſheth little ſins as well as great, ſo doth mercy paſs by great ſins as well as little. Your higheſt ſins are the ſins of men, but the mercy offered is the mercy of a God.

The debt you owe is a vaſt debt, but Chriſts Satisfaction is of a greater value; and a Kings revenue may well pay a beggers debts, though ſhe owe many thouſands, the firſt day of marriage. Multiplied ſins upon repentance ſhall meet with *multiplied* pardons, *Iſay.* 55. 7. הרב הסליח *abundantly pardon.* We cannot vie our ſins with Gods mercy. The grace of God and righteouſneſs of Chriſt which are neceſſary for the remiſſion of one ſin, are infinite, and no more is requiſite for the pardon of the greateſt, yea of the ſins of the whole world, if they were upon thy ſingle ſcore. The grace conferred upon *Paul* was more than would ſuit his neceſſity, 1 *Tim.* 1. 14. ὑπερεπλεόνασεν, *Superabound, and the grace of our Lord was exceeding abundant,* enough to have pardoned a whole world as well as *Paul*; like the Sun, that emits as much heat in his beams upon one puddle, as is enough, not only to exhale the moiſture of that, but of a 100 more. Suppoſe thou art the greateſt ſinner that ever was yet extant in the world; do not think that God, who hath ſnatcht ſo many firebrands of Hell out of the Devils hands, will neglect ſuch an opportunity to make his grace illuſtrious upon thy humble Soul. If God hath given thee repentance, it is a certain evidence he will follow it with a pardon, though thy ſins be of a deeper ſcarlet than ever yet was ſeen upon the earth; for if he did not mean to beſtow this, he would never have beſtowed upon thee the neceſſary condition of it. Is there not a ſinner can equal thee? Then ſurely God is wiſer than to loſe the higheſt opportunity he yet had to evidence his ſuperlative grace. And therefore,

[1.] *Continue thy humiliations.* There muſt be a conformity between Chriſt and thee; he was humbled when he purchaſed remiſſion, and you muſt be humbled when you receive it. God will not part with that very cheap, that coſt his Son ſo dear: though thou art not at the expence of the blood of thy Soul, thou muſt be at the expence of the blood of thy Sins. When a man comes to be deeply affected with his ſin, then God ſends a meſſage of peace, Iſay. 6, 6, 7. *Then flew one of the Seraphims and laid a live coal upon* his *mouth and ſaid, thine iniquity is taken away and thy ſin purged.* When *v.* 5. he had cryed out, *woe is me, for I am undone, becauſe I am a man of unclean lips.* The way to have a debt forgiven is to acknowledge it, *Pſ.* 32. 5. *I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* God ſtood as ready to forgive *Davids* unrighteouſneſs, as he was ready to confeſs it. Mercy will not ſave a man without making him ſenſible of, and humbled for his iniquity. Put thy buſineſs therefore into Chriſts hands, and ſubmit to what terms he will impoſe upon thee.

[2.] *In thy Supplications plead his glory.* You find this the conſtant argument the people of God in the Scripture uſe for the prevailing with God for forgiveneſs. That argument is moſt comfortably pleaded, which God Loves moſt, and whereunto he orders all his actions. No ſtronger motive can be uſed to him to grant it, than that whereby he excites himſelf

himſelf to beſtow it. When thou beggeſt other things, thou mayeſt diſhonour God; but God cannot be a loſer of his glory in granting this. Lord if thou turneſt me into Hell, where is the glory of thy mercy upon thy creature? Nay, where is the glory of thy juſtice, my eternal torments not being able to compenſate the injury done to thee by ſin, ſo much as the ſuffering of thy only Son, whoſe death I deſire to ſhare in, and whoſe terms I am willing to ſubmit to?

3. *Exhortation to thoſe that are pardoned.*

1. *Admire this grace of God.* To pardon one ſin is a greater thing than to create a world, to pardon one ſin is greater than to damn a world. God can create a world without the death of a creature, he can damn a world without the death of the Creator, but in pardoning there muſt be the death of the Creator, the Son of God.

2. *Serve God much.* Is the guilt of ſin, the cord that bound thee, taken off? It is fit that when thou art ſo unfettered, thou ſhould'ſt run the ways of Gods Commandments. A ſenſe of pardon of ſin makes the Soul willing and ready to run upon Gods errands, and to obey his Commands, *Iſa. 6. 8. I heard the voice of the Lord ſaying, Whom ſhall I ſend? Then ſaid I, Here am I: Then*, when he had received aſſurance that his iniquity was taken away, *v.* 7. Gods pardon ſet thee upon a new ſtock, and therefore he expects thou ſhould'ſt be full of new cluſters.

3. *Be more fearful of ſin.* Diſpute with thy ſelf, Hath God pardoned the guilt of ſin that it ſhall not damn me? and ſhall I wallow in the mire of ſin to pollute my ſelf? Oh, thy ſins after pardon have a blacker circumſtance than the ſins of Devils, or the ſins of wicked men, for theirs are not againſt pardoning mercy, not againſt ſpecial Love. Oh, thaw thy heart every morning with a meditation on pardon, and ſin will not ſo eaſily freeze it in the day time. When thou art tempted to ſin, conſider what thoughts thou hadſt when thou wert ſuing for pardon, how earneſt thou wert for it, what promiſes and vows thou didſt make, and conſider the Love God ſhewed thee in pardoning. Do not blur thy pardon, ſo eaſily wound thy Conſcience, or weaken thy faith.

4. *Be content with what God gives thee.* If he gives thee Heaven, will he deny thee earth? He that beſtows upon thee the pardon of ſin, would ſurely pour into thy boſom the gold of both the *Indies*, were it neceſſary for thee. But thou haſt got a greater happineſs; for it is not ſaid, bleſſed is he that wallows in wealth, honour and a confluence of worldly proſperity, but *Bleſſed is he whoſe ſin is forgiven, and whoſe iniquity is covered.*

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